

Yook Tae-jin's Work and Disease of the Broken Subject

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There is found something like a deep 'disease' in Yook Tae-jin's work. A video reproduction of 'a person (or himself) who walks continuously or climbs the stairs' used as the main motive in this exhibition shows 'himself' as a 'biography' constructed in the passage of a linear time. The acts of walking and climbing consistently toward a direction imply 'an integrated self' or 'self as a powerful presider over a personal life and history'.

However, he knows that this consciousness of 'an integrated self' has been artificially and 'consciously' constructed. And he pulls down it by his own disease. In 『Ghost Furniture』, a temporal continuity of the act to go up the stairs is thrown into disorder by a continuous repetition and discontinuation of the act. In addition to that, a mechanical back-and-forth movement of monitor itself overlaps with the direction of the act to climb the stairs, so that it changes a constant time, direction and narrative that such an act has into 'both overmuch and lacking'. There the passage and counterflow of time, advance and retreat of an integrated self occur at the same time. Due to this fragmented condition and a blind repetition, replication of uncertain plural selves is made and a time prison without an end comes into being.

This situation to make a progress toward the broken subject can be called a disease broken out from a want energy rather than an expression of aggressivity. The reason it is not aggressivity is because these acts are occurring from the exact-opposite point of an aggressive desire toward Utopia like a 'conscious' resistance or revolution to his own consciousness and 'the pursuit of pureness'.

Yook Tae-jin's message to the recent many young artists who are accustomed to making outward show glossily with a superficial provocativeness or an excessive artist consciousness is "Love ones body and disease, not ones consciousness." Since consciousness is never ones consciousness. "Consciousness itself is only consciousness of the ego related with the non-conscious one. It is not the consciousness of the master but the one of a slave related with the unconscious master." (Gilles Deleuze)