



1. Knit comes from the latin texere. It has a number of meanings : intertwine threads, fibers, things. Intertwine people. It crosses one thing with another one in the background, like an orchestra that knits his virtuous instruments. Planning with detail a certain plan, a certain thing with the inexorable but slow pass of time: knit a plan. It also has a relation with the text word: the word interweaves us.

2. Arcelia Almaguer flatters us with a warm, nutritious work. Her work alternates between marbled spaces and warm fillers, friendly fillers. Human and day-to-day shapes, without fixed faces, walking side by side. Referring to something maternal, something human.

3. The interweave refers to the social knit. Aristotel, in his "Politic", classified men as zoon politikón. St. Thomas Aquinas, following this noble idea, classified the human being, as this intermediate creature among God and the angels, as social by nature. Martin Heidegger, conceives the being-in-the-world, Dasein in "Being and Time", thinks about it, as a matter of fact, as a being-one-with-another. The language, the place where the being dwells, is also the place of convenience with the other, the place of encounter. For his part, Freud has a series of texts called anthropologists. "Civilizations and Its Discontents", "Totem and Taboo", "Moses and Monotheism", "The future of an Illusion". Inscribed in an illustrated tradition, Freud antagonizes culture and nature, per say. Culture goes paired with the restrictive demands of society. To the man of culture repression is inherent. Culture dwells on itself in a principle of waiver, of unconscious self-restriction, of interweave, of selfs that coexist. Meaning, the price to pay to be inscribed in culture is uneasiness, neurosis. The repression of the pulsion binds us, like a thread holds a button dimly to a sack. Lacan postulates the social knit as speeches, while he warns us of the complexity, that mythic image, that drunkening desire of fusion that we find in falling in love, it is nothing but a fleeting illusion. Language unites as much as it separates, it warns us: there is no other from Another and the sexual relationship does not exist, they are two formulas about it.



4. How social knitting exists nowadays is a question that grieves. Byung-Chul Han talks of the Homo Digitalis; Huici and Davila of the Zoon Elektronikón. Here how does the social bond, the relation with the other interweaves? The subjectification mode of wove of the bodies and beings seems to be changing. It is an electronic Polis, an ominous concept. There's a series of characteristics that sorts bodies and minds: the terror of the distinct and the sinister repetition of the individuals; the transmutation of the memory in external founts of storage (Google the memorious, humorously called by Gustavo Dessal); the collective memory of individuality; the proliferation of the narcissism, of the self; the lack of otherness. And there it is the place of knotting, of the contemporary social bond. Olga Tokarczuk mentions about it that the internet is an excess of information, sound without form, it is a tale told by an idiot, full of noise and fury. It is also true that the frivolous screen provides a reflection rather narcissistic. As Byung-Chul Han says , the time of the other has passed, the other as hell, the other as eros no longer exists.

5. The embroidery of Arcelia Almaguer invites us to rethink our approach to the other one in terms of a return to the warmth, to the simplicity. To intertwine fingers, to not walk alone.

Artist: Arcelia Almaguer ig @arceliaalmaguer.mx
By: César Alejandro Valdés González
Translated by: Gabriela Navarrete



