

# ART LABOUR JOGJA

IT IS IMPERATIVE TO ACKNOWLEDGE THE NEOLIBERAL NATURE OF THE ART WORLD, WHILE ALSO RECOGNIZING THE INTRICATE INTERTWINEMENT OF YOGYAKARTA'S ARTISTIC MILIEU WITH LOCAL POWER DYNAMICS AND VESTIGES OF FEUDALISM. THE QUESTION ARISES AS TO HOW THE POLITICS OF CARE CAN BE PRACTICED WITHIN A SPACE THAT CONTAINS SOCIAL CAPITAL THAT IS NOT YET INDEPENDENT OF THE POWER THAT GENERATES IT. THE QUESTION REMAINS WHETHER WE CAN ESTABLISH SECURE ENVIRONMENTS OF SUPPORT FOR ONE ANOTHER. ALTERNATIVELY, WE MUST CONSIDER WHETHER OUR ACTIONS WILL MERELY EXPOSE US TO THE SYSTEMIC STRUCTURAL VIOLENCE BY THOSE WHO TALK ABOUT DECOLONIZATION BUT END UP CREATING COLONIALISM, MIXED WITH SOME PRETTY INTENSE FEUDALISM.

IT APPEARS THAT A STRUCTURAL AGENCY, IN ITS ACTIVE AND POWERFUL POSITION, HAS CREATED A GAP THAT HINDERS THE POSSIBILITY OF DISCOURSE. THIS GAP IS BOTH INTENTIONAL AND PROBLEMATIC, AS IT PREVENTS MEANINGFUL DIALOGUE AND UNDERSTANDING BETWEEN THE TWO PARTIES. CONVERSELY, UPON OUR RELEASE FROM THEIR GRASP, AN ILLUSION OF FREEDOM IS CREATED. HOWEVER, WE ARE SUBSEQUENTLY THRUST INTO A DOMAIN WHERE THE MAJORITY OF INDIVIDUALS ENGAGED IN THIS FIELD HAVE NO PRESSING NEED TO UNDERGO REFORM. CONSEQUENTLY, THEY ARE NOT INCLINED TO PROVIDE US WITH SUPPORT, AS DOING SO WOULD ENTAIL UNDUE RISK, AS THEY CONTINUE TO DERIVE BENEFIT FROM THESE EXPLOITED PRACTICES AND OPPRESSIVE SYSTEMS.

THE QUESTION THAT ARISES IS HOW TO EFFECTIVELY COMMUNICATE THIS CONCEPT TO ONE ANOTHER. THE OBJECTIVE IS TO IDENTIFY METHODOLOGIES FOR THE DECONSTRUCTION OF THE PREVAILING SENTIMENT OF "SURVIVAL MODE," WHICH IS CHARACTERIZED BY THE CONSTANT NAVIGATION OF OPPRESSIVE STRUCTURES, THE PERVASIVE SENSE OF PRECARIOUSNESS, AND THE PROFOUND EMOTIONAL DISTRESS WITHIN A SPACE THAT IS ITSELF OCCUPIED BY THE VERY STRUCTURE THAT PERPETRATES VIOLENCE AGAINST US.

MAYDAY 2025

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