

Blanket (48 hours)

Symbolism

A blanket functions as an insulator.

In relation to the human body in keeping heat in and the cold out. As protection in hostile conditions, keeping 'positive' from 'negative', 'right' from 'wrong' - the acceptable from the hostile, in an attempt to create a secure condition.

Equally it functions as a shield, covering a total area from those things considered as outside the social 'norm'.

In this sense, it also restricts by creating a conception of what is and what isn't acceptable.

In the political and social sense a 'blanket' relates to the way in which certain activities outside the 'socially acceptable' and 'politically expedient' are hidden from general view - whether that activity lay in the repressed and deprived reacting against the conditions under which they exist - or the death of a child or old person in our direct environment through neglect/violence or social estrangement

The Activity

This began on Wednesday 24th June 1981 at 8 pm and ended on Friday 26th June at 8 pm - a total time period of 48 hours.

To break with the constraints of an institution/art context - the activity took place in an environment which I was accustomed with in the social context - (my bedsit)

This environment was (as part of the complete work) completely stripped of its furnishings - made naked, layed open to exposure.

Role of myself - also naked (except for the blanket and some old newspapers).

Bucket to piss and shit in.

Water for emergencies.

Cameras (for documentation) for exposure - observation from the outside.

For the entire time period, no food was consumed. No predetermined activity arranged (this was determined by the conditions of my existance within that space).

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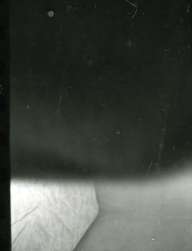
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→ 1



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→ 2



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→ 3



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→ 4



→ 1



→ 2



→ 7



→ 7A



→ 8



→ 8A

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→ 6A



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→ 9



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→ 14



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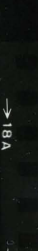
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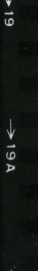
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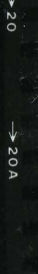
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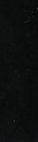
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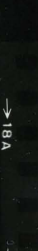
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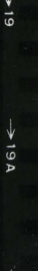
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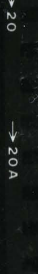
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Statement

Such an activity can only seem silly when compared with the resistance of the hunger striker/dirty protest on the one level and the social isolation experienced/suffered by the old and helpless whose predicament is created by a failure (on all our parts) to communicate with social 'outsiders'.

The work is justified on my part on the grounds of a need to show that such a manifestation of deprevation can only lead to a heightened awareness of such situations.

On this level, such expressions and effects are the results of people who are not considered to be 'Artists' (in the accepted sense), yet reflect a series of ideas/beliefs and attitudes in the only way they know how; through themselves. Their own bodies and their suffering, whether consciously or unconsciously, actively or passively.