

litical life, issues of gender and public life, and action without self-analysis.

Düsseldorf artists began to think about the status and potential of models a decade ago. But the theoretical approach to the model has been excluded in *Malbaville*, which instead reflects the city's cultural life more generally. In its orientation to the individual work, *Malbaville* is opposed to the kinds of criticism necessary in social and community processes. But the work actually on the table is not the only perspective the project offers: there is also a subterranean, futuristic city structure, and glued to the columns next to the table are photographs, which represent imaginary correspondence between various technological institutions, as well as letters relating to the different constructions.

Despite the growing number of participants, there is no animosity among the parties. Indeed, perhaps because of the security offered by the capitalistic model of private property—no common building or working out of agreements with one's neighbors is needed here, there is an increase of social understanding. The model emanates multiplicity instead of chaos. True, at the same time, it remains merely an art object. But the organizational principles and the building process have created real social structures, which in turn have produced their own publics. Who lives here? Artists, naturally.

—Sabine R. Engel

Translated from the German by Charles F. Miller

BERLIN

**RICHARD
ARTSCHWAGER**

**GALERIE FRANK &
SCHULTE**

In a room on the main floor of the Museum für Moderne Kunst in Frankfurt there is a 1987 oil work by Richard Artschwager. It shows a portrait-like scene, and the authentication had a sign posted that minors under the age of 18 must be accompanied by an adult in order to view this picture. Artschwager's work—here completely misunderstood in a paternalistic fashion—has always been provocative, less because of its subject matter than because of its radical questioning of materials and forms of the conventions of looking at art. In this exhibition Artschwager presented seven works from the years 1990 through 1992, including sculptural objects and pictures. In his method of producing objects from artificial materials that retain a sense of mass culture, Artschwager has succeeded in creating an autonomy in which materials

from design are freed from the dictates of functionality. *Splatter, Chairs, Floors, and Files* seem like materializations of concepts. The artist creates prototypes of our 20th-century object world as well as simultaneous aspects of the sublime in the competing number of surfaces. In their rigorous desire to be different while still staying similar, these objects reflect Hermann Kant's thoughts on the self-referentiality and uniqueness of the art object.

For this reason Artschwager has contributed to the formulation of a new cultural situation in the concepts of art, design, image, and object can be incorporated into a broader overlapping definition of art. It is thus easy to see why artists such as Jan Voparava, John Armleder, Peter Halley, and Meyer Verman have placed their work in the context of Artschwager's.

—Peter Fiedler

Translated from the German by Charles F. Miller

STOCKHOLM

**MÅNS WRANGE
KULTURHUSET**

"The Wonderful World of Hobbies"—the title of Måns Wrangé's latest show—suggested a world of mild madness, obsessiveness, eccentricity, and dilapidation. As usual, Wrangé's installation was comprised of a number of short narratives. The characters this time around were four fictional hobbyists, each representing a particular type of "mania": first, a systematic collector of used chewing gum, who has placed his findings—about 400 specimens—in handsome shallow vitrines of painted wood. From a distance, the gum looks like a collection of minerals, or of rubble. The

hobbyist himself, however, is said to view them as "internal portraits"; he believes that these rather amorphous mineral traces of the chewers' mouths constitute revealing portraits of their characters.

Next was the "sound freak," a ham radio operator who collects radio programs from all over the world and has made from them an impulsive, noisy space called *The Global Radiofall* (works 1992). Many anonymous sound cut from the record-punched walls in this room, a mad and pathetic version of the global village, where everything is heard but nothing said. Wrangé's third hobbyist was a traveling salesman who spends more time in his company-owned car than he does at home; to make his car more homelike, he has begun embroidering its seats, but instead of buying ready-made patterns (which can be quite expensive), he uses diagrams from his work. The result is a multicolored set of "statistical car-conditions." With black humor and irony, Wrangé here pinpoints a paradoxical aspect of the hobby: supposedly something we love to do in our spare time, it at the same time tends to continue the disciplinary structures of our working lives. This fine activity is saturated with self-inflicted compulsion.

The fourth hobbyist—the epicurean—has never been able to free himself from a certain childhood experience: when, as a boy, he rode a train, he always believed that it wasn't the train that moved but the landscape. To recreate this delusion of his childhood, he has built an inverted model railway where the landscape circles around a stationary train. This delicious metaphor for a self-contained universe was probably the best piece in the show.

What interests Wrangé is not so much the folkloric or anthropological aspects of hobbies; it is the hobby as a kind of styl-



**Måns Wrangé, *The Inverted Model Railway*, 1992,
wood, metal, installation view**

ized figure of thought, and as a middle ground or twilight zone between work and leisure, creation and convention, success and failure. I suspect, though, that the four fictional hobbyists can also be read as rather mean "portraits" of well-known artistic strategies: the intellectual, the media-oriented, the sociological, and the self-expressive. Whatever the case, this installation of Wrangé's was his most entertaining yet.

—Lars O. Ericson

WARSAW

"TRANSLATION"

**CENTER FOR
CONTEMPORARY ARTS**

Organized by the Center for Contemporary Arts in Warsaw, curated by Kim Levin, and presented this past summer, the exhibition entitled "Translation" was the first opportunity here in many years to view the works of mostly young artists from the United States. Twelve American artists were brought to Warsaw for two weeks to create site-specific installations. They were asked to use local materials and objects, and, through the process of "translation," to infuse them with new meanings.

To a foreigner, today's Poland can still seem outlandish, but it can also be intriguing. The country is in a continual state of transition, from the old political and economic systems to the new ones, but also from one state of mind to another. To ask art to express these often dramatic changes can pose a serious challenge.

Without exception, the American artists invited to Warsaw accepted this challenge, but that does not mean that they were not

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Daniel F McAuley



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