

spectral  
rehearsals:  
future climate  
landscapes,  
occupations +  
embodiments

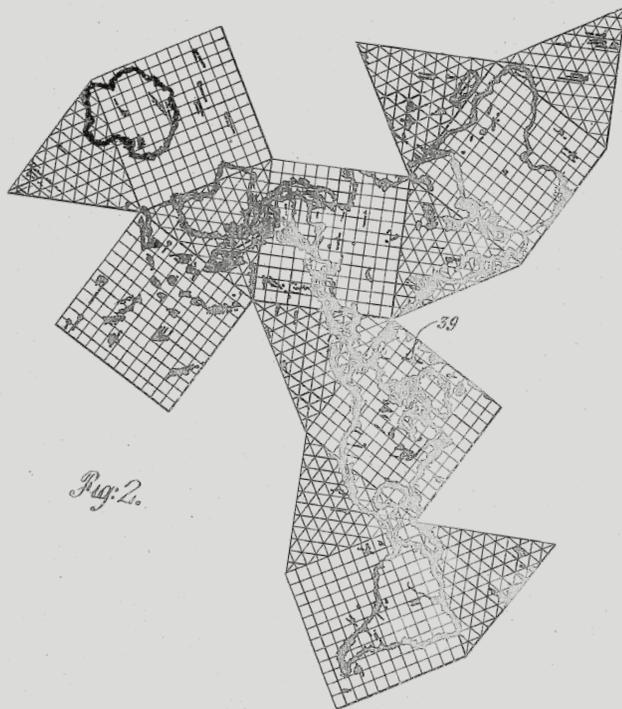
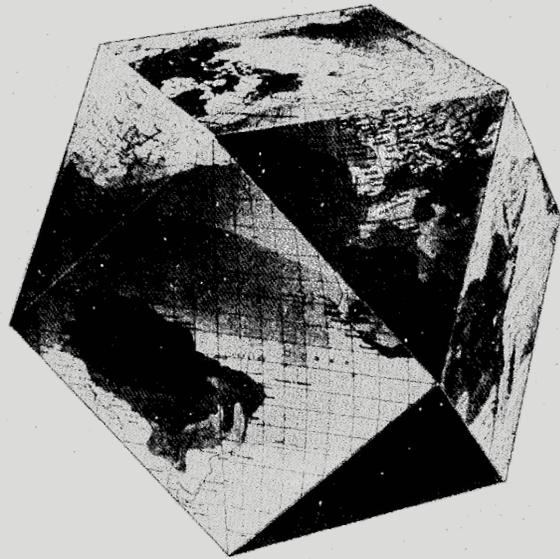


Citrus Limonum Risso.

We gaze at our navels. We have again tried to quantify the magnitude of climate change, the logistics of shifts happening on a planetary scale. We have sought to draw charts and diagrams and maps and campaigns to explain our future existence.

*Change of plans.*

This is a rehearsal for those futures. Embodiment is required for intelligence. We must occupy our future existence, our possible adaptations, and our new landscapes.



We can *collaborate* with nature—act as her ally in a changing climate. We should “work by *negotiating* with nonhuman entities, and by entering into alliances with them.”

— concept attributed to Bruno Latour + Isabelle Stengers by Timothy Morton, “Arsenic Dreams,” *e-flux journal 56th Venice Biennale*

Our exploration of climate change requires scientific observation as well as “the play of a free imagination, controlled by the requirements of coherence and logic. The true method of discovery... starts from the ground of particular observation; it makes a flight in the thin air of imaginative generalization.”

—Alfred North Whitehead, *Process and Reality*



Fuller, R.B. (1946). *U.S. Patent No. 2,393,676*. Washington, DC: U.S. Patent and Trademark Office.



But no time or nation will produce genius if there is a steady decline away from the integral unity of man and the earth. The break in this unity is swiftly apparent in the lack of “wholeness” in the individual person. Divorced from his roots, man loses his psychic stability.<sup>7</sup>

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psychic stability.

“How can we get back to the pasts we need [in order] to see the present more clearly? We call this return to multiple pasts, human and not human, ‘ghosts.’ Every landscape is haunted by past ways of life. Anthropogenic landscapes are also haunted by imagined futures.”

—Anna Lowenhaupt Tsing, et al,  
*Arts of Living on a Damaged Planet*

What ghosts of our future landscapes do we witness in our present?

What specters do you see everyday?



For some, the ghosts are physical. The reincarnate as storms and surges and spectral coastlines.

Take note of how your local landscape has changed—over a week, a year, or a decade. Record these observations.

When you hear predictions that may affect landscapes around you, take time to imagine the outcomes vividly. Bring that sensibility with you into the word—we all make decisions that shape those futures

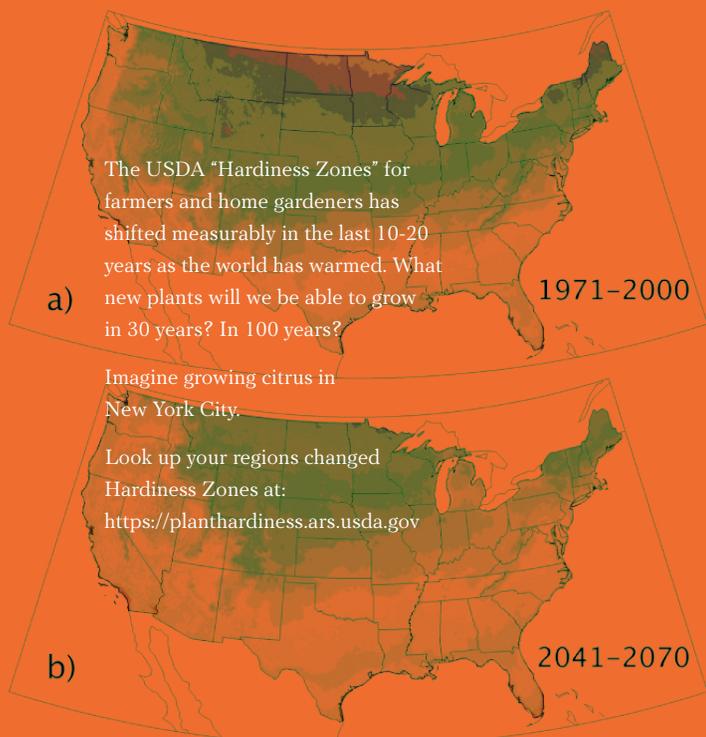


# «We remember when the oranges came» Paula Ojanperä Kittäla, Finland

Acknowledge scarcity in area or climate that you live in. Vocalize what you find that is discordant with your environment.

Announce where your food came from before you eat it. This is a new pre-meal ritual. "My strawberries are from Argentina."

Imagine places of origin.





[https://ss2.](https://ss2.climatecentral.org)

Find out where the water level will be in 2100 where you live:  
<https://ss2.climatecentral.org>

Go there and imagine that it is the new shoreline.

climate

central.org



“Recall the close of Foucault’s Order of Things: ‘man’ is like a face drawn in the sand, eventually wipes away by the ocean tides. What a weirdly prescient image of global warming, with its rising sea levels.”

—Timothy Morton, *Dark Ecology*





[https://](https://en.wikipedia)  
[en.wikipedia](https://en.wikipedia)



[.org/wiki/plas](https://en.wikipedia)  
[tiglomerate](https://en.wikipedia)



Our  
—  
geology is  
what we  
make of it

“The Anthropocene finds its most radical expression in our acknowledgment that the familiar divide between people and the natural world is no longer useful or accurate... The geological layers we are now laying down on the earth’s surface are marked by our chemicals and other industrial emissions, the pollens of our crops, and the absence of the many species we have driven to extinction.”

—Jedediah Purdy, *After Nature*

Plastics can take up to 1000 years to decompose, making soda bottles and lipstick tubes some of mankind’s longest lasting legacies. Bacteria do not like to decompose our plastics—they scoff at our incredulity.

The Geological Society of America has named a new stone for this new epoch. “Plastiglomerates” are melded masses of plastic, trash, rock, basaltic lava fragments, and other natural materials. They are now a part of our geological record.

Re-imagine household plastic waste by melting it into useful shapes. If you have a well-ventilated kitchen, heat your oven to 350 degrees. Otherwise, use a toaster oven outdoors. Check the number on your plastics—you can safely melt down ones marked with a 2 or a 5. Arrange them onto a tray and place in the oven for 15-25 minutes, checking regularly. Add other objects (glass, rocks, metal) as desired. Once melted, use a spatula or other device to mold and form the plastic into a useful shape.

Water access can be threatened by climate change in several ways. Sea level rise and increased flooding can affect access to potable drinking water—salt water floods may contaminate fresh drinking water sources, and extreme weather events may damage the infrastructure to transport and deliver fresh water. We may need a DIY method for turning salty ocean water into something we can drink and cook with.



Fill a large bowl about one fourth of the way full with salty sea water. Place a heavy smaller bowl inside, submerged into the water. Cover the top of the large bowl with saran wrap and seal tightly at the edges, leaving a bit of give towards the center. Place a small, heavy rock or other object

# — HOW TO DESALINATE WATER



on top, at the center of the plastic. It should be heavy enough to pull at the plastic, but not enough to cause the plastic to touch the top of the smaller inner vessel. Place the device in direct sunlight for at least five hours. The interior should become humid with time, causing the salt water to evaporate and condense on the underside of the plastic wrap. Water droplets will then slide down the saran wrap, inwards towards the heavy object, and drip into the smaller vessel, leaving you with potable water.

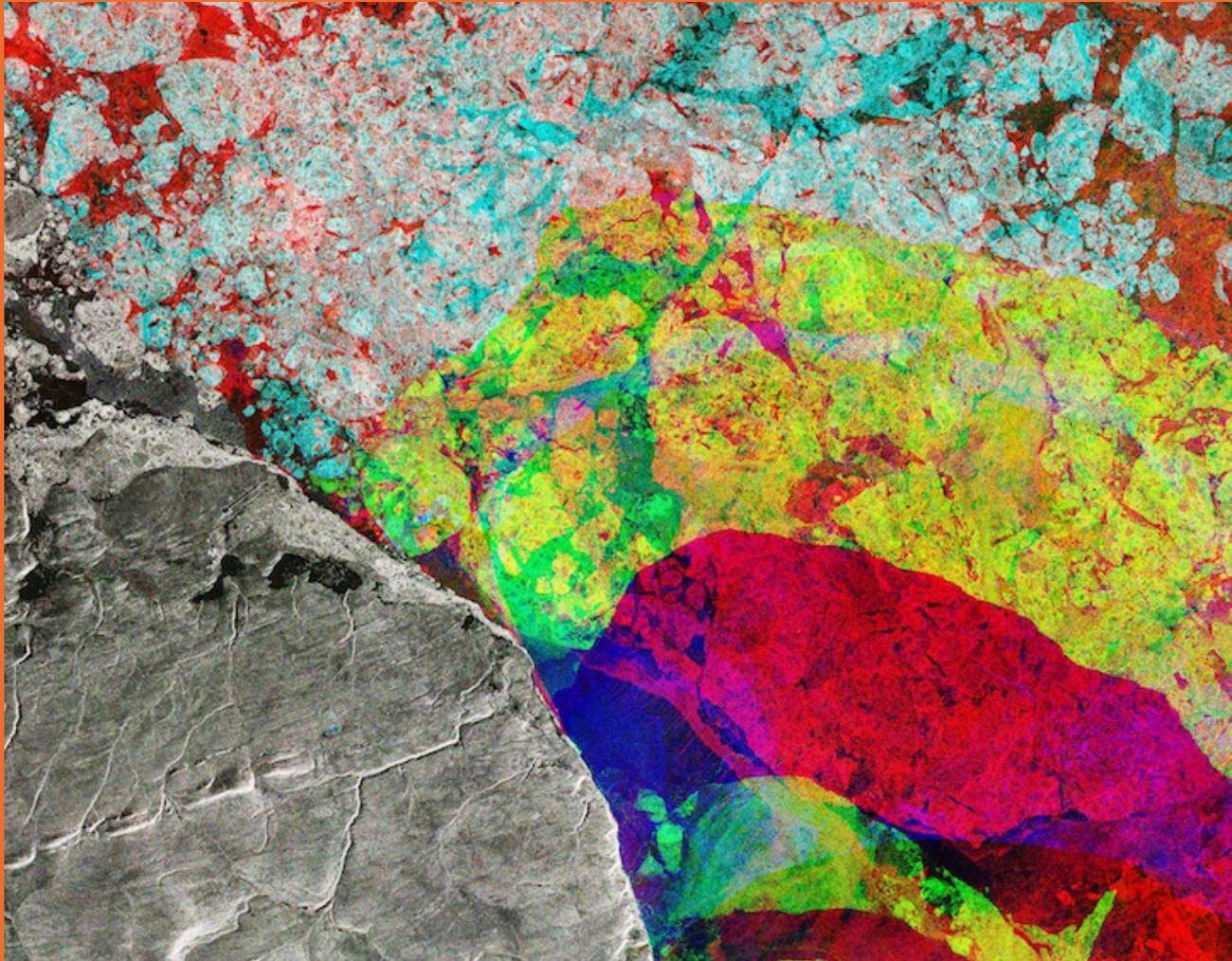
“How do you ‘see’ the climate? What can you pick up, hold onto?”

What we touch, eat, and interact with everyday will function as tangible manifestations of our changing climate. New artifacts will evolve with necessity. Ritual, religion, and tradition have long been ways for us to cement our value systems and physically represent our beliefs. Our Anthropogenic existence will be marked by new rituals and shifted food traditions. What devices and ceremonies will we need to survive a changing climate? What traditions will reinforce a sustainable existence?



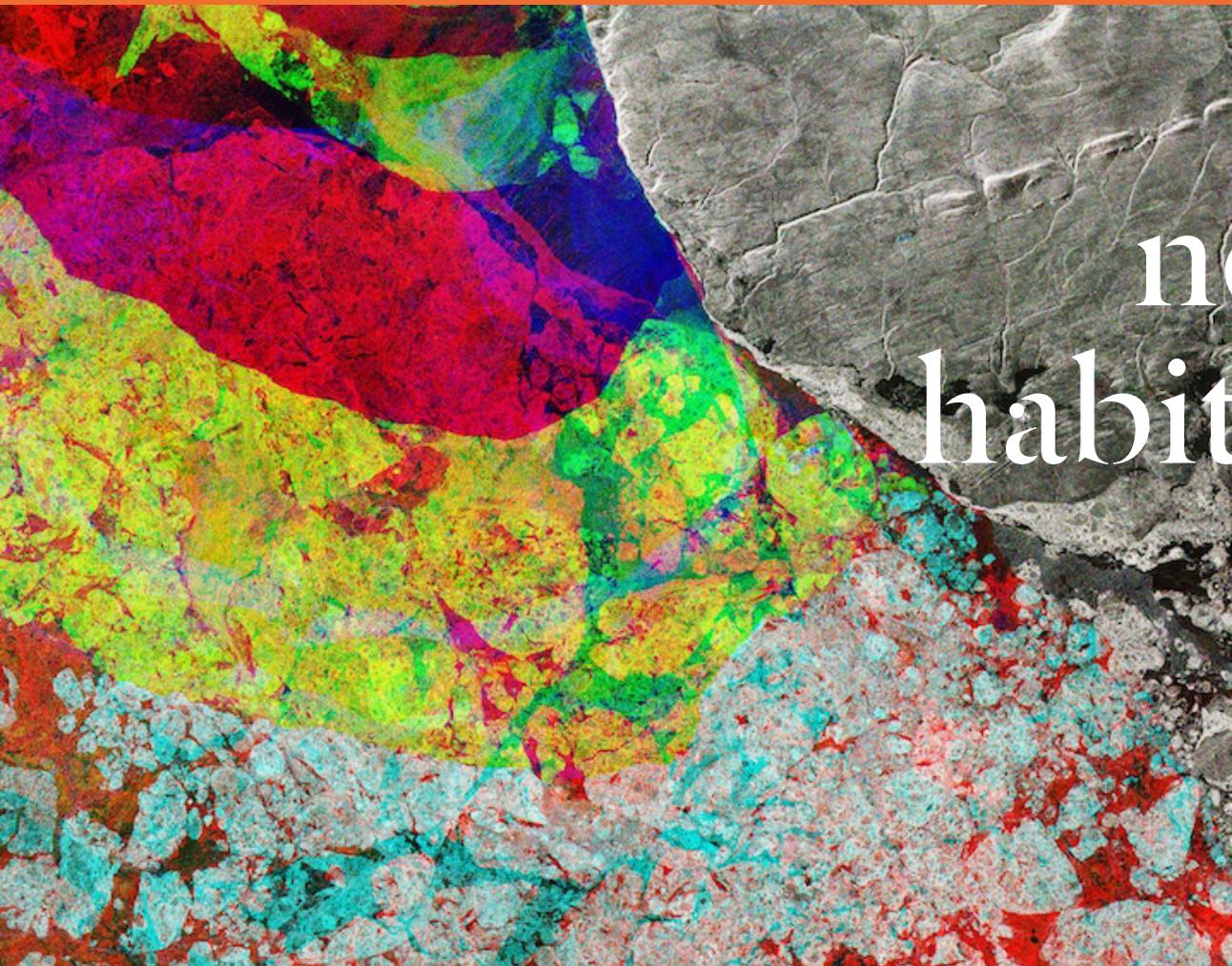
Seaweed farms can help mitigate the effects of climate change—sea grasses like kelp are able to absorb five times as much CO<sub>2</sub> as land-based plants, and they don't require fresh water, fertilizer or land. They're also able to sequester nitrogen and absorb the product of our pollution—nutrients dumped into waterways due to agricultural runoff or human waste.

Look for ways to eat kelp, seaweed, nori and other sea grasses. Imagine new ways to incorporate them into your recipes and eating habits.



Satellite images courtesy Copernicus Sentinel data (2015)/ESA, CC BY-SA 3.0 IGO

The image was created by combining three radar scans from Copernicus Sentinel-1 in Alert, Canada on the ice-covered shore of the Northern Sea. Colors show changes in the movement of ice. The maximum extent of Arctic sea ice hit a record low in 2017. Scientists attribute the reduced ice cover to a very warm autumn and winter, exacerbated by a number of extreme winter 'heat waves' over the Arctic Ocean.



new  
habitus