

A RED PARADOX

Of flourish sekarjati and bjeou nayaka

By : Tohador

And those tired bodies are not trivially become anonym. They are women because they have vaginas. Tired vaginas. And since those vaginas have released blood therefore they are considered adult (aqil baliq), old enough to be treated as a particular topic, to be indexes with different number, it is time to be discussed from particular perspectives, and because it is big enough, it is hoped not to cry when it should to placed in a particular class for define process.

So the blood is pulsing smelly, disgusting. The dead cells in the uterus which will always come every month. Fertile eggs which are not ovulated, rotten like mangoes in a closet which are not get eaten. Menstruation becomes a sick scene in a dirty fragment. Scenes which cause some vagina must be rested from a worship activity, in a mosque or some other particular rituals. Scene which caused it attention from its tribal community. And now, should be alienated again in a metal box mixed with smelly papers of the forgotten notes. Because – even it only comes more or less six days in a month – the scene is considered as “a pain in the ass” for the economic growth which has been designed and agreed together. Economic growth which will be enjoyed together, also by the vaginas in the metal box, the vaginas who feel guilty. And then if it’s possible – that sick scene and dirty fragment is better terminated and if it’s not possible, it is should be wrapped frozen and affect the effectiveness to reach a word that is hoped by everyone : happiness. An absurd word and full of paradox.

Perhaps it’s started from a thought, that becoming a woman is an ambiguity or paradox; celebration but also question, pain but also pride, hope and also rejection. And in the end – want it or not – flood of discuss and thought are consume effort to make the idea stick in the personal area is finally failed. And by the time the door is opened, some social cultural coding rush in. Then work process become crowded, before finally – perhaps – crystallized/contemplated.

This collaboration is a form of sedimentation or even the crowd. The first idea is on a biological activity, menstruation, then moves women identity, and finally it should role to discourse, feminism, which is tried not to be shallow.

As a body’s biological activity, menstruation tried to be presented to gain understanding not only as a biological activity, but more as a door to an effort to see the body itself and various social cultural understanding perspectives which also construct the body itself. Menstruation is a biological metabolism as a mark of fertilization, which in reality – which has been agreed by some people – it become a contra productive activities. The ovulated ovum exhaling process is the exhaling of work affectivity. Reproduction right is the stuck of productivity in another context. So blood has a over through its capacity as noun which instantly – in a particular perspective – it become whatever in the defining mechanism. Started from this point, this collaboration work become full of question.

All things which are paradox, ironic, ambiguity are tried to be caught and retell in a various multimedia elements, photography, video art, and many other elements. A quite representative visual choice, actually. But still, there is a practical tempt show up. How smart is the media able to catch and verbalized an idea which coincidently has become public issue; gender, with all its wideness of discourse? Or is it a choice which has been taught, to talk about ambiguity in an ambiguous language, to talk about paradox in paradox language? As a metaphor conception? Absolute ambiguity.

And when this entire are tried to be shown an exhibition room to be appreciated and consume by the bodies which also have long biologic and intellectual history, of course memory becoming and as human will shown up in a form which are fill each other. A circle dialogue between bodies sees body with perspective about body in various discourses which form it. The tired bodies which are affirming and also questioning the long history which from their identity. Bodies which are not standing alone which always need various perspectives of idea to affirm that they are exist.

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