

The third space (all that we have in common)

To live in an unhomely world, to find its ambivalences and ambiguities enacted in the house of fiction or its sundering and splitting performed in the work of art is also to affirm a profound desire of social solidarity: I am looking for the join ... I want to join ... I want to join.

Homi K. Bhabha

During the last decade, the use of the term solidarity significantly spreads in within various social, political and cultural spheres, primarily defined as a manifestation that articulates joint action but also as existential category connected with the vulnerability of the human life.

Starting from the preposition of Jean-Luc Nancy, where if “being” is “being-with”, then it is, in its “being-with”, the “with” that constitutes “being”; the with is not simply an addition. This operates in the same way as a collective power: power is neither exterior to the members of the collective nor interior to each one of them, but rather consists in the collectivity as such. Therefore, it is not the case that the “with” is an addition to some prior Being; instead, the “with” is at the heart of Being.

Referring to this, the presented selection will tend to present art practices that are reflecting upon the “selfness” in relation with community and collectivity, as a synonym for a space of solidarity, shared collective experiences, and as important community participation. They will critically re-examine the concept of community starting from the notion that the mean of existence is primary co-existence, including questions as identity, nationalism, exclusion and the politics of power in the context of the “self” and “otherness” that are relevant for various psychoanalytical, political and multicultural concepts.

The reference issues on which the artists will point out - culturally conditioned, socially manipulated, politically damaged, parasitically dependent on a line of unstable decisive factors and bureaucratic structures - shows the precarious nature of modern life and the restlessness the consequences of which are omnipresent. Manifested in the shape of military interventions, migrations, mass hysteria, unemployment, global campaigns, personal tragedies, they are the perfect documents of the general uncertainty. So, the question is to which level the dispersed insecure subjectivities actually can be linked? If the general insecurity points to the very essence of all that we share, but in the same time of all that makes us different from the other precariousities, can we find a practical model that aims towards the wellbeing of all, and a joint political action?

The exhibition will provide an introduction into a line of specifics of the term solidarity as shared condition, from today's histories and cultures and shows how these are constantly superimposed on the present demanding that we actively engage in transforming our own understanding of the cross-cultural relations.

Consequently, the selected artworks will position us to ask about the ways in which we understand the mechanisms and certain implications towards solidarity; allow us to think about how our personal vision can be socially shared; the possibilities and limitations that we are encountering; the question of what our own expectations are in relation to power and freedom; what levels of personal temptations or troubles are at the threshold of tolerance and endurance; a multitude of questions and dilemmas with regards to personal responsibility, an action and its consequences.

Therefore, maybe within the border that we are looking for - the imaginary-we are rarely talking about physical spaces, but more about framing and composition of relationships and possibilities, a constellation of influences whose representations are significant now and in the future.

