A HAUNTOLOGICAL APPROACH TO THE SITE OF DISASTER

P5

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Explore Lab 33

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Melcome

A public presentation

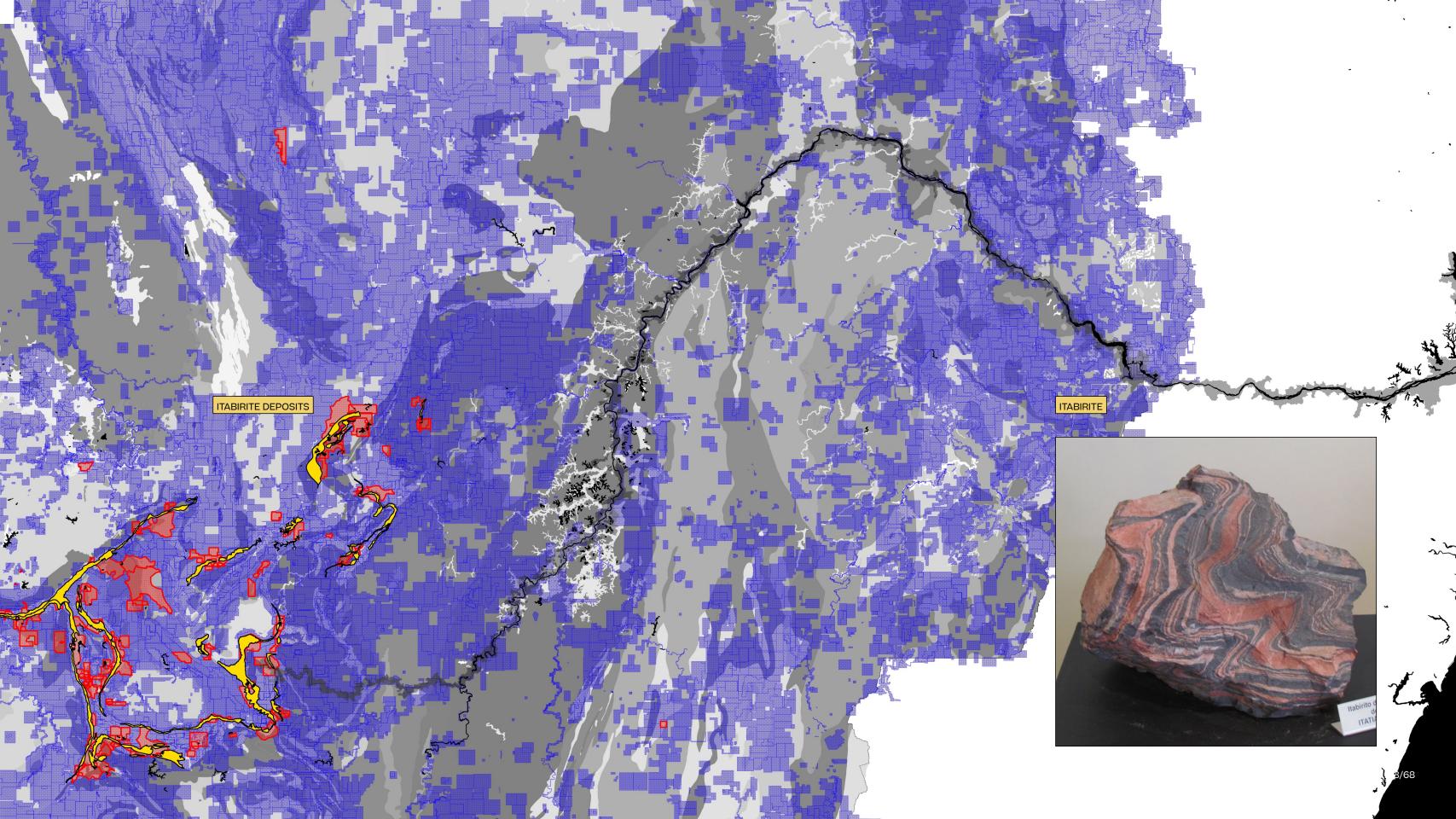
predicated on

an Ethics of Entanglement,

or an attempt at

an action-acknowledgement

towards the ghosts in the Rio Doce valley.



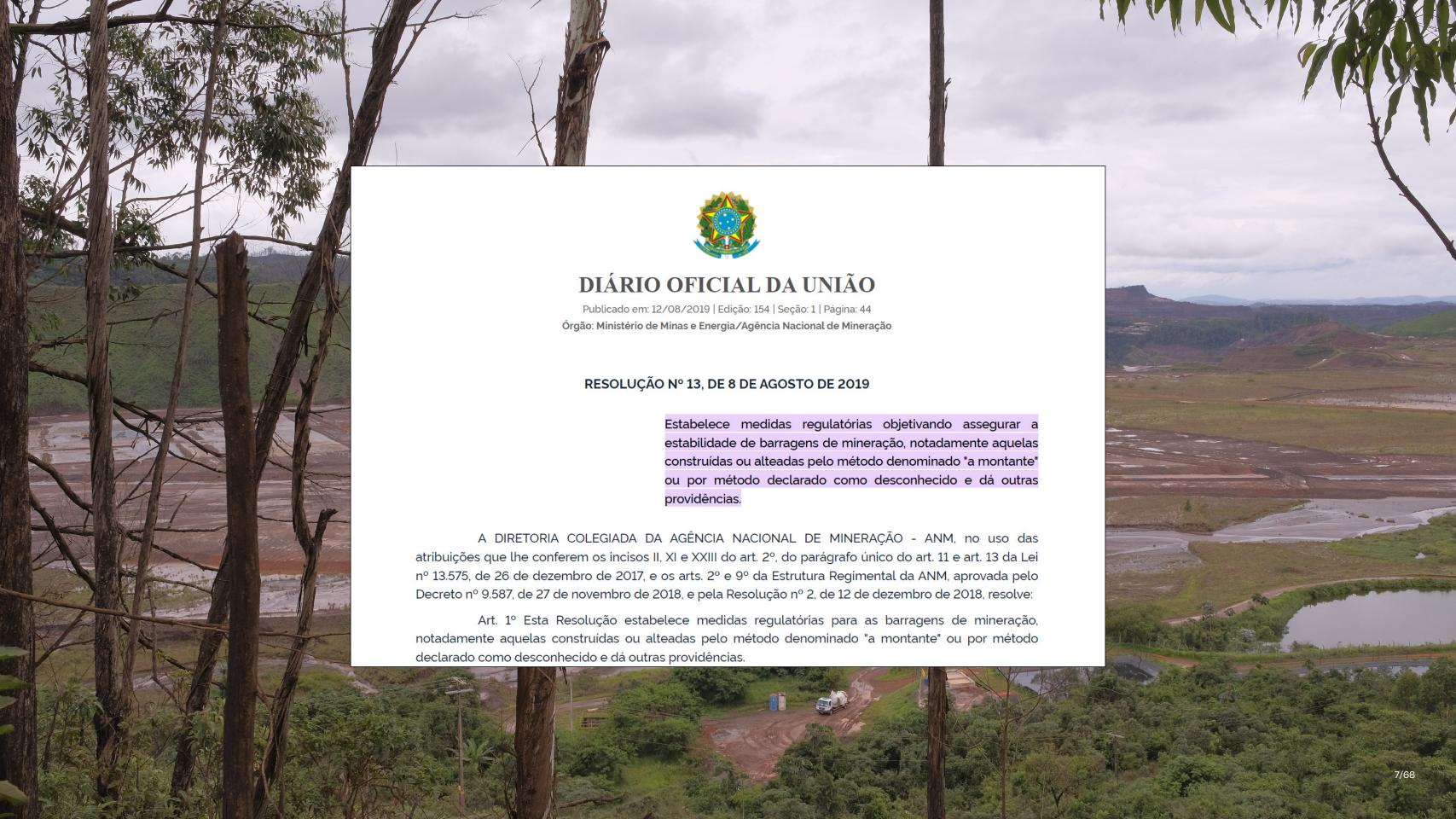
Matter is dividuated based on its ability to function as autonomous mineralogical and metallurgical units. This dividuation eradicates the supplementary actions of geology, as a geochemically communicative matter-state that is already situated in the earth and the relational work of the inorganic. Geochemical matter has different kinds of porosity and promiscuity ... It aggregates, often in toxic ways when it is unearthed or segregated from prior relations. The Enlightenment understanding of nature and its "properties" structures material legacies that are a product of ... practical purification and the policing of categories ... Geologic grammars of extraction stabilize the material object for the extraction of value and the creation of the commodity form.

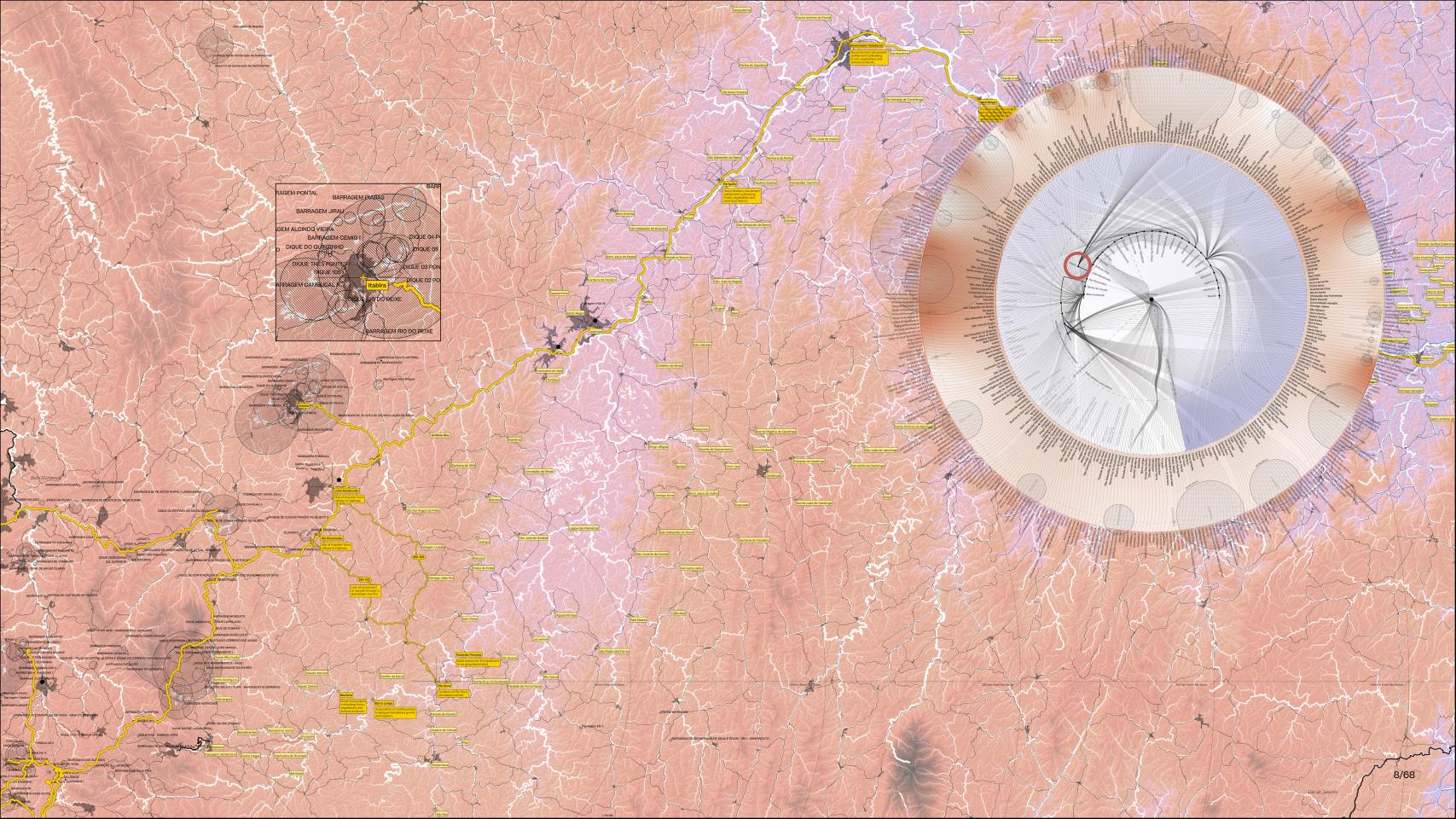
KATHRYN YUSOFF, MINE AS PARADIGM



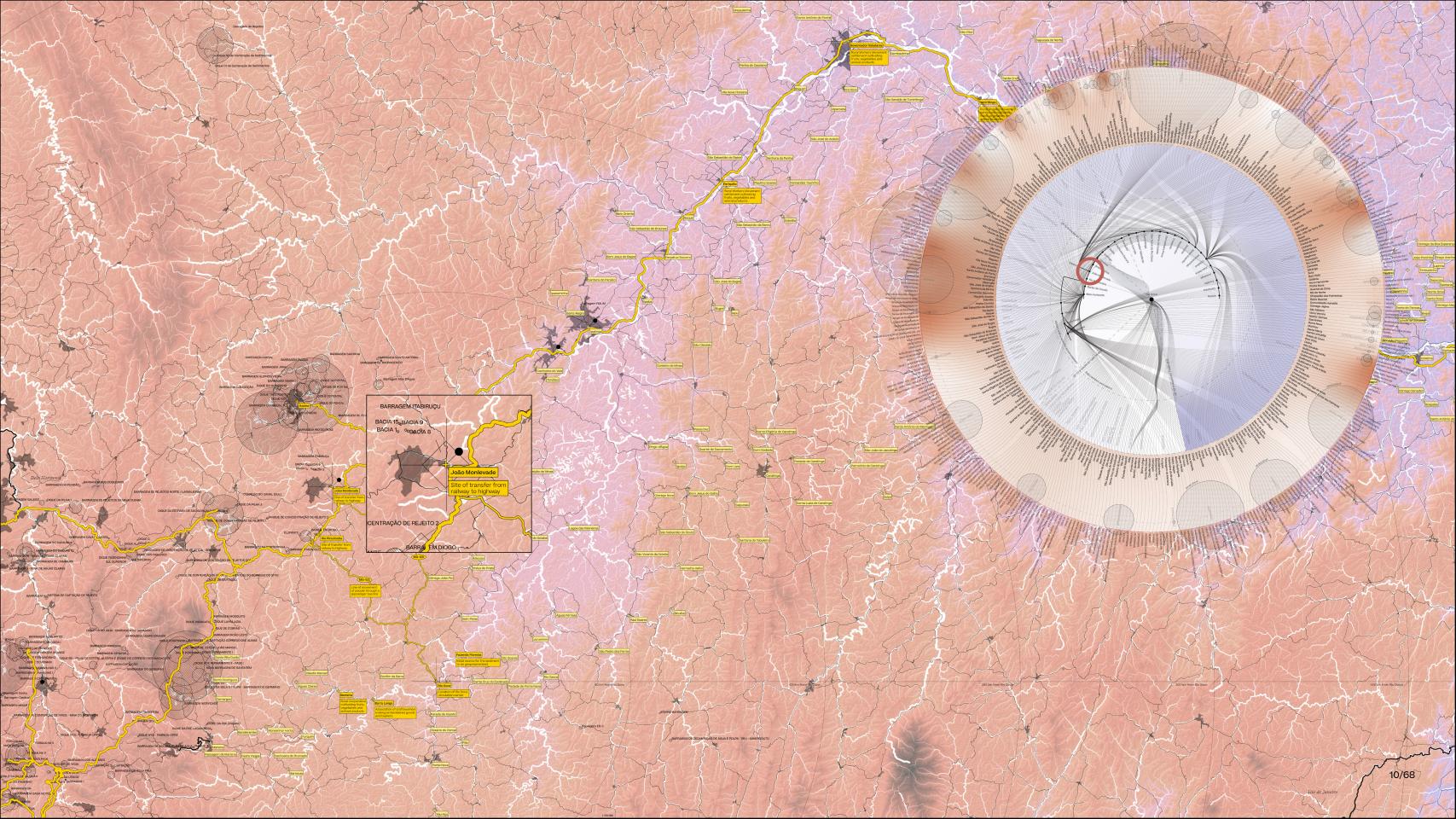


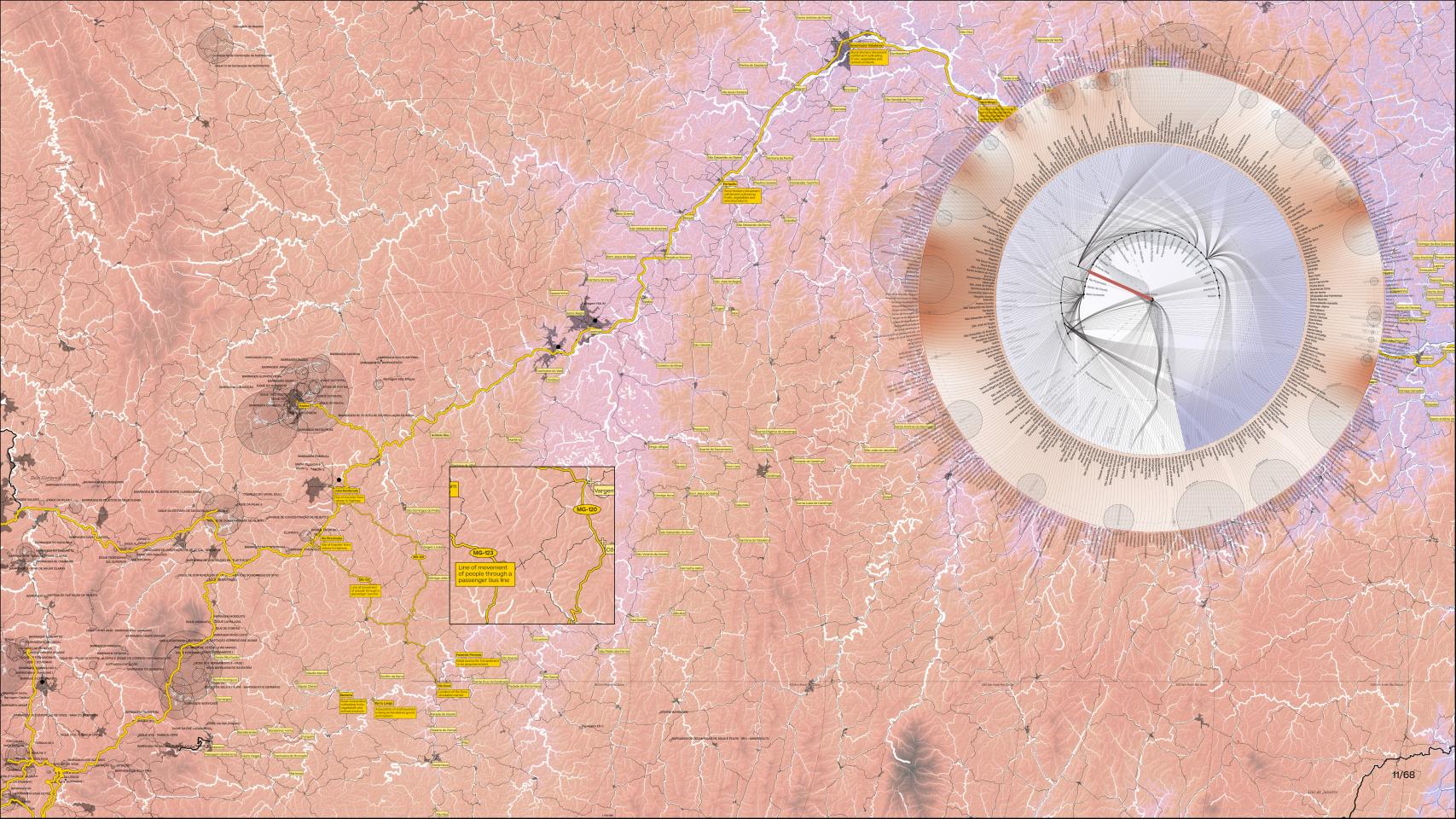


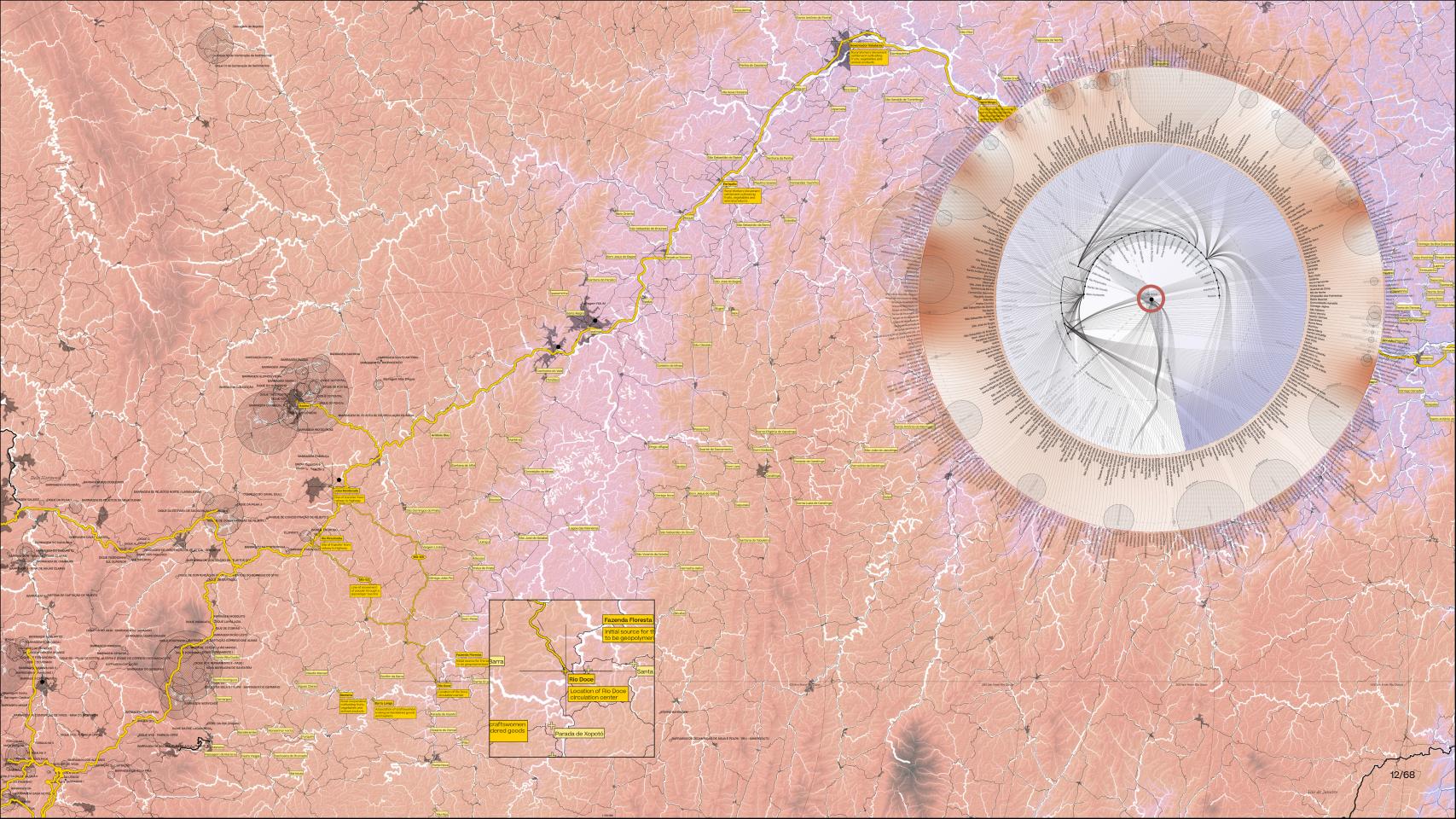


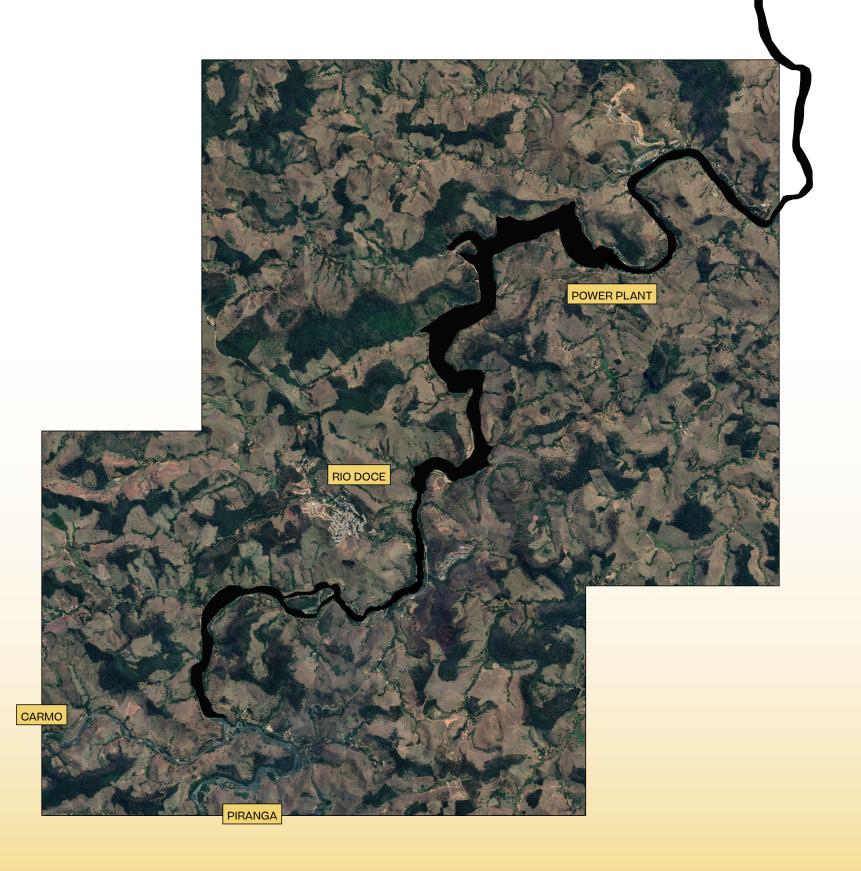


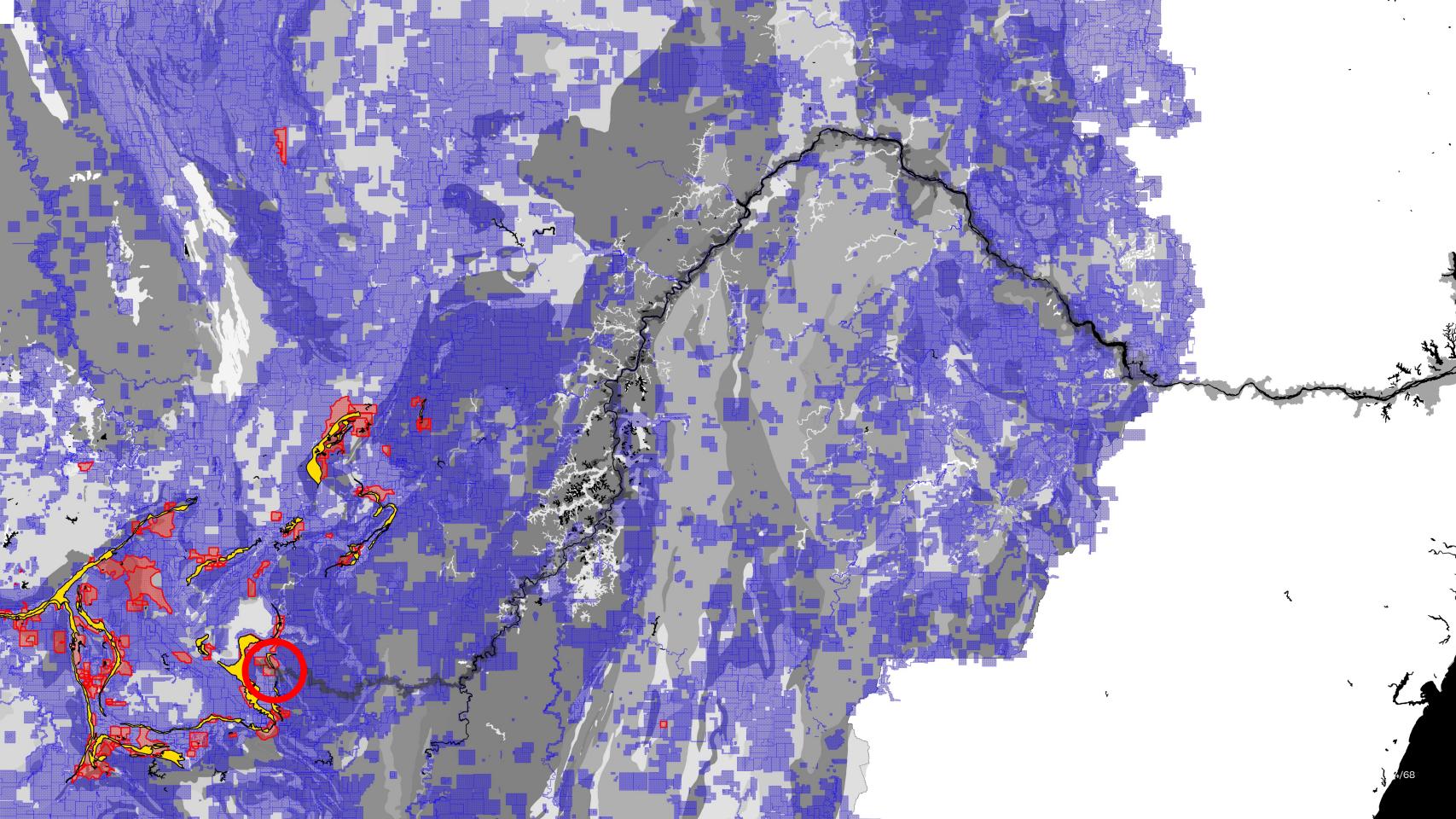


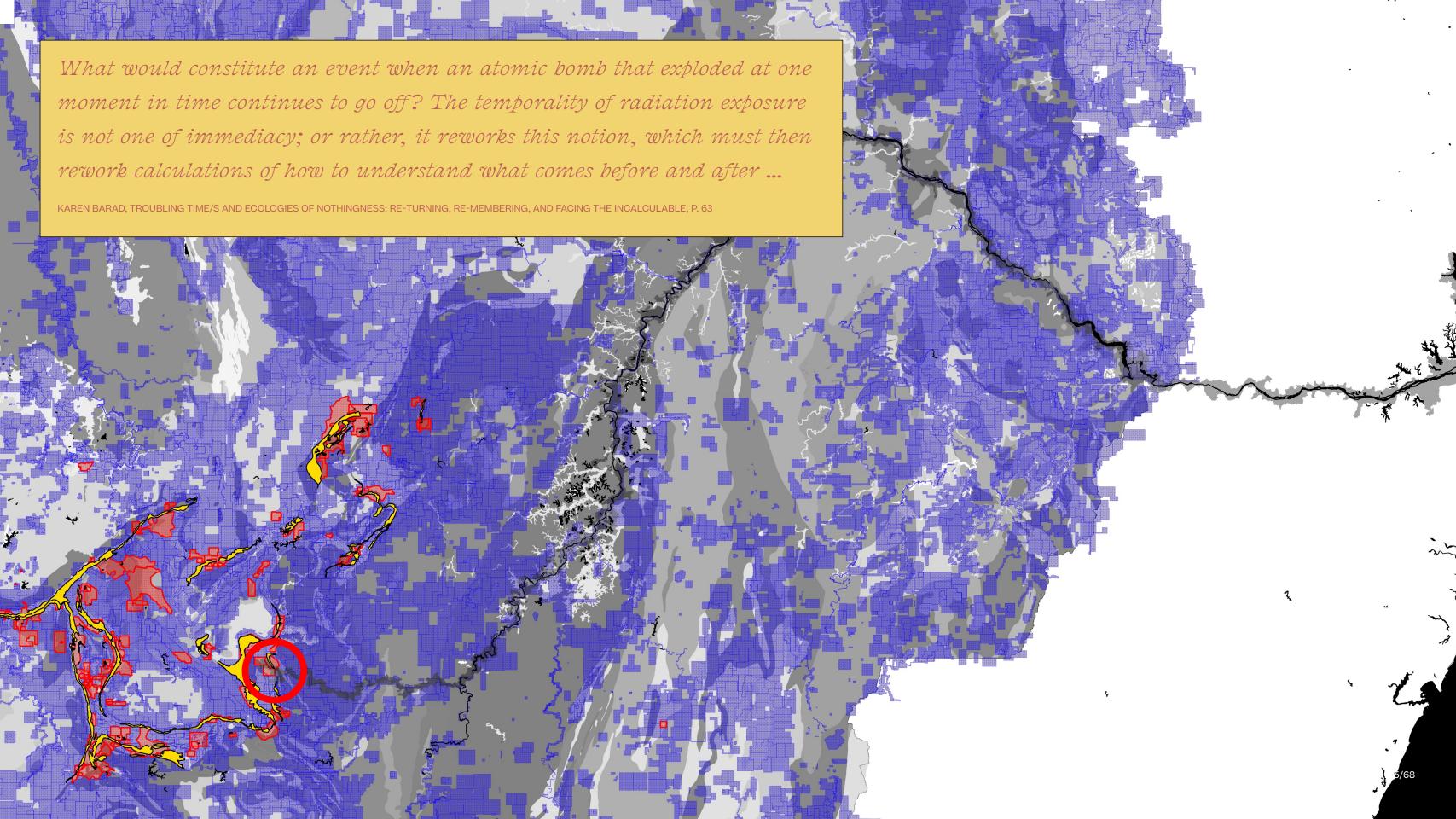


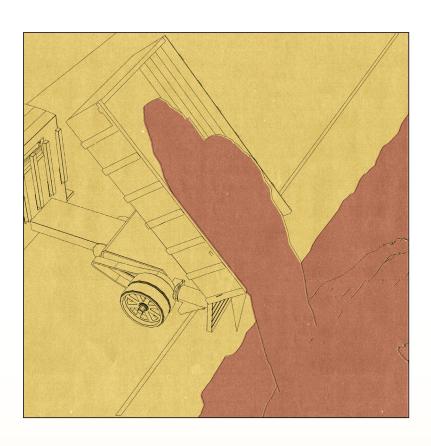


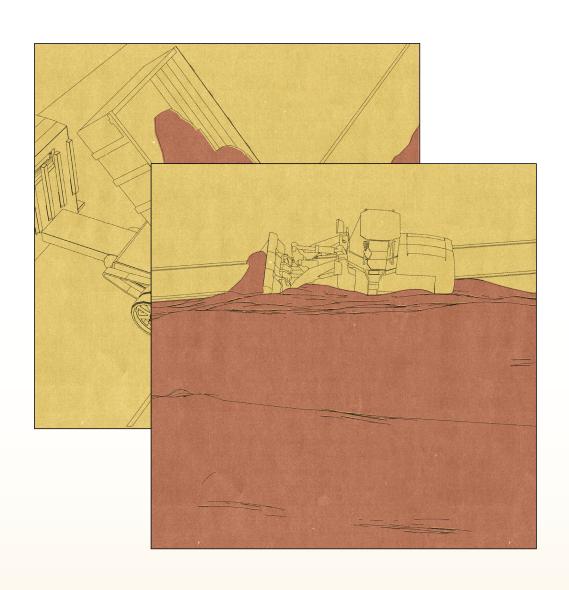


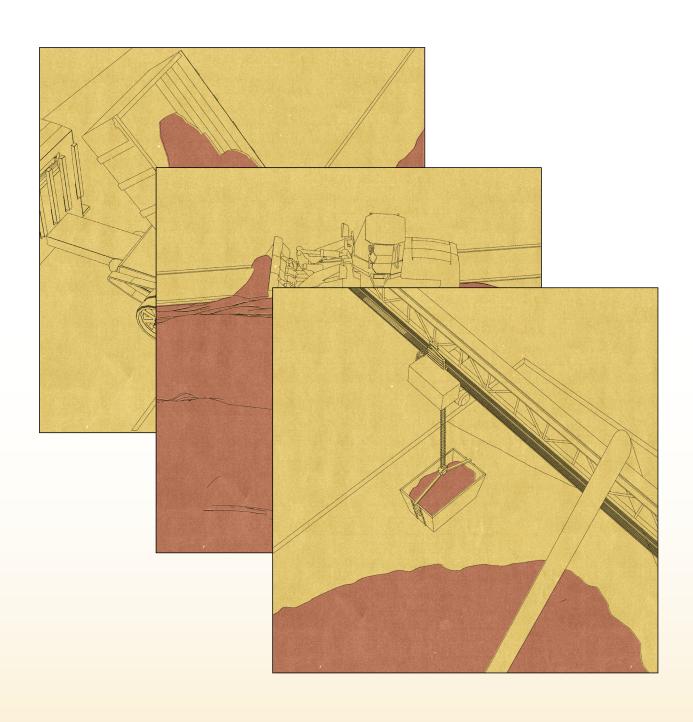


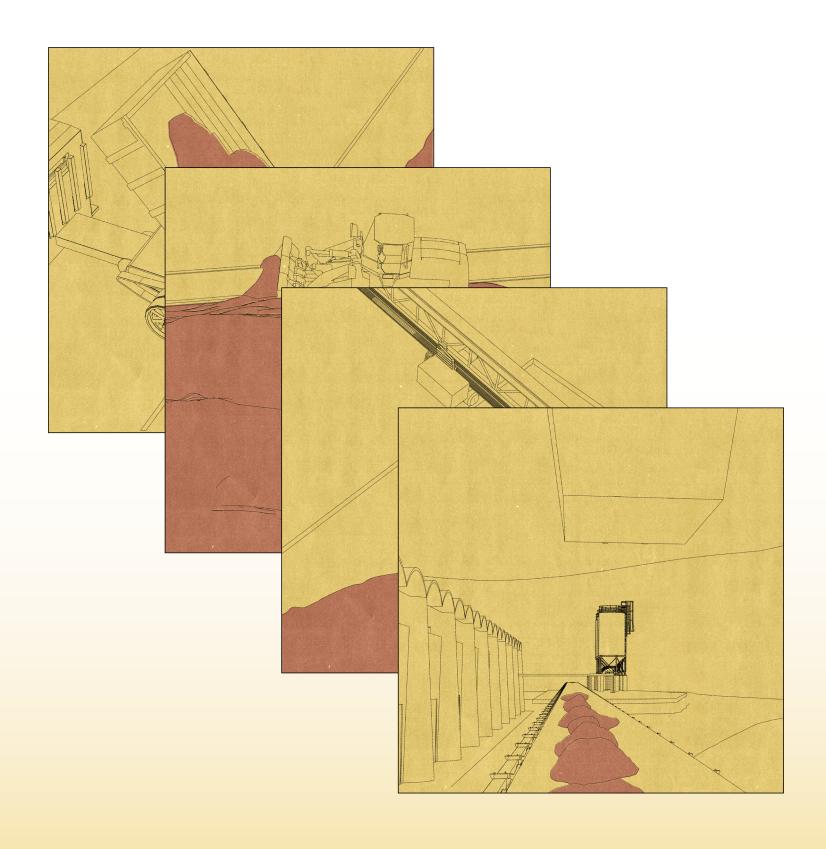




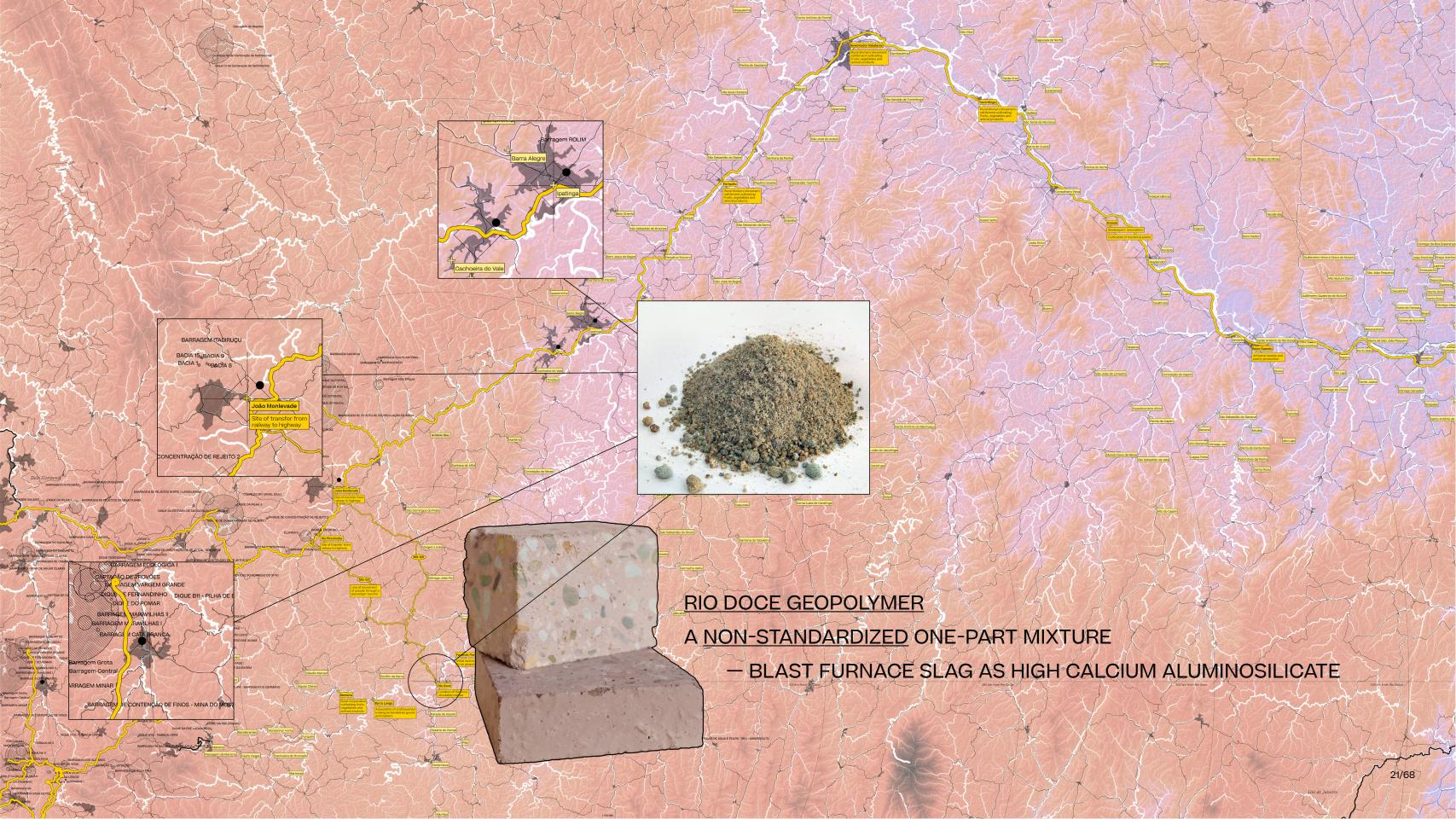


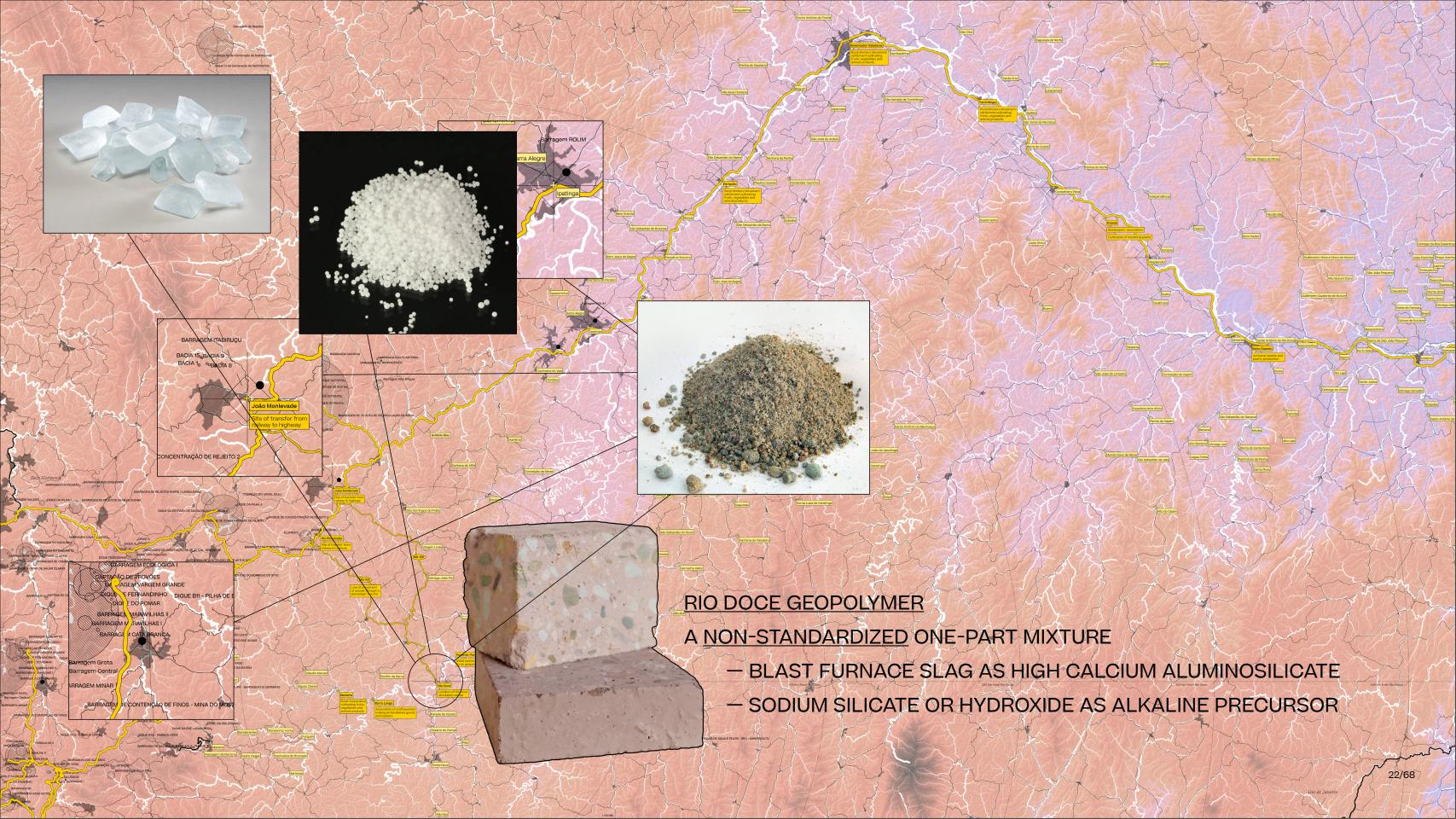


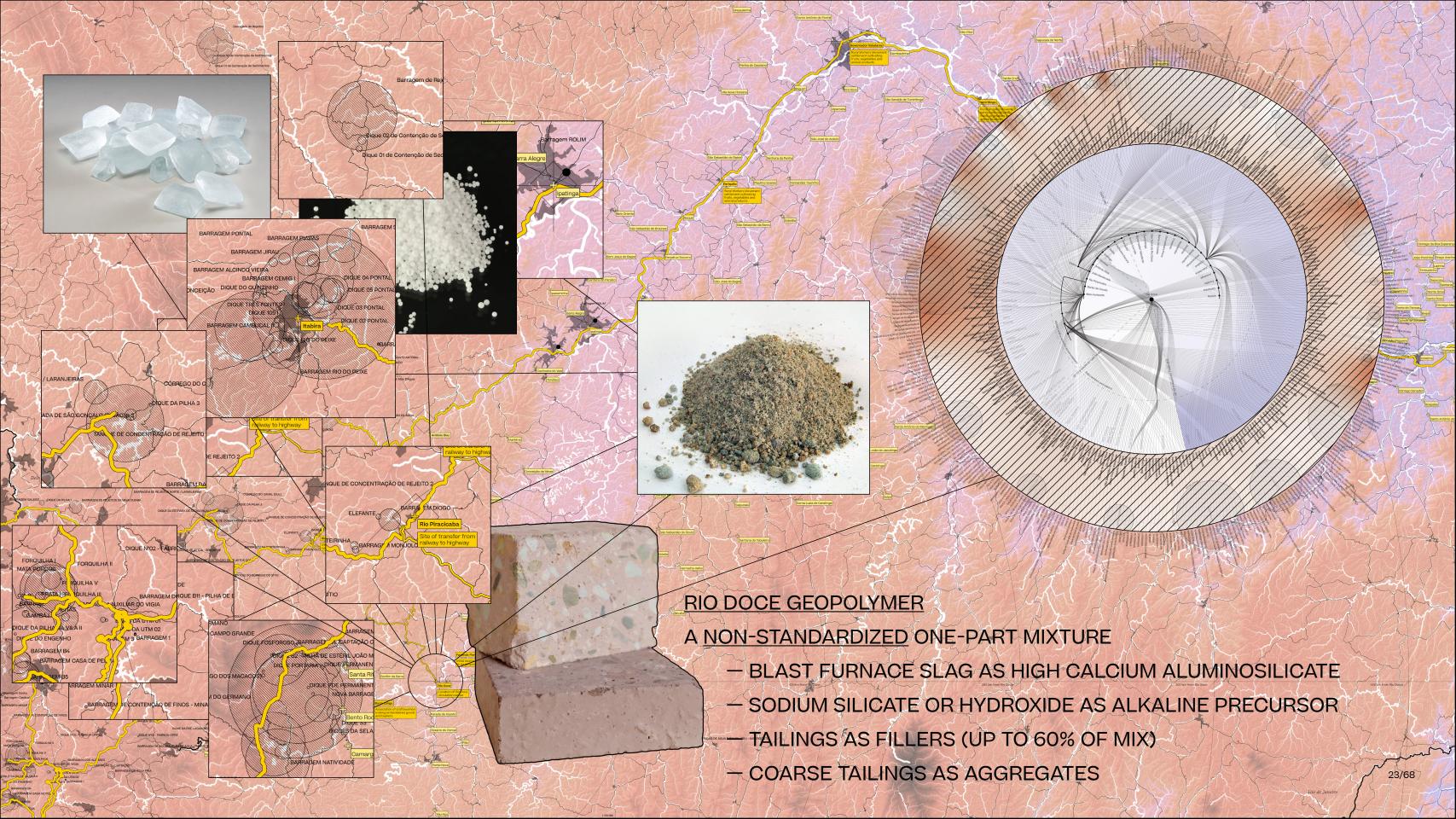


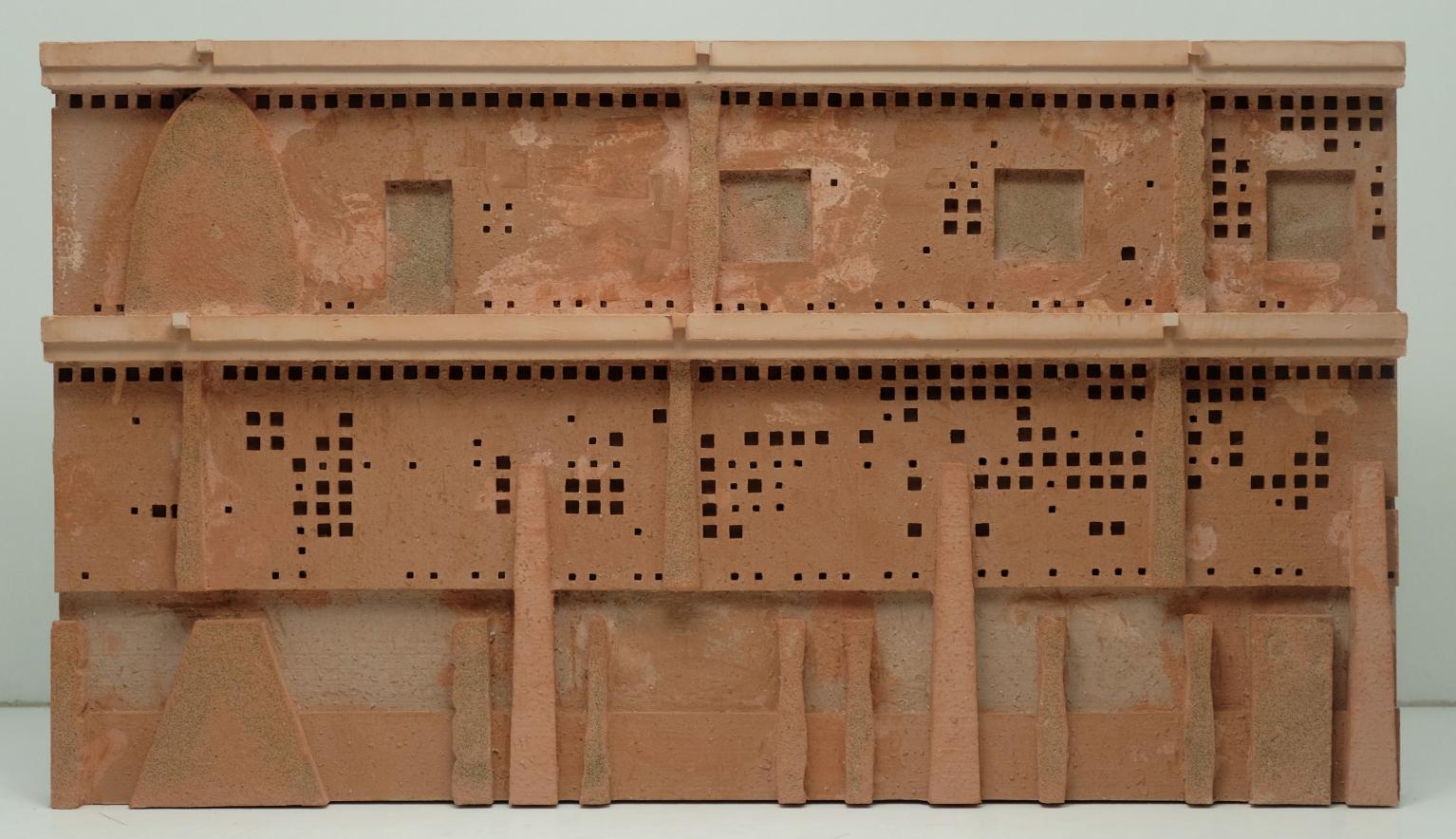


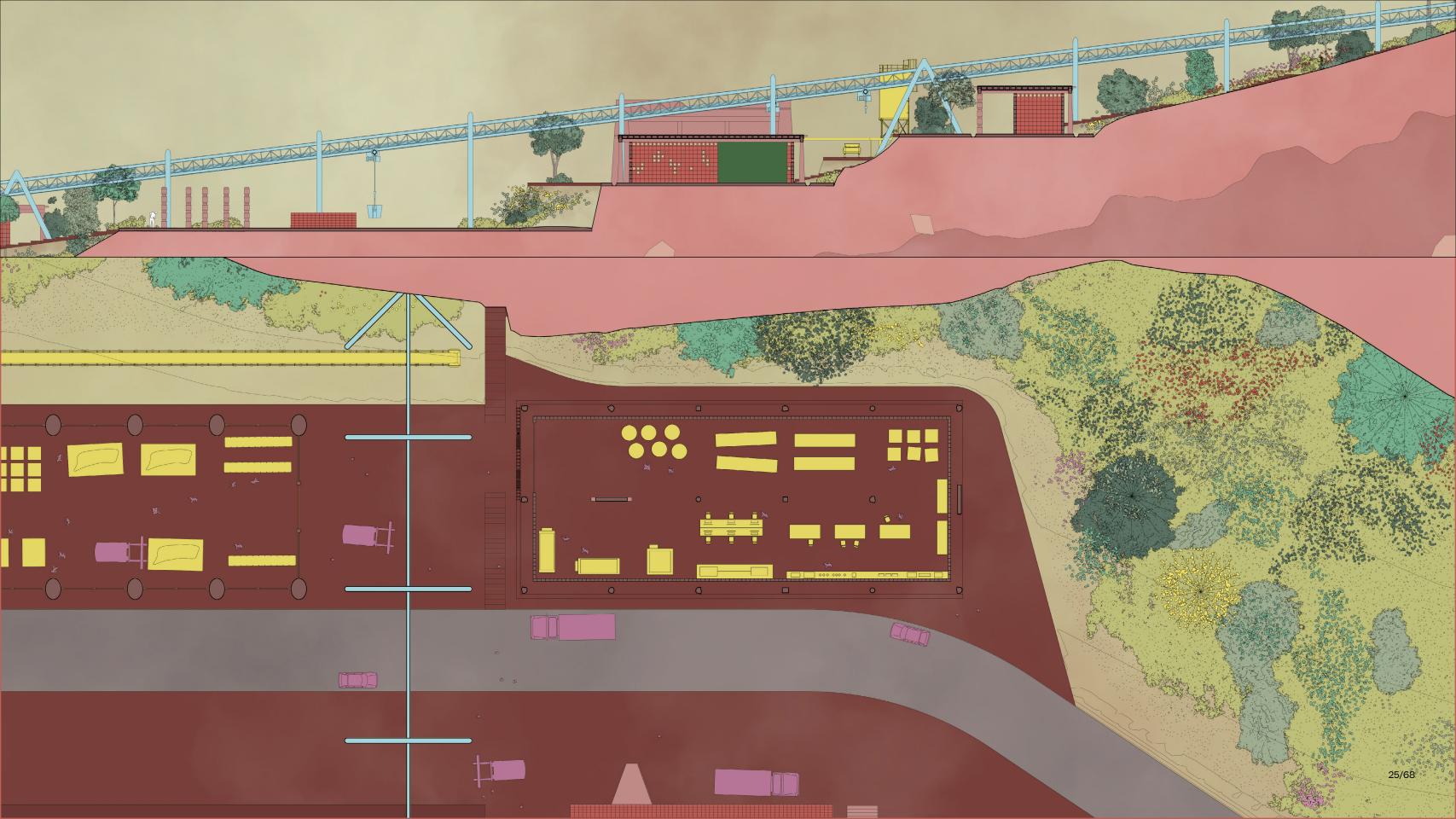




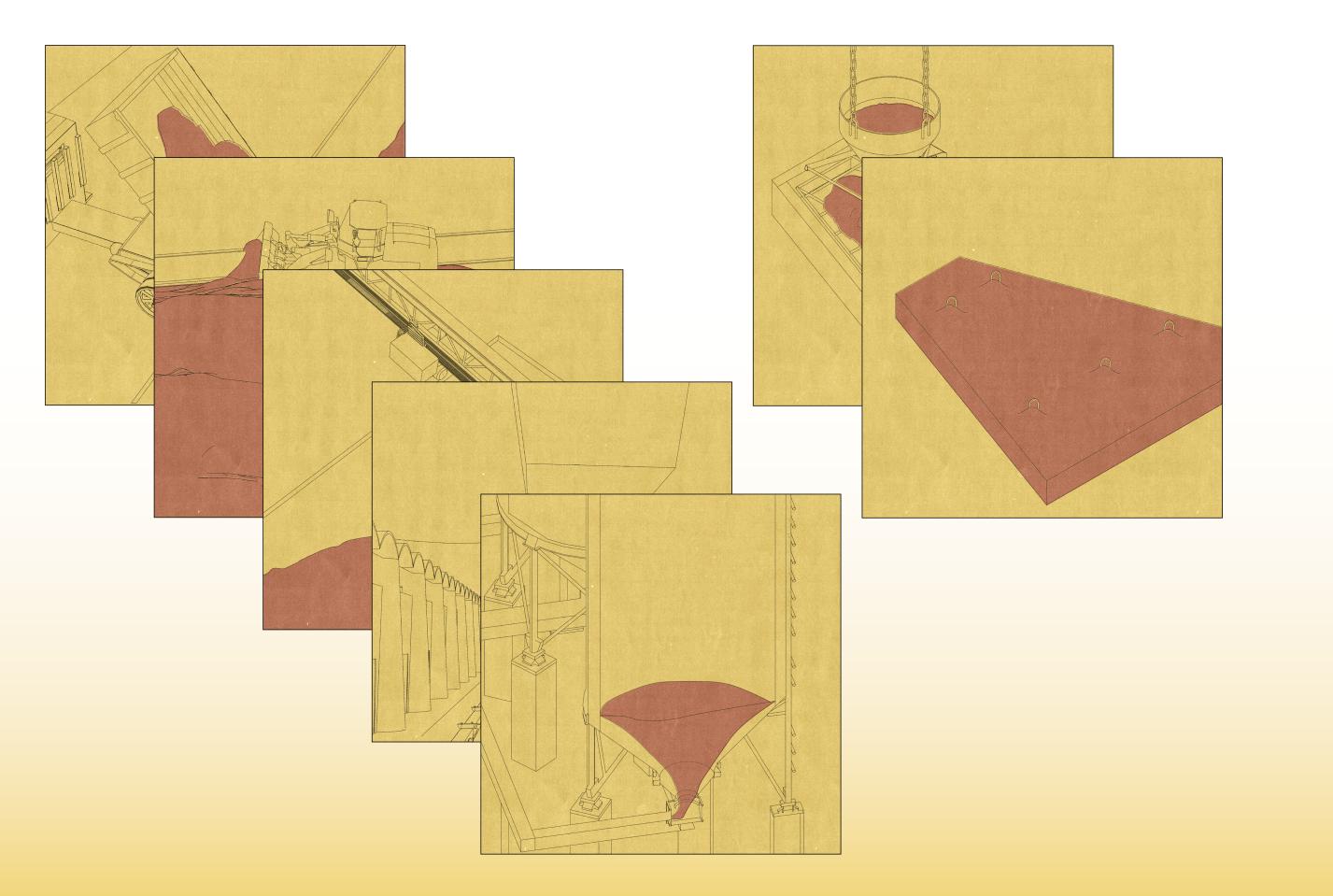


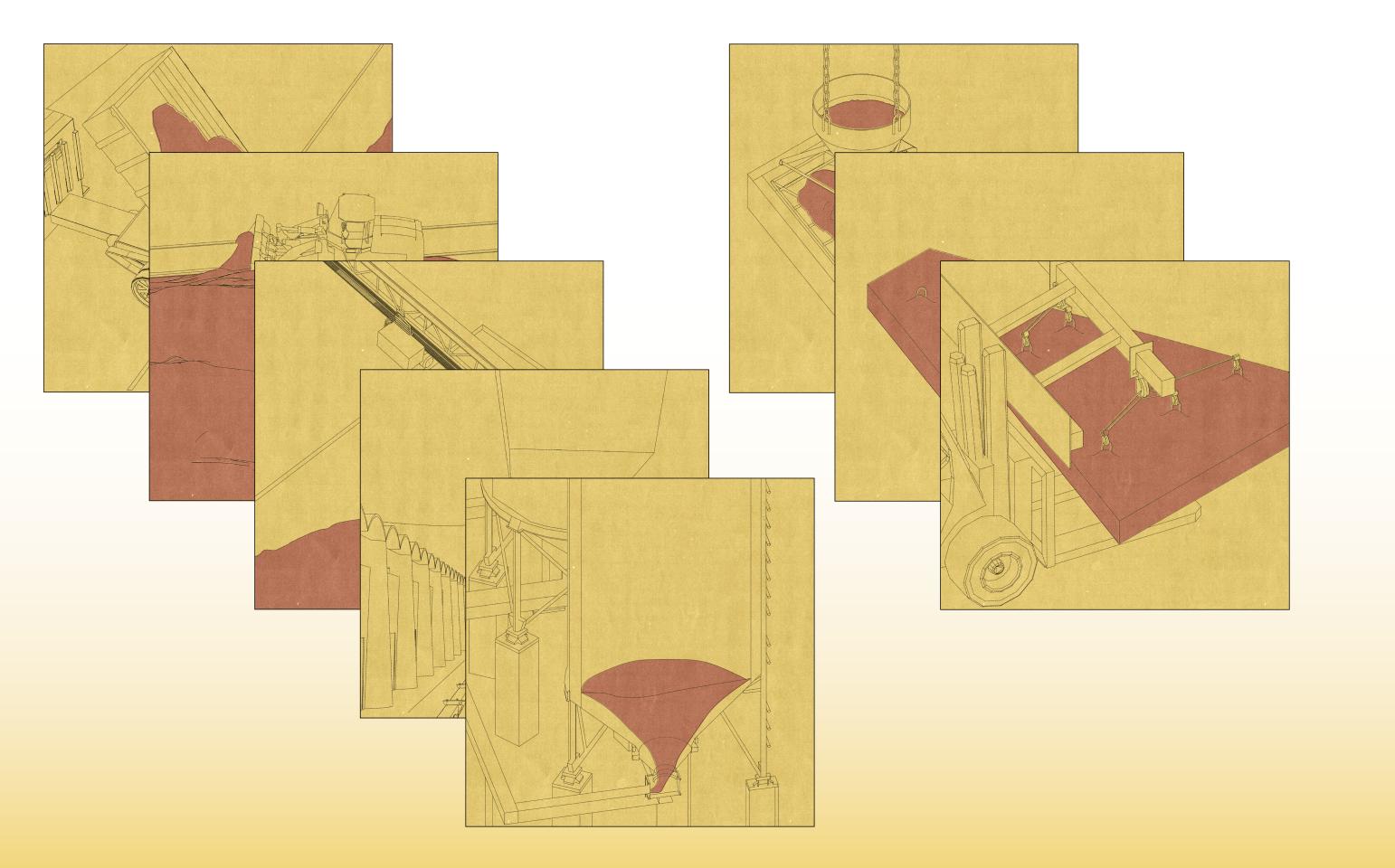


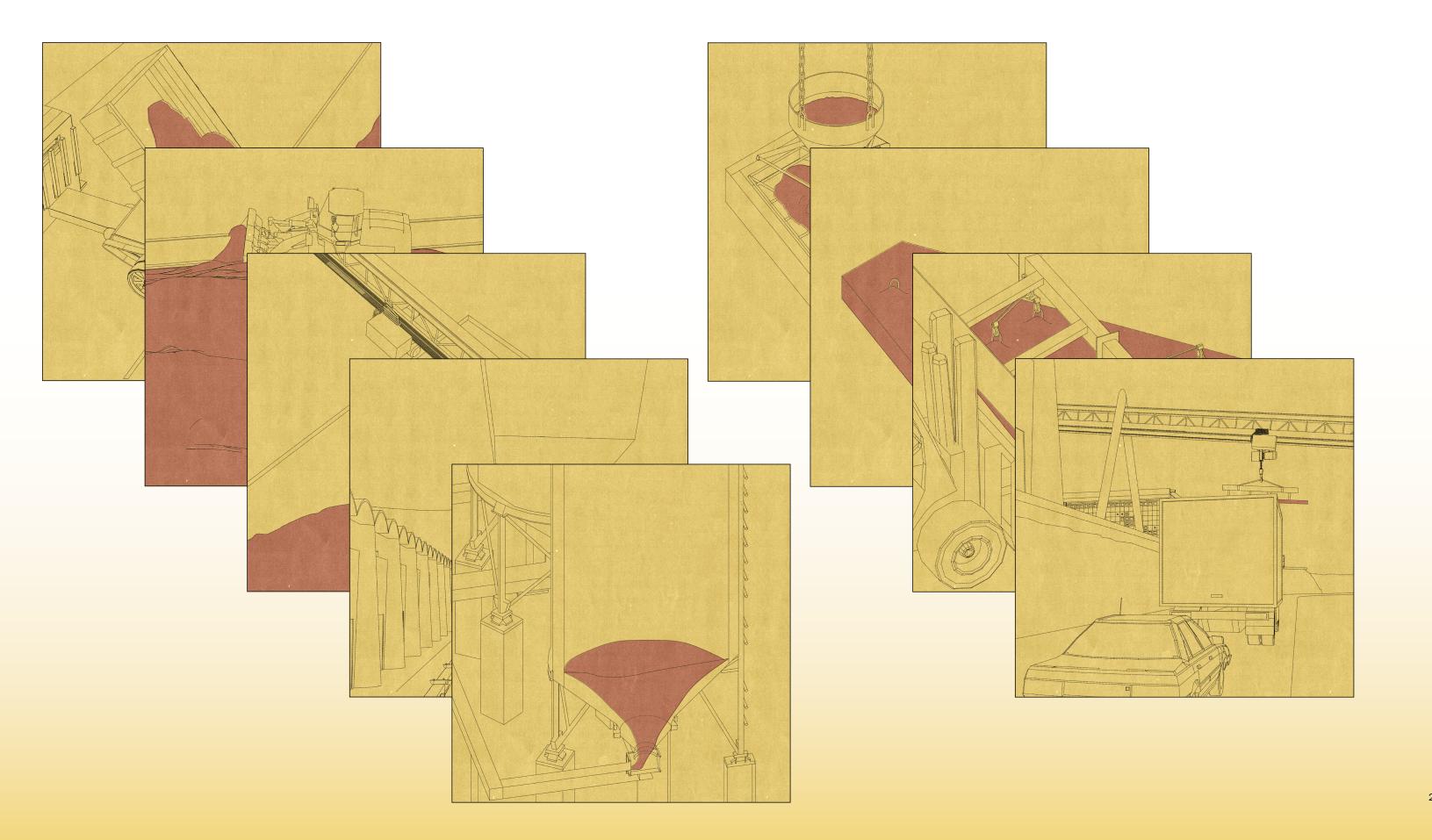


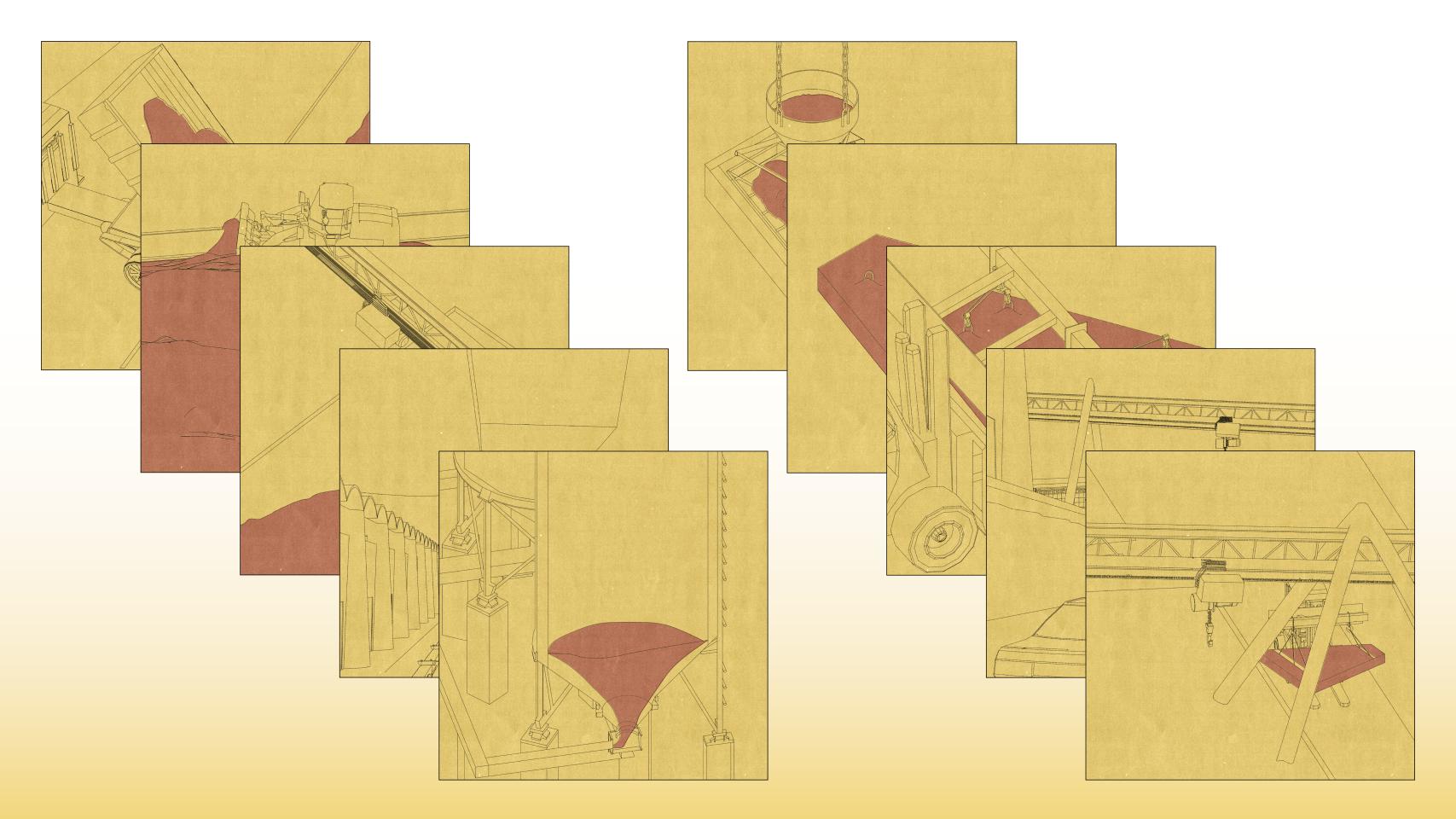






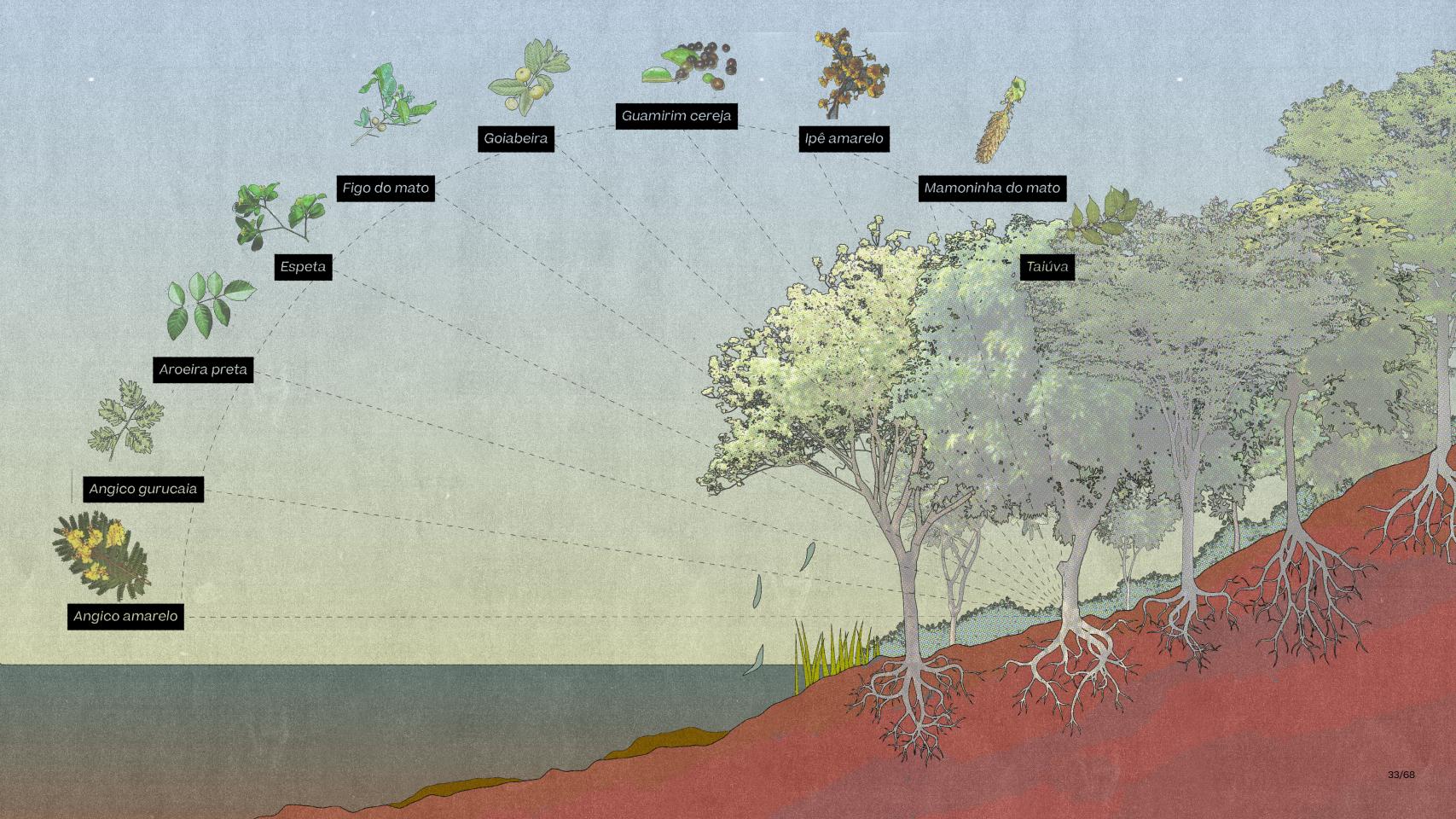










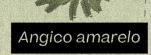


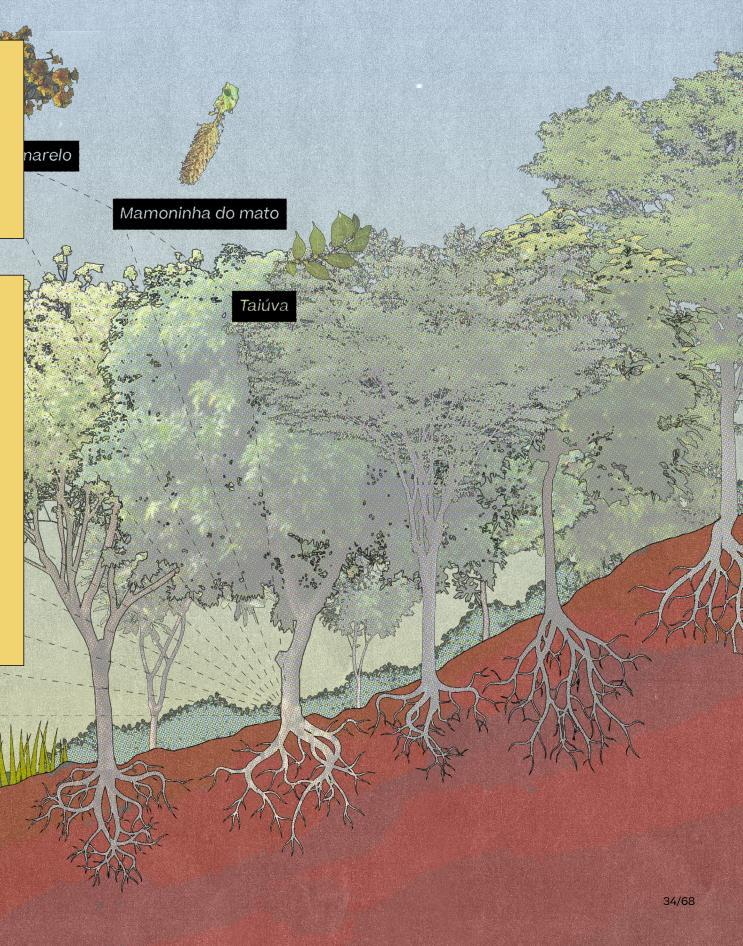
To be against purity is, again, not to be for pollution, harm, sickness, or premature death. It is to be against the rhetorical or conceptual attempt to delineate and delimit the world into something separable, disentangled, and homogenous.

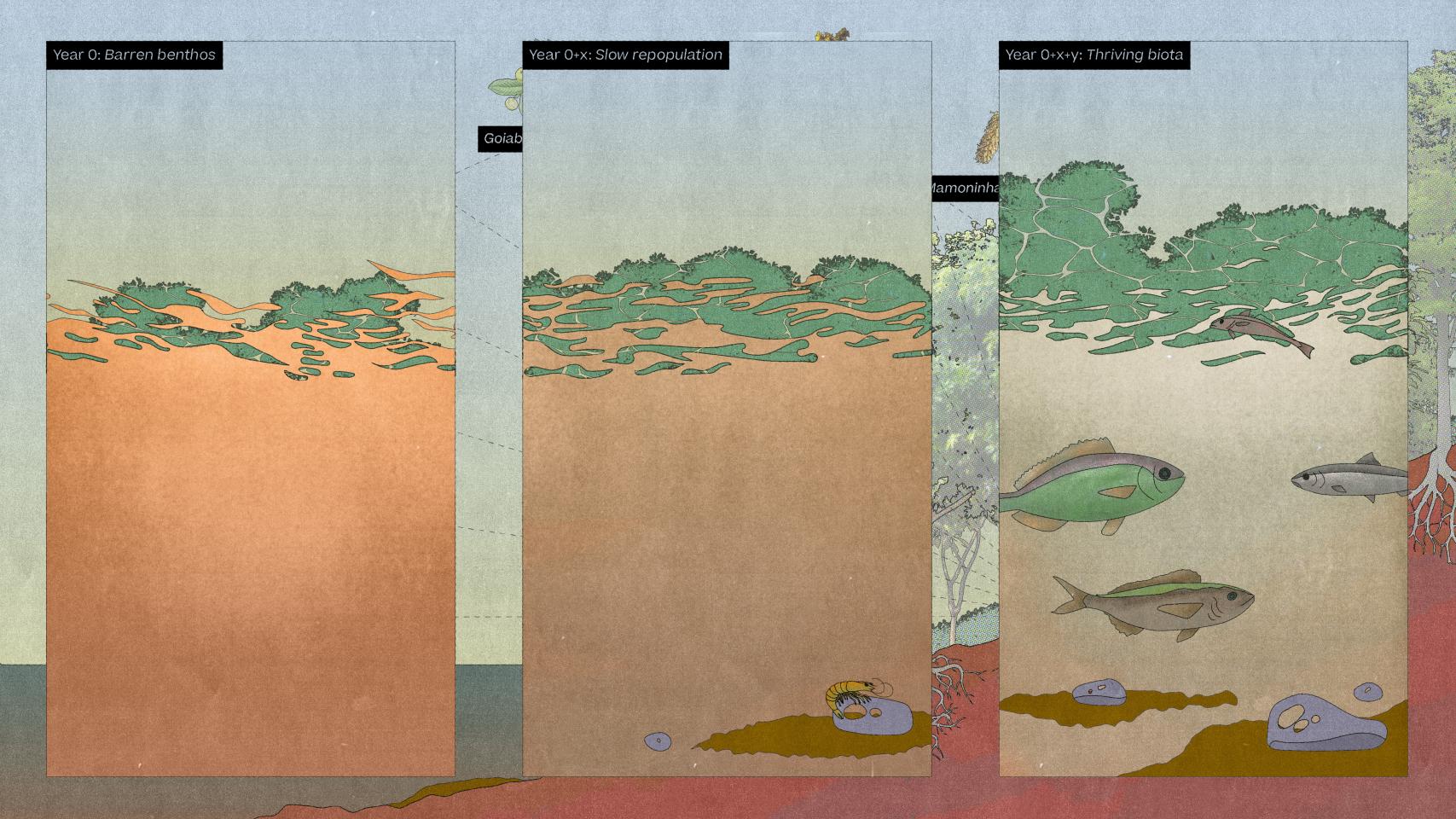
ALEXIS SHOTWELL, AGAINST PURITY: LIVING ETHICALLY IN COMPROMISED TIMES, P. 15

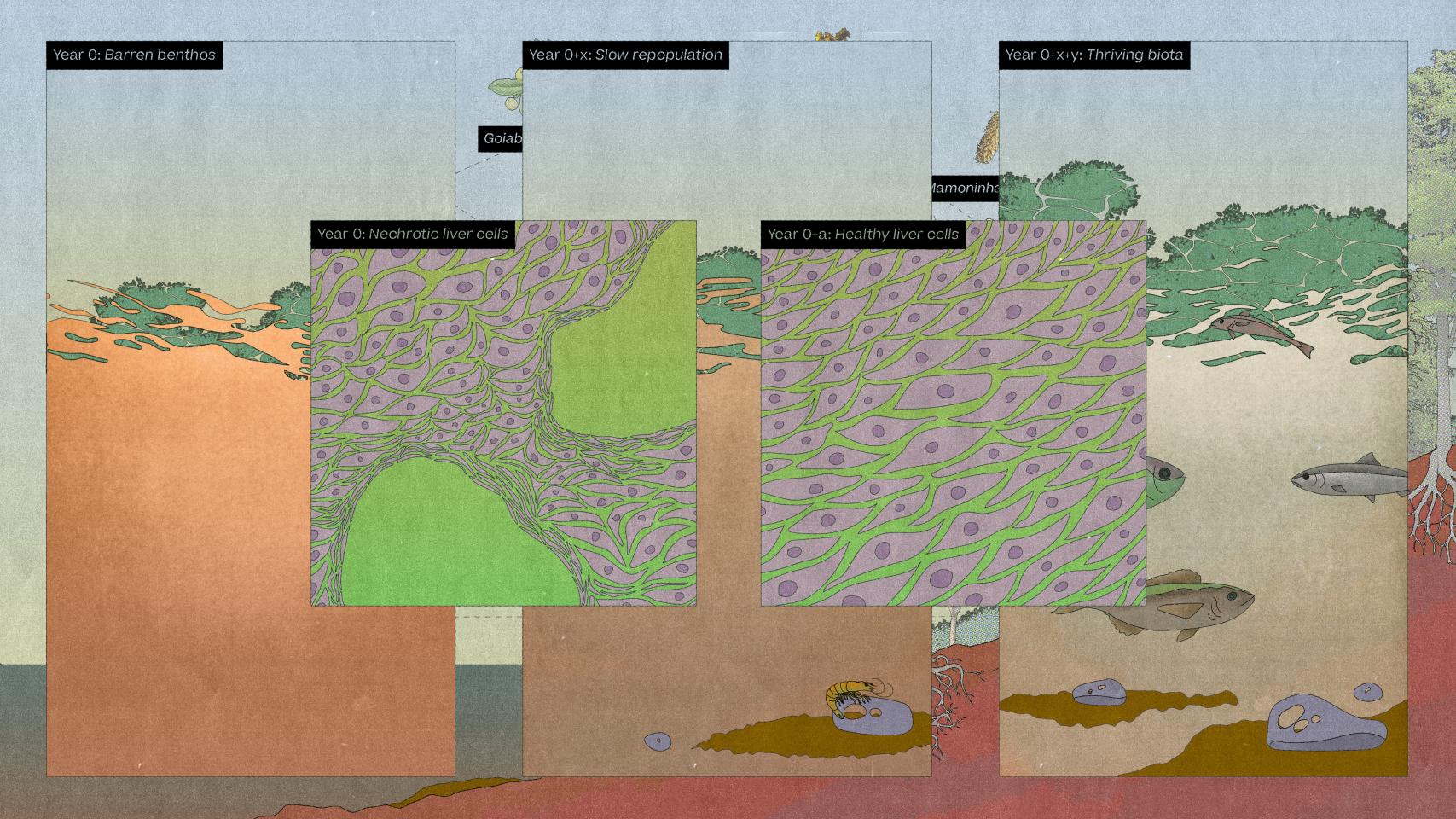
Only by facing the ghosts, in their materiality, and acknowledging injustice without the empty promise of complete repair (of making amends finally) can we come close to taking them at their word. The past is never closed, never finished once and for all, but there is no taking it back, setting time aright, putting the world back on its axis. There is no erasure finally. The trace of all reconfigurings are written into the enfolded materialisations of what was/is/to-come. Time can't be fixed. To address the past (and future), to speak with ghosts, is not to entertain or reconstruct some narrative of the way it was, but to respond, to be responsible, to take responsibility for that which we inherit (from the past and the future) ...

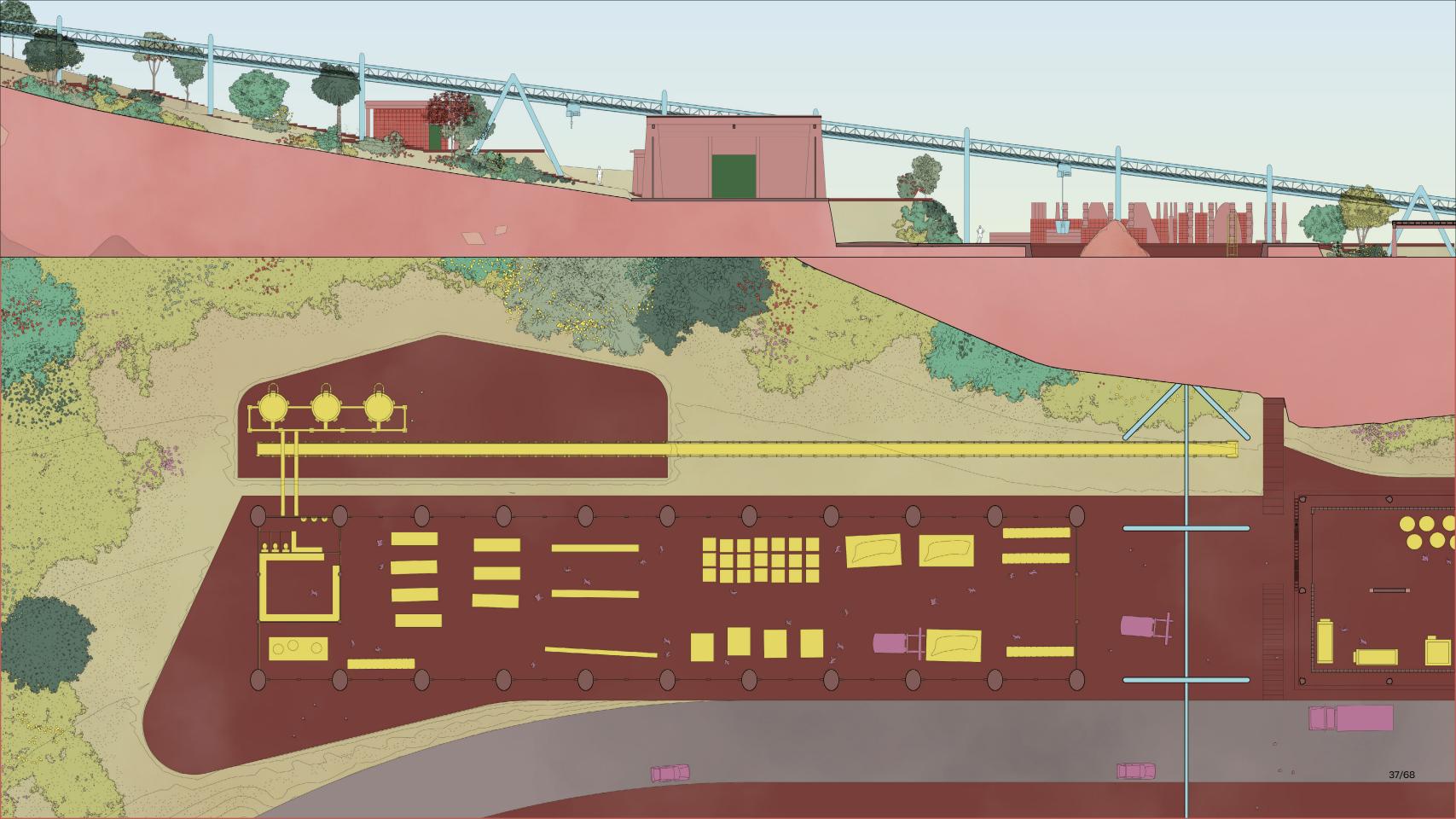
KAREN BARAD, QUANTUM ENTANGLEMENTS AND HAUNTOLOGICAL RELATIONS OF INHERITANCE: DIS/CONTINUITIES, SPACETIME ENFOLDINGS, AND JUSTICE-TO-COME, P. 264

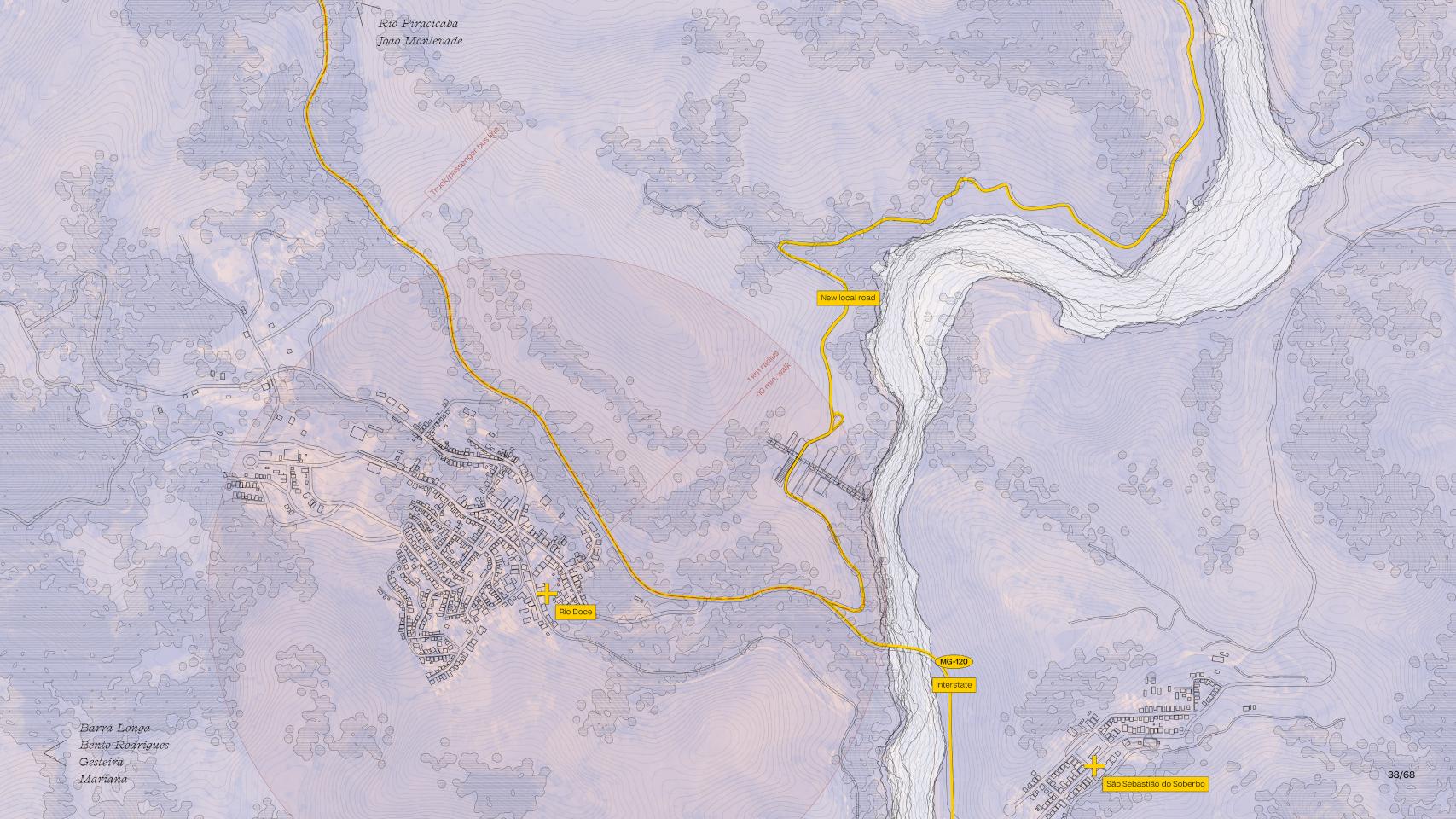


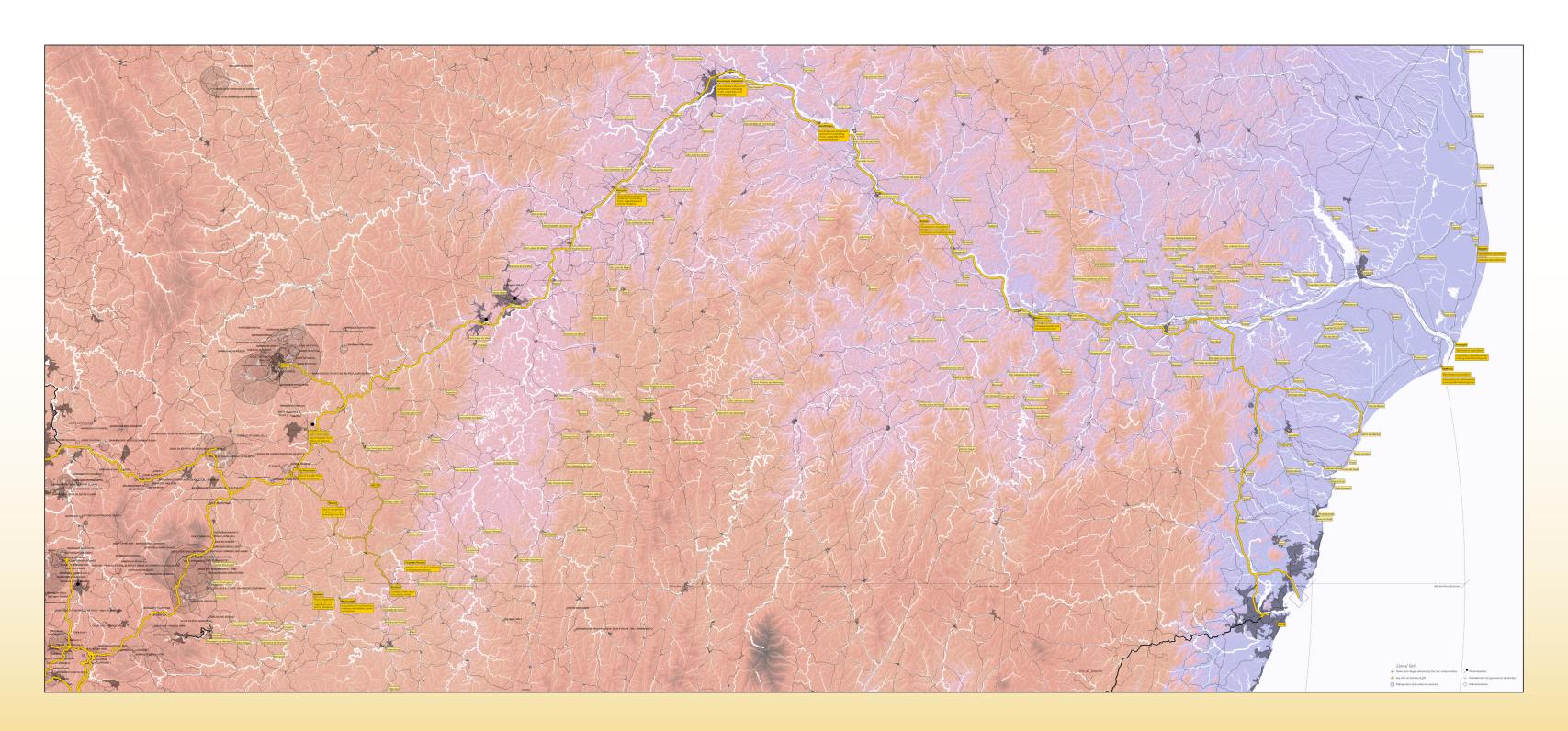




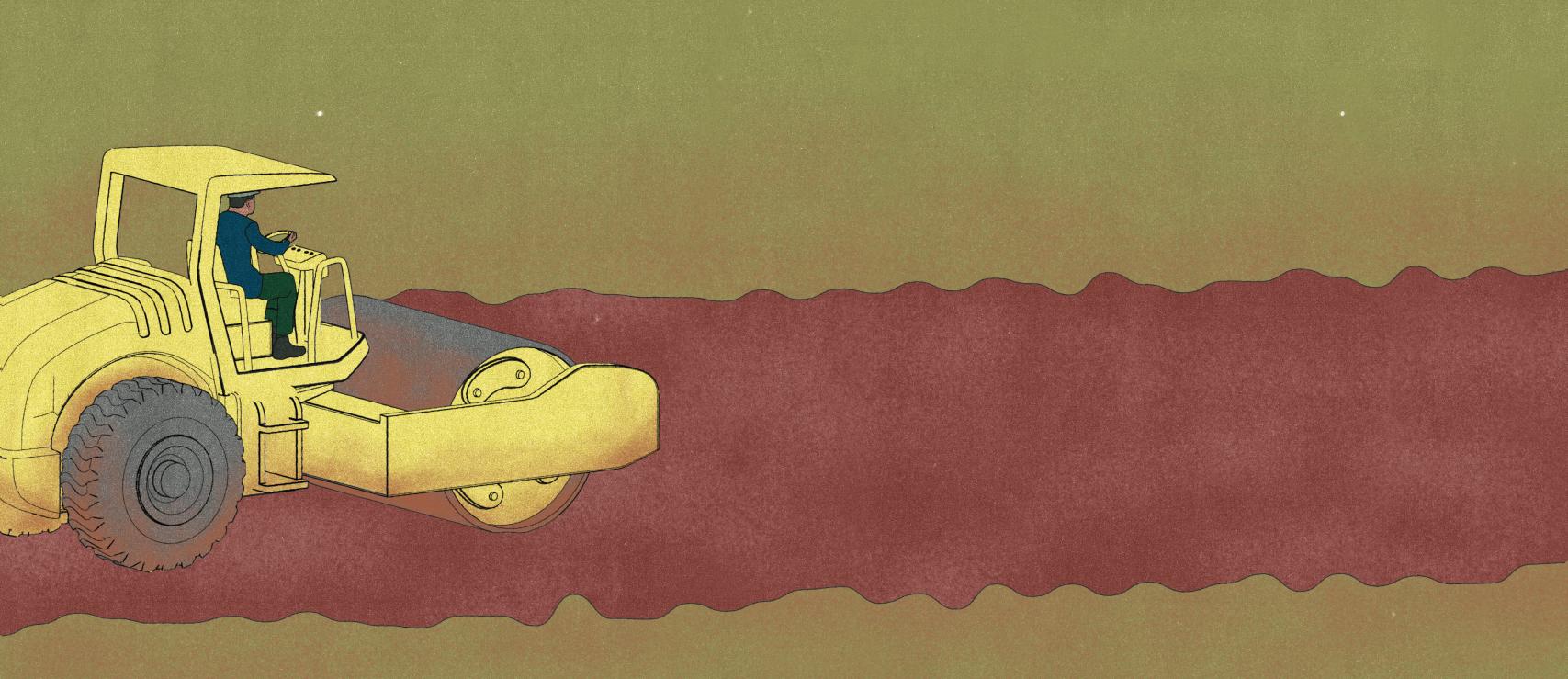


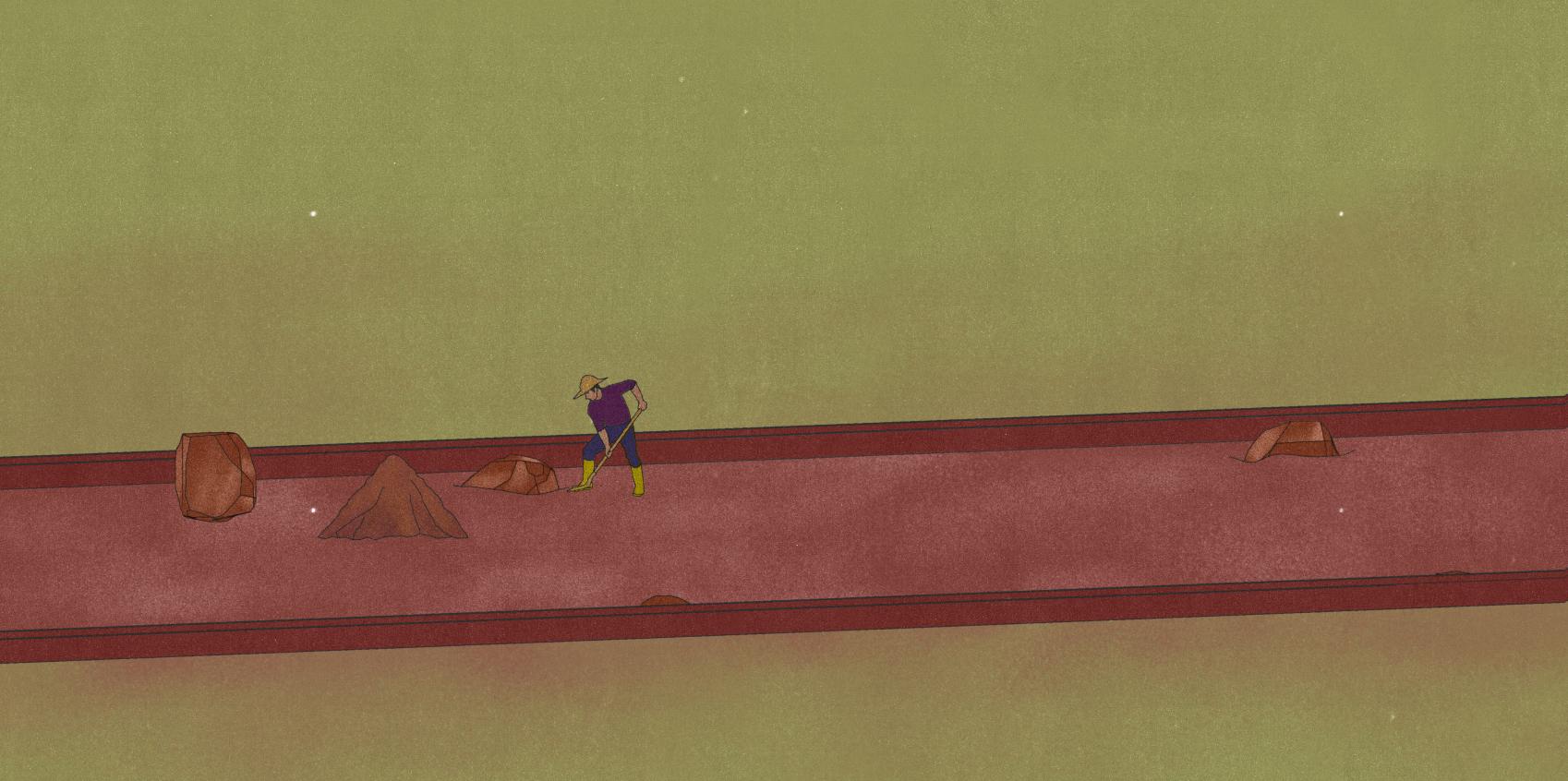


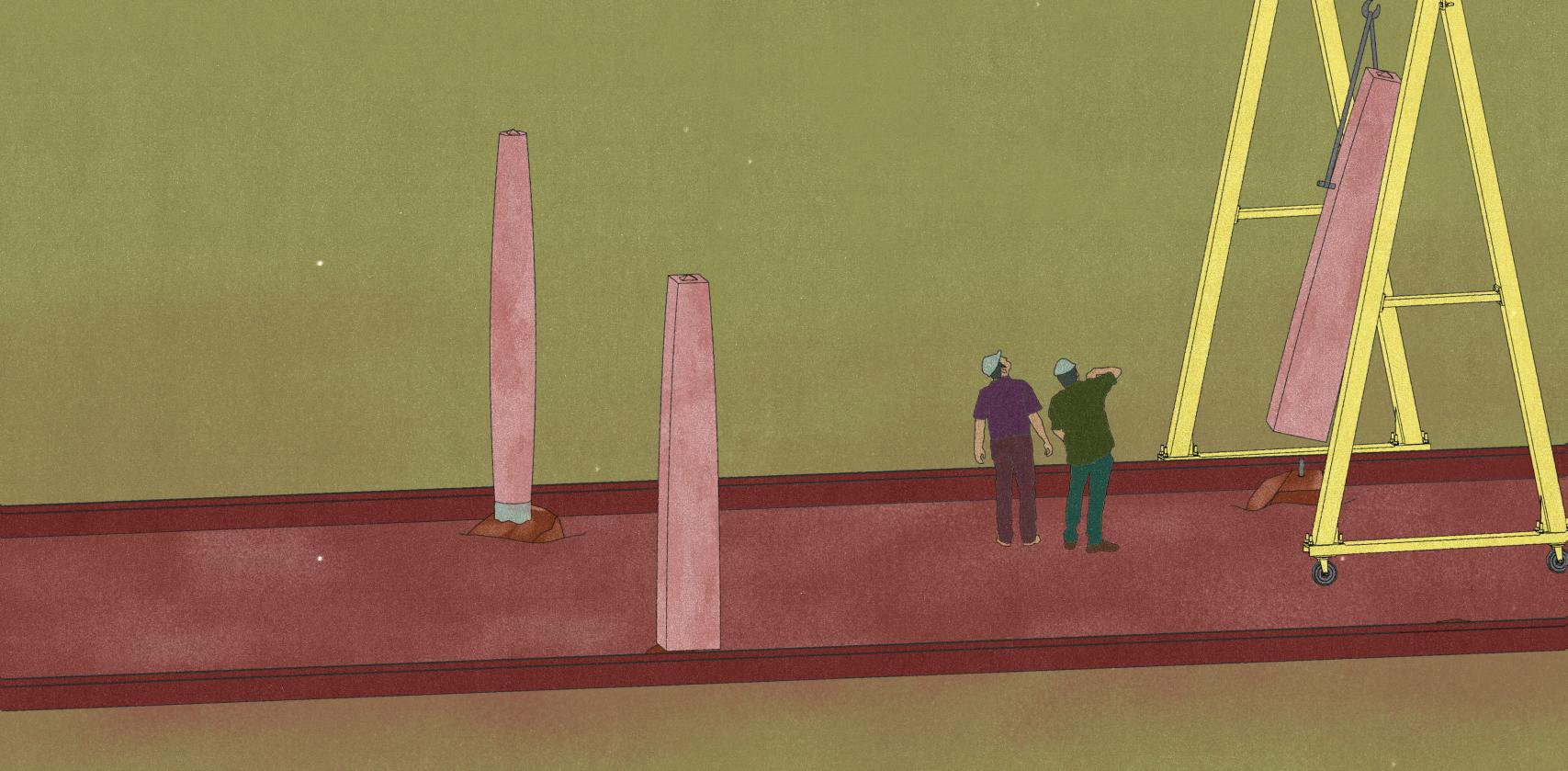


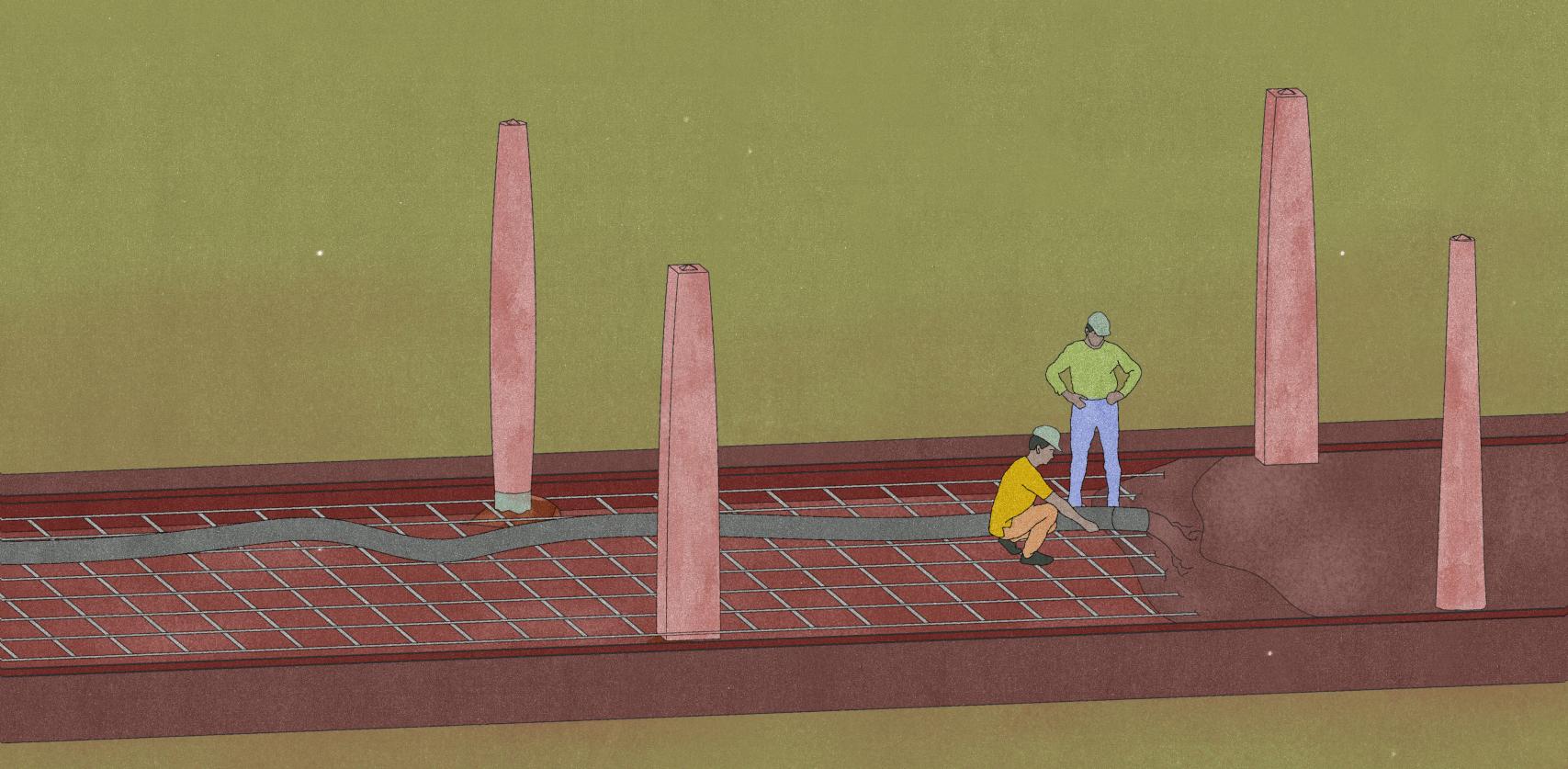


How to distinguish between two disadjustments, between the disjuncture of the unjust and the one that opens up the infinite asymmetry of the relation to the other, that is to say, the place for justice? Not for calculable and distributive justice ... but for justice as incalculability of the gift and singularity of the an-economic ex-position to others.

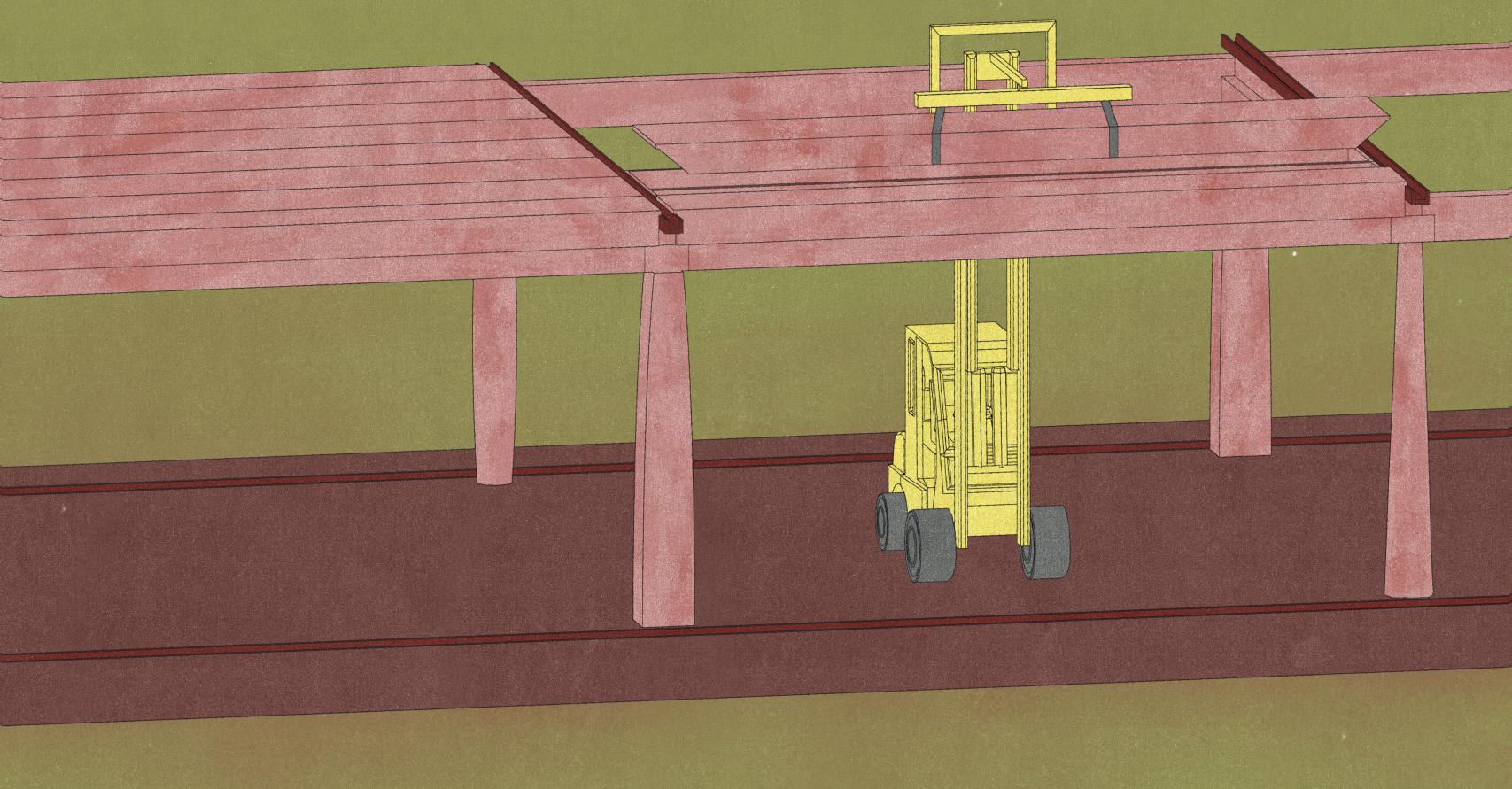


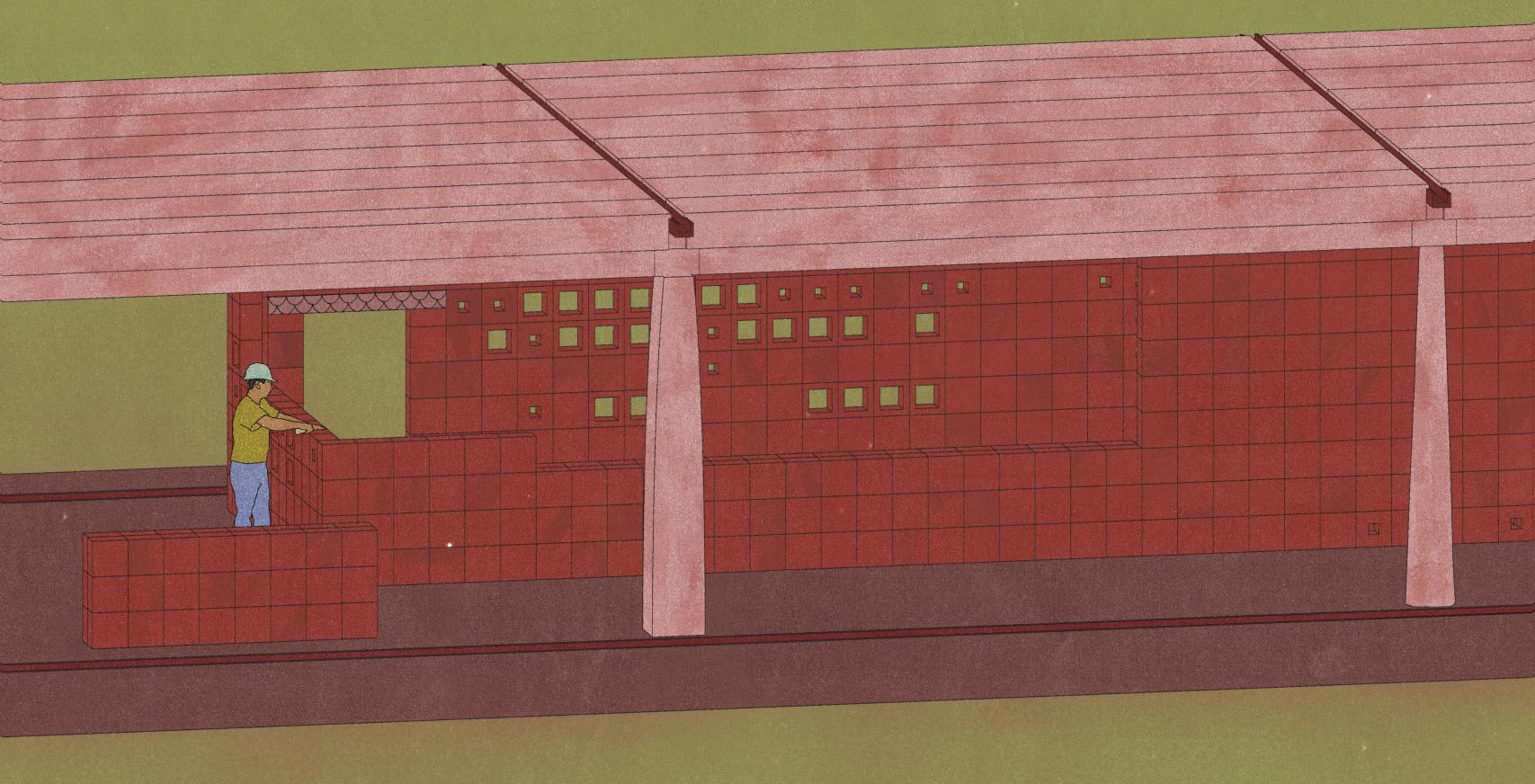


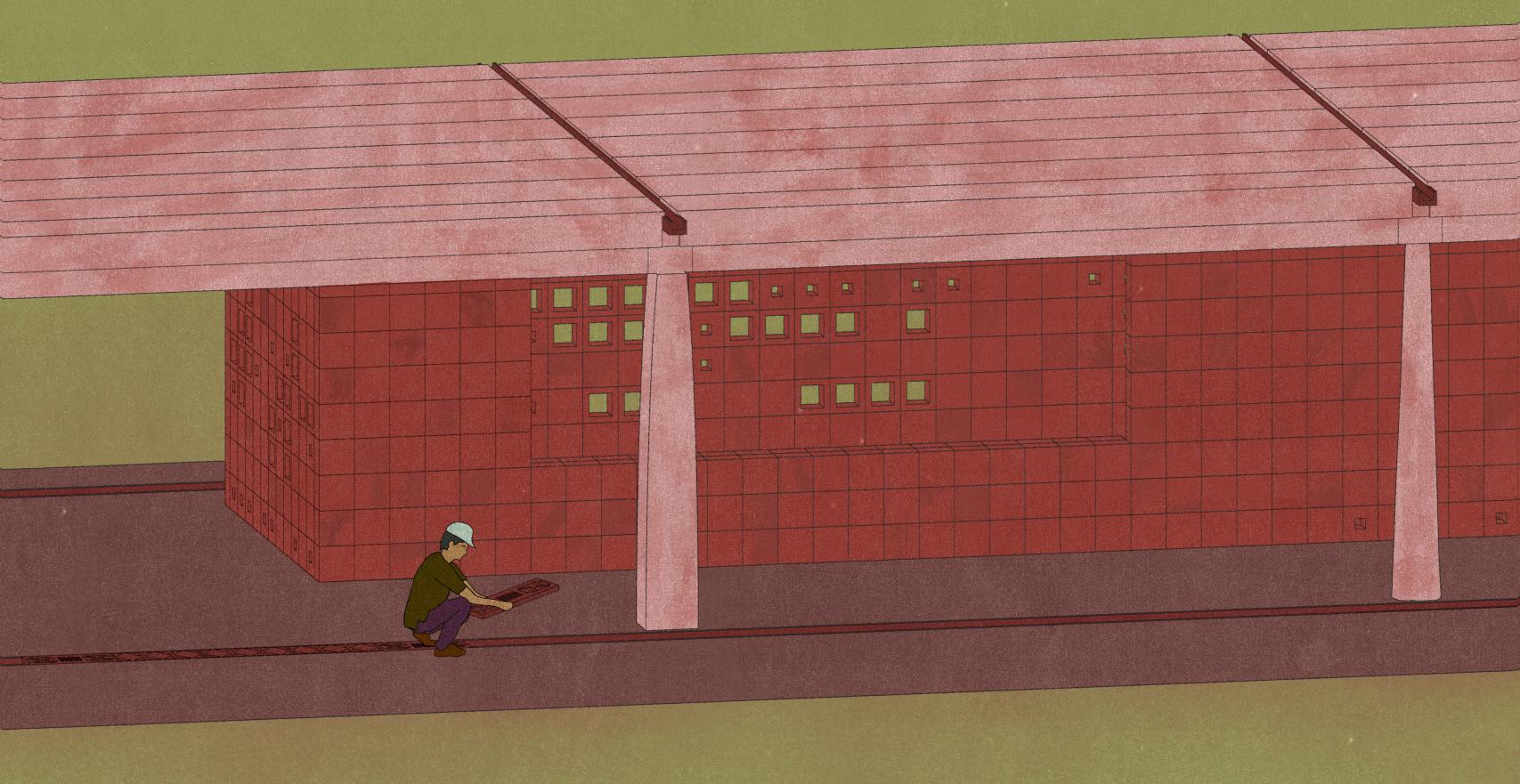


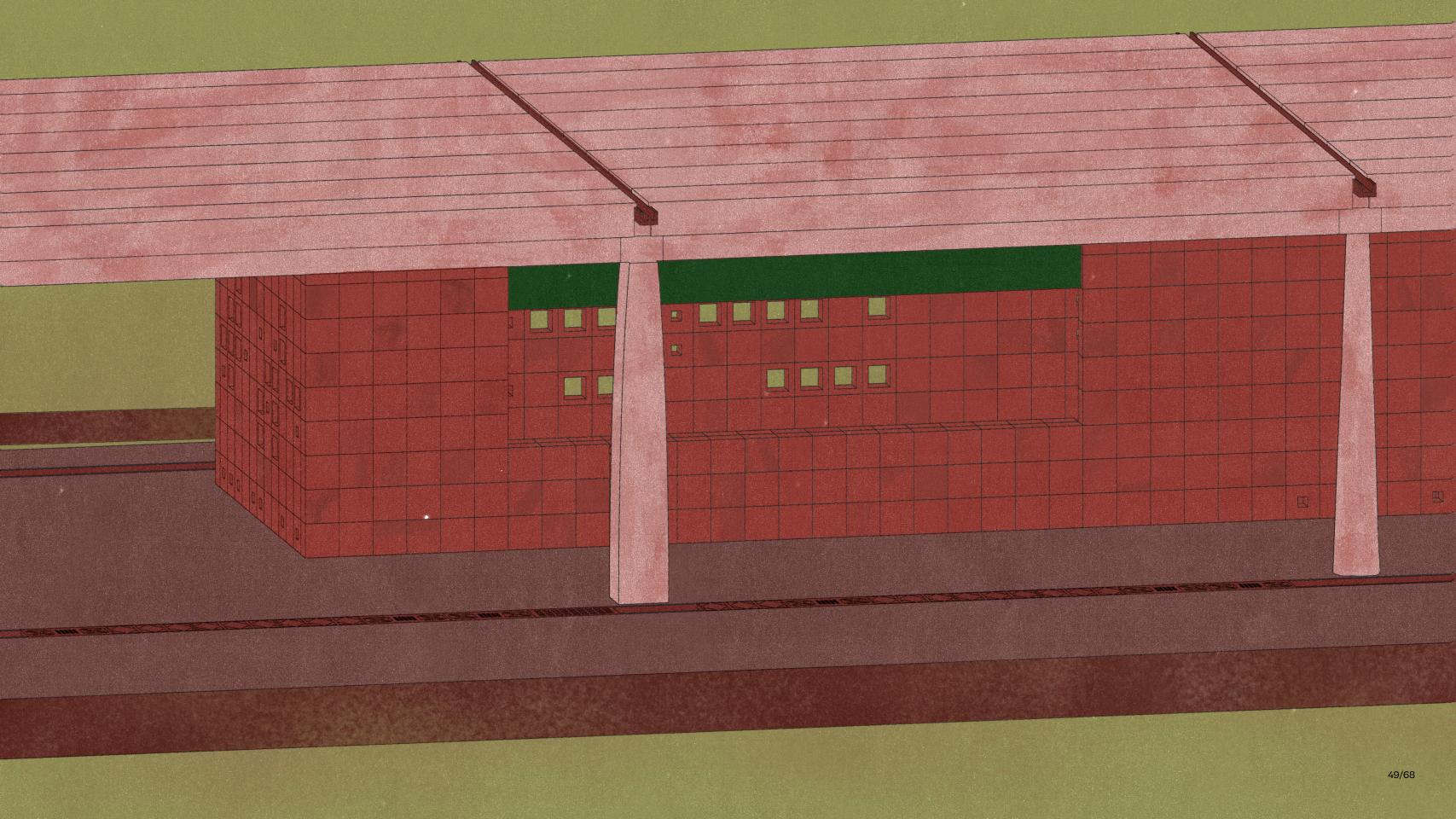


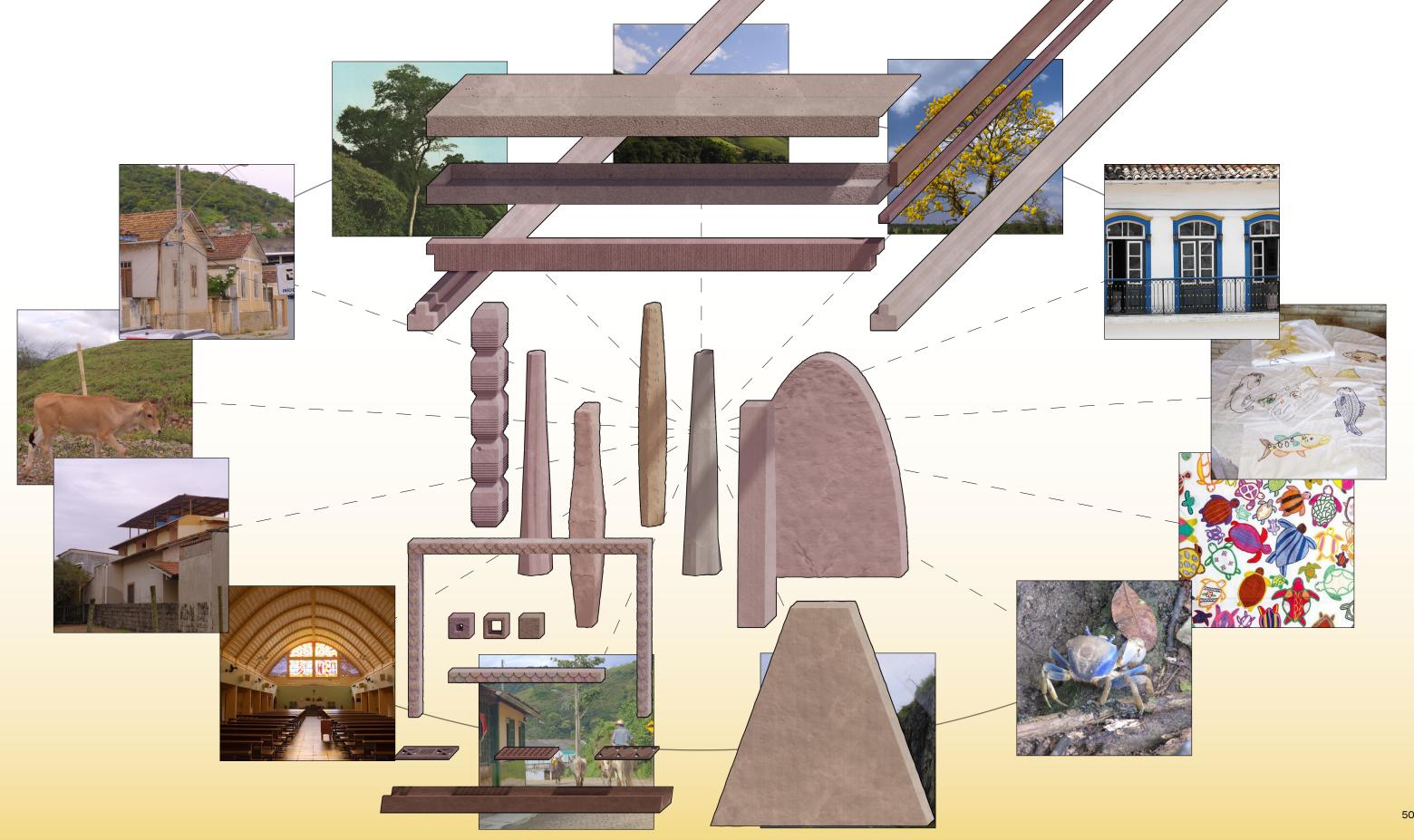


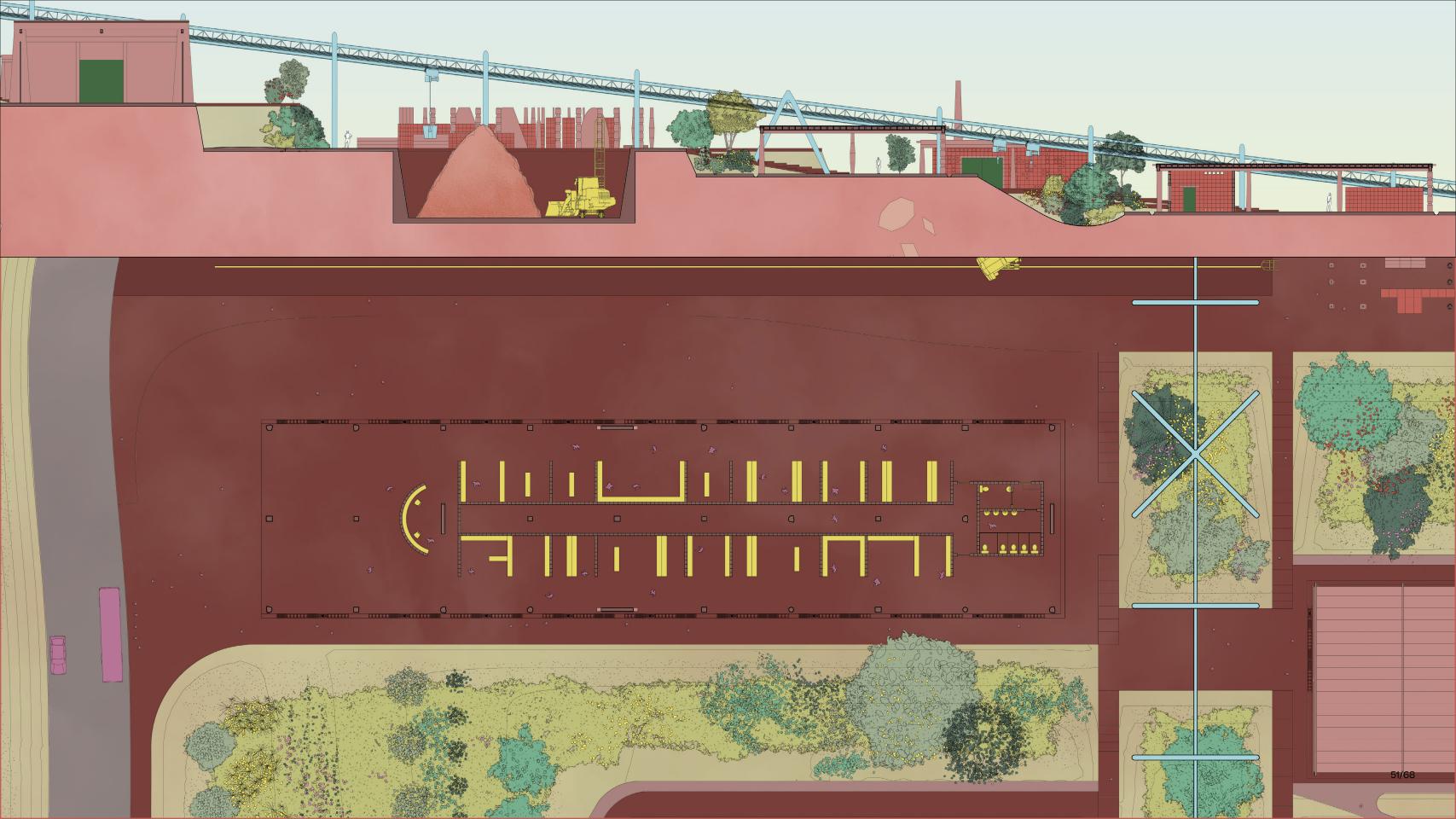


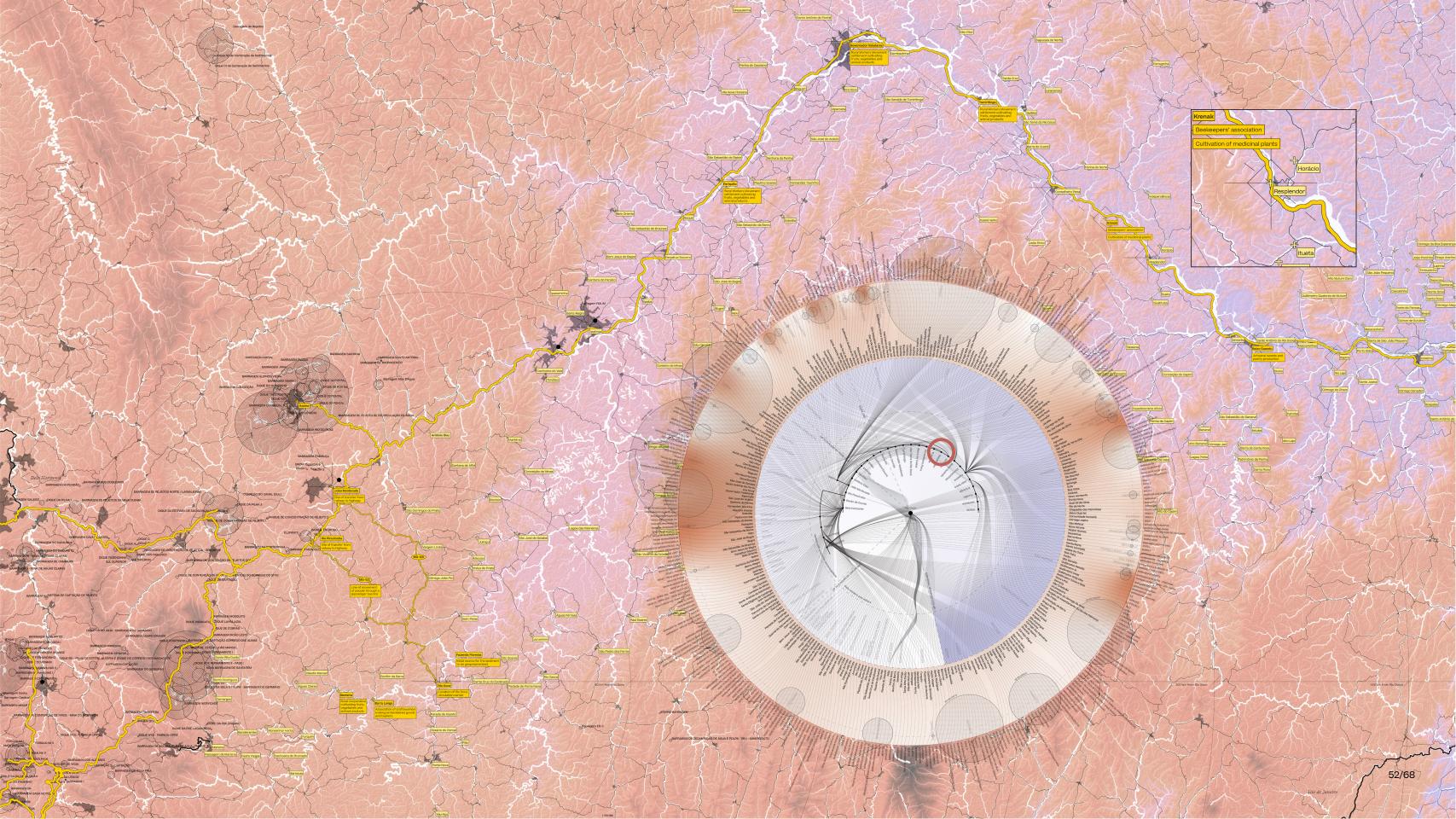


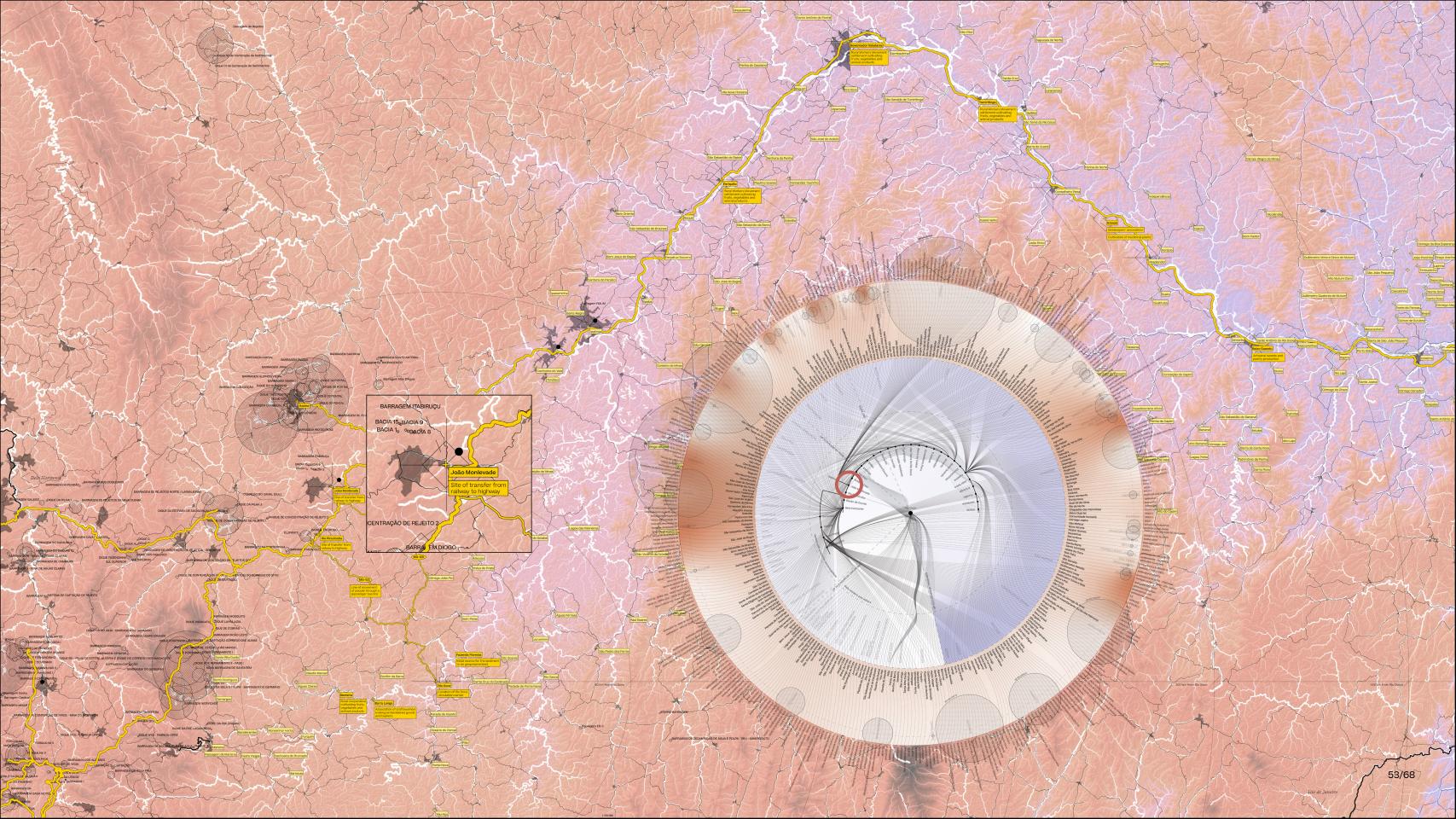


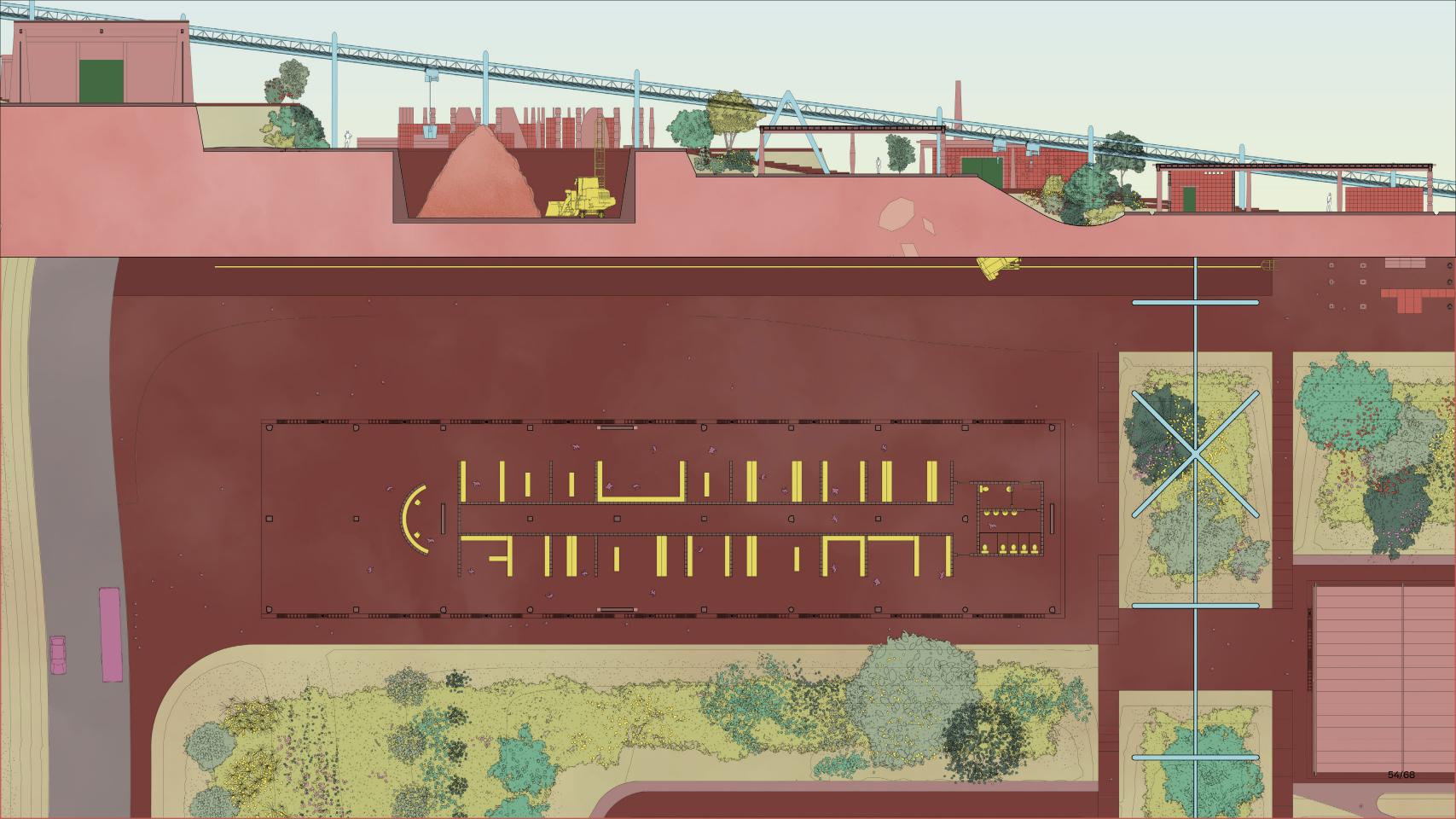




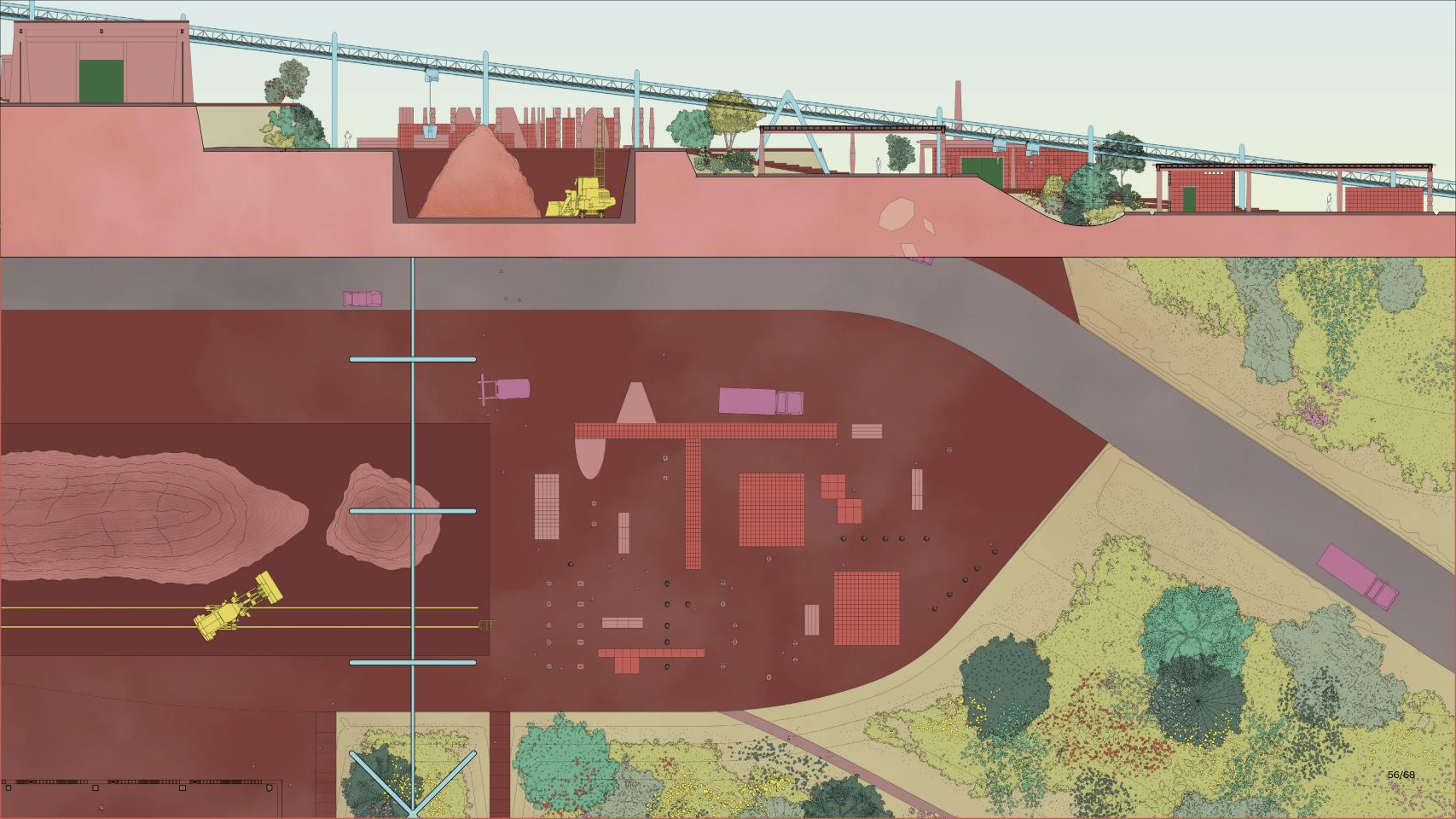


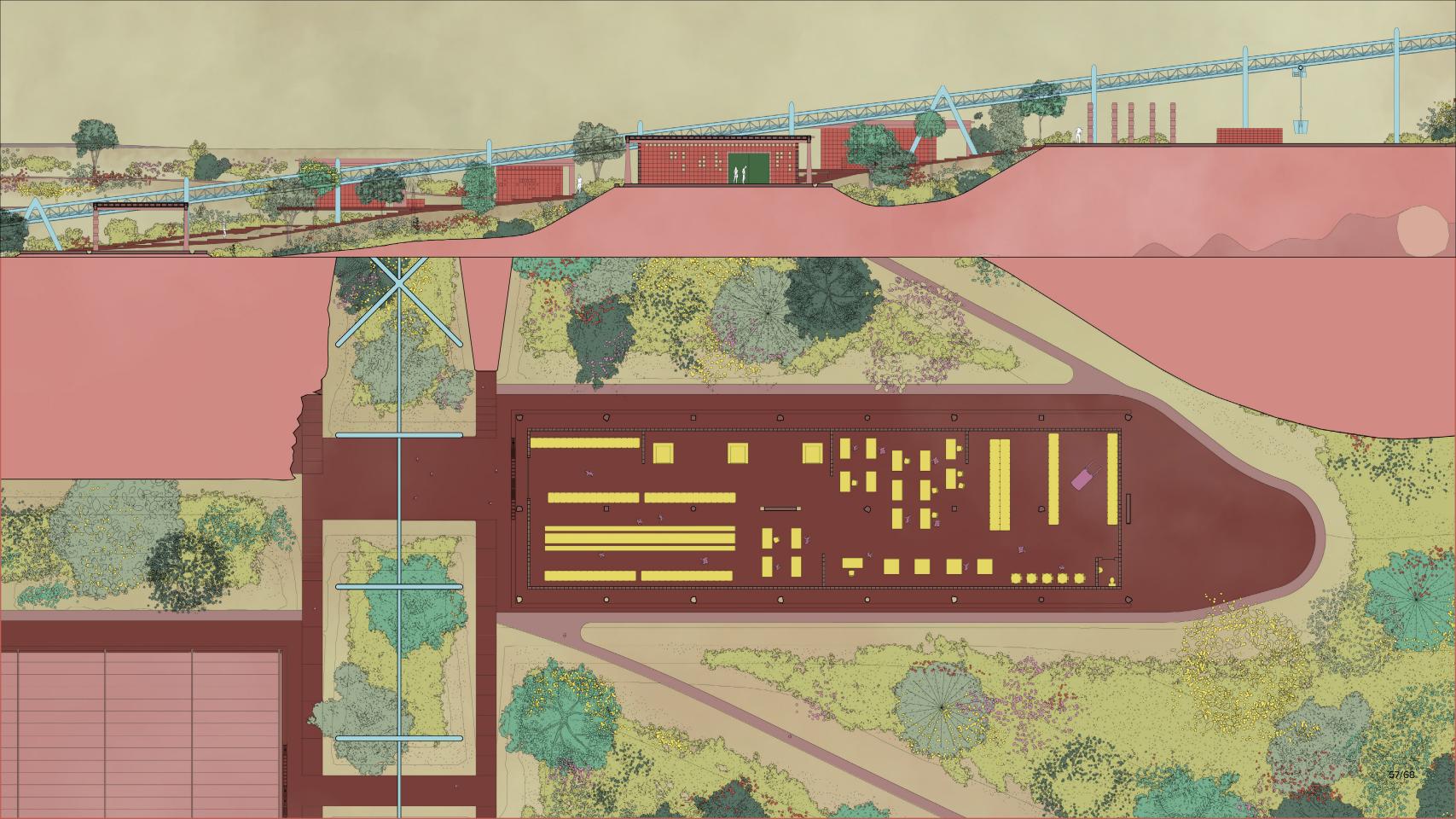


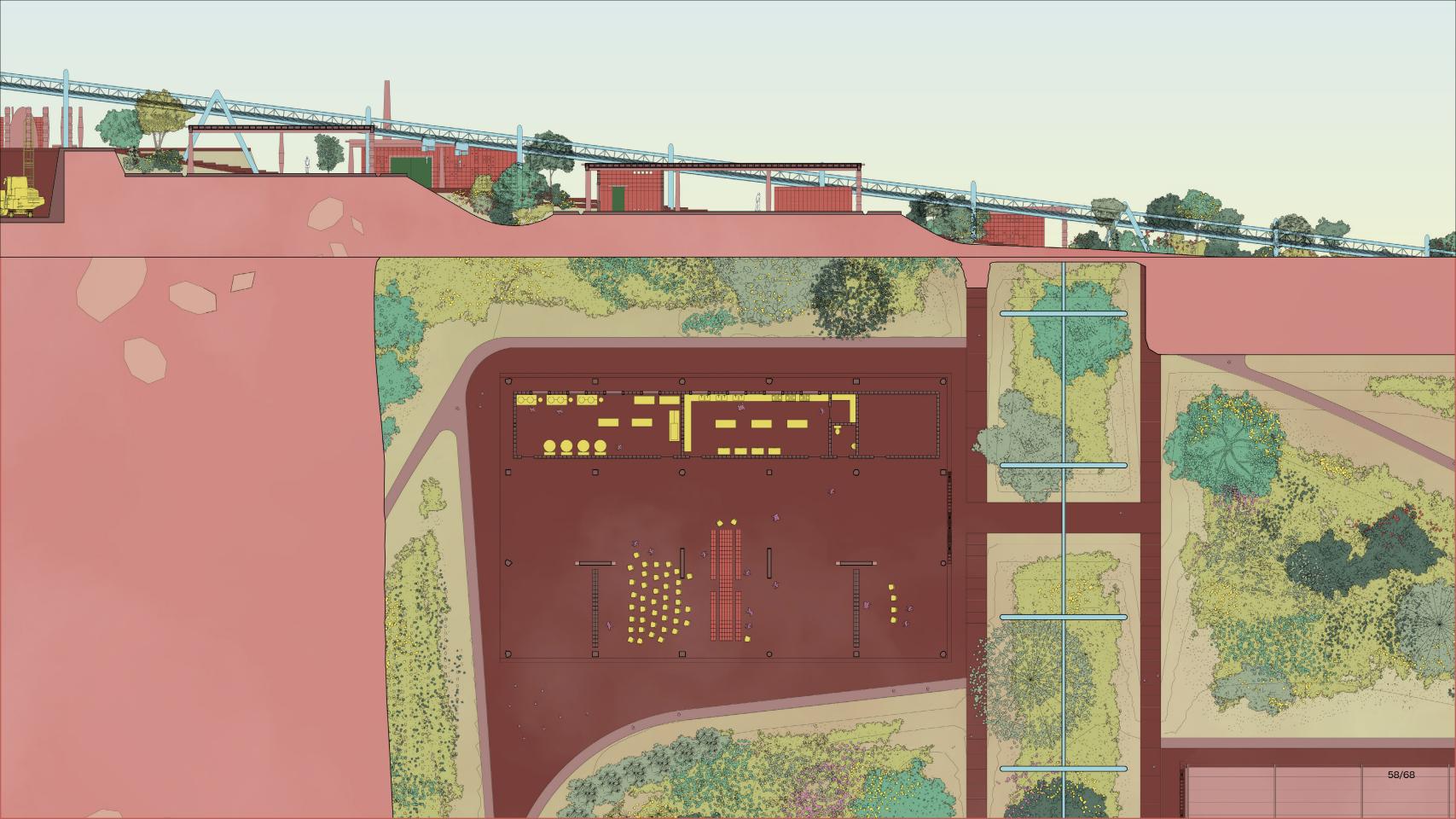


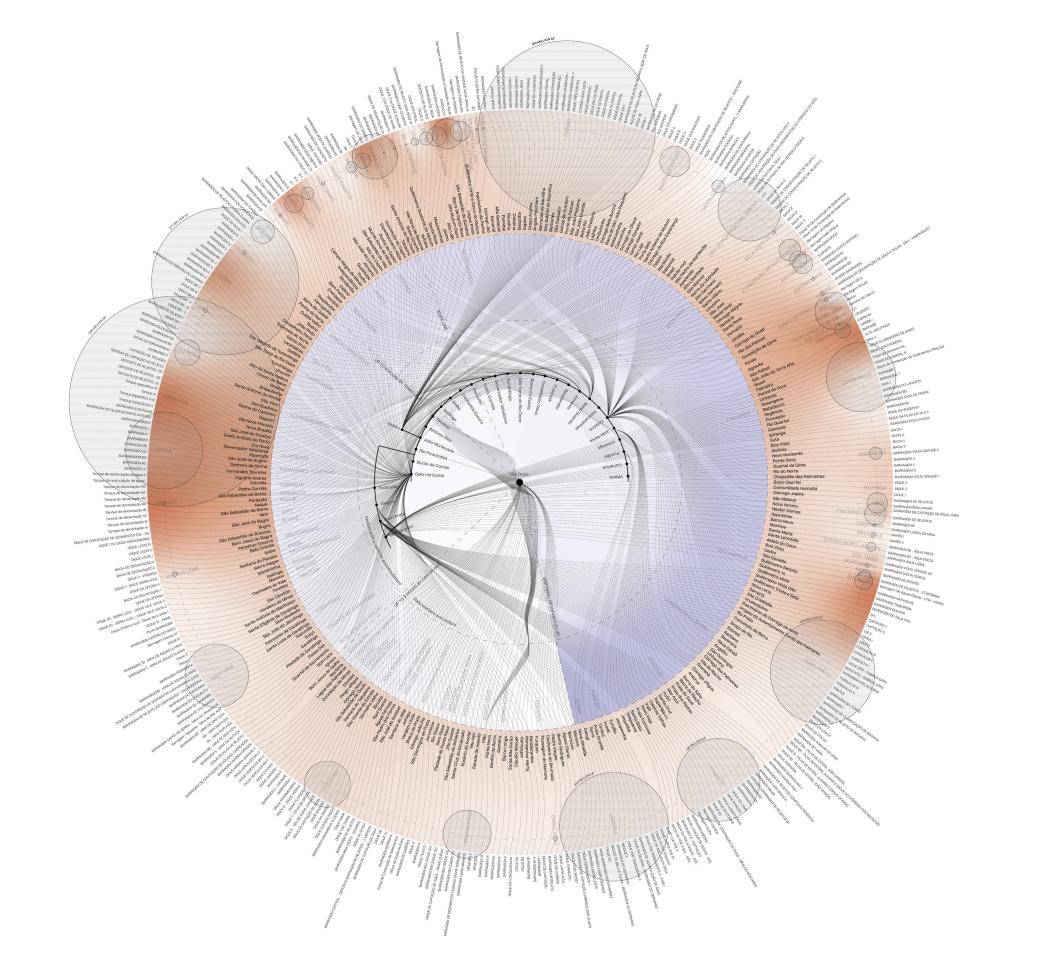


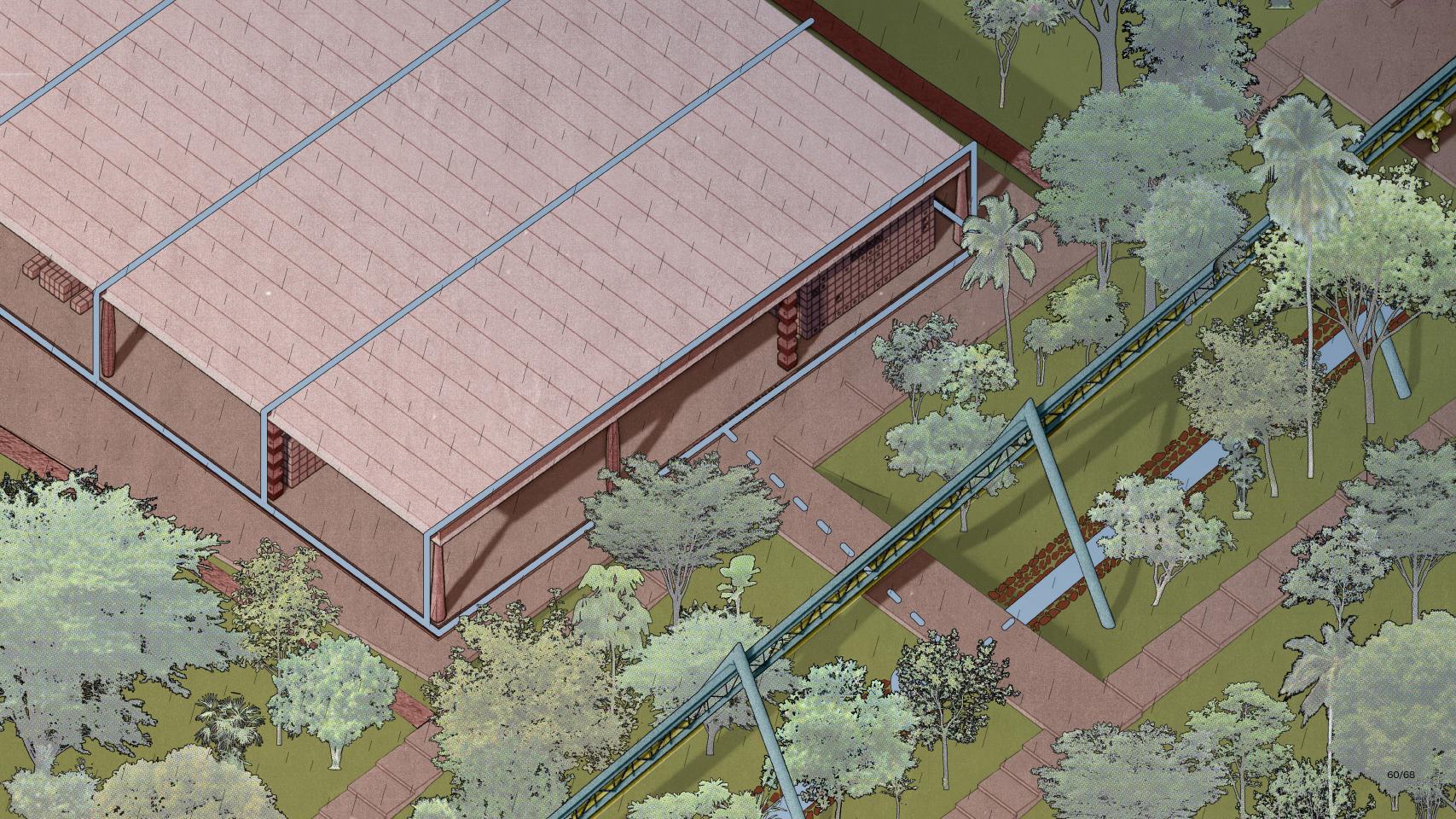




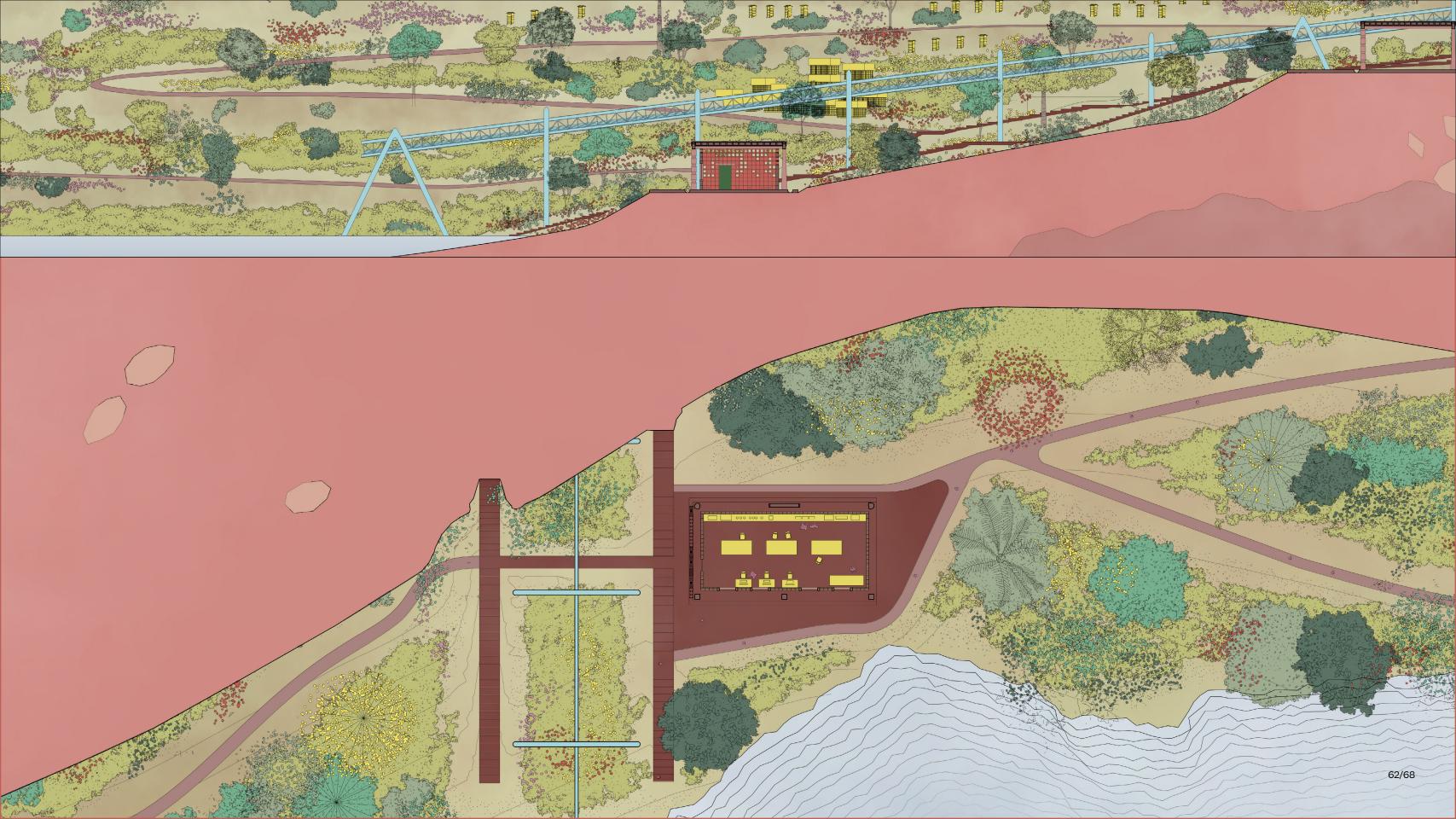


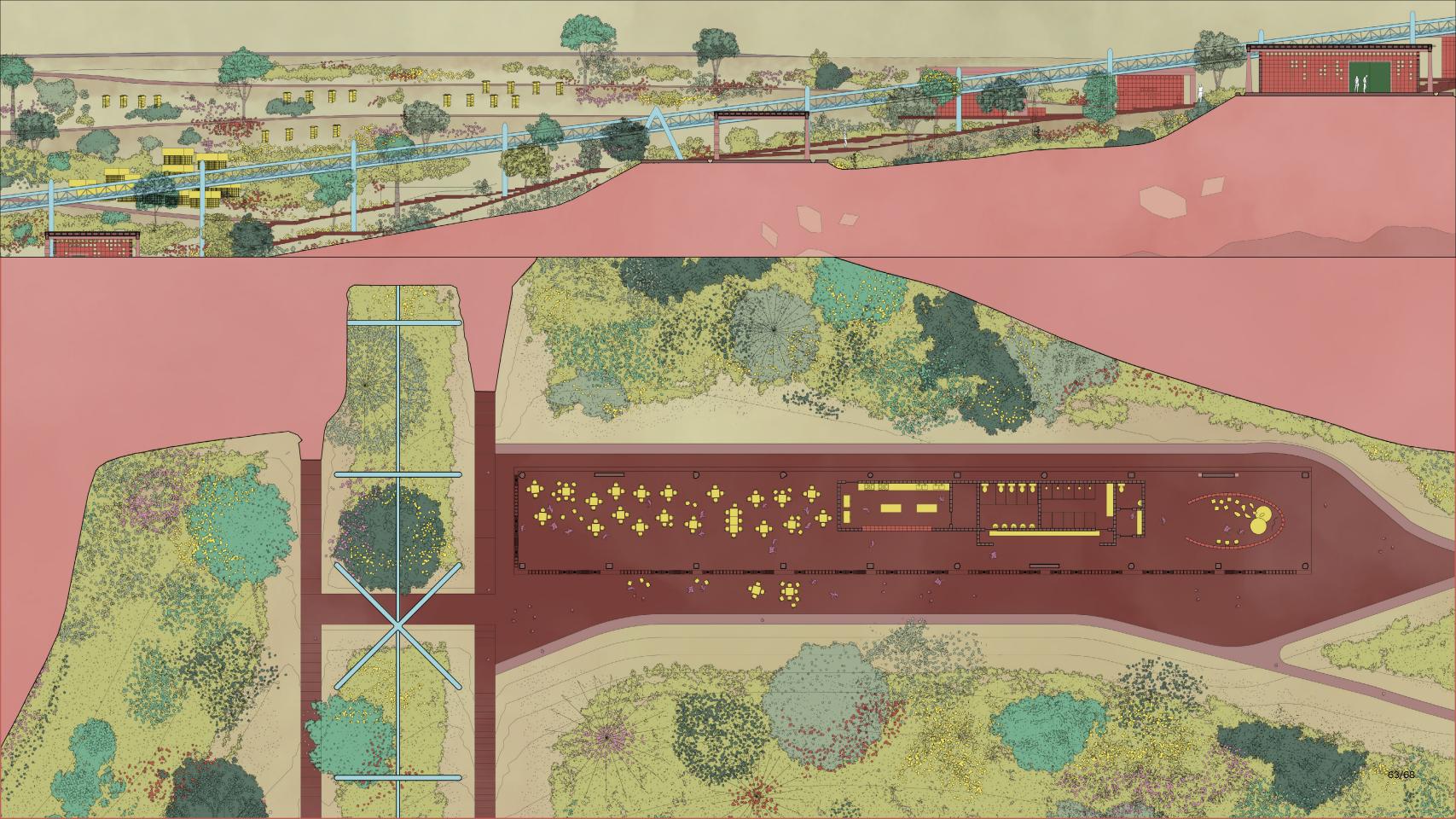




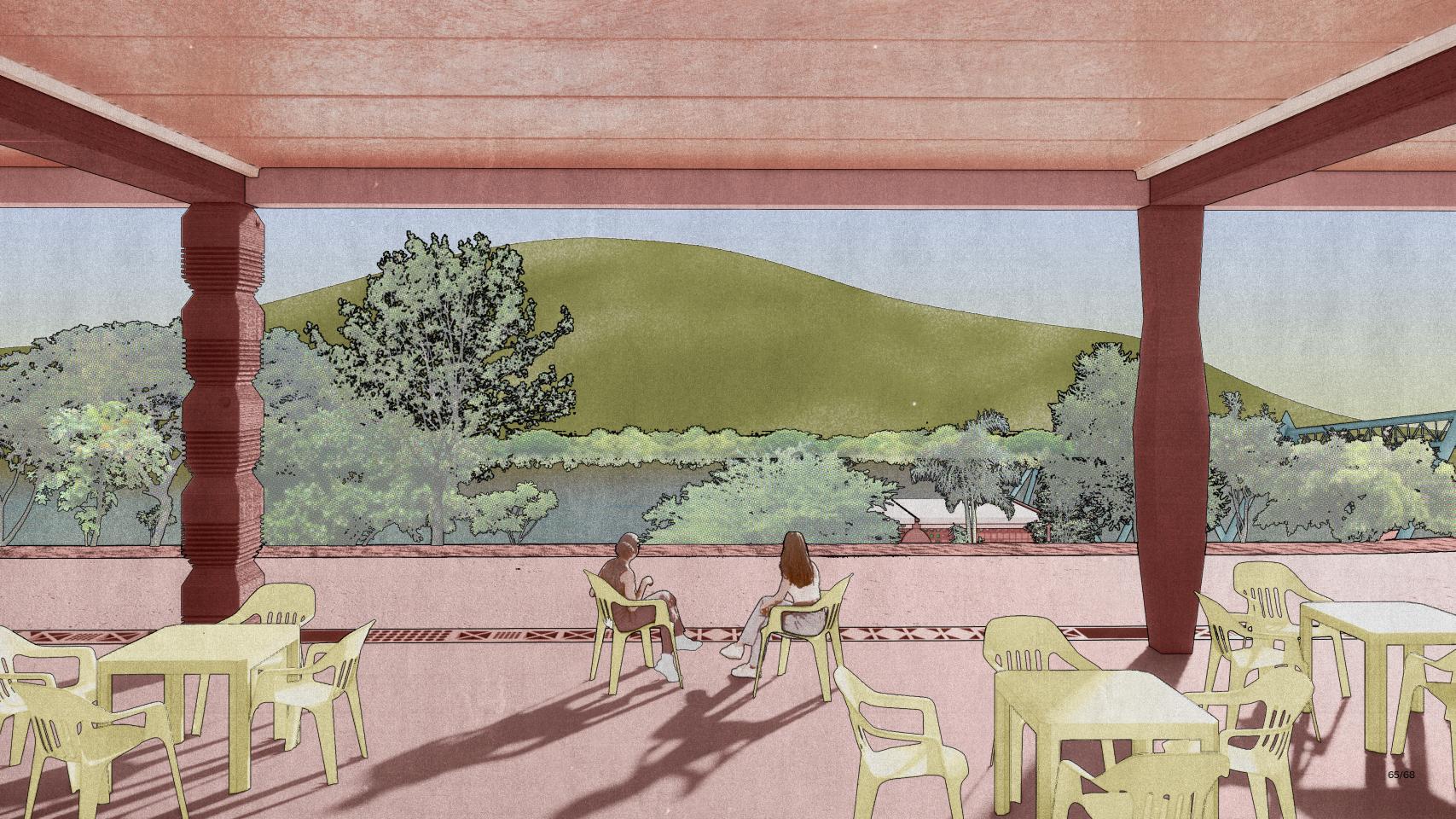
















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