The alternative

LIVINGSTONE Gocini and Boyskin Sipoko are young and determined artists. They speak about their work with passion and a sense of destiny.

Boyskin: Our work concerns survival. Livingstone: My symbols represent a freedom that is dead now.

Boyskin: I try to be ‘me’—that is, I try to express my most inner feelings without influences intruding too much.

Livingstone: We can’t keep a pure African content because of influences but it’s important to keep some kind of a black cultural soul... you could call it that.

Livingstone: As an artist, I reflect social experience.

Livingstone’s linocuts are strongly and highly symbolic. There’s not much joy in them. The social experiences he reflects are poverty, family conflicts, unemployment, social importance, and death. Both he and Boyskin are exploring the daily situation in Langa and Guguletu, where they live.

Boyskin laments the silencing of many South Africans: You hear of hangings and arrests but there is an alternative way of expression—art. This is an important era for the artist to record events because there are so many things happening.

Boyskin is self-taught and teaches art at St Francis Cultural Centre in Langa. Livingstone began his career at Rorke’s Drift in Natal and since 1975 he has been a resident artist at the Mowbray Community Arts Project. His talent encompasses drawing, sculpture, photography, linocuts and weaving. With the odds against them, Boyskin and Livingstone are determined to go places. They’re both applying for Michaelis next year to develop and discipling their ideas and techniques.

It’s not easy being an artist in the townships. Boyskin: There’s no formal art in the schools. It’s a great lack in the education system—there’s tremendous talent but no way of developing it.