

## **Structure for Rest**

### **Ohad Meromi**

B. 1967, Kibbutz Mizra

In the central space on the ground floor of the museum, Ohad Meromi presents an installation for daydreaming in which the audience is invited to rest their heads and fantasize about a different world. The installation, which accompanies The Kids Want Communism yearlong series of exhibitions, will travel around the museum spaces. Here, the notion of daydreaming takes from Marxist philosopher Ernst Bloch and his book *The Principle of Hope* (written in the US in 1938-1947 and published in 1954-1959 following Bloch's move to the DDR). Bloch saw daydreaming as an alternative to Freudian dreaming. While the latter described the processing of the unconscious, traumas and the primeval past that is awakened during sleep, the former speaks of utopia and the future. The daydreaming that Bloch favored suggested opening up to new horizons of collective experience, a vision of solidarity and fraternity.

For the past decade, Meromi has been developing environments for the research of motion. Following Constructivist artists Rodchenko, Tretyakov, Stepanova, and Meyerhold. These artists designed objects, posters, stage sets, environments, and other artworks inspired by the motions of workers and fueled by the exhilaration of electricity, montage and industrial production which forged new paths in the Soviet Union of the 1920s. The Structure for Rest is based on the motion repertoire of workers. In our current reality sleep is not rest, but yet another charging dock, like that of the smartphone. It is managed by medications, eroded by flickering screens, and milked dry by the routine of a technological society.

Today, when exhilaration from the new paths that the Internet has forged made room for a reality of domination, surveillance, bureaucratic administration, and data mining, Meromi's Structure for Rest offers Bloch's daydreaming as a (dis)activity within the computerized automatism which reduces our existence to feedback loops. In past times, daydreaming may have been considered escapist, idle, and politically indifferent, but in the political economy that darkens around us, it has a key role in preserving the principle of hope.

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