

From Donna Haraway's *Staying with the Trouble*

- **"Trouble** ...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...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." p. 1
- "In urgent times, many of us are tempted to address trouble in terms of making an imagined future safe, of stopping something from happening that looms in the future, of clearing away the present and the past in order to make futures for coming generations. Staying with the trouble does not require such a relationship to times called the future. In fact, staying with the trouble requires learning to be truly present, not as a vanishing pivot between awful or edenic pasts and apocalyptic or salvific futures, but as mortal critters entwined in myriad unfinished configurations of places, times, matters, meanings." p. 1
- **"Cthulucene** is a simple word. It is a compound of two Greek roots (*kthon* and *kainos*) that together name a kind of timeplace for learning to stay with the trouble of living and dying in response-ability on a damaged earth. *Kainos* means now, a time of beginnings, a time for ongoing, for freshness.... *Kainos* can be full of inheritances, of remembering, and full of comings, of nurturing what might still be."
- **"Chthonic** ones are beings of the earth, both ancient and up-to-the minute. I imagine chthonic ones as replete with tentacles, feelers, digits, cords, whiptails, spider legs, and very unruly hair... Chthonic ones are monsters in the best sense; they demonstrate and perform the material meaningfulness of earth processes and critters...They make and unmake; they are made and unmade." p. 2
- "Staying with the trouble" is incompatible with these 2 common responses to the horrors of this world:
 - 1) "A comic faith in technofixes" or that "God will come to the rescue"
 - 2) Bitter cynicism: "A position that the game is over, it's too late, there's no sense trying to make anything better" p. 4
- "We require each other in unexpected collaborations and combinations, in hot compost piles." p. 4
- "Neither despair nor hope is tuned to the senses, to mindful matter, to material semiotics, to mortal earthlings in thick copresence." p. 4
- Individualism = no longer thinkable
- **Sympoieisis** = making-with
- **Symbiogenesis** = becoming by living together , she uses this to explore "sympoieisis in ecological evolutionary development biology and in art/science activisms"

- “What is decolonial feminist reproductive freedom in a dangerously troubled multispecies world? It cannot be just a humanist affair, no matter how anti-imperialist, antiracist, anticlassist, and pro-woman.” p. 6

From Jenny Odell’s *Saving Time*

- “Ironically, there never seems to be enough time to do something as idle as contemplate the very nature of time.” (p. xiii)
- “This book grew out of my feeling that a significant part of climate nihilism and other painful experiences of time comes from an inability to recognize or access that fundamental uncertainty that lives in the heart of every single moment, where our agency also lives.... In any situation, if we believe the battle is over, then it is. The difference between perceiving chronos and perceiving kairos may begin in the conceptual realm, but it doesn’t end there: It directly affects what seems possible in every moment of your life. It also affects whether we see the world and its inhabitants as living or dead-alive.” (p. xix)
- “Whether you see an inert world or an agential one... is an outgrowth of an age-old distinction about who gets to occupy time and who (and what) does not.” (p. xxiii)
- “This book is my panoramic assault on nihilism,,,,, I wrote it in an effort to be helpful, but toward the end, I felt I was writing it to save my life. As the largest gesture of hope I could muster, the following is intended as a future shelter for any reader who feels the same heartbreak as I.” (p. xxix)
- “In the midst of calls to ‘get back to normal,’ this book was written in kairos for kairos-for a vanishing window in which the time is ripe. In any moment, we can choose whom and what we perceive as existing in time, just as we can choose to believe that time is the site of unpredictability and potential rather than inevitability and helplessness. In that sense, changing how we think about time is more than a means for confronting personal despair in a catastrophic meantime. It can also be a call to action in a world whose current state can’t be taken for granted any more than its actors can remain unnamed, exploited, or abandoned. I believe that a real mediation on the nature of time, unbound from its everyday capitalist incarnation, shows that neither our lives nor the life of the planet is a foregone conclusion. In that sense, the idea that we could “save” time, by recovering its fundamentally irreducible and inventive nature - could also mean that time saves us.” (p. xxx)

From [Another Kind of Time](#) - Interview with Jenny Odell

- “So timing and being attentive to time that’s, you know, as old as we are. But the notion of time as stuff that is measurable, accountable, interchangeable, that is measured in hours and minutes that don’t have anything necessarily to do with when they’re happening or where they’re happening.”
- “... so some confluence of those things led to this notion of an hour: like an hour that can just exist, you know, in the imagination. And that an hour is an hour, and a labor hour is a labor hour, and it sort of doesn’t matter what season it’s happening in, what time of day.

And for me, that is a really crucial separating point. That is when this idea of time as stuff started to peel away from all the things that it had been embedded in previously.”

- “what I found was that at the very root of this now sort of everyday prosaic way of thinking about time was the idea of buying and selling other people’s time. You can’t separate the history of timekeeping, and even time zones, from both colonialism—which involves also putting people to work right—and industrialism. But it’s always an interesting question throughout history to ask, who is timing whom? Timekeeping doesn’t just advance itself, right? We don’t have more and more minute measurements of productivity for no reason. It’s like there was always a reason to be doing it, and the reason was always to get more work out of people faster.
- “I think that distinction between those two ancient Greek words, *chronos* and *kairos*, that’s something that’s been helpful to a lot of people who have been thinking about climate specifically, because they’re two very different ways of seeing time. If I had to describe them for myself personally, *chronos* is like everyday, calendar time. ...And then *kairos* is like the interruption, the big thing that happens that you remember years later....So like having a child, or you know, whether it’s good or bad, like a storm arriving and totally interrupting your life. And sometimes it can be very subtle. I know for me, I’ve had experiences where I read a book and I get to the end and I’m sort of like, I need to go sit on a park bench and rethink my entire life. You know? But like basically these are moments of action, moments of change. Sometimes I think of them as like earthquakes. I live very close to a fault. You live very close to a fault, you know. But there’s a moment where sort of things happen, and it’s very dynamic.”
- “colonists who would show up in a new area would see everything there, including the people living there, as being outside of time, outside of historical time... And that is the mindset behind extraction, and it still is, right? That *that* part of the world is inert and it doesn’t exist in time with us.”

From [Grief as an Ontological form of Time](#) - Interview with Yoalli Rodriguez on For the Wild

- “We live in this capitalist system where we also become very self-exploitative....And I feel that grief gave me a moment and it obligated me to slow down. So I feel that grief is basically another ontological form of time.
- When you are grieving, you are living in another form of time, you don’t care about these very linear timelines. I think that when you’re in grief, it is a more fluid, cyclical form of time, where you disconnect from this other modern capitalist notion of time, and it is a time for slowing down because basically all the energy that is happening in your body is used for survival but also to think about your life, also to think what are you going to do next.
- It is another politics of refusal to an imposed time that doesn’t allow us time to feel.

- I feel that in these times, there's not even time to feel. You have a loss in your family, you have a loss in your land, and it's like, "Okay, move on. You will have one week, and then move on, go back to work, or you'll go back to your life."
- So I think our politics of refusal, and anti-capitalist practice of refusal, an anti-colonial form of resistance, is how you have time to slow down and feel. ...
- So for me, grief is necessary and is also an act of refusal to slow down, to go against a fast life....
- After that, I had hope because I was like, okay, what can I do in honoring my ancestor now and my ancestors? Like why do I need to do? How can I connect my own work and my own experience and my own ancestors on a connection with land with these communities? So that gave me another sense of life and another sense of existence in this world but also another sense of hope for the future..."
- "When we have the time to feel grief, love, care, and sorrow in regards to the land, but also to ourselves and our communities, I feel that that's another sense of fugitivity because you are also being fugitive from these modern impositions of only thinking or centering the rational of the human, the reason, the rational. And I think that when you connect to spiritual life, to feelings, to affect, you are also being a fugitive of these capitalist, colonial impositions."

From [Time Enfoldments](#) by Bayo Akomolafe

- "Nothing however does more to remind me that the past is never done, that the past is enfolded into the thick now, that ancestrality is a matter of dense and marked landscapes and stumbling places attracting our bodies, and that – in the words of Karen Barad – the past is yet to come, than the shining sun. Her light reaches us from the 'past', 8 minutes prior. In a sense, she haunts the sky...because, in a manner of speaking, she is 'no longer there'."
- "To gaze into the sky is to look into the 'past' in its ongoingness; it is to touch the previous. And to smile at the sun, in response to its pleasant radiance, is – for the sun – to reach out from the future and touch the present. Between me and the sun, and everything else between, time is broken. Open. The past is entangled with the present is entangled with the future, and to separate them into industrial time is to postpone the lingering voices and tensions already in the urgent now. Somehow my ancestors are reconfigured in the thickness of today, a queer libation away."

From [On Slowing Down in Urgent Times](#) by Bayo Akomolafe

- "In trying to climb out of the pits that we've dug for ourselves, the pits become resilient. In trying to escape the prison, the prison gains its form. So in a very critical sense, we are in a crisis of form, and this form is the indeterminacy of things. The background has

crashed into the figure, into the foreground, and so, sense-making is at a crisis point now. We need trickster approaches, we need ways of dancing away, or dancing to, fugitive spaces, dancing to sanctuaries where we can shape-shift."

From [Time](#) by Bernadette Filotas, from *Pagan Survivals, Superstitions and Popular Cultures in Early Medieval Pastoral Literature*

- "Among the pre-Christian peoples of Western Europe as elsewhere, the most important festivals of the year were associated with the lunar and solar calendars. With the cycle of the birth, growth, death and rebirth of nature. Fertility and good fortune were guaranteed by rites designed to propitiate the forces of nature at the beginning and end of the growing and campaigning season; at the beginning of open pasturage at planting, harvest, and storage at the solstice and above all at the new year. These rites included sacrifices, expiratory offerings, observation of presages [that's like divination] sympathetic magic, and feasting. Both the cyclical concept of time and the very character of the rituals were deeply offensive to the church...To pre-Christian agrarian mentality however, time was the measure of nature and determined natural processes. Like nature itself, it was to be worshiped."