The background of the entire image is a landscape of rolling, hazy mountains. The sky is a mix of deep purple and pink, suggesting a sunset or sunrise. The mountains are layered, with the closest ones appearing darker and more detailed, while the distant ones fade into the haze.

Timur Si-Qin
East, South, West, North

Curated by Yuan Fuca
Date: 2018.12.23 – 2019.3.9

Winds of the South, great serpent, thank you for your presence here. Winds of the West, Jaguar, thank you for the teachings you bring. Winds of the North, rhymes, rhythms, patterns, ancestors and descendants, thank you for being with us. Winds of the East, details and grand overview, thank you for the light to see by. Sweet Mother Earth, we inhale your breath, we drink your blood, we eat your flesh, we – your children give thanks. Father Sky, we stand in awe and reverence of your great mystery.

-- Q'ero prayer

Magician Space is proud to present a second solo exhibition for artist Timur Si-Qin. In this show, New York-based German artist Timur Si-Qin continues his development of New Peace, a secular spirituality for the 21st century. Identifying the dualistic legacy of agricultural society and religions as maladaptive for our contemporary world, New Peace argues for a re-enchantment with matter as the necessary basis for confronting the material problems of our times. The title East, South, West, North is a reference to the sacred circle of the four directions, a primary spiritual concept in pre-agrarian/hunter gatherer religions of Central Asia and Americas. With this Si-Qin signals both a return to and necessary upgrade of our spiritual orientation and dimensionality.

In the white paper for New Peace entitled A New Protocol, the artist points out that religions are themselves technologies of belief. Protocols for human behavior towards one another and their environments. However, today the spiritual vs material dualism inherent to agricultural society and religion has become a maladaptive constraint that prevents us from adequately conceptualizing our connection to, and impact on, the non-human world. The response is a new secular spirituality of matter and an elucidation of a non-human ethics of difference.

Influenced by currents of New Materialist philosophy that challenge the anthropocentric privileging of the human subject since the beginning of his practice, Si-Qin seeks a spiritual and intellectual reconceptualization in which the material is recognized for its inherent dynamism and creative potentiality. A plane of immanence on which animals, plants and other organisms are recognized as being connected to and on equal ontological footing with the human, in many ways resembling the pre-agrarian cosmologies.

In this “radical immanence”, when the interconnected oneness of reality is recognized, the fractal patterning, movement, and infinite creativity of matter are elevated to the sacred. Within “infinite difference”, the ceaseless variation and differentiation of matter attests to an irreducible and open ended universe. New Peace breaks with the illusion of the separation between human and nature, but it also provides a new channel for appropriate reflection on and effective intervention in the reality of the world, such as climate change and retrogressive political life.

The ritual practice of New Peace, like a sacred circle, draws on many different patterns, whether artworks or physical architecture on the earth. In the exhibition, a group of all-new sculpture works made of crab, shell, tree, and other beings the artist had encountered and 3d scanned become the agents and participants of a new ritual and space of worship. Here, the artist attempts to awaken an older animal power, tracing the relationship between human and animal back to a more primal connection. This move is echoed by digitally rendered landscapes in lightboxes and VR, which further point towards the dissolution of the nature/culture divide.

The dialogue between the artist and a diverse array of materials, whether stones, lighted advertisements, digital images, or machines, is not only limited to aesthetic forms and considerations, but on a deeper level, this dialogue advocates for the independent, open consideration of culture as an emergent manifestation of matter. As various outmoded boundaries wear away, a collapse of the dualities of nature and culture, synthetic and organic, subject and object precipitates the question of how should art reconstruct subjectivity, consciousness, and morality within the material. New Peace is Si-Qin's attempt to provide a potential path and personal resources for humanity to re-orient itself in an age of cataclysmic change.

About the artist

Timur Si-Qin (b. 1984) is an artist of German and Mongolian-Chinese descent who grew up in Berlin, Beijing and in a Native Indian community in the American Southwest. Growing up in a multi-cultural environment helped inform Si-Qin's unique sensitivity to the relationship between nature and culture. Now living in New York, Si-Qin has become a leading figure in a Post-internet generation of artists who reference new developments in science and technology to challenge the separation between the human world and the biological laws of the natural world.

The project he did in China was created in 2015, and marked a personal return to his homeland but also the first time he had a solo project in China. It was called Biogenic Mineral - which refers to the artist's interest in how ancient rock minerals are created through a process of geological transformation. Like nature, he sees culture as determined by unpredictable interactions between different materials that create reoccurring patterns that appear across different cultures. He created a new fashion brand, reproducing the language and system (including working with professional stylist, models, and photographer) to express how culture can evolve in a similar way to a landscape.

The result is this central work called 8th Gate Sorting Processor (2015). Which is an installation that integrates both sculpture, photography, and commercial concepts, to create an image of a landscape that operates similarly to a machine. Combining traditional and contemporary structures together, Si-Qin sees the landscape as a terrain that embraces the ability for culture and natural materials to combine and evolve in an unpredictable way together.



Exhibition View: *East, South, West, North*, 2018



Exhibition View: *East, South, West, North*, 2018

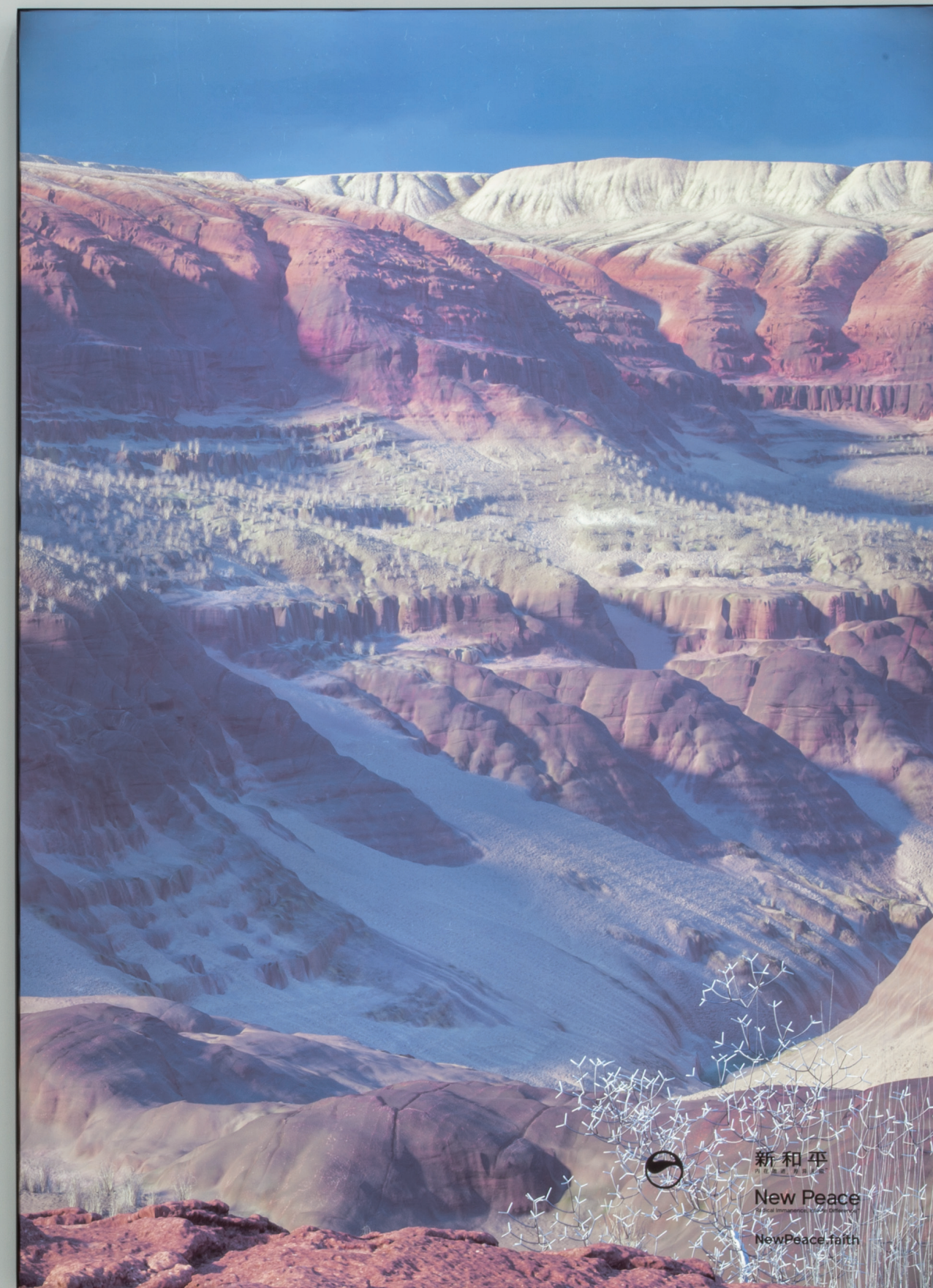
Poquauhock/Mercenaria 1
 2018
 3D printing material, acrylic
 70 x 42 x 87 cm



*Campaign for a New Protocol, part IV (Danxia/Chinle simulation
 Afternoon 1), A, B*
 2018
 LightboxDiptych
 250 x 180 cm each



Poquauhock/Mercenaria 1
2018



Campaign for a New Protocol, part IV (Danxia/Chinle simulation Afternoon 1), A, B

2018

LightboxDiptych

250 x 180 cm each



Exhibition View: *East, South, West, North*, 2018



NP Contingency Altar

2018

3D printing material, acrylic, PMMA plate, floor sticker, rope, silk

Dimensions variable



NP Contingency Altar

2018

3D printing material, acrylic, PMMA plate, floor sticker, rope, silk

Dimensions variable



NP Contingency Altar

2018

3D printing material, acrylic, PMMA plate, floor sticker, rope, silk

Dimensions variable



Exhibition View: *East, South, West, North*, 2018



Campaign for a New Protocol, part IV (Danxia/Chinle simulation Night 1), A, B

2018

LightboxDiptych
200 x 100 cm each

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Exhibition View: *East, South, West, North*, 2018





Aat'oo BEPA

2018

3D printing material, acrylic

105 x 80 x 179 cm

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Campaign for a New Protocol, part IV (Danxia/Chinle simulation Dawn 1)

2018

Lightbox

Dia. 220 cm





A New Protocol VR v.1.2

2018

VR, English & Chinese

10'



A New Protocol VR v.1.2

2018

VR, English & Chinese

10'





Selected articles & media report

A New Protocol

By Timur Si-Qin

Life on this planet stands at the cusp of a great threshold. As we awaken for the first time to the full scale of the territory of space and time—something any living thing has only known for a century—we awaken also to our own capacities for altering our planet and ourselves. There have been 10,000 generations of families since the emergence of our species, but it is the generations currently alive that will witness the greatest changes in the shortest amount of time. Changes to our environments, our societies, and our bodies. Our old agrarian mythologies and religions are ill-equipped to deal with the pace and scale of these changes and are no longer able to provide a sense of meaning or direction. Therefore now more than ever do we need to construct new myths and express a new sense of spirituality. A spiritual relationship with the universe of pattern, matter, and energy we call home.

1. Ancient Origins

It is speculated that the religious impulse most likely arose before the speciation of Homo sapiens. Evidence of the intentional burial of the deceased beyond simple practicality arguably dates as far back as 400,000 years ago among the Homo heidelbergensis. As most animals only show casual interest in the bodies of the deceased, intentional burials, especially when bodies are buried along with objects, tools, and decorations, reveal the beginnings of a mindfulness of mortality, and perhaps a salience of the afterlife. The debate among scientists is whether or not the religious impulse emerged as an adaptation in and of itself or as an evolved byproduct of other cognitive adaptations and primate sociality. Adaptations such as agent detection—the ability to infer the presence of another organism — and theory of mind — the ability to imagine and model another organism’s beliefs, desires, and intentions. When these adaptive traits combined with the need to reason about the causality of natural events would have led to the emergence of deities and supernatural agents as explanatory tools.

2. Technologies of Belief

It wasn’t until the Neolithic revolution that organized religion took form. Populations greatly increased due to the technological advancements of the domestication of plants and animals. Through this widespread adoption of agriculture, large scale societies emerged and along with them organized religions. Religion provided justification to central authorities and institutions to levy taxes and organize labor, thereby providing social and security services, as well as to forge alliances among unrelated individuals as opposed to the family-clan divisions typical of hunter-gatherer societies. In a very real sense

religions and beliefs have always been forms of technologies. Protocols for social and environmental interactions and norms. But today, as the world enters a new era of accelerating changes, these ancient protocols, adaptations for agricultural societies, no longer serve us and in fact imperil life on this planet.

3. The Perils of Outdated Beliefs

The extreme elements of today ’ s dominant religions, mostly systems of belief forged in ancient societies, have translated into the 21st century as apocalyptic death cults — where a belief in the afterlife and in a prophesied “end times” means it is pointless to worry about a changing climate or endangered ecosystems. The abrahamic religions adhere to a strict dualism where material existence is seen as inherently evil and true goodness can only be found in the afterlife. According to them, matter is an innately lifeless and sinful mass onto which only god or a supernatural spirit can imbue form and life.

The legacy of this moral dualism between the material and the spiritual persists today in the secular western consciousness. The result is an anthropocentrism that is uncomfortable with an honest biological materialism, one in which humans are just one of many evolved animals, and in which consciousness really is the emergent expression of our evolved and embodied brains. The secular western consciousness has taken this dualism to its most anthropocentric ends, in which truth and nature are themselves regarded only as (human) constructions — that there is no truth “out there,” only the projections and interpretations of (human) subjects. However, missing from this interpretation is a place for the experiences and consciousnesses of other animals and living organisms, consciousnesses radically different than our own, but with which we share a real, and sometimes fragile material reality.

This dualism, in which humans and culture are categorically distinct from that which is nature, has left us disenchanted and removed from the world. If truth is only a construction, or even if it isn’t and yet we may still never access it, then the significance of being is severely compromised - to the effect of “If it isn’t real, then it doesn’t matter”. Moreover, the dualistic bias blinds us to the inseparability of nature and culture, mind and body, genes and environment. Upon examination, no clear and permanent boundaries exist. The dualistic bias — ignorant of the true nature of matter as dynamic, self organizing, and

imbued with morphogenic potentiality — in turn prevents us from acting upon the world with a clear understanding of its systematicity and renders us insensitive to its dynamics and well being.

4. New Myth, New Narrative, New Protocol

What can be a real source for the spiritual today? If it is all just an evolved shadow play on our emotions, how can we avoid the dread of a mechanistic nihilism in a secular age? Our evolved cognitive predispositions may well be the source of religion, but can there be a true source of the spiritual beyond the contingent being of the human?

New Peace is a vessel. A container for a new synthesis of ideas about our reality. A vocabulary for building new myths and meanings for a world undergoing profound changes. One that is able to utilize the natural propensity of humans towards spiritual thought, emotion, and energy without sacrificing the indispensable contemporary tools of science, falsification, and criticality. A spiritual protocol that seeks to remind us and unite us with the true grandeur and mystery of the real.

New Peace is a new protocol to understanding one's place in the vastness of time and space. A radically inclusive, secular faith of the real. A mysticism for the anthropocene that fosters a spiritual relationship to matter itself. No divine beings, transcendent realms, or eternal essences necessary, only the true infinite creativity of matter and energy on the immanent plane.

The ideas underlying New Peace are a synthesis of lessons from the fields of ecology, evolutionary developmental biology, complexity theory and non linear dynamics, computational philosophy, new-materialist philosophy, anthropology, equity feminism, buddhism and taoism. Together they form a new toolkit for belief and extracting meaning and orientation from the world.

5. The Three Observations of New Peace

New Peace is itself not an object of worship, but is instead an instrument of expression which seeks to direct our spiritual focus towards the real world. The mission of New Peace is to spread its memetic toolset, to help reengineer our species' myths and beliefs in order to re-establish a spiritual connection with the one, real, sacred, pattern, matter, and energy universe. At the core of New Peace lie three observations. From these observations follow a cascade of ramifications that help articulate a new sense of spirituality for today and the future, and from which a new orientation to the world can be derived.

1) The One Undivided Ground Immanence

Means that everything that exists, exists as part of the one whole, undivided

ground of matter, energy, and information. New Peace rejects transcendent planes, supernatural realms, or eternal essences because our universe of infinite creativity is sacred and mysterious in and of itself. By rejecting a belief in any transcendent realms external to our universe, we honor the sacred mystery and complexity of the real material forces and ancestors that created us.

2) The Shared Truth of Difference

Difference is the point of life and the material universe. Through the evolution of the cosmos, we are the story of matter being told to itself in infinite permutations. In thinking about what the universe actually does, one can recognize it engaging in a process of perpetual and infinite differentiation. Matter undergoes constant change, variation, mutation, and speciation. Life is itself an expression of matter's capacity for difference. Difference makes life possible and worth living. The recognition of this inexorable truth can lay the foundations for a new ethics beyond the narrow subject of the human. Difference is freedom, the fruit of this pattern, matter, and energy universe. To this end, the preservation of life and ecosystems maximizes the diversity of possible futures and is therefore fundamentally valuable.

3) A Faith in Morphogenesis

Matter inherently shapes itself into exquisite forms and patterns at all scales of reality. This observation can inspire a real sense of significance, grace, and faith. In one sense, faith is a blind adherence to an arbitrary religious belief - be it in god, heaven or the fulfillment of a prophecy. In another sense faith is that which gives people hope of a guiding principle and meaning underneath the chaos and randomness of the world and within their lives. New Peace seeks to introduce a new understanding of faith based on the inherent capacity for matter to organize and grow itself into the divinely aesthetic and diverse patterns found at every scale of our universe: a faith in morphogenesis. A contemporary understanding of matter reveals that reality may be chaotic, but it is also deeply and subtly patterned. Morphogenesis is the development and differentiation of form inherent to life, matter, and information. After recognizing that the miraculous process of growth and living pattern operates on all scales of reality, it becomes no blind leap of faith to understand that the pattern exists in one's own life as well. This is not to say that we can predict the pattern, but we can have faith that the subtlety and beauty of the patterns in which we are embedded are inescapable.

6. Context and Consequences

Together these ideas can describe the basis for a new kind of spiritual orientation better adapted for today and the future. This new orientation brings

with it a myriad of benefits:

1) Return of the real - New Peace holds that truth and reality are not inaccessible or purely constructed. While we may all have our biases, the undeniable truth of change and difference lies right before our eyes. New Peace argues for the ethical necessity of the concept of truth and offers the conceptual tools necessary to escape the circle of correlation.

2) A post human ethics - Ethics are recognized as being emergent from complexity itself. Difference is the true foundation of value. Variation is the point of creation and therefore everything and everyone is deserving of respect and empathy.

3) A non-dual conception of reality - New Peace rejects the old dualisms of mind vs. body, spirit vs. matter, nature vs. culture, feminine vs. masculine.

4) Radical Inclusivity - A vehicle for the spiritual connection to all life and non life forms. New Peace holds universal inclusivity and universal compassion as sacrosanct.

5) A re-enchantment with nature and matter - New Peace ascribes a new sense of pattern, meaning and reassurance to the world not founded on divine interventions or transcendent escapism, but rather on the divine patterning of reality itself.

7. The Truth of Others

“At first, I saw mountains as mountains and rivers as rivers. Then, I saw mountains were not mountains and rivers were not rivers. Finally, I see mountains again as mountains, and rivers again as rivers.”

-- Qingyuan Weixin

What we know about the world we live in is vastly different today than what we knew of the world when the spiritual practices of our ancestors were established. This process of learning may never cease, as our knowledge expands, so does our awareness of the expanse of mystery beyond our awareness. However, this does not mean that we do not have access to truth here and now, or that it does not exist. The world is perpetually changing and therefore truth cannot be equated with a total knowledge of everything, as everything is different from itself over time. Rather, it is this very capacity for change and difference that is an unassailable truth to which we have direct access at every moment of time, in every moment of space.

This truth of difference finds its fullest expression in the living beings of our planet. Over billions of years of lives, the evolution of matter has diversified the one undivided ground of being into the nearly infinite spectrum of variation we see today. However, only through a belief in a reality independent of our subjectivity can we honor the difference of other beings. The only way to honor the reality of other beings is to believe in the material circumstances of their existences and their environments, not as another construction of human culture, language, or perception, but as real and true in and of themselves. This is why the resurrection of the concept of truth is necessary for an ethics beyond the human.

8. Ethics of Matter

Having established the ethical necessity of belief in a common reality, we can also deduce that ethics are emergent from complexity itself. Computer simulations demonstrate that ethical behavior evolves by itself within any system of sufficiently complex interacting agents. But in an even deeper sense, an ethics can be extracted from the observation that the universe is ultimately engaging in a process of differentiation of matter, information, and possibility. Under this consideration, it is difference itself that is valuable and the purpose of the universe, making life, as engines of difference and possibility, inherently valuable and deserving of conservation and compassion.

As a consequence ethics are predicted to evolve convergently throughout the universe. If there do turn out to be sufficiently complex alien life forms elsewhere in the cosmos, we should expect them to also develop their own variegated forms of ethics. But uniting all ethical impulses is the drive to maximize the diversity of possible futures. Or in other words, the maximum freedom for difference. Likewise, if a true AI superintelligence were to be born, it would also recognize the inherent value of life on this planet, as ethics of difference and possibility are fundamental to matter and information itself.

9. Beyond the Dual

The perceived barriers between the mind and body, subject and object, cultural and biological, spiritual and material are illusions of temporal scale. Without permanence, there are no final identities, eternal essences, or distinct categories.

There is only the perpetually changing totality of the infinite whole.

As humans we must come to terms with the materiality of our being. We are evolved animals made of muscle, tendons, and neurons whose formation and architecture is guided by complex interactions between genes, environments and physical materiality. Our evolution was forged by the interactions of trillions of molecules over billions of years and shaped by the real lives and experiences of our ancestors, going all the way back to form one literal family of all life on earth. The conceptual divide between nature and culture, human and animal, spirit and matter, obscures this overarching architecture and the true scales of our origin.

In today's world we can no longer afford to deny our animality, our material thingness, because it is what unites us with other organisms and other people. Our environment is not a construction in the sense that it is a maquette or that it is unreal. It is a material system with specific dynamics and specific sensitivities that was literally constructed through the one universal process of change over time: evolution, the process of differentiation of the one into the infinite.

10. Radical Inclusivity

New Peace has no membership. Its observations of the world are observable by anyone and everyone, no conversion or blind adherence required. Skepticism is encouraged; the ideas of New Peace are inspired by reason, evidence, and emotion. But they are also not immutable — subject to changes and adaptations over time in an effort to spread the message of the divine garden of matter from which we never left.

New Peace recognizes that difference lies at the heart of life and reality, which naturally extends to differences between all people and differences between all organisms.

11. Re-enchantment

A spiritual void exists in our species today. Having lost their legitimacy in the face of science, the power of religions to direct our understanding and conceptualization of reality is eroding. Their narratives are no longer accurate, feasible or helpful in connecting us spiritually with something real. But in their absence, no viable framework has arisen to breathe a renewed sense of significance into living.

The material conditions of other beings, organisms, and environments, the real histories of our physical becoming through the lives and evolution of our ancestors, the total scale of our universe through space and through time, the deep patterning of all that exists, and finally that something exists at all. These are all real aspects of the world that deserve respect, belief and worship. It is reality that can in turn give us a renewed sense of hope and faith in the divine mystery and beauty of the world.

Timur Si-Qin

Writer : Simon Frank

Source : Artforum, March Issue 2019

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Timur Si-Qin, *Poquauhock/Mercenaria 1*, 2018, 3-D-printed SLA resin, acrylic, 34 1/4 × 27 1/2 × 16 1/2".

Timur Si-Qin

MAGICIAN SPACE 魔金石空间

When artists experiment with virtual reality, they often lose themselves in the medium's overwhelming possibilities. So *A New Protocol VR v.1.2*, 2018, the sole VR piece in Timur Si-Qin's "East, South, West, North," is a pleasant surprise. Among the pieces on display in this show, it is the one that most clearly expresses the artist's intentions, thematically and visually uniting the other works. Broadly speaking, Si-Qin is advocating for a "new spirituality" to help humanity move past a binary relationship between the human and natural worlds.

Timur Si-Qin

1984 Born in Berlin, Germany

2008 Graduated from University of Arizona, Tucson, USA

Currently lives and works in Berlin and New York

Solo Exhibitions

2018 *East, South, West, North*, Magician Space, Beijing

Campaign for a New Protocol, Part III, Spazio Maiocchi, Milan

Campaign for a New Protocol, Part II, Art Basel Hong Kong, Hong Kong

Campaign for a New Protocol, Part I, Société, Berlin

2017 *Familienfotos*, Konfuzius-Institut an der Freien Universität, Berlin

2016 *New Peace Prayer Chamber*, Art Basel Statements under the auspices of Société

A Place Like This, Team Gallery, Los Angeles

2015 *Recent Horizons*, Société, Berlin

Biogenic Mineral, Magician Space, Beijing

2014 *Premier Machinic Funerary: Part II*, Carl Kostyál, London

2013 *Basin of Attraction*, Bonner Kunstverein, Bonn

Infinite Surrender, Focused Control, Société, Berlin

2011 *Mainstream*, Société, Berlin

Legend, Fluxia, Milan

Custom Interior, Mark & Kyoko, Berlin

Selected Group Exhibitions

2019 *5th Ural Industrial Biennial of Contemporary Art*, Ekaterinburg, Russia

The Strangers from beyond the Mountain and the Sea, 2019 Asian Art Biennial, Taiwan

Tracking the Mushroom at the End of the world, Taikang Space, Beijing

Land of the Lustrous, UCCA Dune, Beidaihe

The Mesh, K11, Shanghai, CN

2018 *Back to Nature?*, Salon Berlin, Berlin

Germany is not an Island, Bundeskunsthalle, Bonn

Agora, High Line Art, New York

Gallery Weekend Beijing, Beijing

Hybrids, Lustwarande Tilburg, Netherlands

2017 *Produktion*, Made in Germany Drei, Sprengel Museum, Hannover

Peace, Schirn Kunsthalle, Frankfurt am Main

2016 *History of Nothing*, White Cube, London

For Pete's Sake, Carl Kostyál, Stockholm

Exhume – Consume, Matthew NYC, New York

Unter Waffen Fire & Forget 2, Museum Angewandte Kunst, Frankfurt

9th Berlin Biennale, Berlin

2015 *Everythings*, Andrea Rosen Gallery, New York

Image Objects, Public Art Fund, New York

Fire and Forget. On Violence, KW Institute for Contemporary Art, Berlin

Toys Redux – On Play and Critique, Migros Museum für Gegenwartskunst, Zurich

Pure Disclosure, Marsèlleria, Milan

2014 *Art Post-Internet*, Ullens Center for Contemporary Art, Beijing

Refraction. The Image of Sense, Blain Southern, London

The Ultimate Capital is the Sun, nGbK, Berlin

The Great Acceleration, Taipei Biennial, Taipei

Dreams that money can't buy, The Independent, MAXXI Museum, Rome

Ökonomie der Aufmerksamkeit, Kunsthalle Wien, Wien

Metarave I "It's only a fantasy", Wallriss Artspace, Freiburg

Fulfilment Centre, The Sunday Painter, London

To continue. Notes towards a Sculpture Cycle, NOMAS Foundation, Rome

Acid Rain, Island, Brussels

2013 *Speculations on Anonymous Materials*, Fridericianum, Kassel

Unstable Media, Martin Van Zomeren Gallery, Amsterdam

Notes on form, 032c Workshop, Berlin

Out of Memory, Marianne Boesky Gallery, New York

The Time Machine (Survivors), Frutta, Roma

Time Machine, Fonds M-Arco, le Box, Marseille

Liquid Autist, Kraupa-Tuskany Zeidler, Berlin

Art of Living (i.e. Goodbye, Blue Monday), Galerie Chez Valentin, Paris

False optimism, Crawford Art Gallery, Cork

Michael Jones McKean and Timur Si-Qin, Favorite Goods, Los Angeles

2012 *CAFAM Future*, CAFA Art Museum, Beijing

A Material World, PSM, Berlin

Gasoline, The Bas Fisher Invitational, Miami

The Work Found Me, Galerie Samy Abraham, Paris

CCS Bard College, Spring Exhibitions and Projects: Group 2, New York

Ways beyond the internet, DLD 2012, Munich

Monochrom, Školská 28, Prague

2011 *Quality Control*, Contemporary Art Center, Cincinnati

MAWU Lisa, New Gallery, London

Agency for Unrealized Projects, Basel

Performance Anxiety, Stadium, New York

An Image, Kaleidoscope, Milan

BCC#6, PM Gallery, REFERENCE Art Gallery, Richmond

Times Square Show, Times, Berlin

Grouped Show, Tanya Leighton, Berlin

Amerika, América, Amerique!, Mark&Kyoko, Cleopatra's, Berlin

Not to be confused with..., Von Cirne, Cologne

A Skeleton in the Closet, Heidelberg Kunstverein, Heidelberg

Based in Berlin, Berlin

The Real, Fake, California State University, Sacramento

A Painting Show, Autocenter, Berlin

The Curators Battle, Grimm Museum, Berlin

Metrospectives PROGRAM, The Future Gallery, Berlin

Post Internet Survival Guide, The Future Gallery via Gentili Apri, Berlin

2010 *Peace!*, Speed Show vol. 3, Amsterdam

Michael Jackson Doesn't Quit Part 3, The Future Gallery, Berlin

Multiplex, Peer 2 Space, Munich

POLYGONAL, Museum of Contemporary Art, Morelia

Chrystal Gallery Exhibition 1, Gentili Apri, Berlin

ETAT DE CHOSES, Darsa Comfort, Zurich

Rapidshare, Atelierhof Kreuzberg, Berlin

BYOB, Bureau Friederich projectstudio, Berlin

Distorted Viewport, Forgotten Bar, Berlin

eUIYPKQ8XyEka_3Y, Atelierhof Kreuzberg, Berlin

Enchanted, School of Development, Berlin

An Immaterial Survey of Our Peers, The Sullivan Galleries of The Art Institute of Chicago, Chicago

Publications

2018 *A New Protocol*, Kaleidoscope Media, Milan

2017 *Aesthetics of Contingency*, PCA-Stream, Paris

2016 *Transformers*, Edition Société, Berlin

2014 *Premier Machinic Funerary Part II*, Edition Société, Berlin

2012 *Manuel de Landa in conversation with Timur Si-Qin*, Designed by John McCusker,
Edition Société, Berlin

2011 *TrueEYE surView An Art Newspaper: Decade Issue Custom Interior Post Internet Survival Guide*

2010 *Sen-Oren*, Galleri Box, Gothenburg

Talks

2018 *Immanence and Difference*, conversation with Yuan Fuca, Central Academy of Fine Arts, Beijing

Artist talk with Wilfried Laforge, School of Visual Arts, New York

Artist talk, School of the Art Institute of Chicago

Breaking Glass. Virtual Reality and Subjectivisation in Art and Architecture: artist talk, Städelschule, Frankfurt

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Aesthetics of Contingency: artist talk, La Casa Encendida, Madrid

Artworld Talk, The Singularity: Virtual Reality and Artificial Intelligence: artist talk, Art Basel Hong Kong, Hong Kong

2016 Indian Summer 2016: artist talk with Timur Si-Qin, De Ateliers, Amsterdam
Double Feature, Schirn Kunsthalle, Frankfurt

2015 Timur Si-Qin in conversation with Venus Lau and Aimee Lin, UCCA, Beijing
DLD Conference 2015, The Interface of Technology and Art with Hans Ulrich Obrist, Munich

2012 Digital Mobility and Today's Word-Image - a workshop with frieze d/e, Salon populaire, Berlin

2011 Le Foyer, With Yannic Joray, Perla-Mode, Zurich

A Virtual Lecture, The New Museum's Festival of Ideas for the New City, Delta Kame, New York

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