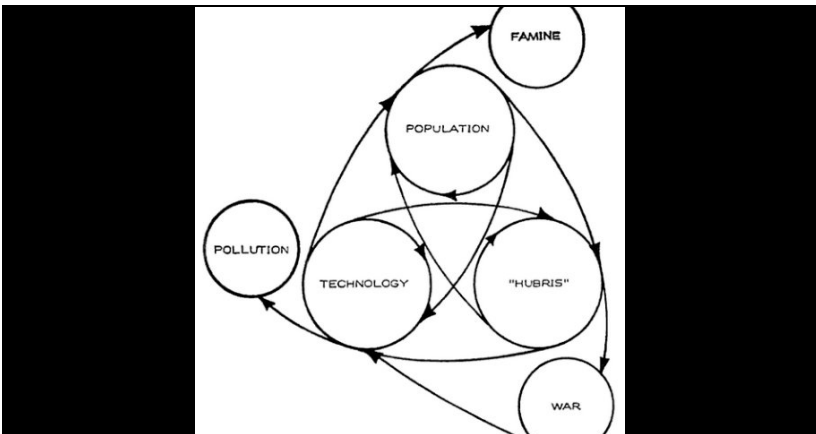




The element above depicts the Great Old One, in H. P. Lovecraft's *House of Cthulhu*: "In his house at R'lyeh, dead Cthulhu waits dreaming." Below the element below features a version of how a mind can expand from *local positions* on *situated phenomena*, through a principle called feedback.

For instance that we can grow an awareness of famine as resulting from the loops of technology, population and "hubris" (Greek for arrogance, or over-inflated sense of worth). But you could also pick pollution or war. Or, from the triangle of pollution, famine and war you could expand to the core.

Example: when you present books you are in some aspects behaving as stage-directors; as you are working I am behaving as a producer interfacing with the people on zoom. The people on zoom could be observing to document the entire sessions. Then the triangle of interaction, image and sound.



Who says Donna Haraway, says Gregory Bateson. Who says Donna Haraway? She's a contemporary thinker, much in vogue these days, especially with a number of PhD-candidates at school. The latest book I have read of her is called *Staying with the trouble*, and is available in pdf-format.

The book-title evidently relates to contemporary challenges, with the future of *planet Earth*: or, more specifically *human life* on planet Earth. In the discussions of the current state of the world, the name *anthropocene* has been used to determine the impact of human life on a *geological* scale.

What does this mean? Evidently, the Earth is very old and *much older* than humanity, which in human history is but a drop of water in the aeons of time. However, anthropocene determines a time scope which also is larger than the history of humanity, which is the history of human impact.

The human impact on planet Earth—the consequences of our way of life—*exceeds* the historical time in which there has been humans. Example: if we count the beginnings of *Homo sapiens* (us) 70.000-100.000 years back, then consider that the danger of *current nuclear waste* exceeds that frame.

In Finland, for instance, a project to build *warnings* of nuclear peril for creatures that will be around in 100.000 years has been developed. You can look up the Onkalo project on YouTube. That is the essence of the *anthropocene*: our *current* environmental footprint *exceeds* human history on the planet.

Critics have pointed out that the term 'anthropocene' pins the responsibility on the entire humanity, while in fact the responsibility lies with *capitalism*.

So, they have been speaking of *capitalocene* as the footprint of capitalism, rather than of human kind. Donna Haraway points out yet on possibility.

Namely, that there many agents currently involved in the changes affecting planet Earth—of which waste and global warming are but two—*other* than humans. And she points for instance to *viruses*, that are not really life-forms, many years *before* we know that there would be something like *Covid-19*.

She has offered the term *Cthuluhcene*, conceived on the metaphor of a *giant octopus*: its numerous tentacles have minds of their own, that may come together somewhere, but that we have to know for what they are. This is staying with the trouble: minding that we are part of reality, immersed.

We cannot monitor what is happening in the world from a place *over* and *above* (which is what she calls the *god-trick*). Which is why we must take of realising how we are *situated* and *positioned*, and to situate and position ourselves as we share our *knowledges* and *understandings* of the world.

In some of her underlying assumptions—from natural history—she relies on Gregory Bateson's work on *mind* and *nature*. To Bateson, the mind is expanded beyond the contours of the body, and a considerable share of what we consider our environment, is actually the mind (troubled by nature).