

Juan Pablo Macías

Un-Understandable: on Maize, Natives, Genocides and Ecocides

25.11.2023 – 27.01.2024

IT

la campagna sarebbe stata il tuo futuro
se tu fossi rimasto nel tuo paese
a percorrere gli stessi sentieri
seminando gli stessi campi e occupandoti del vino
seminando la nostra antica terra
con la tristezza di un tempo

se un giorno ti interrogherai
per quella conoscenza che non hai ereditato
se un giorno ti interrogherai
per quell'eredità che non hai accettato

dai nostri vecchi nonni
binnigula'sa' di tanto tempo fa
che sperano ancora
che un giorno tornerai

da “Dá Guuya Xpínnu” di Ángel Toledo Matus

EN

the countryside would be your fate
if you had stayed in your town
walking the same paths
sowing the same fields and going after the wine
sowing our ancient land
with the sadness of long ago

if one day you ask yourself
for that science you did not inherit
if one day you ask yourself
for that inheritance you did not take

from our old grandparents
binnigula'sa' from long ago
that are still hoping
that one day you'll come back

from “Dá Guuya Xpínnu” by Ángel Toledo Matus



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La mostra si intitola "Un-Understandable: on Maize, Natives, Genocides and Ecocides", e vuole analizzare come le diversità che la pianta del mais ha subito lungo vari secoli siano dovute a un mutualismo indigeno fatto di scambi che superano le motivazioni di mercato e di profitto, e che è stato messo in discussione, successivamente, dalle strategie monopolistiche dell'industria agroalimentare.

Attraverso un video attorno a un fossile di una pannocchia di mais antica di 6.000 anni, un genetista e due agronomi parlano di esperienze passate comunitarie in Messico nella cultura nativa. In una serie fotografica in bianco e nero che documenta 11 diverse varietà di Teocintle (graminea che da origine al mais), sono originalmente utilizzate da Juan Pablo Macías per dividere gli capitoli di TIEMPO MUERTO #5a, il quale racconta le esperienze risalenti alla seconda metà del secolo XIX, quando mutualismo indigeno e pensiero anarchico libertario si incontrano gettando le basi per la Rivoluzione Messicana.

I lavori in mostra sono stati prodotti in occasione della Second Yinchuan Biennale: Starting from the Desert: Ecologies on the Edge (2018) curata da Marco Scotini. Solo un lavoro, che fu censurato in quel contesto, è adesso disponibile al pubblico per la prima volta.

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The exhibition is titled "Un-Understandable: on Maize, Natives, Genocides and Ecocides," and aims to analyze how the diversity that the **maize** plant has undergone over several centuries is due to an indigenous mutualism made up of exchanges that transcend market and profit motivations and which has been jeopardized by the late agroindustry monopolist strategies.

Through a video around a 6,000-year-old corn fossil, two agronomists and a geneticist talk about past Mexican communal experiences in *campesino* and native cultures. In a series of black-and-white photographs, 11 different varieties of teocintle (the primitive plant from which maize is created) are documented and serve to mark the different chapters in TIEMPO MUERTO #5a, which concentrates its editorial activity around experiences dating back to the second half of the 19th century, when indigenous Mexican mutualism and European anarchist thought encounter setting the basis for the Mexican Revolution.

The works on this show were produced on occasion of The Second Yinchuan Biennale: Starting from the Desert: Ecologies on the Edge (2018) curated by Marco Scotini. Only one censored work in that context is now available to the public for the first time.







Yaqui Indians lynched by Mexicans LC-B2-2117-9 [P&P]

2018

print on paper with engraved text

100x140 cm circa

unique













Teocintle, the transformation of matter involves sharing

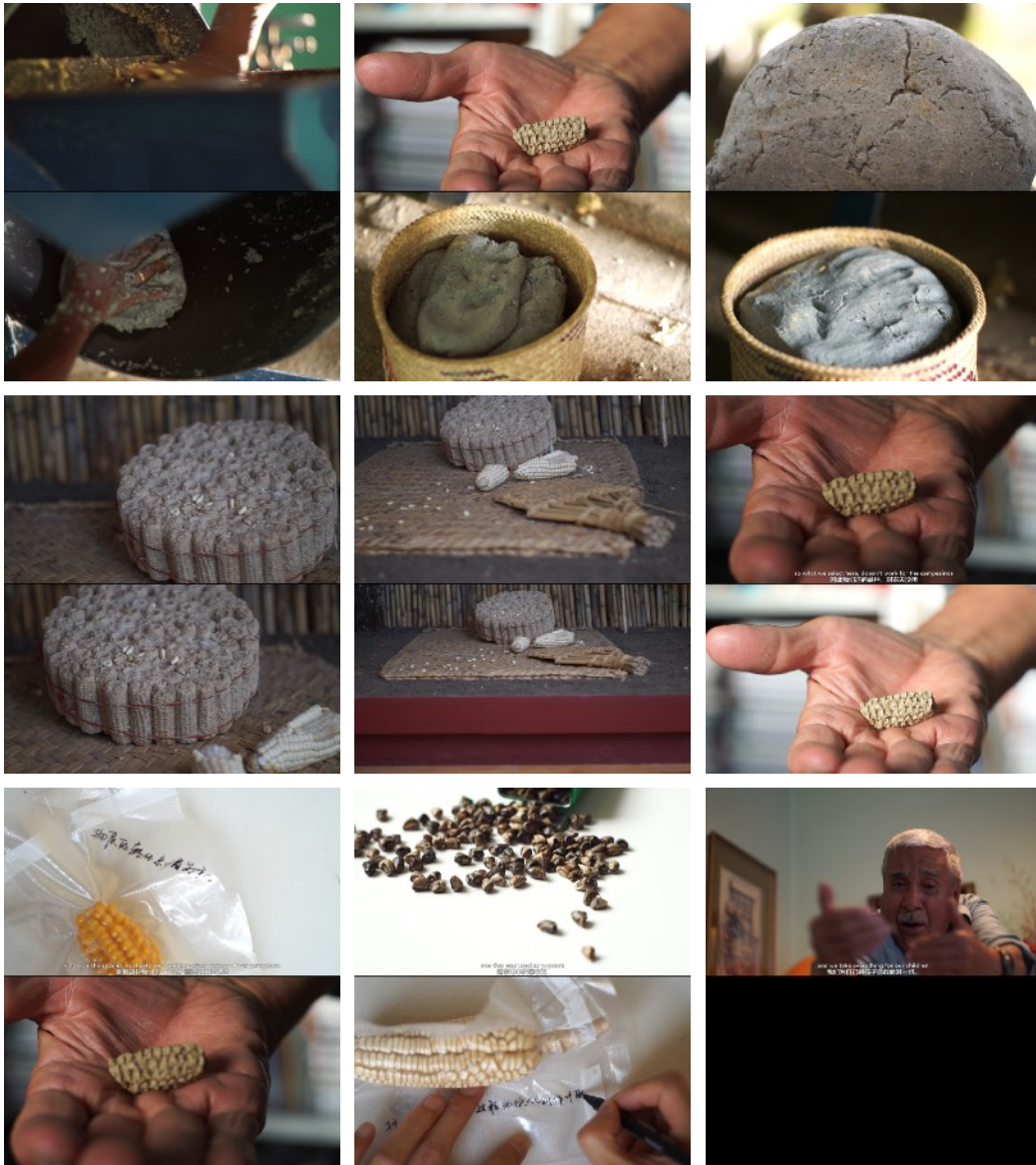
2018

11 digital prints on Awagami Murakumo Kozo paper 42g

90x71 cm each

ed. of 5 + 2AP





Museum pieces, a 6000 year-old corn fossil, two agronomists and a geneticist

2018

2 channels video, color, sound

27:40 min

ed. of 5 + 2AP

[link preview](#)



Editor's note to TIEMPO MUERTO#5a (Maize and Anarchism – a correlation of thought, order and liberty on the extension)

The endless variety in the world has not been created by law. It is not of the nature of uniformity to originate variation, nor of law to beget circumstance. When we gaze upon the multifariousness of nature we are looking straight into the face of a “living spontaneity”. A day's ramble in the country ought to bring that home to us.

Charles Sanders Peirce. Science and Immortality, 7 April 1887.

We've learned by experience that there are no straight lines in accordance with thought nor extension. There is no straight line of thought that applies justly to all peoples, nor that fits pretended realities, as there are no straight lines when we gaze upon the multifariousness of nature. Nonetheless, positively, they've governed, ruled, domesticated, transformed any multifariousness of thought and extension that blocked its way, or that was there to align, to plow, under the rule of profit.

Culture was the result of throw of dices. Universal laws conceivable to man's eyes only were never in operation. We are children of this “living spontaneity” that houses and nourishes us along unrecognized companions. Variation and circumstance, are agents of desire, and we are its offspring. We've broken this lineage. We've interrupted this process. Now its longing, but we don't know it. We are lost in a world of dead letters not knowing what lacks, pouring this drama into the vessels of psychoanalysis.

Under specific circumstances, we found ourselves with plant-seeds and learned to sow. We learned to sow as squirrels, wind, water or other big-small animals did. But there, where squirrels sow life, we saw profit. Thus, re-creation is held exclusively for the profit of a handful few. Nor men, nor the infinite agents of nature have a place to call home. It has been a general eviction from Earth by *the rule of law* which converted Earth in a real estate market and Pierre-Joseph Proudhon knew this, his contemporary brothers knew this, the Yaqui, Mayo, Raramuri, Mixe and the Otomi brothers knew this.

Teocintle (the primitive plant of maize) gave her seeds to men to nurture them in brotherhood. Men started selecting them, interchanging maize seeds among

neighbors multiplying its varieties. Maize is a creation of social relations, as social relations are a creation of maize. That is why we call ourselves people of maize. There is no product in this, no merchandise, no numbers, no business, but a collective cycle of work, art, rituals that bound people things and places together.

To embrace law, to follow only one straight line, is to condemn world and Earth all together. Diversity is what created life, what characterizes all living beings dwelling under this same roof as Étienne de La Boétie had already stated.

This coupling of desire, of men with maize, is the one put at stake by the profit drives of capitalism.

There was another coupling of desire when under specific circumstances the indigenous, the *campesinos* and *mestizos* of México, encountered the European anarchists, fifty years before the Mexican Revolution.

TIEMPO MUERTO#5 redirects it's gaze to the face of this living spontaneity manifest in maize and libertarian seeds.

Given to the space available in our publication's format, we are dividing the research in 2 volumes.

Juan Pablo Macías
28 March 2018
Livorno, Italia



[link Tiempo Muerto](#)

TIEMPO MUERTO

#5a | 2015

Editor | Editorship

Juan Pablo Macías

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Juan Pablo Macías stills from "Museum pieces, a 6000 year-old corn fossil, two agronomists and a geneticist," 2018

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Juan Pablo Macías "Teocintle, the transformation of matter involves sharing," 2018

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