



Sistemas



TRABAJOS

DE CAMPO

Ciencia



FIELD



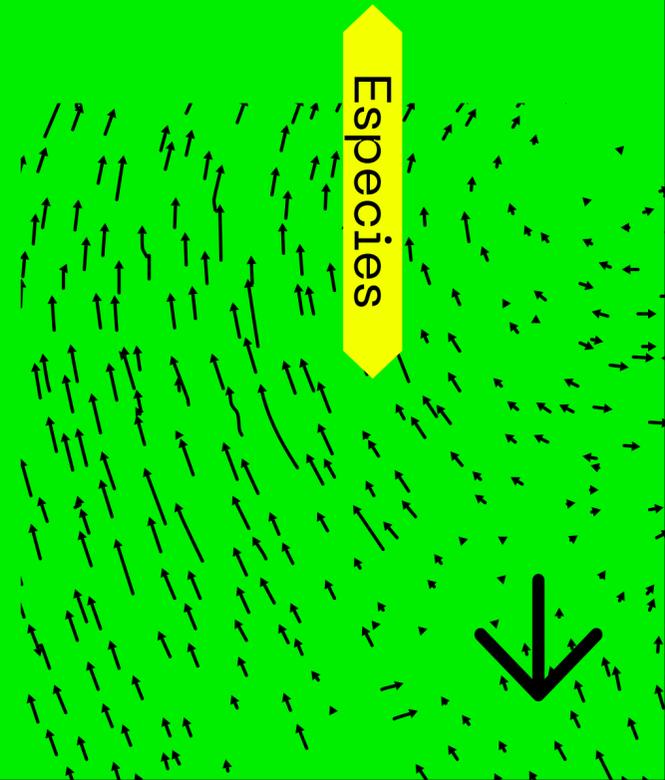
Climas

WORKS



Especies

Naturaleza





This exhibition, curated by Pablo Brugnoli and Jorge Godoy, addresses environmental issues through science and art, creating a space for reflection where different visions and interpretations of nature intertwine.

Trabajos de campo - Field Works

proposes an exploration, a journey that anyone can make. In this journey, there will be sounds, images, and words to accompany us: systems, climates, species, science, and nature are some of the main concepts here. With them we can prepare ourselves to start the journey, go through it and share our experiences at the end of it. First of all, we prepare our backpacks by going to the “Archive Cabinet”, a space where we can see the records of other expedition members and learn from their feats. With our bags ready, we set off to explore a large space called “Contemporary Production”.





Here, as in every trip, we feel what happens in a new territory: we observe the landscape, hear strange sounds, and ask ourselves questions. When the time comes to return, we leave with thoughts and sensations that can be sunk in if we put them into words and talk. That is the proposal of “Open Circle”, a space for joint reflection where we can sit down to rest, comment on the road traveled, and listen to other opinions.

Now that you are starting the journey, we would like to invite you to make connections between the works, images, and documents on display.

Let us give ourselves the possibility to imagine, to connect our daily life with this space. This exhibition is an alternative to think about nature.

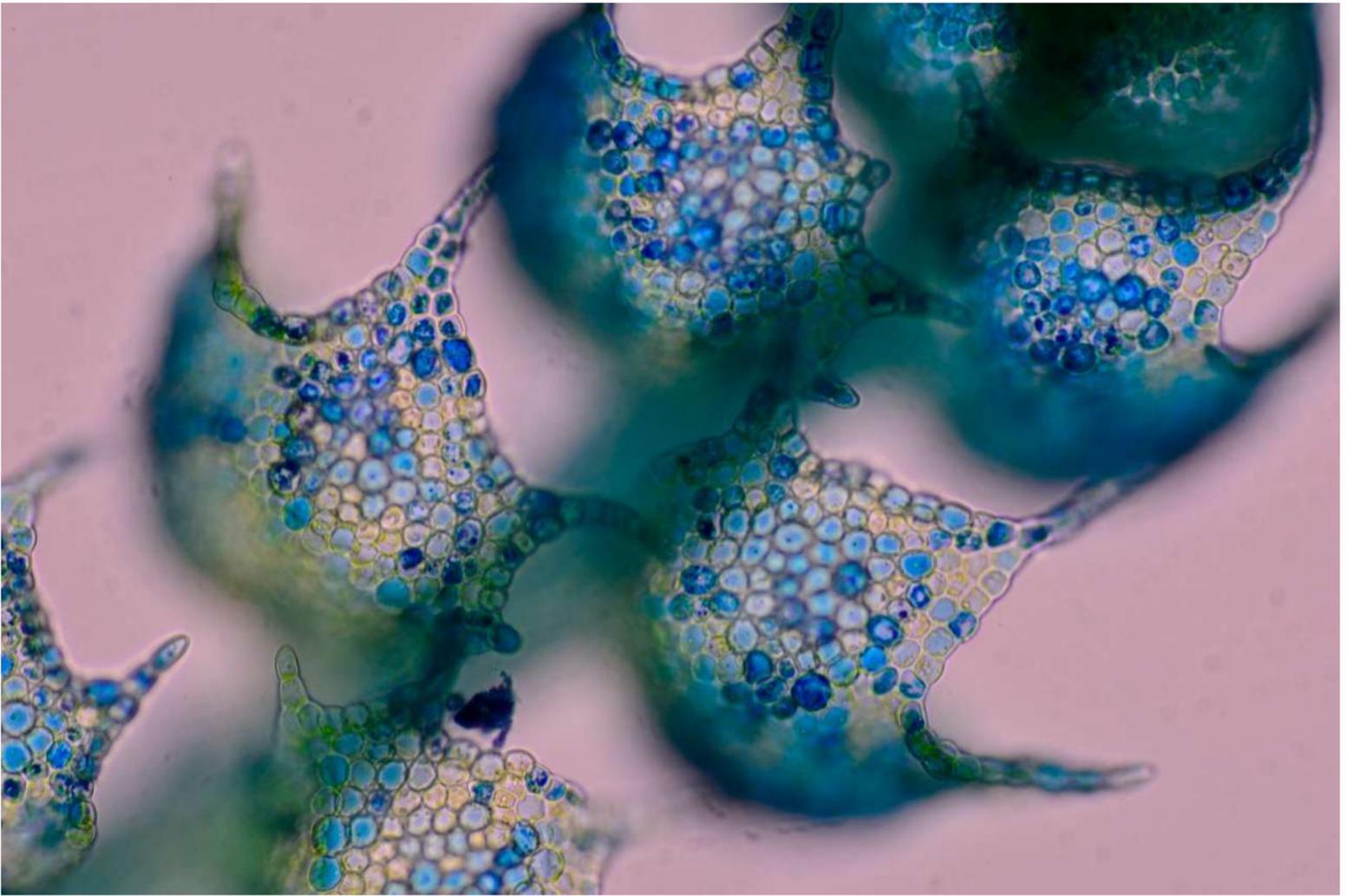
Or rather,

TO THINK WITH NATURE

TO TALK WITH NATURE

TO INHABIT NATURE





© Juan Larraín, Chilean biologist. This image shows the microscopic view of moss.

Traditionally, we have been taught that human beings are separated from nature, and we have forgotten to have a close and mutually caring relationship with it. In Field Works we will get to know different voices and perspectives, views that make us think about a problem. But... can we speak for nature? And, what if instead of identifying ourselves with it, trying to represent it, dominate it, know it through our language, we soak ourselves in it?





© Nicolás Piwonka. Photograph taken by the author during one of the trips with the team of the magazine “Expedition to Chile”.

Nature can be smelled, heard... felt.

**FROM DIFFERENT PLACES /
DISCIPLINES / TERRITORIES /
BIOGRAPHIES AND GEOGRAPHIES**





It is in our homes, in history, in our own bodies.

Let's reposition ourselves within nature and let's go through the present.

Let's think again about a long journey where people are not the only species that inhabit the territories, but the ones that have damaged it the most. Let us remember those places where we learned something, from someone new that we still remember: contemplation, registration, risk, astonishment, curiosity.





Nature

Nature has movement, energy, fire, steam, dust, and smoke. Sometimes it's sticky, sometimes it's clear. Nature has its own story, outside and inside the city. Have you ever thought about the lives of trees? They communicate with each other, they have shared friendships and struggles, they help each other, they get sick. Did you know they have past life rhythms, that they have needs and that they are considered some of the oldest species on the planet?

WOULD YOU BLOW UP A TREE?





Viruses are a Transition

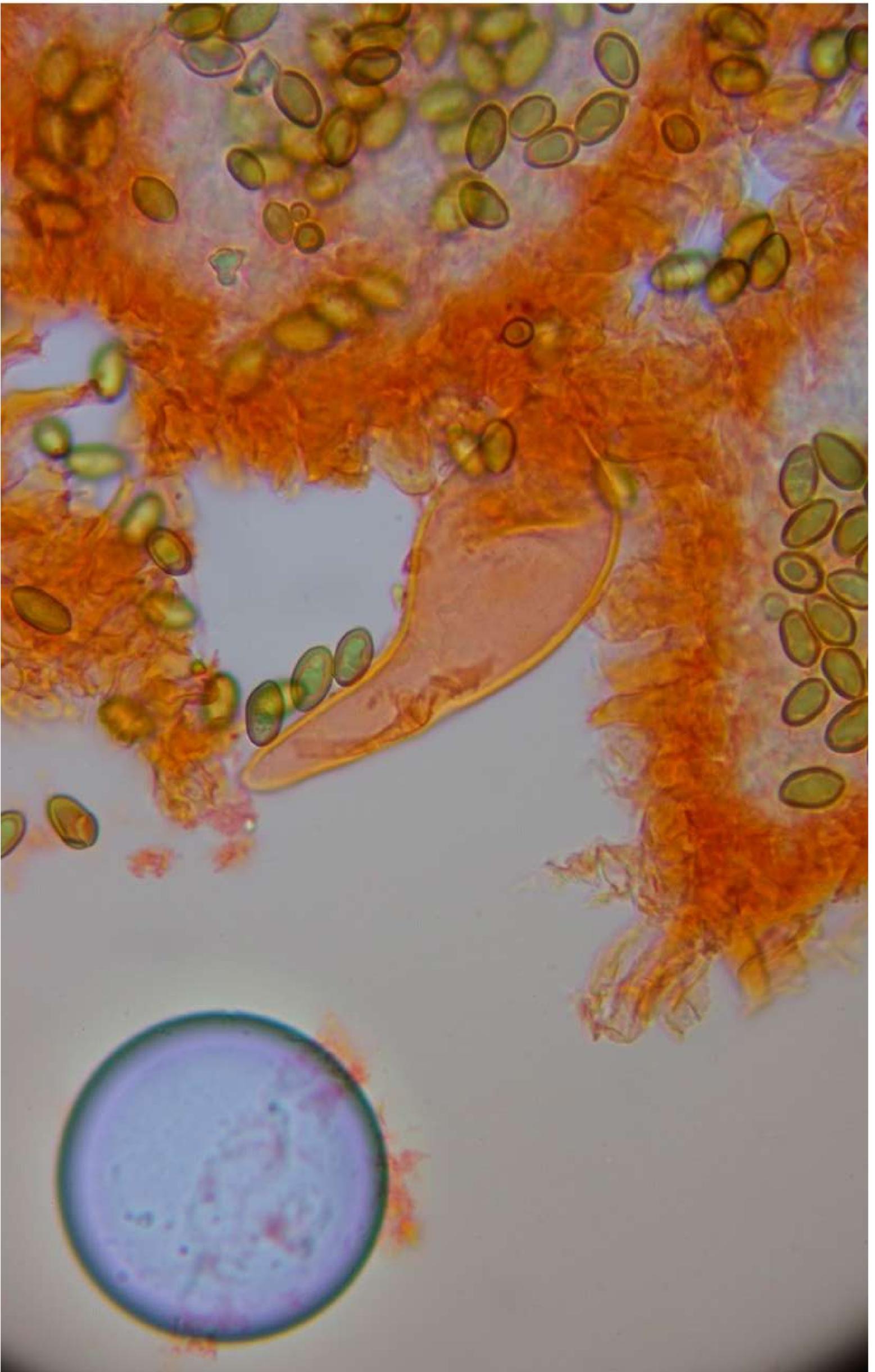
Viruses have never had a very good reputation. It is said that they are microorganisms that are between the living and the non-living; but we do not consider them as microorganisms, we do not even give them the status of cells, which is the basic unit of all living beings. Their average life span is six to twenty-four hours, but because of their reproductive capacity, their populations are in continuous renewal, multiplying in all things and beings.

**“No one lives everywhere;
everybody lives somewhere.
Nothing is connected to everything;
everything is connected to
something.”**

Donna Haraway

Cryptogamy - from the Greek kryptos, “hidden” - is the scientific discipline that studies organisms such as lichens, fungi, mosses, and liverworts.





Pablo Sandoval, Chilean mycologist. This image shows the microscopic view of fungus.





The Climate Crisis is a Crisis of Justice

As UNESCO has argued (World Social Science Report, 2013), the responsibilities and consequences of climate change are not universal: it is the poorest people who feel its negative effects most acutely.

It is small farmers and herders whose lives are most affected by droughts; it is rural communities who must struggle for access to drinking water; it is families without access to basic services who are most exposed to natural disasters. The socio-environmental injustice is twofold: those who pollute the most are the least affected by the consequences of climate change.

WHO POLLUTED THE LOA RIVER?

WHO SUFFERS FROM ITS DROUGHT?

IS THERE JUSTICE FOR THIS RIVER?

HOW DO WE HEAL IT?





An Ecosystem

Biological systems developed by a community of living organisms and the physical environment where they relate are called ecosystems. Within those organisms are the species and they, as well as human beings, have the capacity to reproduce in other fertile organisms.

Let us observe the species that coexist in this exhibition and take them to their natural environments. Let us look at these images not only as representations but as visual records, incorporating multiple sensory dimensions. If we think about the scale of life of these species, of these landscapes, we can place nature in different moments of planetary history and its survival of drastic changes that have profoundly altered the relationship of diverse ecosystems.





The silent death of bees and their complex communities reveals a much deeper problem: how the life of bees is connected to our life in society.



The Dead Bee Portraits, a work by New Zealand artist Anne Noble. Her commitment to bees has focused on the current situation of these insects in the face of the growing environmental problems that damage them.





Good Living

Suma Qamaña (Aymara), Sumak Kawsay (Quechua), Küme Mongen (Mapuche) or Buen Vivir, in Spanish, is life in fullness based on the process of reciprocity. Transmitted from generation to generation, good living is life in natural and spiritual balance.

Indigenous peoples, from their ancestry to their current life practices, express their modes of perception by creating temporality, experiences in space, sociability, readings of the cosmos, and a relationship with biodiversity.

**THESE ARE WAYS OF LIFE THAT
PROPOSE OTHER WAYS OF THINKING,
FEELING AND BEING.**





“Winter has arrived with its rain to moisten the Earth for the beginning of new Dreams and sowings. In spite of the greed, of the obstinate depredation with which a few violate the Earth, the sacred forests must multiply again so that the laws of Nature continue to be fulfilled and the life of Water continues: the rivers, the clouds, the medicinal herbs, the birds, the flowers, the trees, the plants, the insects, the animals, the People; our Elders are saying. There is no forgetfulness in the Power of our Mapu Ñuke / Mother Earth who always respects her rules / her promises, they are telling us. That is why there is nothing left for us but to remember, to remember, to glimpse the future. To reiterate what they told us / that they tell us / that we say”.

Elicura Chihuailaf, Mapuche poet





#20_Fog Oasis, Alto Patache, Atacama Desert, Chile, 2013.
Photograph of a fog oasis in the Atacama Desert taken by Swiss-French artist H el ene Binet.

**LET'S TRAVEL AND REPOSITION
OURSELVES WITHIN NATURE**

LET US TRAVEL THROUGH THE PRESENT



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CENTRO

CULTURAL

LA MONEDA

