

Crafty Wood, Statistical, 19894, polyamyters and water installation from

the sign as the agency of social-change, or privileges the acquisition of information as a kind of political consciousness. Representations in art of the political, however, abound. It is procisely the willful confusion of these two registers—coupled with and fortified by the institutionalized separation of art and social practice—that sustains and legitimizes the practice of so-called political art.

The critical and curatorial celebrations of such art generally suppress the difficult and embarraning contradictions that sustain the fallacy that extletic form plus political content necessarily yield a political effect. Theodor Adorno already new that art in capitalist society is ambiguous; it is at oner a negation and an affirmation of the social world that gave it voice. Herbort Marcuse suggested that the mode of reception of art intellicitly undermines the critical content of the works. Nevertheless, even if the political in art (in the sense of art being an agency for social changes is deemed chimerical. the impulse that socks to overcome the alleration of art and the artist in contempotters society is real, recurrent, and worth investigating.

Art in Raints—for the past seven years the project of Glyn Banks and Hannah Vowles—has insightfully tackled these issues. Critically and anarchically colonizing the high ground of post-Modertism. Art in Rains strives to become one with the world of social affairs. This current group of installations was organized around the fight against apartheid in South Africa waged by the African National Congress (ANC). The "pure" precimental view of social revolution as the "peoper" attitude to be adopted by non-South African supporters was attacked, providing the basis for a display that focused on the transformation of politics into-conventional, communable objects. Other works in which Art in Roins rehearsed the familiar subtation of "Minimulist" inspired form through politicized content served as a counterpriors. Thus, two types of icon-the post-Modern, politically conscious work of art, and the popular fund-raining token-were contrasted and arrayed throughout the cutalogue, in apparent distrepard for their differences. The damger, of course, was that the whole project might collapse into a familiar post-blodarm pastiche. The official ANC triculorblack, green, and gold-that dominated throughout, however, rescued the catalogue, which became a kind of rake's progress of the political sign.

In the gallery itself, the ANC colors were reduced to interior decor; yet the actual political struggle was not mocked. Art in Ruins suggests that all such icons are the unstable products of human practice in search of empowerment, if not justice. The fact that reifscation and fragmagnitation are codernic to the workings of culture under capitalism, for revolutionary and eithers alike, was constantly on view. Art in Ruins mischievously incorporates "artifacts" of their prior history into those works, in the form of references to the architecture of earlier exhibitions locations, burtly visible within history locations, huntily visible within

seemingly mocochromatic punels. These and other self-inflicted reifications function like a bizarty form of homosputhy, preduced in advance of, and hopefully outflanking, the symptoms of the inevitable art-world event.

Act in Ruiss' relationship to current art practice is iconocclustic. In their role as shadow ministers of post-Modernism. Art in Rains skewers artists each as Gerhard Metz, Gilether Förg, and Richard. Long, who is specifically targeted in My Homeland Is Not a Suitome, 1991. Twelve utility bugs-the cheap kind often used by "guest" workers throughout Western Europe-are mockingly arranged like one of Long's elegant stone. circles. Enforced bomelessness is contravoid to willful authoric moundering but. not in the sense of appealing "doing nothing" to "Do something" Arthur Dusto's similarest comes to mind: "It would be wrong or inhuman to take an perthetic attitude, to put at psychical distance certain realities. The question instead must active as to what one should do." Art in-Ruins does trush Adornossque resistance, but then does "nothing" other than donete a portion of their proceeds to the ANC. We are throat back into the above. The dielectic of the affirmative character of cultury seems to been been subjected to a monotrous ditente. Artists still need to dispel the alienation that is reproduced by the basic separation of art from social practice. Art still searches for its voice, elsewhere. Yet the current agenda is rich and sobactive: Where will net find a home for its reconciliation? What is the future of a culture where the production of representations of social procisior and social minery count as social procision?

- Michael Circle

PERRY ROBERTS/ CRAIG WOOD

CHISENHALE GALLERY

This was an old-style exhibition: twonorits, both straightforward, both stespecific. Perry Roberts' monochromatic drawing occupied one entire wall of the gallery (approximately 70 by 15 fort). The rectangular shape of the wall wasframed with a broad black band, and the enclosed white area was then divided into three equal parts by two more horizontal strips of the same width as the frame. Finally, there width bands were themselves divided into three by dropping two black strips from the criting to the floor. The overall effect was that the wall was overlaid by a whentatic window frame.

At first glueor the gridlike appearance of the white hunds looks regular. But it isn't quite. The positioning of the vertical strips is denormined physically, according to the arrangement of the ceiling joints, and not mathematically by dividing the length in thrie. Consequently the right-hand stack of "openings" is slightly narrower than the other two. This has the efflict, depending upon which end of the gallery the space is viewed from, of either socretisating the sense of perspectival recession or of perspectival recession or of perspectivals.

Perry Roberts Craig Wood

Rachel Sandford

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