





Caribbean Biennial

November 10-17 The Golden Lemon British West Indies, St. Kitts

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organized by Maurizio Cattelan Jens Hoffmann

«migros museum

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I hate traveling and explorers. Here I am, however, proposing to tell the story of my expeditions. But how long I've taken to make up my mind to do sol The travelling narrative enjoys a vogue which, I personally, find incomprehensible. Amazonia, Tibet, the Caribbean, and Africa; filling bookshops with travelogues, exhibition catalogues, accounts of expeditions and collections of photographs, in all of which the desire to impress is so dominant as to make it impossible for the reader to assess the value of the evidence put before him. But instead of having his critical faculties stimulated, he asks for more of the same pabulum and swallows prodigious quantities of it.

An unacknowledgeable moment that I will call "the native informant" is crucially needed by the great exhibitions and texts; and it is foreclosed. Nowadays, being an explorer is a trade, which consists not, as one might think, in discovering hitherto unknown facts after years of study, but in covering great many miles and assembling slides or motion pictures (preferably in color) as to fill a lecture hall with an audience for several days in succession. For this audience, platitudes and common places seem to have been miraculously transmuted into revelations by the sole fact that their author, instead of doing his plagiarizing at home, has supposedly sanctified it by covering some twenty thousand miles.

The first thing we see when we travel around the world is our own filth, thrown into the face of mankind. With recent economic decline (which has had an enormous impact on art centers in America and Europe and the rise of so-called "voices from the margins") artists from countries that have been sidelined as secondary and unimportant, are receiving attention in the art world arena. But the general ideology of global development is racist paternalism, its general economics capital-intensive investment, its broad politics the silencing of resistance and of the subaltern as the rhetoric of their protest is constantly appropriated.

