

The question of time, inevitably, always already has inscribed into it the question of what kind of time. What is the quality of time that we are invoking, namely what is the quality of this contemporary gesture in time? What this gesture calls for is a provocation to interpret the world at present, which can never be fully captured as such.

The present is overloaded with interpretations of the past and speculations for the future. Thus, it is never a pure scientific gesture. The interpreting of the world through art is usually done with a certain technique and by using certain materials. The essence of the materials is closely related to the substance of the work of art. In a way, the artwork is always a result of a materialist process, or a fabrication of it – thus still a process dealing with matter. When conceptualism in art proposed the idea to take precedence over the material and the technique, a radical gesture, which we can call here and for our purposes a form of ‘timeism’, would invoke materials and techniques/crafts as sources for opening towards a new world of possibilities for new ideas.

In today’s contemporary art practices, they follow the drive to constantly change ideas, conforming to the neoliberal fetish for novelty. This relentless fetish of the so called ‘freedom of ideas’ which cannot enact a breakthrough, only enables a relentless circulation, multiplication and reproduction – the main drivers of the market of capital. The world is almost about to materially explode from the re-production of these kind of marketed ideas. This practice of constant reproductive inventions must stop. We should stop inventing and constantly using/abusing new materials through exploitative techniques, to only produce new items that will be the barriers of another ‘new’ idea. The using of regenerative materials, however traditional they might seem, and crafts as folk techniques, represents one possible movement towards a realm of new possibilities – ones that can substantially differ from the current circulation of the market freedom of choices.

Wax and craft can be re-utilized in a many ways. Ways which invite us to re-discover the potential of the matter as such, a matter and technique that has always been there, mute and derelict due to the innovation drive. Once this drive brought us to the verge of ecological catastrophe, we must look at these traditional materials as universal carriers of revolutionary potential. They can free us from the market ‘reality’ which is one that we should refuse. It invites all the more participation, both symbolic and practical, one that makes us all co-conspirators in the catastrophe.

We should find and remain constantly in a non-position, one of ex-centricity – out of every possible center that might establish itself as an authoritative position. This positional non-conformity is one of the basic qualities of bee wax - the same old material that can adapt to new ideas and new forms in ever new domains - transiting terrains.

One of the urgent political, economic and psychological challenges is to find pathways to free ourselves from the limbo of our current social bodies, which resist change, and constantly fall into the trick of memory - which always already invites nostalgia, thus reproduction of what is already present – ideally. This would mean a movement to what is present materially – waxing ourselves in time which can be bended towards new ideas.

Beekeeping is a radical gesture of tricking the future, instead of projecting into it, aiming at it, borrowing from it through advanced technologies, traditional crafts radically open contestation in the space and position of limbo by asking the question: what am I doing here? – which due to its specific material invites also the question of WHEN?

When and how this break takes the place of our presence in contemporaneity and what this means for the future? What are the spaces of the future? What does the wax do? It glues and also changes shapes, this simultaneous quality of the wax as a material gives it the possibility to be the opening beyond the binary models of today, the 1000111001001010 of algorithms and the other binary divisions ruling the world more and more today, Anthropocene vs ecosystem, us and the 1 percent etc. Any future that is radically different is waxed in a time that bends constantly through spaces.

*Artan Sadiku, Skopje*