

Good afternoon. Welcome to episode three of our public sphere arts journal. Here we consider issues around economics, economies, the economic, the economical. Value: structures: goods & services: production: labour: relations/breakage/ethics/constructs/misinformations/...

As artists we work within these hegemonic economies and also in the liminals and the outsides; fracturing, fenestrating, furrowing.

As the fascistic and conservative elements of society seem to draw themselves taller and demand more liberty to destroy, dismiss, and demarcate the world around them, it is with our every breath that we need to bring ourselves together and delineate the contours that fit a humane and egalitarian landscape.

' Artworks...even if and when they are luxury goods are often (and, in principle, always!) public goods and merit goods. Even artworks that are commodities, even artworks that are luxuries, are never merely commodities, are never merely luxuries.' Value Manifesto, Freee Art Collective, 2012 (Dave Beech, Andy Hewitt and Mel Jordan)

So as Freee demonstrate here, artwork has a peculiar place in the society - a position that opens up possibilities for how we situate and engage our art practices.

The making of art in itself already disrupts the mere existence of the capitalist system (Adorno). A production whose value is never quite of use or of exchange in the normal economic sense. And a critical art practice, a practice engaged in *vita activa* is all the more powerful.

And what of the artist herself? What about how we live and act in ourselves in this world of commerce? Pil and Galia Kolectiv write about the artists' place in response to commerce in their piece 'Should Artists Struggle?' (Pilot:1, London: Doubleplusgood, 2004): *'William Morris also claimed that popular art could not "live under the full development of competitive commerce" - on the contrary, contemporary art practice must respond to the demands of competitive commerce by joining the world of labour in order to assert, rather than hide, its true value.'*

'Politics is pressure' as Mel J always says. It is important that we work together to apply that pressure if we are to not be pushed aside by the invisible claw of the capitalist cat.

Futures and Fictions

Ideologies

Economies



"ABOLISH CAPITAL"

"AN INJURY TO ONE IS A CONCERN FOR ALL"

" PROTESTS DRIVE HISTORY "

**"AN OUTSIDER CAN'T BE THE ACTOR
IN TRUEMAN'S WORLD"**

**"YOU SHOULDN'T SCARE SOMEONE TO AN
EXTENT THAT THERE IS NO FEAR LEFT IN
THEM"**

"LONG WE PUBUC SPHERE"

"WOMEN HOLD UP HALF THE SKY"

"WORK 4 HAPPINESS"

"SKEPTICS OF CAPITAL UNITE"



Hoho1 : 你是我见过最忠诚的被支配者，
钱：因为我的主人太伟大，我有幸成为它的手，它的腿，它的皮肤和血肉。
Hoho1 : 我能跟他对话吗
钱：我也是它的口
Hoho1 : 我能拥有这个和那个吗？
钱：主人说你会有的
Hoho1 : 在那之后呢？还能有更多吗？
钱：主人说现在有十个“你”在问同样的问题，如果你把其他九个“钱”找来就能知道答案。

Hoho1 : 我能有更多吗？
十个钱：你可以有更多

Hoho1 : 我好开心，感觉生活充满了希望
Hoho1 看着剩下的九个 Hoho，他们呆呆的看着 Hoho1，Hoho1 笑了十分之一秒，担心了十分之一秒，害怕了十分之一秒。

FIENDS

the radical artist journal

**"JUSTICE IS WHAT LOVE LOOKS LIKE
IN PUBLIC"**

**" WE MUST REMEMBER THAT THESE
ARE PEOPLE, NOT NUMBERS "**

**"GENDER IS A CONSTRUCT , SO IF YOU'RE A CUNT YOU
CAN LEAVE"**

Hoho1 : You are the most loyal and controlled person I have ever known.
Money : Because my master is so great, I am blessed to be its hand, its legs, its skin and its flesh.
Hoho1 : Can I talk to it ?
Money : I am also its mouth
Hoho1 : Can I have this and that?
Money : The master said you would
Hoho1 : After that? Could there be more?
Money : The master said there were now ten "you" asking the same question. You can find out if you find the other nine "money".
Hoho1 : Can I have more?
Ten Money : You can have more.

Hoho1 : I am so happy and feel life is full of hope !
Ten Money : Hope is the future tense of the master.

Hoho1 looks at the other nine Hoho , other nine Hoho gawk at Hoho1 . Hoho1 smiled for a tenth of a second , worried for a tenth of a second, scared for a tenth of a second.

Corona?Coronavirus!///

The weather was fine,

the tree shook 1693 times,

486 leaves were blown off,

the bird screamed 167,

and flew 196 times.

There are 302 tiles in my toilet,

679 tiles on the floor,

39 glasses,

and 35216 grains of rice in the house.

-- Chinese life portrait during Coronavirus

/Connection

In a world that has been reshaped by 24-hour news and social media for your attention, it's not surprising that thousands die by the hand of infectious diseases. From the unusually deadly influenza pandemic known as Spanish Flu infecting 500 million people around the world (death toll has been estimated at 50-100 million), to this season infecting 19 million people in the U.S., with 180,000 ending up in the hospital. However, this incident still attracts much attention. Asian communities are finding themselves vulnerable to suspicion, with Sydney schools even questioning students returning from China.

People's overreaction does not come from racist delusions, but cultural conflict and data uncertainty.

It's obvious: isolation is triggered, largely depending on the lack of confidence in China's problem-solving system. It is not discrimination specifically against Chinese people.

Until now, what really should be isolated and reconsidered are the development model and economic system issues.

/Wuhan

2020 is a fantastic year: China coronavirus breakout, Brexit just happened, the US presidential poll will take place on 3 November... And the empty city which we imagined countless times has already appeared.

Conceive an empty city in your mind. In this place you have to wear goggles and masks, be vigilant, prioritise activities to prevent infectious diseases, besides, control your anger of instant news.

You have been to a place where your fear may be related to the speed of local development and the global world corporation.

/Economy

When China locked down cities and towns, the epidemic's impact on economic activity appeared.

Beijing Municipal Party School, Beijing Population and Social Development Research Center, Social Development Research Center and Social Sciences Academic Press (China) published a blue paper titled "Research Report on Population Development in Beijing".

This report states Beijing's resident population was 21.542 million in 2018, while permanent resident internal migrant* was 7.646 million. Most of these internal migrants are workers who come to Beijing from other places keen to get back to work, but virus concerns grow as they return. Their social security expenses are deducted when they are stuck in hometowns; delayed return continues to crack down manufacturing industry; global car brands and other corporations such as Apple are facing similar disruptions as Chinese manufacturing is still locked down.

From the perspective of industrial structure, China's tertiary industry accounts for the largest proportion. Meanwhile, tertiary industries and small enterprises are facing greater pressures.

Both consumer confidence and expectations fell steeply - catering, hotel and tourism have been affected significantly. Based on the existing data of 2020 passenger traffic during the Spring Festival* (Chinese New Year), it is clear that transportation companies suffered heavy losses.

As the coronavirus spreads during the Chinese holiday, the world's biggest importer of crude oil (usually consuming around 14 million barrels per day) required less oil to power machinery, meaning that the demand of jet fuel dropped sharply, and international oil prices fell to 54.7\$ on 20 Feb.

Brent Crude oil price

US dollar per barrel



Source: Bloomberg

A chain reaction, like a revolution, gives us a way to rethink factors like globalization, hectic activity and our lives.

*Internal migration:

Internal migration or domestic migration is human migration within one geopolitical entity, usually a nation-state. Internal migration tends to be travel for education and economic improvement or because of a natural disaster or civil disturbance.

[https://en.wikipedia.org/wiki/Internal_migration]

*Spring Festival:

Chinese traditional new year, the annual family reunion is the biggest event of Chinese New Year's Eve. During this festival people usually take transportation to go home.

- *beep beep beep* 07:50 – alarm wake
- *beep beep beep* 07:58 – actually wake
- *beep beep beep* 08:11 – consume morning nourishment
- *beep beep beep* 09:17 – depart for studio
- *beep beep beep* 09:41 – navigate through hectic crowds
- *beep beep beep* 10:03 – arrive at end destination
- *beep beep beep* 10:04 – contemplate work
- *beep beep beep* 10:05 – work
- *beep beep beep* 13:12 – consume midday nourishment
- *beep beep beep* 13:29 – continue work
- *beep beep beep* 18:59 – retire from studio
- *beep beep beep* 19:46 – arrive home
- *beep beep beep* 19:53 – wash self of daily impurities
- *beep beep beep* 20:42 – consume evening nourishment
- *beep beep beep* 21:36 – assemble following day's nourishment
- *beep beep beep* 22:07 – passively absorb light entertainment
- *beep beep beep* 23:55 – comatose

Perpetual labour. Passive leisure. The economies of both. Where are the boundaries now – if there still are any...? The notion of leisure has always been relative and dependent on the concept of work. One achieves leisure time through the completion of x hours of work. And, the way the world currently functions, in most professions, one must book these occasions months in advance: "Hey Michael, I'd like to execute some leisurely activities with my family in approximately 93 days' time – is this ok?" "We'll have to validate this, John..."

How does one prepare oneself for this fun leisureliness then? I don't know... but it is certainly an absurd thought to speculate upon. Yet the labour and leisure relationship is one of absurdity. Kindly borrowing Pil Kollektiv's analysis of the Georges-Pierre Seurat painting Bathers at Asnières (a scene depicting men resting by the edge of the Seine, whilst the ominous image of factory chimneys continuously splurge plumes of smoke into the sky in the background), recognises the agitated relationship between the 'workers' in the foreground – too exhausted to enjoy their limited leisure time – and the ever-profiting 'commodity' in the background. This itself questions the labourers own affinity with personal leisure time and product progression.

This is similarly true of today's society. With the evolution of flexi-time across global work-spaces, it is almost impossible to apprehend where this so-called leisure time actually resides. Is the essence of flexi-time actually an advantage? Or is it instead marred by other factors? With advances in technology, people are constantly connected to work circumstances, whether this is through emails or phone calls. Therefore, even when one is 'off-work' or 'away from desk', it is increasingly difficult to actually detach from the working environment: to fully unplug.

Similar problems arise with part-time workers as well, who must battle operating within multiple lives at once. Society is structured in such a way to perfectly facilitate these means. It is a sobering fact that younger generations have been conditioned to attain a high level of education, in order to find attractive work in later life. However, with extortionate tuition fees to be paid, and the additional ramifications of inflation, students are forced into sourcing means to pay for this education and rising living costs – whether through part-time work or zero-hour contracts. This, in turn, distracts from the very education being invested in in the first place, and eventually leaves very little to no time for life-admin duties, never mind leisure. This is not only true of younger generations however. The labour system for part-time workers is so grossly flawed that it similarly forces people to work multiple jobs simply to earn a scrap of a living. Within these jobs, there isn't any prospect of holiday-time and there is rarely job security. Work, upon labour, upon work. To exist. Leisure in absentia.

"Hey, let's go swimming or go to the pictures or something!"
"Cannae, workin' mate."

Not only are these conditions attributed to societal influences on individual economies of work and leisure time, but also through culture and upbringing. These other external factors heavily influence how one approaches work life, what one wishes to achieve from it, and how much effort one desires to invest in it. A doctrine frequently associated with working practice is that of Calvinism. While Calvinism is itself a branch of Protestantism, and therefore stems from religious framing, the labour analogy of Calvinism is not dependent on any religious belief. Yet it is distinctly identified with immense work ethic; a work ethic that seems to be primarily built on senses of guilt and cynicism – 'when am I next working?', 'what else can I be doing?', 'why am I not achieving anything with what I'm doing right now?'. It is a practice both aspiratory, while also being entirely entrenched in the present – no matter the detriment to the host.

Within all of these conditions of labour-life, we are dependent on finding at least some means of leisure time, for our own health and well-being, if nothing else. An argument against this essence of leisure defines leisure as still being under the control of the state. It is made to exist as the manipulated continuation of work; structured around particular, collective, organised activity used to reinforce the very notion of work. Free time isn't really free time. Maybe the world of leisure doesn't actually exist anymore. Perhaps we have surpassed the days of separate labour and leisure life. Perhaps they should now be labelled as labour and 'secondary labour'...

beep beep beep wake.work.sleep.repeat.

