Keep on dreaming

Art in a changing Beijing

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Published in:
IIAS Newsletter

Citation for published version (APA):

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Keep on dreaming: Art in a changing Beijing

President Xi Jinping’s ‘China Dream’, promising prosperity and progress, is by and large mapped onto the city. In the case of Beijing, this dream can primarily be found within the fifth ring road, with its cultural heritage sites and fancy buildings designed by ‘starchitects’. But what about the people, most of whom migrant workers, living beyond this significant demarcation? Are they allowed to partake in the China Dream too?

Deng Liwen (Zoénie) and Jeroen de Kloet

The 2011 Song of the Fifth Ring Road by MC Hotdog, together with comedy actor Yue Yunpeng, has become an unofficial anthem for Beijing. This is not only because of the song’s funny lyrics and MTV video, but also because the ring roads really do play a pivotal role in how people perceive and experience the city. Together with landmarks such as Tiananmen square, the CCTV TV building and the Olympiakos Bird’s Nest, to name but a few, the ring roads are part of the mental map people have of Beijing: they help us locate where we are in this immense city. In his work Beijing: they help us locate where we are in this immense city.

In his work Beijing, 2013, maverick artist Ai Weiwei spent 16 days driving along every street inside Beijing’s fourth ring, driving a total of 2400 kilometers. Most of the city’s key landmarks are located within and around the fourth ring road, but 51% of its residents live beyond the fifth ring road.1 There, we find urban villages, mostly occupied by migrant workers, alongside luxurious villa parks for expats and the new rich. The fifth ring road forms a class boundary, in the words of journalist Jiāng,2 “the fifth and sixth ring roads have become the hopeless choice of new immigrants in the city because of the house prices of the core region.” It is thus no wonder that MC Hotdog selected this road for his song. What is located beyond it is generally rendered invisible and unknown, despite the number of people there.2

How does art intervene?

Indeed, China’s global rise is epitomized by the changing central cityscape of Beijing. Xi Jinping’s China Dream finds its materialization in shiny skyscrapers, speedy ring roads, fancy buildings designed by starchitects, and green parks. This dream is quite firmly located within the fifth ring road. As we will show in this article, art intervenes, challenges and interrupts such dreams. The invisibility of life beyond the fifth ring road inspired the ‘Second Floor Publishing Institute’ in Beijing to launch the project 5+1=6 in September 2014. In their open call for participation, the initiators invited cultural practitioners to “choose one of the villages/towns between the fifth ring road and sixth ring road to conduct an investigative project in an artistic way.” The participants were asked to live in their chosen villages or towns for at least 10 days, and to spend no less than 8 hours per day there to conduct their project, either individually or collaboratively.3 Most of the participants were artists and art students; some were designers, architects and other creative practitioners. From September 2014 to August 2015, 48 such investigative projects were conducted in 40 villages and towns in this area. From these, we have selected the project by artist Ma Lijiao (b.1985), to ponder the question: how does art intervene in the processes of urbanization in China, what does it do to, but also create as an act of resistance? This question is not new. By now, quite a significant body of work explores the links between art and urbanization in China; for example, the work of Yorn Braester, Robin Visser, Zhang Zhen, Jeroen de Kloet and Lena Scheen, as well as a 2015 special issue in Chinese Information, edited by Meejin Wang and Minna Valjakka.4 As the latter two scholars observe, “[t]ransformations of urban space and the phenomena and problems associated with urbanization – such as the construction boom, high mobility, technological innovation, dislocation, social inequality, and environmental deterioration – have been repeatedly addressed in Chinese visual arts since the 1990s.”5 From this list, Ma Lijiao’s work interrogates especially the increased social inequality that accompanies China’s economic rise. In probing into this link between art and social inequality, we are inspired by the invisibility of life beyond the fifth ring road. What are the implications of this invisibility? Following French philosopher Jacques Rancière, what is rendered visible and what is not, is part of the distribution of the sensible. This is “the system of self-evident facts of sense perception that simultaneously discloses the existence of something in common and the delimitations that define the respective parts and positions within it.”6 It is the system that produces in- and exclusion that renders things visible or invisible, sayable or unsayable, audible or inaudible, through which the status quo in society is maintained. What is rendered insensible is often that which may challenge the status quo. Art, by its practices and forms of visibility, intervenes in the distribution and reconfiguration of the sensible in the social space; its aesthetics, “is a delimitation of spaces and times, of the visible and the invisible, of speech and noise, that simultaneously determines the place and the stakes of politics as a form of experience.”7 Thus, aesthetics can help to contest naturalness and obviousness.

According to Maurizio Marinielli, the artworks by Zhang Dali, Dai Guangyu and Jin Feng enact such a redistribution of the sensible. In his words, “I contend that these artists contribute to an aesthetic revolution in the making, which can be defined as the redistribution of the visible, the audible, the sayable, and also the tactile and the olfactory. These artists are enacting a total revolution of the senses.”8 These three artists treat the urban objects – either the dilapidated walls in the hutongs of Beijing, or the petitioners to “petitioners’ village” in Beijing, as passive objects who silently tell their stories via the artists’ compositions and interpretations. As such, “they are making ordinary people assume the importance of the extraordinary.”9

We will show how Ma Lijiao is doing something more: he does not render the people silent, nor does he attempt to translate their concerns to art work. Instead, his artwork consists of an enactment of their concerns in which the artist becomes respectively a migrant worker, a journalist and a student. The title of the project, 5+1=6, could be gesturing towards a redistribution of the sensible and something more: 5 is the 5 ring roads that are part of the regime of the sensible, the +1 points to the intervention, which suggests that it wants to add something – new visions, new sounds, new smells, new words, from the artists and also the people living there who exercise their agency. How does the work of Ma Lijiao do that?

Becoming a migrant worker, journalist and student

Ma Lijiao participated in 5+1=6 in November 2014 for 10 days in the Xiaojiabei Village (Xiaojiabei dong cui), located in North-West Beijing. In his project, Ma Lijiao morphed into different roles; he acted as a migrant worker, a journalist and a student. Through these enactments, he succeeded, in our view, in rendering parts of life in the urban village sensible that remain otherwise insensible. Whereas in global discourse, migrant workers are often represented as a faceless and faceless rural people working in urban areas, Ma Lijiao tries to give them a face, a life and aspirations, by participating in their social media groups. In Ma’s words in an interview with us: “social media platforms can gather people from different locations of the real society into internet and make their voices heard together. There are anonymous social apps like Youmi which allows users to hide themselves behind their words. I think this (way of expression) is more real.”10 For example, he joined Wechat groups of the village such as the “Xiaojiabei Community Youth Group” on which Chen Yan, a young lady, said: “I’ve enrolled in a vocational school (-) I have some regrets.” Two other members of this Wechat group encouraged her to re-sit the college entrance examination the next year in order to get into a college. It turned out that Chen Yan was not a fresh graduate from high school – she had worked for a year already. The screenshot of this conversation was part of the exhibition. It shows the mundane nature of their conversation on social media, it brings to light the aspirations of the migrant workers, their hopes of moving upwards in the social hierarchy by attaining a higher education, and their mutual encourage ment within an online community – it creates a convivial online space. For the 5+1=6 Project exhibition in summer 2015, Ma printed out all the screenshots of chats for the audience to read. In this part of the work, the artist, acting as a migrant worker, saw things and heard voices that would otherwise not be visible or audible to him. Migrant workers emerge as individuals with feelings, and as people with critical voices and ambitions.
The land became ungoverned, and contractors now rented
of China’s urbanization.15 Take for example a renaissance style
development and construction, this project was suspended.”14
sentence of Chen Xitong, and the lack of proper certification of
of corruption. As Ma explained, “later, thanks to the 16-year
mer Beijing mayor Chen Xitong who was later jailed on charges
in the creation of zombie buildings and zombie cities. These
unfinished buildings and real estate
bieshu).
urbanization progress. The unfinished buildings and real estate
bubble that still haunts China, and have now become the home
unfinished villas, called ‘Yuanmingyuan Villa’

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| No.76 | Spring 2017

they showed.14 It was useless to seek help from the government.
not be compensated for their loss. In the film, a female land
lacking any proper legal land use documentation, would
which was scheduled to happen soon. This demolition would

In his work, Ma renders visible the confrontations between
contractors versus land renters versus journalists, and the
conflicting power relations embodied by these three parties.
In addition, he raises questions about urbanization – who can
use the land illegally with impunity and who cannot, what is
public space and who has the right to govern the public space,
who profits most from construction and demolition?

No more dreams? 
Through his acting as a migrant worker, migrant workers emerge
not as an anonymous horde of people, but as individuals with
voices, thoughts and feelings. In his acting as a journalist and
an artist student, he interrogates the legitimacy of the ‘right’ of
land renters to urbanize and the conflicting ideas, if not possibility
of ‘public space’ in urbanizing Beijing. Ma thus renders visible
and audible the contradictions and tensions that come with the
rapid growth and urbanization of Beijing. The work is a critical intervention in the narrative of urban growth in Beijing,
given that it foregrounds how the top-down, capital driven
urban development does not bring the China Dream to those
who are rootless in the city. It is not the first work to do so, as
we have shown already, but the work strikes us as significant
in two aspects. First, in the ways the artist enacts different roles
as to allow migrant workers to perform their role as artists in
urban village to perform their own aspirations and frustrations. They
are not denied their agency; they are more than just props in
the work of an artist. Second, the work is deeply embedded
in its specific site; it is a case of what Minna Valjakka calls
‘site-responsive artwork’. The work unfolds itself in a complex
interaction between the site, its social relations and the representations of both.19
But are the villagers really more than just props? While the redistribution of the land may stimulate critical questions
about urban progress in China, there are also questions left unanswered. The work is primarily exhibited in art spaces,
which are usually sanitized spaces in Beijing, quite removed from
the everyday lives of most people. What impact can such a work have? Also, by acting in different roles, and not
revealing himself to be an artist, ethical questions are raised:
who is using whom in this work? And what do the migrant workers
gain in the end? Does not the artist benefit the most from their works?20

While the work challenges an uncritical celebration of urban progress in China, a position that is shared with
many artworks in China, these ethical questions about the involvement of migrant workers, and other communities
in works of participatory art, remain unanswered. Let us as a way of a more hopeful closure return to MC Hotdog.
He sings “Regardless of anything. I just want to drive on the
5th ring”. The artists of the 5+1=6 project may respond with
“please, look further than the fifth ring road, drive outside,
take a detour, walk around, and experience a Beijing that
may shatter the China Dream, but that may also allow for other
dreams, other futures”.21

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This project has been supported by a consolidator grant from the European Research Council (ERC-2013-CoG 61882-ChinaCreative). We would like to thank Ma Lijiao for sharing his work with us.

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7. See note 3.
10. ‘end product with high quality’ is rather rare in socially engaged urban art images in mainland China”.
15. See note 10, p.171.
17. See note 2.
18. “How did the sue of 5th ring become Beijing city song?”, [Erhu com]
19. Deng Liwen (Zoënie) and Jeroen de Kloet, Amsterdam Centre for Globalisation Studies, Department of Media Studies, University of Amsterdam (d.l.deng@uva.nl, B.j.dekloet@uva.nl)

In the village, Ma discovered a walled compound with
unfinished villas, called “Yuanmingyuan Villa” (“Yuanmingyuan Backyard”). These modern ruins are left-overs from the real estate bubble that still haunts China, and have now become the home and work place of some migrant workers. These unfinished buildings are symbolic of the.Authorised region is limited. For redistribution/academic, please refer to the terms and conditions for the use of Academic Access. For redistribution/industry, please refer to the terms and conditions for the use of Academic Access.

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