Everything is a rock,
## a rock is no-thing.

a manual in disguise of map

The Matter
and the Subject Matter

In order to create a frame, a platform for all the other projects to exist together, we want to create a platform, a website that would be a moving map, a never-ending reconfiguration of the projects together. This map would act as a manual on how to look, where to look but also could be reconfigured by the viewer and their influences on parameters.

This exhibition, or manual disguised in a map, or map disguised as a manual will be a rhizomatic mapping of several perspectives. We want to order the projects not following categories, but multiplicities, intra-action, and convergences.
A rhizome is a bunch of multiplicities that are put in a way that has no structure. A rhizome is connections, heterogeneity, multiplicity, asignifying rupture, and cartography. We use the image of the map in term that it is always open, and can be entered from any point. The purpose of our mapping is not to include these projects in the map but to show something with the structure of the map, hopefully giving new understanding and alternatives practices that arises from an «intention of complicity» between human and non-human forces, strategies and purposes. Oscillating from micro to macro and other scales.

keywords: simultaneity, boundaries and borders, convergence, producing, historicity, language, non-linear time, performativity, dimensions
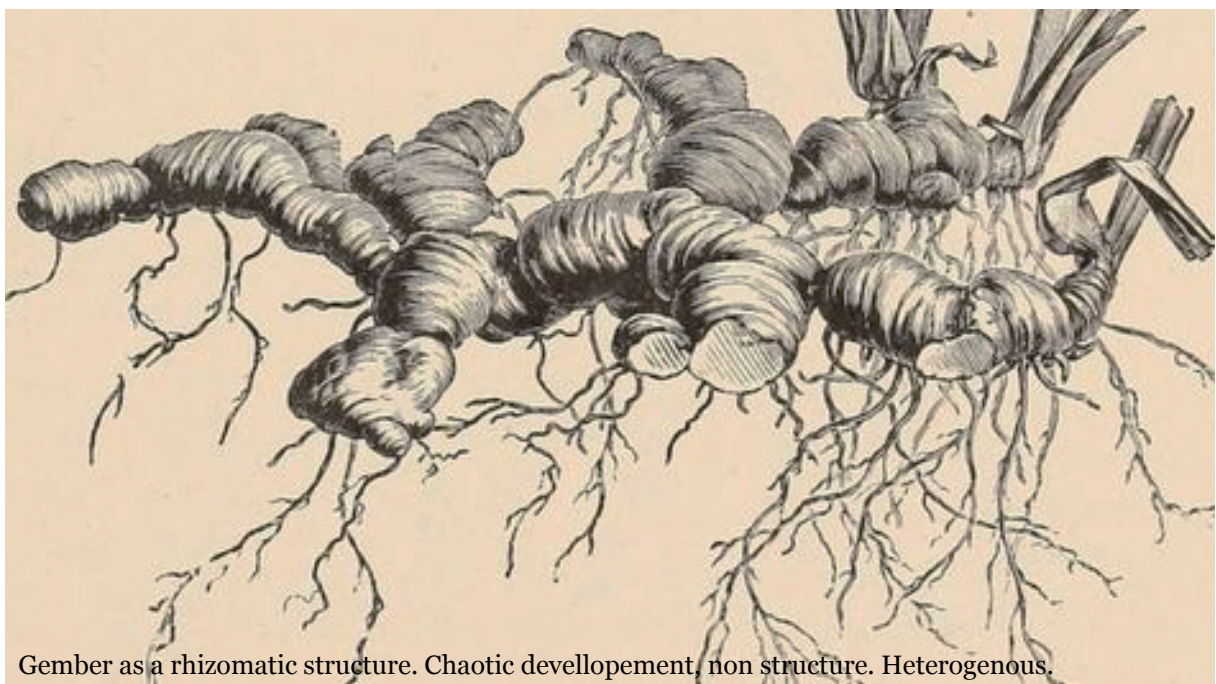
Gember as a rhizomatic structure. Chaotic devellopement, non structure. Heterogenous.

frame
Human, Non Human

"The Human emerges as an abstraction on the one side with the Nonhuman world on the other. When did humans become the dominant force in the world? [...]

From a geological point of view, the planet began without Life, with Nonlife, out of which, somehow, came sorts of Life."

As human **produces** Humans, human also produce a tool that themselves **produce** humans. Human then produces **non-human**. The rethinking of those boundaries help us to unfold the antagonism between various forms of human life-worlds and they're different effects on the given-world;" a world where we increasingly "struggle to maintain a difference that makes a difference between all forms of Life and the category of Nonlife.

frame
Language

What if things could speak?
What would they tell us?
Or are they speaking already and we just don't hear them?
And who is going to translate them?

Walter Benjamin

Between the language of rocks and the language of humans.
How many different ways can we use to describe a rock? How many different expressions can we find in a rock? A rock is always speaking to us.

The human language can try to understand and amplify rock by giving names, classify and categorize, analyze and identify its components.

The translation from the language of rock into the language of humans is always a limitation. This is why Walter Benjamin calls it "the language of judgment."

From a human perspective, the history of human language started with the rock, the first trace that man left. Rock can be seen as a symbol of our need to communicate and the human willingness to form culture.

Rock is communication: Rocks are shaping and framing our history. Rocks are the attributes to our past and the witness to our story. A rock is always a story-making, a story reading, and storytelling. Rock is always a language.

A rock is just presencing. For Human, it's representing.
A rock is a rock. For humans, a rock is an expression.
A rock can be treated as evidence for human plots, or a rock can just be.

frame
Time

Time perceived as a linear movement is situated in dominant epistemologies. However, there is another possible comprehension of time. Michelle M. Wright describes one as Epiphenomenal temporality. As we consider the notion of time as linear, it inherently contains the idea of progress. The more time we spend on something like working, studying, the better we become. Even if this notion of time can be useful in certain situations, it also contains in itself systems of value that are maybe not helpful as an understanding of absolute reality. As we are now going in the direction of a phenomenology of the rock, we propose to consider time as epiphenomenal. This is to say that if time is anything, time is entropy, ice melting, stone erosion, or a person growing. Time is atoms moving in greater and greater complexity or greater and greater chaos. The rocks we are studying exemplify how the past is located in the present and the present is in constant motion. We are responsible for every moment of the present. As every research is first and foremost a where and a when (a situated take on a phenomenon) we want to use the multiplicity of where and when to create maps that could be epiphenomenal.

A rock is a where and a when, research is a where and a when a map has a where and a when.

frame

Rhizome

A rhizome is a A centered multiplicity. It is a non-structure in the sense that it goes in different directions simultaneously. On the opposite of knowledge that is in the western perspective considered pictured as a tree with a time-linear development, a rhizome is rootless. Multiplicities are neither subjects or objects but magnitude and dimensions that can change without completely changing in nature. Multiplicities are qualitative differences and not a quantitative one.

This figure of the rhizome is helpful for us because it helps question how we represent knowledge, subject matter and so matter.
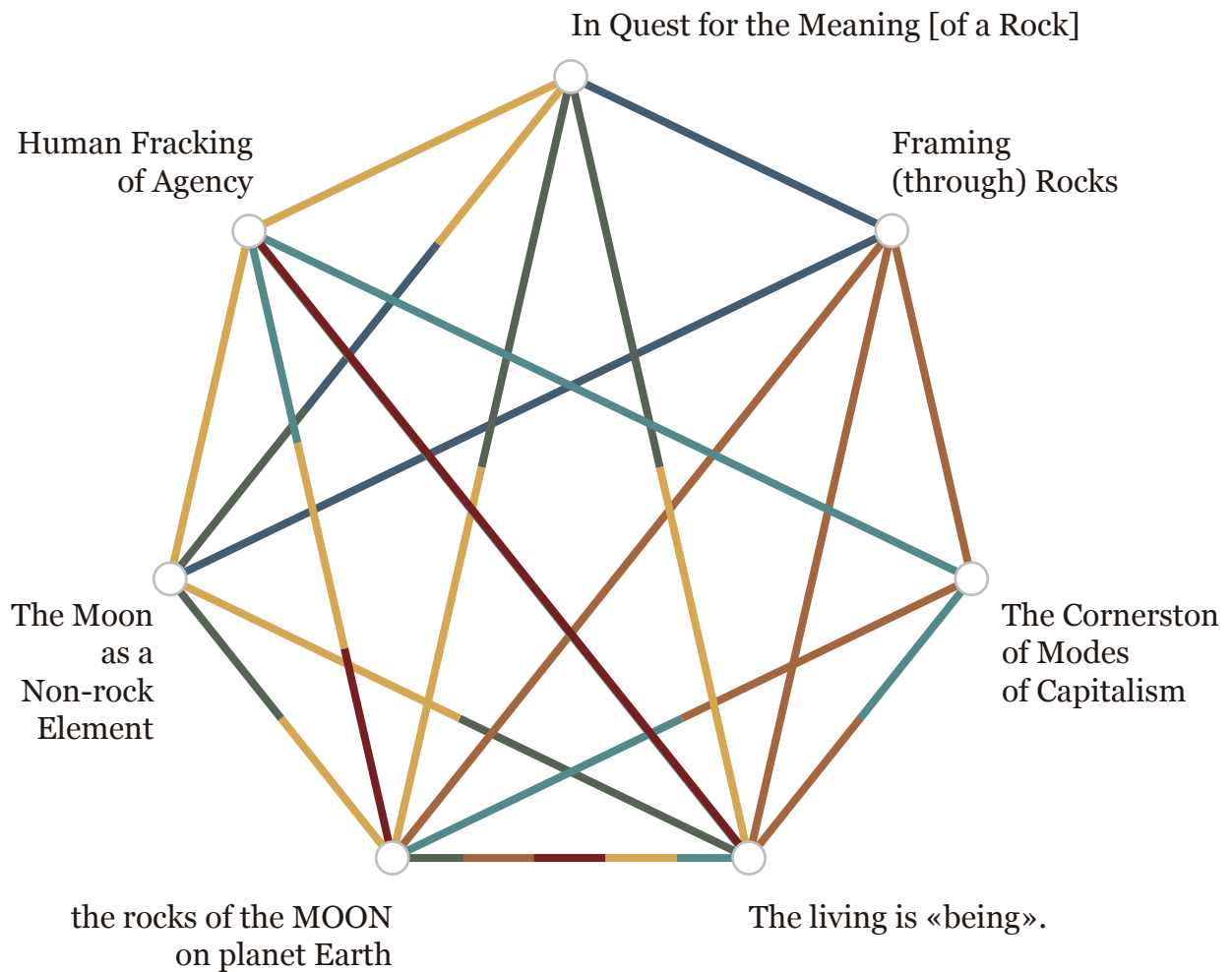
frame

Agency

The agency of the rock is the ability of the rock to reconfigure through action, doing, and being.

frame

Intra-action

The mutual constitution of entangled agencies. Two entities materialize through intra-actions and the ability to act that emerges from within the relationship and not outside of it. As rock and human, rock and rock, rock and language... In terms of the map, it could mean showing or exposing intra-action but also creating them by friction between to matters.

The Map

In Quest for the Meaning [of a Rock]

Framing (through) Rocks

Human Fracking of Agency

The Cornerston of Modes of Capitalism

The Moon as a Non-rock Element

the rocks of the MOON on planet Earth

The living is «being».

collection
subject
exploitation
perception
territory
legacy
identity

Sofia

In Quest for the Meaning [of a Rock]

collectionperceptionsubject

She is creating a meta collection to respond to the multiplicity of the meaning we attribute to a thing and to the notion of it, for example to the "rock". To do so, she is researching in a linear and lateral way. She is borrowing and rearranging collections created by her peers, that are their response to "Everything is a rock" with an Are.na archive (chapter linear), and by random collections of rocks made by different users on Are.na (chapter lateral).

In quest of what is something, meanings or ideas of meanings are being created and recreated, at the risk of having eventually all meanings dissolved. Certainly, one when thinking of something, let's say a rock, doesn't expect to come up with a clear proposition as clear and distinct as the proposition 2+2=4. A mathematical explanation doesn't always justify the absolute values of the universe and reasoning doesn't always provide us with certainty - that makes us paralyze by its impossibility, so let's keep it aside. What we know though, is that by bringing context to our thoughts, and by context I mean actions and experiences, we approach a better explanation of the essence of something.

In the realm of the internet, where information is disseminated instantly and in a continuous flow, with constant updates and alterations, multiple individuals take the role of an unauthorized author, and, under all casual ways, opinions, thoughts or ideas are piled up, leading to direct or indirect exchange of knowledge. In this sense, the internet is the place where universalized knowledge fosters, whilst knowledge itself serves not as a valid source of information, but rather as a bond for limitless virtual communication.

The answer to the initial question, "What is a rock?", where rock serves as a metaphor, remains still unclear. Yet, the possibilities of the meaning of a rock have opened up to an endless game.
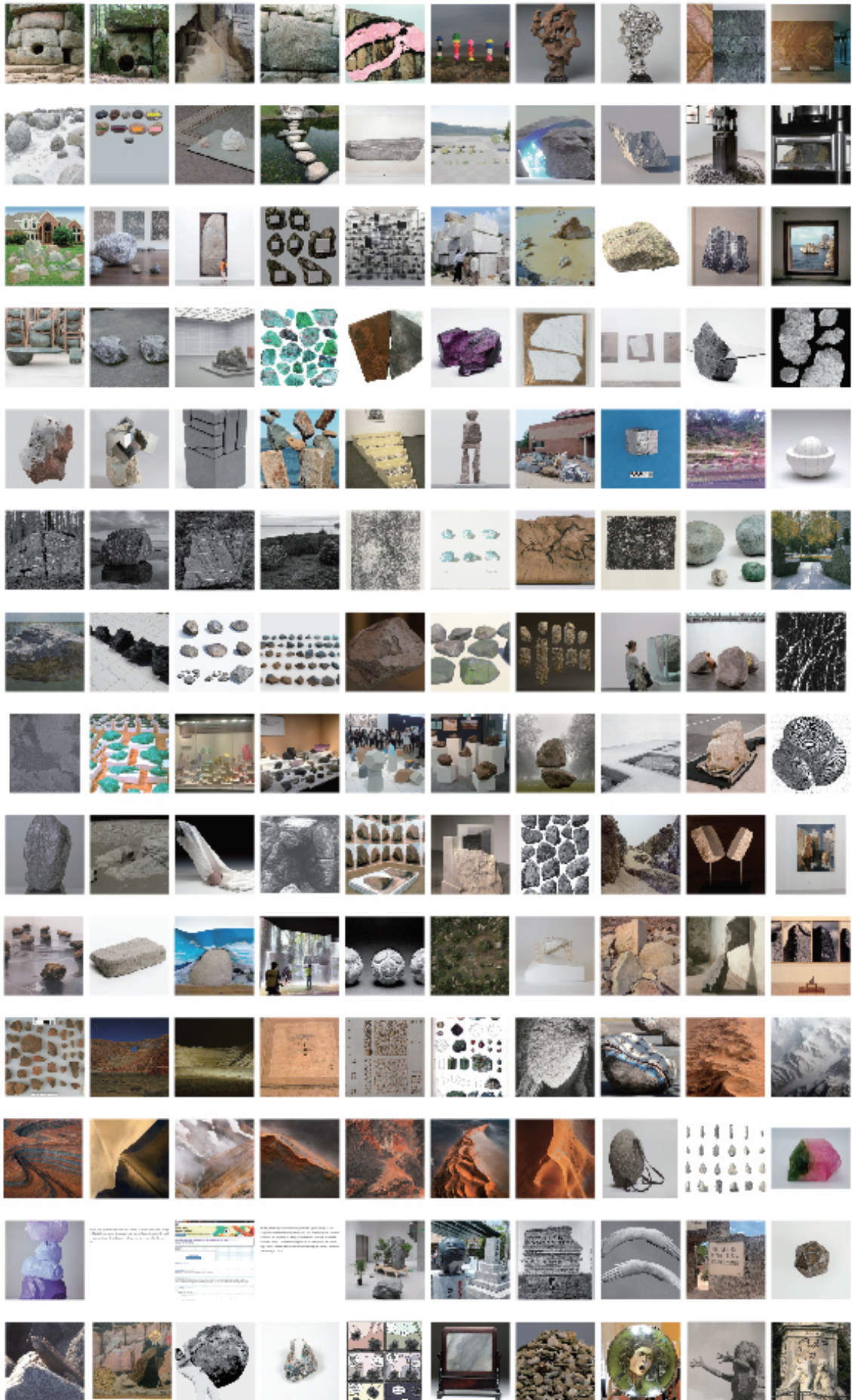
Valeria + Doi

Framing (through) Rocks

History is a composition of recollected facts. The reading of those traces allows us to tell stories, narratives and events in the most possible comprehensive way; however, there is a degree of interpretation of those evidences that influences an objective reconstruction of those sings. Often cultural knowledge and experience generate assumptions in the way we analyse what we have in front of us. Bias are therefore translated in the way we perceive and read the recorded events. By looking at rocks in different aspects of the process of documentation of the interrelation between human and natural environment (non- human), we recognised two main generative patterns. From one side the rise of geontology, which gives a reading of human history from a non-human perspective, and on the other hand, the influence of rocks in human culture, its representation and related productions through it. The examples explored exemplify different approach to documentation and reconstruction of human history from both a methodological point of view - including non-human participation into it, as well as a multiple perspective from the very human point of view - reflecting over notions such as civilisation,

colonisation, exploration and knowledge production.

(Using a journalistic approach our aim is to retrace and recount small - but demonstrative - stories of already largely documented events, from the different angle of a rock, questioning existing methodologies or uncovering other possible narratives beyond the biases of human interpretation.)

Lena

# The Cornerstone of Modes of Capitalism

Or Rare Earth Elements and The Hidden Workforce of Techno-capitalism

exploitationterritory*legacy*

The latest form of the economical infrastructure we are evolving in has been theorised as Techno-Capitalism (Luis Suarez-Villa), which implies that the goal of the production is technological innovation and the most important value is creativity. The related labour mostly takes place in the R&D centres and in our digital devices that use our click choices to feed machine learning. However, those nanotechnologies still need some extracted and manufactured raw materials to exist.

A crucial component of a various range of those battery-operating devices (including smartphone) are Rare Earth Elements (REE). Those metals are disseminated in small quantity in some types of rocks over the globe. The world principle extractor and supplier is China.

As a physical labour of extraction, the labour conditions of the mining workforce resonate with early capitalism theory (Marx) while its inclusion in the global current market and the destination of its production definitely belongs to the latest Techno- Capitalism theory.
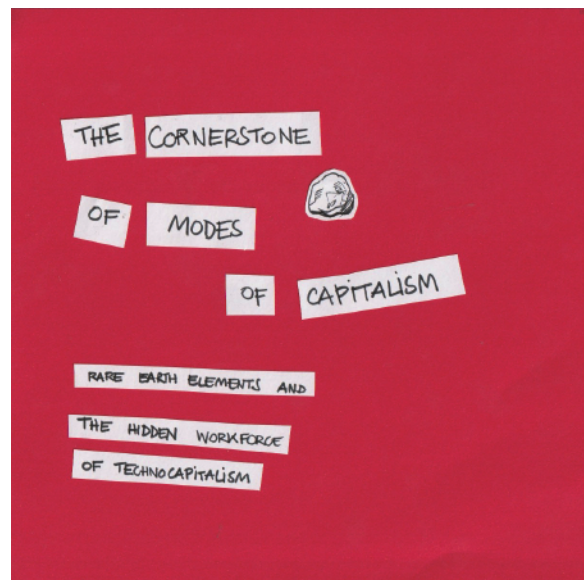
This is this tension dwelling at the core of rock exploitation that I would like to expose at 4 different scales (economic infrastructure, technological paradigm, land and territory, worker body) through a series of animations.

Victoria

The living is «being».

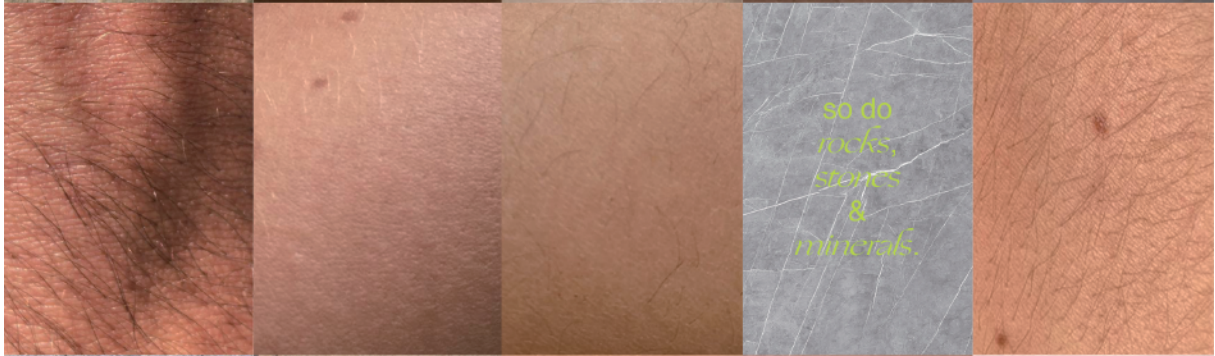perceptionlegacyexploitationidentitysubject

The living, plants, animals and by extension Humans, are beings that follow the life cycle of birth, existence and ultimately death. These beings, by their life cycle, are qualified as organic, or made of living matter that can eventually falter. Minerals, on the other hand, are deemed as inorganic matter, non living bundles of atoms.

However, this timeframe that we set on the existence of rock is relative; they are virtually infinite for us whose lifespan is comparatively so short. It also conditions the way that we look at the elements composing our world. We cherish life because it is fleeting, yet because other things are so durable in time, or at least outlast us, we do not consider them treasurable or worth the right to qualify as beings.

But the existence of Humans themselves comes from the « infinite » timeframe of minerals. The formation of life on Earth comes from the innate intelligence of matter, including but not limited to rocks. Time and history has proven that the misconception of timeframes will become our downfall (see climate change), and this includes the inevitability of accepting rocks as living beings too; can we repair the severed ties of understanding between the organic and the non organic to better understand both ourselves and our future? Or will the misconception around matter precipitate our own demise?

1.
skin comes
in all
shapes
and *forms*

so do
rocks,
stones
&
minerals.
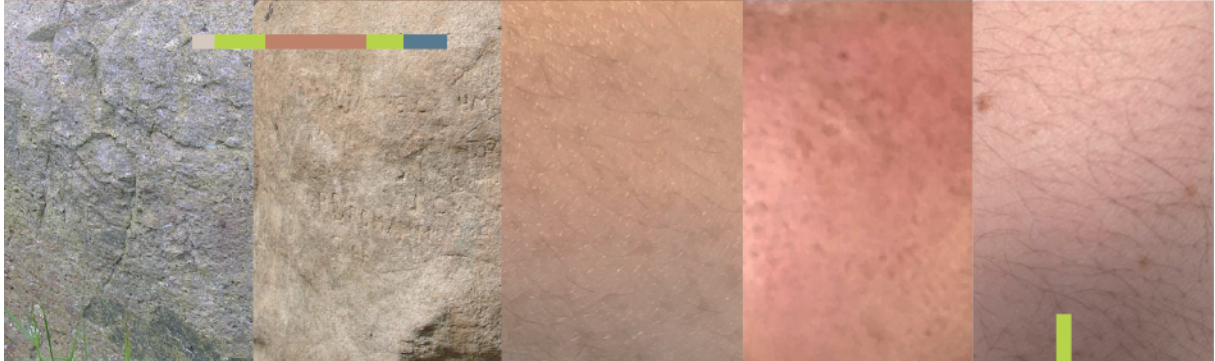
a *Series of Misunderstandings*

EVERYTHING
IS A ROCK

a *AxA47* format on
living and *non-living* critters

Viktoria

the rocks of the MOON
on planet Earth

subjectperceptionlegacyexploitationidentity

Why

In year 2020 humanity's consciousness raised. As a consequence, they enacted long waited changes and a global restructuralization has started. Firstly, they realised after COVID-19, that their approach toward nature built on the notions rooted and stemming from the Enlightenment is not sustainable. They acknowledged, that Nature (celestial objects included) has its own consciousness, that humans are part of nature, thus the Right of Nature was created. Secondly, they decided to position this as a building block of a newly formulated global constitution. Such a global foundational document was born owing to a movement aiming to create a federalist social construction, the redesign of the United Nations.

Owing to this double sided approach (nature as legal persona and global "Oness") people realised that the occupation and exploitation of the Moon is happening exactly under the same legal justification, the terra nullius, the very same under which colonisation of American and African continent happened in history. However, as the Moon - legally speaking - moved from object to subject, it gained also right to stop the repetition of such an act, thus preventing a new colonisation and dark chapter of human history.

What

My project is about the speculation of how legal the perceptive, language, trials, rules of procedures, spaces and participants would look like if the Moon was a party with its own consciousness in a legal trial.

How

My speculation would consist of texts, as base of an imagined legal case. I would like to experiment with the part of rituals, as a new form of connecting with a non-human client. The latter I imagine as documentations through photographs.

Litty

The Moon
as a Non-rock Element

subjectperceptioncollection

The moon is an astronomical element that orbits the earth. Formed by left over debris after a large impact by the earth and another astronomical object called Theia, it revolves around the earth in a near stationary orbit. Much before the invention of technology that allowed us to explore the moon, the world viewed the moon in a form beyond a rock. While many parts of the world treated it as a deity, there were many communities that interpreted the existence of the moon differently. Mythology and Folklore are indispensable parts of any community. It shows the nature of the civilization and the stories and beliefs we're brought up with. The moon being a celestial body and following its course of nature, much like now, was looked at as a non-human (super human) element. Anything that couldn't be conquered was seen with suspicion or as a divine being. Things that couldn't be understood were associated with some sort of magic. Many of these stories have been brought down generation after generation to form a few of our modern beliefs and festivals, some even with superstitions.

Mythology is both the link to our past as well as the spark that inspires the flames of inspiration for modern day story tellers. It gives us a look into the sights and sociology of the past. What is so captivating in these stories about the moon that still shape a lot of our modern belief systems? How can we connect the past and the present with these moon myths?

Ramon

Human Fracking of Agency

identityterritoryperceptionlegacy

What
Materializing human perception through abstract craft. Abstracting of a case study involving: made up rocks, injustice, pain, violent acts, extraterritoriality, the constitution, and justified crimes on humanity.

Why
In order to organize society, the incumbents of said society agree upon which policies will be prescribed to achieve the desired organization. Consciously, unconsciously, or subconsciously, these strategic policies are polluted with the mind of the incumbents.

How
1.- Using the power of abstraction to gain critical distance from legality, and human perception.
2.- Using abstraction as evidence. Furthermore instrumentalizing the logics of abstraction as evidence.
3.- Evidencing human fracking of agency.

if $= 1a$

then $= 7.3 \times 10^{5} a$

so i wonder... $= xa$

and $+$ $= xya$

also $+$ $= xza$