

AEROCENE MANIFESTO.
AERONAUTS UNITE!

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To whom the atmosphere may concern.

Aerocene is in emergence since 2015 as an envisioned era of Earth's planetary history. The contributions of individuals shape through shared words, experiences, and practices, in conversation and in action, giving rise to co-produced forms of knowledges. Emerging through the experience of aerosolar drifting, this shared world of ideas informs the praxis of Aerocene, in its continuous co-evolvement across disciplines and bodies, spaces and times.

The following is a living manifesto of this epoch in becoming, breathing and moving to the rhythm of the Aerocene Community: each installment and iteration shares insight into the critical zones of building a new ecology of practice, one which seeks to reactivate a common imaginary of an ethical and reciprocal collaboration with the atmosphere and the environment.

In these endeavors of asserting the atmosphere as an important realm of social and political imagination, together with elevating environmental awareness, ethics and politics as critical social values, this manifesto is submitted to the Commons via the Aerocene Forum, and available on a dedicated [Etherpad](#), for your own making.

Discuss further and contribute to its translation and expansion at forum.aerocene.org or email info@aerocene.org



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0. Towards an epoch, free from borders, free from fossil fuels.

While fossil fuel based industries continue their attempts to colonise other planets, the air, this common interface of terrestrial life, continues to be compromised: carbon emissions fill the air, particulate matter floats inside our lungs while electromagnetic radiation envelops the earth, dictating the tempo of surveillance capitalism. This control held by the few enacts the suffering of the multi-species many in the current era of ecological crisis. A different epoch is needed, one which radically upturns fossil narratives of materiality, and re-examines the inscribed notions of property and properties, human and inhuman, of production and subjection. How would breathing feel in a post fossil fuel era? How can we challenge the dominance of dispossessing geopolitical forces, and overcome the extractive approach to Earth and the wealth of life it provides for? Together, we call for this new epoch, which has been named *Aerocene*.

Aerocene is a proposal—a scene in, on, for, and with the air—towards a reciprocal alliance with the elements capable of restoring the air to a commonwealth of life.

Aerocene imagines *space* as a commons, a physical and imaginative place subtracted from corporate control and government surveillance.

Aerocene promotes de-securitized, free access to the atmosphere, through new tools and relational practices emerging from communities attempting to move the Earth's masses towards a post fossil fuel era.

The launch pad towards this new epoch is an aerosolar balloon, a Do It Together (DIT) entrance to the aerial, whose only non-engine is the wealth of energy gifted by the Sun. Once inflated with air and heated by the Sun, it elevates into the air, becoming a flying sculpture that rises without the use of fossil fuels, helium, hydrogen, solar panels, batteries or burners. In floating without carbon emissions, these aerosolar journeys speculate on the kinds of nomadic socio-political structures that may emerge if we could navigate the rivers of the atmosphere. This is to become *airnomads*, realizing, as wished by Rosi Braidotti, the “non fixity of boundaries and [to] develop a desire to go on trespassing”. This is to move from *Homo economicus* to *Homo Flotantis*: attuned to planetary rhythms, conscious of living with other humans and non-humans, and who floats with the ocean of air, uprooting dominant geo-centric logics towards embodying an ever more entangled relationship with the atmosphere and the cosmos.

In bearing the consequences of the fossil-capital regime’s material practice of extraction, the atmosphere has become a highly stressed zone of the commonly composed terrestrial world. Aerodynamics, in constant movement and transformation, inherently entail complex spatial, temporal, socio-political and ecological processes, and today embodies the unequal relations of power projected upwards from the land. Hegemonic modes of re-/production in the midst

of the Capitalocene, along with human mobility and organisation within the web of life, has enacted the breach of atmospheric pollution thresholds, with CO₂ emissions now exceeding more than 400 ppm (Particulates Per Million). This corruption of the air is the trigger for state shifts in Earth's systems, the critical changes already under way, with planetary temperatures increasing and multifold inequalities proliferating in an age of resurgent nationalism and geopolitical instability.

What are the rights of pass, the corridors we need to open, in order to restore the right to drift and breathe? How can we overcome the paradox of decisions made by the few, simultaneously forcing and inhibiting the mobility and breathability of the multi-species many? Aerocene calls for an interplanetary ecology of practice which could reconnect with elemental sources of energy and the strata borne from the Sun and other planets, rising upwards towards an era of renewed symbiotic relations and sensitivities within life's entanglements. We suggest a model for a landscape that balances and harnesses our relationship with the unlimited potential of the Sun. This realization requires a thermodynamic leap of imagination, just like during an eclipse, when only in the absence of light do we become aware of our scale in the shadow of the cosmos.

Researchers in industrial and social ecology refer to 'socio-metabolic regimes' to define the epochal shifts in energetic relationships between humans and their environment, establishing a strict correlation between it and specific sets of social values. They argue that two of the main kinds of these regimes have been solar based, the ones of hunter-gatherer societies and those of agrarian. Despite the existence of societies that still embody such relationships with the sun—together with all the other species and life forms—they, and the conditions for today's civilisational infrastructures, are threatened by the domination of the current socio-metabolic regime, the one based on fossil fuels, powering the Capitalocene.

This raises the urgency to rethink modes of being, and co-existence with the planet, and all our species share it with. What could be the fourth socio-metabolic regime? What are our varying response-abilities within the current crises of our social, mental and environmental ecologies under capitalism? What would be the new set of values necessary to drift us from the shadow sun of fossil capital, returning our socio-politically captured senses to that of the Earth, rather than the imaginaries of the global and national?

It may be through a rearticulation of our relationship with the Sun, air and cosmos that we open the boundaries of the Earth, to inhabit space with renewed interplanetary sensitivity, for this world and all others — free from borders, free from fossil fuels. Aeronauts, unite!

Co-composers to date.

Viola Castellano, Tomás Saraceno, Rebecca Lamarche-Vadel, Claire Contamine, and Connie Chester, inspired and informed by long-term dialogue and exchange with the ever growing [Aerocene Community](#), and developed further by Alice Lamperti and Roxanne Mackie, and many more to come...

Seed.

ON AIR, carte blanche to Tomás Saraceno, Palais de Tokyo, 2018.
Curated by Rebecca Lamarche-Vadel.

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AEROCENE MANIFESTO. AERONAUTS UNITE!

Towards an epoch, free from borders, free from fossil fuels.

AEROPOLITICS

Denis Maksimov and Timo Tuominen:

Geopolitical thinking is the default, "natural" model of structuring the social institutions and interactions between peoples and cultures. Fixation on the physical properties of land had locked down in geopolitical borders other *aethers* of political imaginary, such as air, water, vacuum and digital networks. The nation states are drawing borders upwards into the air and even cosmos as well as downwards towards the seabed for the centuries. Contextualising the present in critical perspective, we are introducing aeropolitics to challenge the naturalness of assumptions about power dictated by convention and convenience, as well as institutional inertia that blocks our abilities to tackle the contemporary crises and our political imagination from expanding its horizons.

How to challenge the monopoly of geopolitical thinking in policy planning and introduce the vital issue of the rights of the air in the decision-making processes of the institutions and agendas of the think tanks producing policies?

The pathway towards political ecology requires destabilisation of the geopolitical focus. This text is an open invitation to co-build the foundation for the development of a long term aeropolitical agenda of engagement with the agents and institutions of political power.

2. SUPRAPOLITICS IN AEROCENE

The philosophy had started from searching for the fundamental elements or political aethers [*αἰθήρ*, "quintessence", *the element that constitutes fundamental system of coordinates in socio-political design*] of life, among which the water, the air and the land were proposed. Aether defines relations towards topos, the living conditions at the specific location, and socio-political metabolic regime there.

The land was ultimately established as the fundamental and exclusive foundation of the imaginary. The Westphalian Treaty of 1648, which ended multiple religious wars in Europe, sealed the shared reality of geopolitics: it legitimised the territorial borders between the European kingdoms and separated the issues of faiths from the right of the sovereign to claim the domination over the territories. From that moment onwards, the imaginary of the geographical border was introduced into the reality of politics as the most sacred parameter of power-holding. This laid the foundation for short-term fragmented planning that ultimately led to a rapidly deterioration environment.

Suprapolitics [*supra*, "above", and *πολιτικά*, "affairs of the citizens" - *beyond and outside of borders of normalised political thinking*] is a future protocol of the universal equality for all aethers. It opens a gateway towards planetary thinking and emphasises the subjective, arbitrary and functional nature of 'grounding' politics in the exclusive boundaries of any aether. Suprapolitics is politically ecological, planetary and atmospheric.

In the context of the climatic and socio-political challenges that humanity and other forms of life face today on the planetary scale, it is clear that unchallenged domination of geopolitical imaginary is harmful - if not fatal.

The principles of respect, freedom, inclusivity and multidimensional thinking can not be reflected in a world obsessed with vertical accumulation of power and uncompromising absolutism of the sovereignty over the land. In order to unleash new horizons of potentiality for our humanity and the life of the planet we need to think beyond binaries and attempt to map politics in the aether where dimensions are potently limitless.

The imaginary of the air is colonised by the primacy of the value of the land. Geopolitics defines how we look at the atmosphere, seas, rivers, oceans and even cosmos and digital networks. Borders are drawn as imaginary lines in the air, on the water, the Internet and cosmic vacuum; borders extruded solely from the land. This hammer that treats anything around it like the nail has to be put to an end.

AETHER OF AIR

The air is fundamentally indivisible by imaginary 'borders', unlike the land. There are no anthropological markers of permanence, such as mountains and rivers. The air is an essentially fluid aether where only the winds create the shape of the terrain. The air represents the cosmic, interdependent nature of relations between the forces that constitute the physically perceived reality - such as gravity and the Coriolis force. The aether of air highlights the importance of the micro-macro sensitivity of co-dependence within itself and with the other aethers of politics.

The air offers an opportunity to re-think political logic and causality, defined now by the geopolitical thinking. As there are no borders, capitals and accumulation in the air, there are no fixed destinations, homes, nations or cultural determinisms. In the air one experiences the effect of stillness-in-motion: it is the world that is rolling around the still, floating agent. The destabilisation of the geopolitical and anthropological ground of imaginary is apparent. There are no end goals, no autonomies, and no eternal growth. The air inter- and intra- connects everything and everyone; it flows through, in, and around.

The air is a space of emergence. It constantly floats and its unstable processes allow not the growth, but the evolvment of the potential towards possibilities beyond the one projected future. The change and adaptation in floating context towards a better, fairer balance is the only constant.

The fundamentally free subjectivity of the air permits radical deconstruction of geopolitics. The air cannot be privatised, limited, excluded or cornered; and neither can be the political relations within it or based on its principles. Therefore, the Latin geopolitical encoding *Cuius est solum, eius est usque ad coelum et ad inferos* ["Whoever owns the soil, it is theirs up to Heaven and down to Hell."] has to be removed from the legal language and the air rights have to be freely and equally regarded with the rights of the land as well as the other aethers.

The wind power and solar energy cannot be dominated by any geopolitical power as a physical fuel resource, unlike many other sources of energy, and therefore the air holds the potential of redefining the normal concept of vertical power prone to accumulation and centralised redistribution. The air is one of the potent vessels of supranormal power.

The recognition of the political agency of the air has to be equally shared with the other aethers of politics: land, whose monopoly has to be put to an end, and also water, cosmos and digital space. All the aethers share the potentiality of being platforms for the suprapolitical life beyond the intention of all-homogenising, imperial and colonial normalisation. The convergence of the aethers into networks of transience will unleash a rich

future beyond the static understanding of life that is assumed to be 'natural' by the current hegemony of geopolitical imaginary, of which we are all a complicit part - willingly or unwillingly.

AEROPOLITICS NOW

Clean air is a necessity. It is a prerequisite of life and society. Without preserving it there will be no future.

The pollution of the air for the sake of land-bound developments reached an unprecedented level in the history of humanity and poses an immediate existential risk to human and non-human survival. Minimising the emissions of carbon dioxide is not a debatable question, but an urgent and vital necessity.

The rights of the air and the aerial rights of the living things must be protected in the same rigorous way as the rights of the other aethers, paving the way towards the new social contract based on the principles of political ecology. Aerial rights belong to all the living things on the planet. A Planetary Charter of the Aerial Rights has to be drafted and protected accordingly.

Emerging low altitude flights have to be free from geopolitical control. This will empower individuals to move towards an accessible and sustainable way of flying free of fossil fuels.

We, as inhabitants of the same planet, need to engage with the geopolitical policy-making now in order to transform the monopolistic land-bound thinking into multidimensional pluralistic imaginary - focusing on what politics of the futures can become.

AEROPOLITICAL FUTURES

Our humanity has infinite amount of possible futures beyond the unsustainable idea of the perpetual economic growth and accelerating speed. There are paths we can choose from in order to make what is desirable and plausible: what we think we can become and what we are able to imagine and believe in - we can make real.

To unlock another future we have to start from rethinking the limits of the imagination in what human communities can be, where they can be constructed, and how their politics can look like in the age of thinking beyond the exclusivity and primacy of land rights. The holism of imaginary cannot be complete without expanding our minds.

Aeropolis is a political planetary forum transcending the divisions of the cultures and geographies towards one humanity.

Aeropolis is a space of planetary solidarity. It is anywhere. The power of digital networks allows to materialise the solidarity in communicational infrastructures, further embodying its realness.

Humans and all other living things are the equal citizens of the Aeropolis: the space that embraces the Earth with life-granting layered atmosphere. Citizenship therefore is defined as the inherent, indivisible and irretrievable right to live and evolve equally in co-dependence with the other humans and species.

The Aeropolis is politically climatological and the flexibility of the conditions of the air define its future. Aeropolis is a community of citizens that consciously understand and accept their responsibilities towards the planetary context they share. Aeropolis is defined by upholding the principle of active, participatory and reflective citizenry.

Aeropolis defies hierarchies. It evolves from the shared principles and dynamic dialogue about the futures to come and resilience of the humanity's ethical achievements. The core strengths of Aeropolis are its horizontality and indivisibility. It is the political imaginary we desperately need.

Co-composers to date.

Avenir Institute (Denis Maksimov and Timo Tuominen)

Tomás Saraceno, Alice Lamperti, Roxanne Mackie

Seed.

Aerocene Free Flight, Schönefelde: Berlin to Poland, 2018

This installment when used singularly is titled:

AEROPOLITICAL MANIFESTO. SUPRAPOLITICS IN AEROCENE.

AEROCENE MANIFEST. AERONAUTEN VEREINIGT EUCH!

0. Eine neue Epoche. Frei von Grenzen, frei von fossilen Brennstoffen.

Wir leben in einer Epoche in der die Kolonisierung anderer Planeten von der fossilen Brennstoffindustrie bereits geplant wird; in welcher die Lüfte, jene Schnittstelle zwischen uns und der Sonne, von den Wenigen regiert und mehr und mehr gefährdet werden: CO₂-Emissionen füllen die Atmosphäre, Feinstaub durchdringt unsere Lungen und elektromagnetische Strahlung umgibt die Erde als nur ein weiterer Ausdruck des beschleunigten Überwachungskapitalismus. Doch eine andere Epoche ist möglich - eine Epoche der interplanetaren Sensibilitäten. Es ist eine Epoche die durch kollektive Ideen und Fragen geformt werden muss: Wie würde sich das Atmen in einer post-fossilen Zukunft anfühlen? Wie, in Zeiten voranschreitender klimatischen Ungerechtigkeiten, stellen wir die geopolitischen Realitäten und Visionen infrage? Zusammen, fordern wir eine neue Epoche, welche wir das Aerocene (Aerozän) nennen.

Das Aerocene ist ein Vorschlag - eine Bildfläche der Vorstellung in, um, für und mit den Lüften.

Das Aerocene erdenkt Raum als gemeinschaftliche Sphäre, ein physischen sowie imaginären Ort befreit von wirtschaftlicher Kontrolle und staatliche Überwachung.

Das Aerocene setzt sich für einen freien, uneingeschränkten Zugang zur Atmosphäre ein, jene letzte irdische Schicht, welche aus dem Zusammenspiel der Kräfte der Sonne, der Erdanziehungskraft und der Masse der Erde entstand.

Der Ausgangspunkt dieser Epoche ist ein aerosolarer Ballon, eine Eintrittsstelle des kollektiven Wirkens (Do-It-Together (DIT)) in die atmosphärischen Regionen. Angetrieben nur durch die Strahlung der Sonne und die Bewegung der Luft schweben die aerosolaren Skulpturen des Aerocenes wie Zeichen einer anderen Möglichkeit durch die gegenwärtigen Realitäten der extraktiven Praktiken des Regimes des fossilen Zeitalters und ihre schwarzen, Wärme absorbierenden Wolken, welche den Planeten Tag für Tag erhitzen. Nur mit der Sonne und den Strömen der Atmosphäre fliegend und hinterfragt das schwerelose Schweben der aerosolaren Strukturen durch die Kraft des thermodynamischen Auftriebs die Berechtigung von menschengemachten Grenzen und die nationalen Strukturen die den Transit der

Lebensformen beschränken. Das Aerocene ist ein Zeitalter, welches die Restriktion der Bewegung verletzlicher menschlicher und nichtmenschlicher Subjekte spekulierend umkehrt und eine neue interplanetare Ökologie des zwischenartlichen Rechts auf Bewegung fordert. Es ist eine Epoche in welcher wir neue Verbindungen knüpfen - zu den solaren Quellen der Energie und zur der aus dem Zusammenspiel der Sonne und der Planeten entstandenen atmosphärischen Strata. Die Begrenzung des sublunaren Raumes brechend erweitert das Aerocene die kritische Zone aller Lebensformen, die Luft zum überleben brauchen.

In dieser Weise wird eine Version einer Landschaft entworfen, eine, welche die Beziehung zur Sonne neu austariert und ihr unbegrenztes Potenzial zunutze macht. Dies erfordert einen thermodynamischen Sprung der Vorstellungskraft - ähnlich einer Sonnenfinsternis, in welcher wir in der Abwesenheit der Sonne unser Größenverhältnis im Schatten des Kosmos erfahren. In diesem Moment der Anordnung von Sonne, Erde und Mond können wir unsere Abhängigkeit von den reziproken Allianzen der Elemente und der Effekte, von den sich drehenden Winden, dem Austausch der Wärme und dessen Momentum und die sich zerstreue Strahlung der Sonne entgegen der kosmischen Weiten beginnen zu verstehen.

Die Ära des Aerocenes verschafft der Wetterabhängigkeit neue Geltung durch die Erschaffung einer weniger anthropozentrischen Beziehung zur Umwelt. Sie erschafft damit eine Möglichkeit des Austritts aus unserer epistemischen Isolierung zu der lebenden Welt, die uns bedingt. Es liegt in dieser Art der Neuausrichtung in welcher wir alle Nomaden der Lüfte (airnomads) werden könnten. Wir könnten die Welt des homo oeconomicus verlassen und die des homo flotantis betreten, die eines sich erneuernden Menschens, angepasst an die planetaren Rhythmen, sich der Koexistenz von menschlichen und nichtmenschlichen Wesen bewusst, ein Mensch der gelernt hat mit den Lüften zu gleiten und im Wind zu treiben.

Forscher*innen im Feld der sozialen und industriellen Ökologien sprechen von 'sozio-metabolischen Regimen' um die epochalen Veränderungen in den energetischen Beziehungen zwischen Mensch und der natürlichen Umwelt zu beschreiben und etablieren dabei eine enge Beziehung zwischen den unterschiedlichen Typen der Beziehungen und den sich daraus ergebenden sozialen Werten und ihren gesellschaftlichen Strukturen. Sie argumentieren, dass zwei der grundlegenden Arten von sozio-metabolischen Regimen solar basiert

waren, dass heißt fundamental von der Sonne abhängig sind: die Gesellschaftsformen der Jäger und Sammler und der ersten landwirtschaftlichen Zivilisationen. Trotz der fortlaufenden Existenz dieser Gesellschaftsformen, welche immer noch auf dieser Art von Beziehung mit der Sonne basieren - zusammen mit allen anderen Spezies, welche die Erde bevölkern - werden eben diese zunehmend in ihrer Existenz bedroht durch die Dominanz des gegenwärtigen sozio-metabolischen Regimes der fossilen Brennstoffe, welche das Kapitalozän befeuern. Hegemoniale Modi der (Re-)Produktion im Kapitalismus haben in Verbindung mit der gegenwärtigen Form menschlicher Mobilität und Organisation innerhalb der lebendigen Ökosysteme des Planeten zu dem Überschreiten jeglicher Verschmutzungsgrenzwerte geführt und die atmosphärische CO₂ Konzentration über den kritischen Wert von 400 ppm (particulates per million) getrieben. Diese Überschreitungen sind die Auslöser für fundamentale Veränderungen in den terrestrischen und klimatischen Systemen dieser Erde von denen kritische Prozesse schon jetzt erfahrbar sind und welche die existenten gesellschaftlichen Ungleichheiten verstärken und zwischenartliche Migrationsbewegungen in Zeiten von neu erwachenden Nationalismus und geopolitischen Spannungen hervorrufen. Dies steigert die Dringlichkeit die Art und Weise unseres Daseins, die Koexistenz mit dem Planeten und allen Lebensformen mit denen wir diesen teilen neu zu denken.

Wie könnte ein viertes, neues sozio-metabolischen Regime aussehen? Was sind unsere unterschiedlichen Fähigkeiten der (Ver-)Beantwortung innerhalb der gegenwärtigen Krisen der sozialen, mentalen und umweltlichen Ökologien im kapitalistischen System? Wie können die paradoxen Entscheidungen beschlossen von den Wenigen, welche zugleich Migration erzwingen und unterdrücken, überwunden werden? Welche Werte sind von Nöten um von der Schattensonne des fossilen Kapitals hinweg zu treiben, um von unserem sozio-politisch bedingten Wahrnehmung zu der des Elementaren zurückzukehren?

Möglicherweise wird es die Reartikulierung unserer Beziehung zur Sonne und zum Kosmos sein durch welche wir die Begrenzung der Erde öffnen um eine Ära der neuen interplanetaren Beziehung zu betreten, für diese Welt und für andere - frei von Grenzen, frei von fossilen Brennstoffen. Aeronauten vereinigt euch!

Erste Übersetzung.

Jasper Humpert

Der Same.

Aerocene Festival, 6-11. Sept 2019, Olympiaberg, Munich.

MANIFESTE AEROCENE. AÉRONAUTES, UNISSEZ-VOUS!

0. Une nouvelle époque. Sans frontières et sans combustibles fossiles.

Alors que les industries fondées sur l'extraction de combustibles fossiles entreprennent de coloniser d'autres planètes, l'air, cette interface entre nous et le Soleil, est aux mains de quelques-uns, et ne cesse d'être mis en péril. Les émissions de carbone se propagent dans les airs, les matières particulaires flottent et entrent dans nos poumons; dans le même temps, le rayonnement électromagnétique qui enveloppe la Terre marque les rythmes du capitalisme numérique, à l'ère du réchauffement climatique. L'Aerocene aspire à une époque de sensibilité interplanétaire, oeuvrant pour une nouvelle écologie de pratiques, en se demandant ce que cela ferait de respirer si l'économie s'affranchissait de sa dépendance aux énergies fossiles. Quelle est notre responsabilité lorsqu'on est ON AIR ? Comment remettre en question les frontières socio-et géo-politiques en temps d'injustice climatique? Comment participer à une nouvelle époque qui marquerait la fin de l'Anthropocène, vers la décarbonisation de l'air et l'indépendance vis-à-vis des combustibles fossiles? Bienvenue dans l'Aerocene.

L'Aerocene ré-imaginaire l'espace comme un *commun*. Il redevient un lieu à la fois physique et capable de libérer un imaginaire créateur, affranchi du contrôle de grandes entreprises et de la surveillance gouvernementale. L'Aerocene promeut un espace aérien libéré des régulations militaires et bureaucratiques, un libre accès à l'atmosphère, cette dernière enveloppe de la Terre, façonnée par le jeu des forces du Soleil, de la gravité et de la masse terrestre. Aerocene est une proposition – une scène *dans, sur, pour et avec l'air*.

Le moyen de se lancer vers cette nouvelle époque est un ballon aérolosolaire, une porte d'entrée que l'on ouvre collectivement (*Do It Together*, DIT) vers les régions atmosphériques. Il est mis en mouvement par la seule force de l'air et la chaleur du Soleil, témoignant que l'on peut s'élever dans les airs en dépendant simplement d'une différence de température de 2 degrés entre deux masses d'air. Il appelle ainsi à imaginer une nouvelle cosmologie incarnée, dont le centre est le Soleil, cette étoile dont l'énergie source de toute vie se voit aujourd'hui transformée en menace par les nuages de carbone noir qui s'accumulent dans l'atmosphère, absorbent les rayons du soleil et réchauffant notre planète chaque

jour un peu plus. Ces corps aérosolaires auto-stabilisants flottent d'une manière unique, incomparable à n'importe quelle plante ou animal en suspension dans l'air. Une fois gonflés d'air, ils sont capables de s'élever dans le ciel et de flotter dans les airs uniquement par l'action du soleil qui réchauffe l'air qu'ils contiennent. Dans leurs voyages aérosolaires, ils flottent en suivant les courants aériens, sans aucun recours aux énergies fossiles, et sans émettre de particules nocives dans l'atmosphère.

Les sculptures Aerocene sont dépendantes des conditions météorologiques. Elles nous aident à poser les conditions d'une relation moins anthropocentrique avec l'environnement qui nous entoure, et nous proposent de sortir de notre isolement épistémique pour nous ré-enchevêtrer avec le milieu environnant, en l'occurrence, les conditions climatiques. Flottant dans les airs, sans émissions carbone, ces voyages aérosolaires spéculent sur les types de structures sociopolitiques nomades qui pourraient émerger si nous pouvions naviguer au gré des courants atmosphériques. Ils nous invitent ainsi à repenser les frontières construites par les humains, à interroger le pouvoir qu'ont les institutions nationales de décider de qui a le droit de passage, ainsi que les décisions politiques qui affectent dramatiquement des sujets humains et non humains en situation précaire. Devenir nomades de l'air, non plus des Homo economicus mais des Homo Flotantis, c'est se rendre attentifs aux rythmes planétaires et conscients de vivre avec d'autres humains et non-humains. L'Homo Flotantis a appris à flotter dans les airs et à dériver en accord avec le vent.

Les plantes et les animaux souffrent du changement climatique, perdant leurs droits à la mobilité, ils sont incapables d'échapper à ses effets destructeurs. Quels sont les droits de passage, les corridors à ouvrir pour redonner à ces espèces piégées par le régime des énergies fossiles leur liberté de mouvement ? L'Aerocene milite pour un droit interspécifique à la mobilité en accord avec les sources d'énergie élémentaires, et même avec d'autres atmosphères non-terrestres, affranchi des frontières du sublunaire et élargissant la zone critique de toute forme de vie qui a besoin d'air pour vivre. Nous proposons un modèle de paysage reposant sur une relation de dépendance et d'équilibre avec les potentiels illimités de l'énergie du Soleil. Cette prise de conscience requiert un véritable saut vers un imaginaire thermodynamique, comme lors d'une éclipse, lorsque nous prenons conscience de notre échelle dans l'ombre du cosmos seulement dans ce bref moment d'occultation de lumière.

Les chercheurs en écologie industrielle et sociale parlent de "régimes socio-métaboliques" pour définir les changements historiques dans les relations énergétiques entre les humains et leur environnement, en établissant une corrélation stricte entre ces derniers et des ensembles spécifiques de valeurs sociales. Ils ont également fait valoir que deux des principaux types de régimes métaboliques ont été basés sur l'énergie solaire, ceux des sociétés de chasseurs-cueilleurs et des sociétés agraires. Malgré l'existence de sociétés qui entretiennent encore ce type de relation avec le Soleil – de la même manière que toutes les autres espèces qui peuplent la Terre – celles-ci se voient menacées par le régime métabolique dominant actuel, qui repose sur l'extraction et l'utilisation de combustibles fossiles, définissant ce qu'on appelle l'Anthropocène. La mondialisation croissante est en train de nous mener vers la fin inéluctable de ce régime, en raison de l'épuisement de ces ressources énergétiques et de leurs coûts environnementaux. C'est pourquoi, dans ce contexte, il est urgent de repenser notre manière de coexister avec la planète et ses ressources. Faire les mondes de *l'Homo Flotantis*, c'est inviter les humains de l'Anthropocène à entrer dans le quatrième régime métabolique, en construisant un nouvel ensemble de valeurs, hors de l'économie extractive des énergies fossiles, pour dessiner les stratigraphies du futur. C'est en repensant notre relation avec le Soleil et le cosmos que nous pourrions ouvrir les frontières de la Terre pour entrer dans une nouvelle ère ou scène interplanétaire, pour ce monde et pour tous les autres, libérés des combustibles fossiles.

Première traduction.

Joshua Depaiva

La graine.

ON AIR, carte blanche to Tomás Saraceno, Palais de Tokyo, 2018.
Curated by Rebecca Lamarche-Vadel.

To be continued...
Fortsetzung folgt...

[Read more](#) about the dedicated and diverse community members composing Aerocene, from artists, geographers, philosophers, thinkers, speculative scientists, balloonists, technologists, and general makers and dreamers from around the planet.