

# URGENCY

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TEMPORAL ZONE | PRACTICES FOR NEW ECOLOGIES | SANDRA SOTELO REYES

TEMPORAL  
ZONE

PRACTICES  
FOR NEW  
ECOLOGIES

SANDRA SOTELO REYES

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This publication is framed in the project **"Temporal zone"**, by Sandra Sotelo Reyes.

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# TEMPORAL ZONE

## — OF FEMINIST POLITICAL ECOLOGIES <sup>1</sup>

is a project of research, encounter, and transgression. In this temporal zone, we have brought together people involved in academic research on degrowth and political ecology, activism and the ecosocial transition, with researchers, practitioners, and creators in the performing arts (dance, theatre, music, performance) interested in addressing contemporary issues in their work.

Together, we have explored current power relations associated with the nature-culture relationship and have played at disrupting, questioning, and displacing narratives that use terms like

## URGENCY, RUINS, SAFE FUTURE, RADICAL NEEDS

giving rise to alternative imaginaries and new meanings.

From a transdisciplinary research methodology, we build spaces for critical thinking and performative practice, invoking these four notions, embodying them and reworking ecologies from the connection and experience of all that is sensitive, all intangible, unquantifiable, invisibilized or just forgotten. Temporal zone has been developed in multiple derivatives (PhD research, laboratories, performances, manifestos, expanded conversations, international gatherings) and has the vocation to continue its journey with Temporal zone of feminist political ecologies, a project of research, creation, advocacy and celebration.

## CAT\_

Zona temporal d'ecologies polítiques feministes és un projecte de recerca, trobada i transgressió. En aquesta Zona temporal ens hem trobat persones vinculades a la recerca acadèmica del decreixement i l'ecologia política, els activismes i la transició ecosocial, amb investigadors, practicants i creadors de les arts escèniques (dansa, teatre, música, performance), interessades a abordar qüestions contemporànies d'aquests àmbits en els seus projectes. Hem explorat les relacions de poder actuals associades a la relació natura-cultura, i jugat a interrompre, qüestionar, i desplaçar les narratives, que utilitzen els termes donant lloc a imaginaris alternatius, i nous significats.

A partir d'una metodologia de recerca transdisciplinària, hem construït espais per al pensament crític i la pràctica performativa, invocant aquestes quatre nocions, donant-los-hi un cos i re elaborant ecologies a partir del coneixement i l'experiència d'allò sensible, d'allò intangible, inquantificable, invisibilitzat o oblidat.

Zona temporal s'ha anat desplegant en múltiples derivades (recerca de PhD, laboratoris, performances, manifestos, converses expandides, trobades internacionals) i té la vocació de continuar el seu recorregut com a projecte de recerca, creació, denúncia i celebració.

## ESP\_

Zona temporal de ecologías políticas feministas, es un proyecto de investigación, encuentro y transgresión. En esta zona temporal nos hemos encontrado personas vinculadas a la investigación académica del decrecimiento y la ecología política, los activismos y la transición ecosocial, con personas investigadoras, practicantes y creadoras de las artes escénicas (danza, teatro, música, performance), interesadas en abordar cuestiones contemporáneas en su trabajo.

Hemos explorado las relaciones de poder actuales asociadas a la relación natura-cultura, y jugado a interrumpir, cuestionar, y desplazar las narrativas, que usan los términos URGENCIAS, FUTURO SEGURO, RUINAS y NECESIDADES RADICALES, dando lugar a imaginarios alternativos, y nuevos significados.

A partir de una metodología de investigación transdisciplinaria, hemos construido espacios para el pensamiento crítico y la práctica performativa, invocando esas cuatro nociones, dándoles un cuerpo y reelaborando ecologías a partir del conocimiento y la experiencia de lo sensible, lo intangible, lo incuantificable, lo invisibilizado, o lo olvidado. Zona temporal se ha ido desplegando en múltiples derivadas (recerca PhD, laboratoris, performances, manifestos, conversaciones expandidas, encuentros internacionales) y tiene la vocación de continuar su recorrido como proyecto de investigación, creación, denuncia y celebración.

<sup>1</sup> <https://granerbcn.cat/en/artista/sandra-sotelo/>



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## I. CONTEXT

## II. RECOVERING INVISIBILIZED TERRITORIES

## III. TEMPORAL ZONE

A. LABORATORY

B. EXPANDED CONVERSATION

C. MANIFEST

D. PERFORMING TEMPORAL ZONE

# I. CONTEXT

Capitalism has had the virtue of creating a type of person who thinks that they can live disconnected from nature, from others, and from themselves, and that technology will be responsible for resolving this disconnection, according to Yayo Herrero.

The current multidimensional crisis (climate, inequality, violence) is based on the accumulation of capital, war against limited resources, on a system built on a logic of domination

(over things, territories, ecosystems) which is sustained thanks to the fragmentation of knowledge and views.

These moments of fight begin to take steps from introducing debates, questioning the status quo, imagining audacity and creating levers of transition to other forms of relationships/other ecologies compatible with life.

A just ecosocial transition needs to address the dispute of cultural hegemony.

· Resignify concepts such as Radical Needs, Safe Future, Urgency, Ruins.

· To make visible what has been invisibilized, what is intangible, what is unquantifiable, what is unnamed.

· For diagnosis and transformative actions, we need to approach and distance ourselves simultaneously.

· To recognize human life as interdependent and codependent, and to place it at the center, alongside other forms of life and where they support them.

· To somatically perceive the need for cultural change.

There are points of connection and needs between political ecology and the performing arts that must act as connectors of fragmented things and knowledge.

This is the thesis:

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Embodied knowledge, issued from empirical experience, is missing in the analysis that political ecology develops on ecosocial transition

¿What transdisciplinary models and embodied practices are absent in political ecology, and how linking political ecology with the performing arts can contribute to foster more situated, complex and interconnected narratives, imaginaries and processes of eco-social transitions?

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### Feminist political ecology

is the fundamental reference of this project. The relevance that EPF gives to differentiated subjective experience and to bodies as technologies of knowledge, allows me to use it as a frame of reference and put it in dialogue with somatic practice to contribute to taking further the possibility of an ecosocial transition that learns from dance, in a way comparable to how researcher Donella Meadows used 14 dance lessons to understand complex systems.'

## The dance

Donella O. Meadows

Self-organizing, nonlinear, feedback systems are inherently unpredictable. They are not controllable. The goal of foreseeing the future exactly and preparing for it perfectly is unrealizable. The idea of making a complex system do just what you want it to do can be achieved only temporarily, at best. We can never fully understand our world, not in the way our reductionistic science has led us to expect.

For those who stake their identity on the role of omniscient conqueror, the uncertainty exposed by systems thinking is hard to take. If you can't understand, predict, and control, what is there to do?

The future can't be predicted, but it can be envisioned and brought lovingly into being. Systems can't be controlled, but they can be designed and redesigned. We can't surge forward with certainty into a world of no surprises, but we can expect surprises and learn from them and even profit from them. We can't impose our will upon a system. We can listen to what the system tells us and discover how its properties and our values can work together to bring forth something much better than could ever be produced by our will alone.

We can't control systems or figure them out. But we can dance with them!

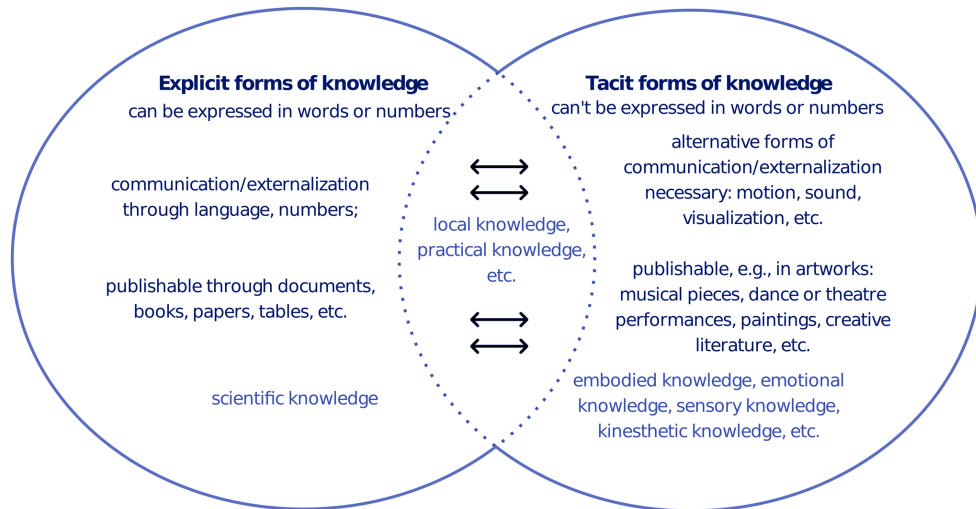
1. Get the beat.
2. Listen to the wisdom of the system.
3. Expose your mental models to the open air.
4. Stay humble. Stay a learner.
5. Honor and protect information.
6. Locate responsibility in the system.
7. Make feedback policies for feedback systems.
8. Pay attention to what is important, not just what is quantifiable.
9. Go for the good of the whole.
10. Expand time horizons.
11. Expand thought horizons.
12. Expand the boundary of caring.
13. Celebrate complexity.
14. Hold fast to the goal of goodness.

# TRANSDISCIPLINARY APPROACHES

There are different frameworks that illustrate how knowledge that comes from different cognitive dimensions meets. The one I propose tackles the art of arts-based interventions in transdisciplinary sustainability research.

We find that the hierarchy that is currently established between different knowledge and also between the ways of acquiring them, has nothing to do with their relevance for knowing the world and building better ideas for living in it, but rather with criteria that have to do with some contributing more than others to producing things that can be sold with the maximum profit in a market where exchange value has priority over value use.

Feminist political ecology speaks to us about the relevance of differentiated experiences, the interest of singular perspectives that bear witness to the complexity of the world, and the richness generated by multiple understandings of the world cohabiting and constructing reality. The relevance of artistic practice in the current moment is unquestionable; it is found at the intersection that can allow us to expand our experience of the world.



## FUEGO LA SED

by María Sánchez

IV  
Murieron muchas ballenas  
para que el hombre  
solo pudiera descubrirlas

nombrar y poseer  
así elaborabais el conocimiento

lo común hoy  
es extraordinario

inevitablemente  
seguimos viviendo  
entre vosotros

pero dentro sigue el verdor  
y queremos invocar  
la canción de los antiguos

que crezcan tus hijos  
con la misma facilidad  
que la hierba.



Fotografía © Sandra Sotelo Reyes



## II. RECOVER INVISIBILIZED TERRITORIES

Temporal zone has begun to expand its territory from these four initial terms: Safe future, Ruins, Radical needs and Urgency. The selection comes from readings by leading authors of contemporary thought such as Donna Haraway, Anna Tsing, Sara Ahmed, Kate Raworth and Agnes Heller. These terms work as gateways for the exploration of the invisible and/ or invisibilized territories around them.

The idea of a **SAFE FUTURE** is often presented in the framework of Western policies as a preconceived landscape that is not well known to anyone, with criteria of progress and security. A promise for those citizens who obey the rules, and vote for, for example, of rearmament policies and limitations on the rights of migrants.

The need to question not only what but who is behind the idea of a safe future is

fundamental, as is taking the time to decide whether security has to do with feeling at peace, or preparing for war, and whether it makes sense to talk about the future when what is projected is a present co-opted by a failed system.

Experiencing the idea of a secure future and its derivatives from individual and group somatic work has allowed us to identify the characteristics and forms (in)compatible with the idea of a secure future, and to investigate empirically what our secure future would look like, how it behaves and how it moves, and to banish false ideas about it.

The notion of **RUINS** is fundamental on the one hand to denounce the dire consequences of a blind system on the environment that sustains it, on the fabric of life that welcomes it. But, on the other hand, having reached this point, ruins are also the remains of this system and the material we have at hand to generate other processes, other logics, in a situated, real way.

In the study we have worked on the notion of ruins as a fertile place for transformation, where to project drive, and where to establish a new link with existing resources as occasions to start new stories, or to recover old stories. What determines what is dead, would therefore be the relationship we establish with it, not the thing itself. Even using the remains of the failed system to give life to new stories, could be, like an aikido key, the movement that would best function as a metaphor and or as a statement of a new ecology.



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## RADICAL NEEDS

For the philosopher Agnes Heller, radical needs are those that are expressed here, in the current system, but that cannot be satisfied in it. That is, the conditions would be given to consciously identify what we need, but we live without being able to satisfy it. This term is interesting in relation to the rune, that is, to the consciousness located in what is there. If the runes are the raw material of new principles, and radical needs know what they want, in the alchemy of both one could find one of the keys to the transition that is thought beyond the starting system, pointing towards the imagined paradigm, conveying it from existing matter. The radical needs reveal in this project as somatic consciousness and the sensitive dimension it unfolds, generating and driving processes that generate (new) feminist political ecologies compatible with life.

## URGENCY

“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 requires learning to be truly present, as mortal critters entwined in myriad unfinished configurations of places, times, matters, meanings.”

Fragment of Staying with the trouble  
by Donna Haraway

Sandra Sotelo Reyes

URGENCY

RESPECTE

PAU REVOLUCIÓ

RESPIRACIÓ

SUPPORT MUTU JUS

ANTIFEIXISME TÍCIA

REGENERACIÓ

CANVI CONFIANÇA

CONDICIONS

MATERIALS CURA

TEMPS OXÍMORON

LLIBERTAT

MEMÒRIA

### III. TEMPORAL ZONE

Temporal zone is a project with multiple components, currently in research through practice and research:

#### A. LABORATORY

#### B. EXPANDED CONVERSATION

#### C. MANIFEST

#### D. PERFORMING TEMPORAL ZONE

### A. LABORATORY

The laboratory is framed in the research on the links between political ecology and the arts of movement, and specifically around the notion of ecosocial transitions. This is the core of the Temporal Zone project, where its research, creation and action work are connected.

Many of the notions that we find in political ecology and, specifically, in the story of ecosocial transition, are also known to the scenic creators who work from the bodies and the movement. In the laboratory, **eco-feminist and post-humanist** authors and their situated and critical gaze are used as references. The **construction** of semantic maps not only unfolds space to **resignify** reality but also generates a space for the co-production of meaning from **transdisciplinary collective** work.

Based on conversations, movement practices, scenic devices, writing and observation, the laboratory becomes the occasion to conspire and generate new stories and **new ecologies**.

Through a call, these two types of profiles were invited to participate in the laboratory: Students, activists, researchers in the field of ecofeminism, political ecology and ecosocial transitions and dancers, creators and researchers in the performing arts and practitioners of dance and movement with an interest in thinking about current



Fotografía © Sara López

ecosocial processes in a transdisciplinary framework.

The interest was precisely to generate the conditions for the co-production of knowledge between agents coming from complementary, but often fragmented, epistemological references and working methods, in order to contribute to an integrated model of knowledge.

An intergenerational group (between twenties and seventies) was selected with a balanced representation of both profiles and some hybrid profiles, made up of 15 people from eight different nationalities such as Iran, Brazil, the Netherlands, Slovenia, Spain and the United States, and from various academic institutions, including ICTA-UAB's Master in Political Ecology and

Degrowth, secondary school teachers, cultural managers, performing artists working in companies, freelance dancers, thinkers and activists.

Participants: Daria, Isaura, Julio, Olivia, Claudio, Marina, Blanca, Francesca, Mireia, Clara, Oriol, Tim, Lena, Gita and Cristina.



These **RUINS** are the raw material for new beginnings.  
Ruins as a principle of life and/or death.  
Making with what is here now, with you.  
Ruin as a reminder of the situated approach.

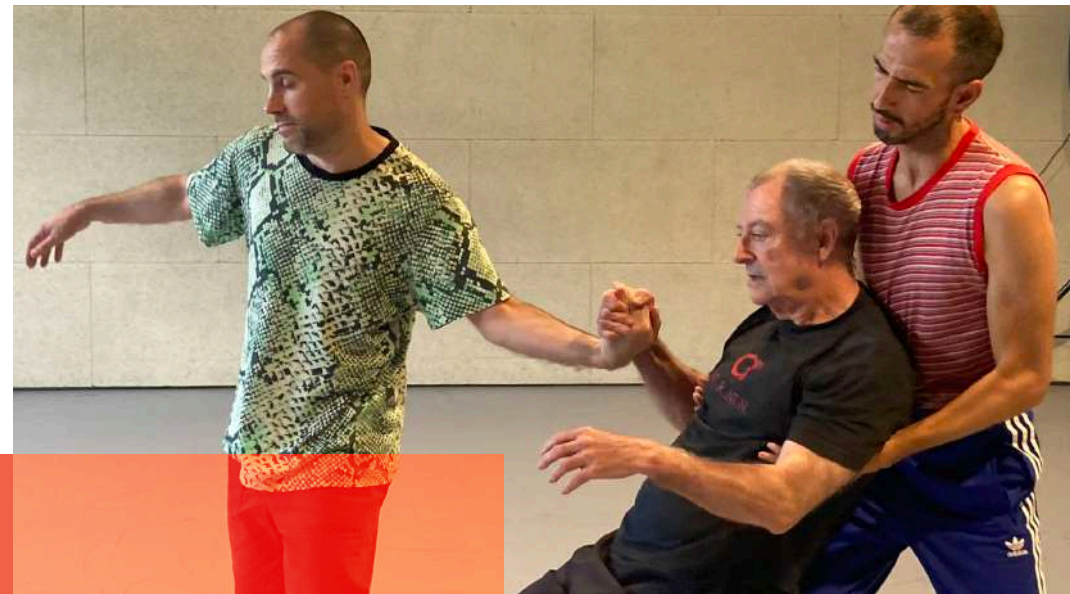


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## SAFE FUTURE

- OXIMORON
- REVOLUTION
- EQUITY
- MEMORY
- MUTUAL SUPPORT
- CHANGE

- CONNECTION
- UNCERTAIN
- TRANSFORMATION
- WELLBEING
- ENGAGEMENT
- DEATH



## URGENCY LEAD US TO A SOLUTIONS-ORIENTED MODE

Urgency creates a tension that can freeze us.

Where do we run towards when we do not have time?

We can also use that tension as an occasion to pause, to question where does it come from and if that urgency is really ours.

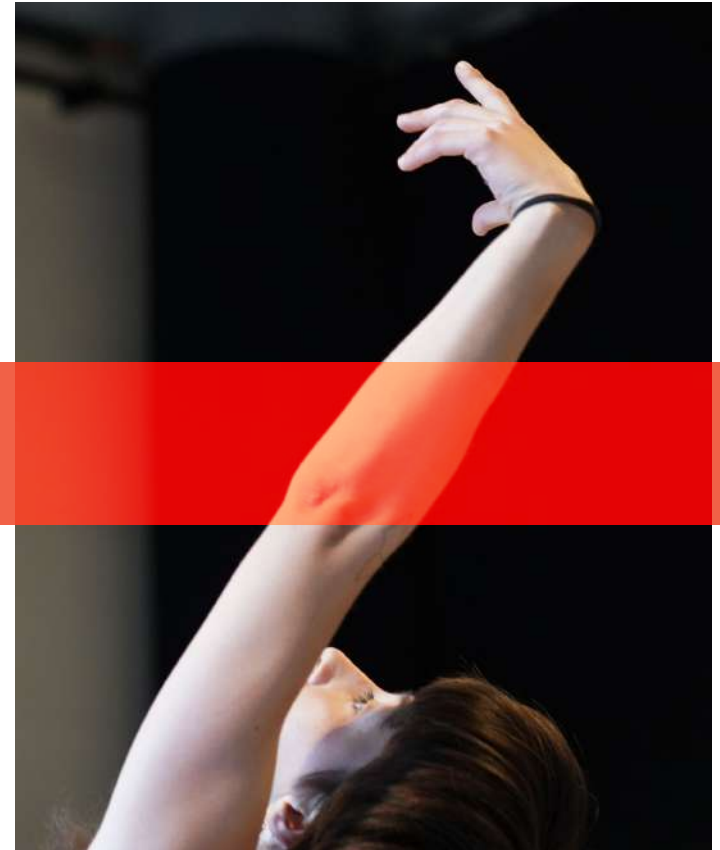
What important things are being invisibilized



IN URGENT TIMES  
IT IS TEMPTING ...



[COMPLETE THE SENTENCE]



Fotografía © Sara López

## RADICAL NEEDS

What are your radical needs?

How do you navigate between ruins and radical needs?

Such embodied movement between ruins and radical needs, is how transition reveals to you.

That is your transition





WHAT ARE OUR  
**METAPHORS?**  
OF  
RUINS  
URGENCY  
SAFE FUTURE  
RADICAL NEEDS?

Metaphors:

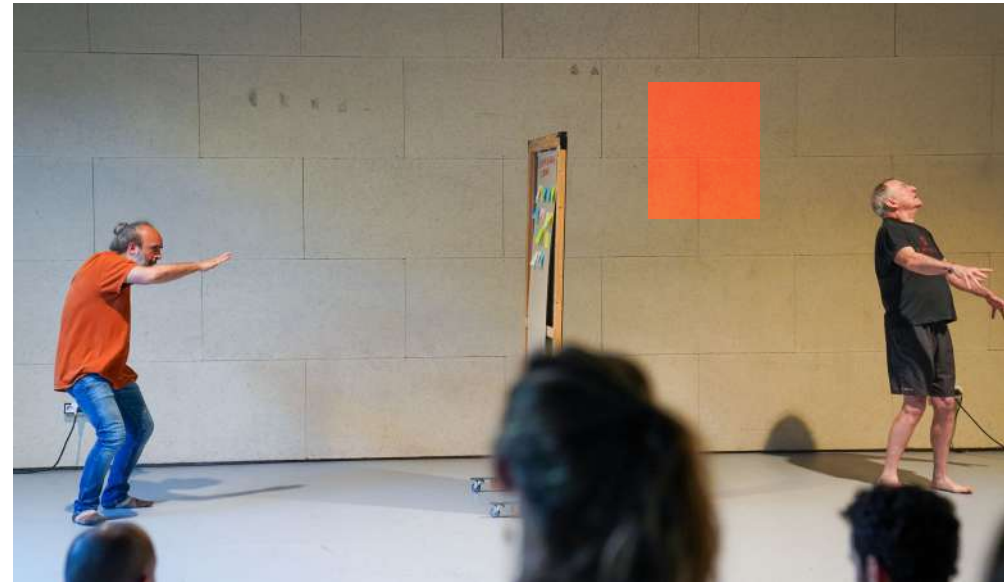
Translation of the proper meaning of one term to another figuratively – expresses one idea in terms of another, appealing to a real or imaginary similarity –

WHERE DO WE RE-  
COGNIZE THEM?

EMBODYING THEM

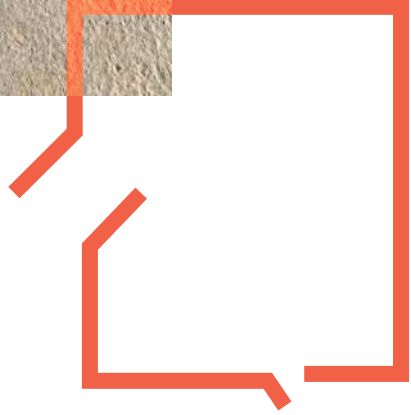
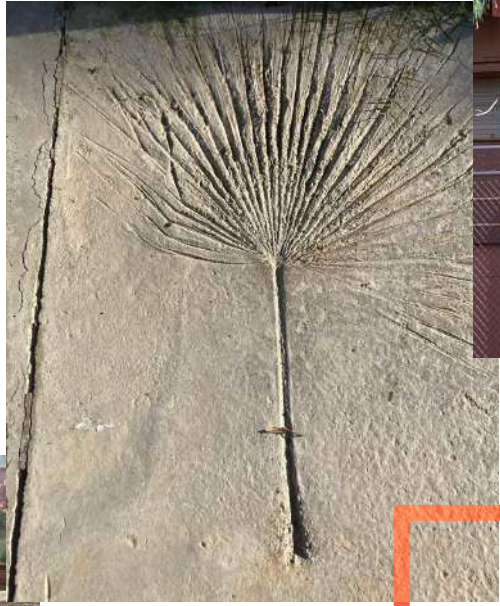
In the frame of the second Laboratory at Graner, we carried out an outdoors practice identifying metaphoric images of ruins, safe futures, urgency and radical needs and bringing them back to the studio. We embodied the images constructing structures and dispositives to dialogue with them, in a courageous conversation that transformed the metaphor in a real matter, in an exercise of emancipated collective action towards desired futures.

In that Lab we were Clara García Espada, Julio Álvarez, Octavi de l'Església, Oriol Martínez i Marañón, Claudio Machado and Sandra Sotelo.



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## B. EXPANDED CONVERSATION

— with HELEN(a) TORRES

As part of the Temporal Zone re-search methodology, courageous conversations are critical to foster complex narratives around the re-search topics. After concluding the series of Laboratories, we opened up the research preliminary results.

**Helen(a) Torres**, sociologist, translator, writer, teacher and researcher on the articulations between language, arts and politics from feminist and anti-colonial perspectives, was our guest.

With her and an heterogeneous audience interested in the project, all the participants in the Laboratories could share views, thoughts and their experiences through the laboratory.

Helen facilitates speculative fabulation workshops and seminars focused on the work of Donna Haraway, of whom she has translated most of her works.

Her experience in facilitating spaces for critical thinking in the context of visual and performing arts made of her the best ally to help us wrap the Temporal Zone experience.

A space for debate and expanded reflection was generated post Lab , allowing us to share thoughts and experiences about the research terms with a wider audience.



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In the next pages we share the questions that emerged with her in our conversation, becoming part of new research material for upcoming iterations of this research.

These are now your questions too.



I. What is the idea of a **safe future** being associated with from cultural hegemonic narratives? With what images is it incorporated? What can help us resignify the idea of a safe future? What safe future means to you?

II. In the humanist theatre the main question is about identity: "Who am I?". From ecodramaturgy, which studies **our relationship with nature**, the question is about the world: "Where are we?" .

According to you, where are we?

III. From your experience, what kind of strategies and practices best work to connect **theoretical knowledge with empirical knowledge**?

IV. What a **transition** requires, as precondition?



Email me to share your answers if you are interested in contributing to the discussion

**Email:** sandrasoteloeyes@gmail.com

**Subject:** Temporal Zone Conversations



V. **Urgency** affects perception, decisions and priorities. It has the power to work as a strategy of manipulation and control. We can feel as if someone has decided what is urgent now, and how should we perform as result.

In the lab, we worked with pausing as a **counter-tactic** facing urgency, and we experienced its potential. We understood the importance of training and practicing it, along with **listening**.

What other strategies do you use to face urgency? To you, what is urgent?

VI. We also addressed the notion of **ruins**.

The presence and power that comes from being and making from the ruin, with the ruinous, with the remaining, is huge. We felt as if we could decide the fate of humanity by **choosing how to relate to ruins**, what to do with them.

With Agnes Heller's notion of **radical needs**, we experience the territory between the ruins and the radical needs. The ruin comes from the past but is here and now; the radical needs are expressed here and now but project towards a future where they can be satisfied.

How do you see the territory between ruins and radical needs?





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## C. MANIFEST

The first manifesto of Temporal Zone is an audiovisual essay that was built with material shared and co-created in the Labs.

The manifest begins with the following fragment of Achille Mbembe's intervention in the seminar Where are the oasis? – organized in the frame of MACBA's PEI, few years ago.

Relationality takes precedence over identity, this is absolutely important especially for current debates on identity, in fact if we take seriously African metaphysics, that is what they say, relation, or if you want to use a big Word, relationality, takes precedence over identity, precisely because of the exigency for every efficient subject for to constantly mutate, so if you are constantly mutating, identity as defined specially as defined in Greek philosophy, western philosophy, doesn't make sense. You won't survive on the basis of your identity, you will survive on the basis of your capacity to connect, to link up, to weave links, to sketch, constantly sketch dynamic assemblages.

CAT\_

La relacionalitat té prioritat sobre la identitat, això és absolutament important, especialment per als debats actuals sobre la identitat. De fet, si prenem seriosament la metafísica africana, això és el que diuen, la relació, o si voleu utilitzar una paraula gran, la relacionalitat, té prioritat sobre la identitat, precisament per l'exigència que tot subjecte eficient muti constantment, de manera que si esteu mutant constantment, la identitat tal com es defineix especialment en la filosofia grega, en la filosofia occidental, no té sentit. No sobreviuràs sobre la base de la teva identitat, sobreviuràs sobre la base de la teva capacitat de connectar, d'enllaçar, de teixir vincles, d'esbossar, d'esbossar constantment conjunts dinàmics.

ESP\_

La relacionalidad tiene prioridad sobre la identidad, esto es absolutamente importante, especialmente para los actuales debates sobre la identidad. De hecho, si tomamos en serio la metafísica africana, esto es lo que dicen, la relación, o si desea utilizar una palabra grande, la relacionalidad, tiene prioridad sobre la identidad, precisamente por la exigencia de que todo sujeto eficiente mute constantemente, de modo que si está mutando constantemente, la identidad tal y como se define especialmente en la filosofía griega, no tiene sentido. No sobrevivirás sobre la base de tu identidad, sobrevivirás sobre la base de tu capacidad de conectar, de enlazar, de tejer vínculos, de esbozar, de esbozar constantemente conjuntos dinámicos.

## IN URGENT TIMES

there is room for pause,  
and other dimensions of pause,

there is room for listening  
and other dimensions of listening

## IN URGENT TIMES

what has been made invisible  
must speak

– when someone other than  
myself tells my story, what gets  
left out?

## IN URGENT TIMES

gravity and matter fit within it

– one discovers what didn't  
know one knew

## IN URGENT TIMES

a space opens between  
the question and the answer

## IN URGENT TIMES

the body inhabits going and letting  
go, simultaneously

## IN URGENT TIMES

the rules, the memory and the  
poetry come together

# TEMPORAL ZONE

SAFE  
FUTURE

RUINS

RADICAL  
NEEDS

URGENCY

## D. PERFORMATIVE INSTALLATION

The project Temporal Zone was invited to be part of the international collective exhibition "What is gender?"<sup>1</sup> at the Espronceda Art Centre in Barcelona.

Temporal Zone transformed into an installation where the notion of gender at the centre took shape in a materiality crossed by the idea of urgency, ruin, a safe future and radical needs.

During the opening, the installation was activated with a site-specific performance.

Performing Temporal zone for the first time in such context marked a direction for the project to explore and develop in the future. Is an art gallery the venue that best suits Temporal zone?

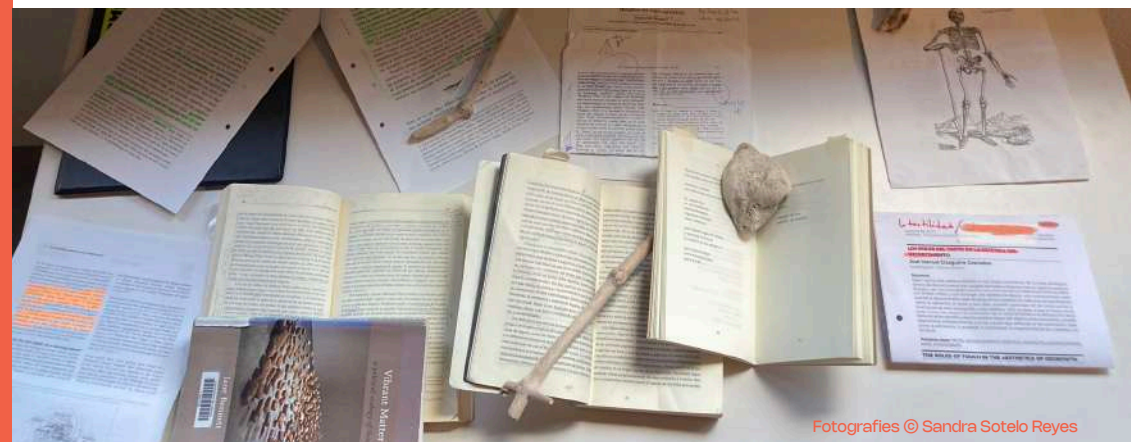


<sup>1</sup> <https://www.espronceda.net/what-is-gender-collective-exhibition/>



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- The art of arts-based interventions in transdisciplinary sustainability research by Horvath, SM., Payerhofer, U., Wals, A. et al.

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.

Staying with the trouble,  
Donna J. Haraway, 2016

