

**[move\_semantics]: *Rules of Unfolding***  
**SEDIMENTATION: RE/ORIENTATION PROMPTS & FIELD QUESTIONS**  
**Elæ Moss & Jeff Kasper**  
**April 28, 2021**

For RULES OF UNFOLDING, our themes of ALLIES, BODIES, and SITES are categories that we've used to organize frameworks for speculative thinking, which we also understand as deeply entangled. These concepts were then further broken down through the show's visual language / wayfinding icons.

The themes represent questions we and our practitioners ask in our work, providing entry for the public into these frameworks. Critically, too, we've sought to challenge modes of making, representation / exhibition, the role of arts & cultural institutions, and documentation/archiving of human practice. For ALLIES week, we looked to the nonhuman creatures (and things) with which we share the planet: plants, fungi, animals, media, and machines. But, surely, this was also a conversation about BODIES, and how we intermediate our ways of knowing and being in and with those bodies here, in this biome, on a variety of SITES. In week 4, we sought to explicitly trouble the "human" body and its potential extensions and manifestations, paying close attention to possibilities for crip, trans\*, cyborg, and human+ futures. In our SITES week, we sought to trouble how designers and/or the public can use a design / architecture / planning approach to thinking about making infrastructural, personal, and community change.

The term "sedimentation" comes from the Latin *sedimentum*, "a settling or sinking down." We seek tonight to look back on how our system evolved, performed, and shifted over these weeks, and what's been left for the record, a sort of investigation, panning for the silt produced by this compendium of processes, humans, works, and ideas. We invite you, through this extended offering of questions we've put together from this LAB's practitioners, to engage in this sedimentation process with us: not only around the work in and of this show, but of your own practice, world, and the systems in which you operate / find yourself.

## **TO OPEN / IN INVITATION:**

What does it mean to not only invite but set the stage for true collaborative thinking, making, and being, in conversation with other life forms, materials, and types of intelligence? If you see yourself as a responsive *conduit*, in part *carrying out the design* based on the intelligence of these other agents, what does that look like? How is making work FOR allies that still centers the human experience and/or POV different from co-producing an intelligent system *with* these allies, while using the material and technical capabilities that are available to us as humans *responsively* to these intelligences? What role does and/or will the human body, in relationship with our allies, play in future, and how can we transcend our limited understanding of that "body" as a closed system, as opposed to a shifting site itself, already a collaboration between organisms, data, and materials?

What does it mean to collaborate not only with animal, plant, fungi, water, and other flows and conditions we deem "natural" but also with **materials, media, and machine**, understood as allies that may operate not only in relationship with human but with each other as well as with other organisms? How must this change the way we live in our bodies, and on the planet? Where does "design," for and by anyone, come into play?

If we begin with the possible, rather than the "feasible," how does this shift our practice?

## **ALLIES.EXE**

"Is it strange that one has come to accept that an individual, delimited by the skin, constitutes a living being, but the planet as a whole doesn't? If we are to be able to think about a non-anthropocentric ecology, how must we move from identities based on essences to identities based on relationships?" (QUIMERA ROSA, TRANS\*PLANT: MAY THE CHLOROPHYLL BE WITH/IN YOU)

"When we ask, 'how might we make machines more intelligent,' are we asking the wrong question?" (SCARLET DAME, THE SYNTHETIC IDENTITY MANIFESTO)

If "beyond our physical body, we are energy, information, and consciousness," how can 'cybernetic artifacts' serve to "unveil the mind-body resonance that emerges from our presence? How can we further understand what it means to be a "plural, fluid, and decentered being" through interfacing with 'hybrid spiritual systems'? (MAFE IZAGUIRRE)

How can we bring intention to the creation of new grief rituals “through the intersection of art, sustainability, and end of life,” honoring communal traditions and practices in order to more fully embrace “the culturally-forgotten truth that...when we return to Earth we grow into or make offerings to new life”? (SHAINA GARFIELD, LEAVES WITH YOU)

How can we work in alliance with open-source electronics alongside prehispanic textiles to learn from “the technology, wisdom and history of our ancestors,” becoming more connected to their awareness of the ways in which “the universe is governed by harmonious numerical proportions”? (CONSTANZA PIÑA, KHIPU: ELECTROTEXTILE PREHISPANIC COMPUTER)

### **BODIES.EXE**

How can we “harness technoscience for political action, refusing to comply with demands to cure, fix, or eliminate disability”? (CRIP TECHNOSCIENCE MANIFESTO / KELLY FRITSCH & AIMI HAMRAIE)

“What if trans and disabled people were to resist society’s desire to render us invisible? What if, through a dress reform, we collectively refuse to assimilate?” (SKY CUBACUB, RADICAL VISIBILITY MANIFESTO)

How can we realise “futures otherwise that don’t revolve around land violence & land based catastrophe,” working through the lens of the “futures-in-the-present that children, elders, trans kin, and community members have imagined in their day-to-day lives”? (ALÁN PELÁEZ LÓPEZ)

“What would happen if politicized disabled communities understood our ill and sick, monstrous and mutant, impaired and disabled landscapes as part of our expansive disability community? Or if we saw our own human disability as an aspect of these larger human and nonhuman webs of disabled ecologies? What kinds of insights can this collective c/krip knowledge offer to conversations about how to live with and respond to our current regime of environmental devastation? How can the ingenious ways of living that disabled people have for so long developed, be put to use to help think through how to care for, respond to, and indeed create access for our increasingly impaired landscapes?” (SUNAURA TAYLOR, DISABLED ECOLOGIES)

## **SITES.EXE**

How can “deviance, novelty, and malfunction lead to techno-social change,” and how can we implement a design practice as a speculative process of examination?  
(MARTIN BYRNE / PATTERNIST)

What if we decided “not to die”? How can a procedural architecture / design practice resist being lulled into complacency by the banal structures and spaces of the contemporary built environment, instead recognizing and addressing the landing places architected by the “organism-that-persons,” in conversation and continuous adaptive relationship to their biome and responsively produced landscape?  
(ARAKAWA + GINS)

How can (and / or must) our design and planning practices work in tandem with the work of practitioners focusing on ALLIES and BODIES (as well as *with* ALLIES and BODIES) if we are to realise “futures otherwise that don’t revolve around land violence & land based catastrophe,” as posed by ALÁN PELÁEZ LÓPEZ, which understood “human disability as an aspect of these larger human and nonhuman webs of disabled ecologies,” as framed by SUNAURA TAYLOR, wherein assimilation was not only not required but actively resisted, even “harnessing technoscience for political action,” as put forth by the CRIP TECHNOSCIENCE MANIFESTO?

And how, as we envision and seek to build these futures, can design be collaborative, welcoming the intelligence offered by digital tools, innovative materials, smart systems, and globally networked teams?