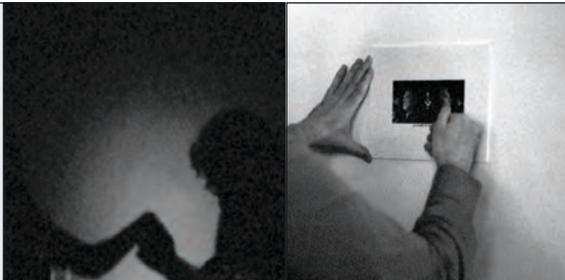


A	Š	A	P
S	PETROVIĆ S A Š A		E
Ć	P.S.		T
I	V	O	R



### Philosopher's Haven (Artsts's Statement):

Object in space Philosopher's Haven is a representation of a personal, subjective idealism, in which each individual builds an image of itself as residing on a sulime, isolated throne, on which it mirrors itself with an infinite sucession of images of oneself between two mirrors put one against other. A haven exist as a place in which we take refuge from the clashes with the real world, but that kind of flight leads to new kind of conflicts, which are the clashes with oneself and one's inner demons. As this haven is in a form of a chair, the free space is minimized, the prospects for turning around and the range of movements are limited, so that the innevitability of this facing is higher. There are two options, to get alone with oneself or to descend. Philosopher's Haven is a multimedia installation, which includes a photo performans, while around the throne are being attached the photos from the performans, size 8x8cm, standing agenst the imagines of the participants that mirror themselves in the mirrors, or their images of themselves...ect...

### Haven that Brings no Consolation (Curator's Commentary)

The last haven for the philosophers of the secular age is the situational apperception in it's double role: as an insight into one's own visual perception and an insight into one's own speech acts in some specific situatin. Searching for unrefutable facts of existence, that could withstand any skeptical argument, and provide therewith a safe ground for the construction of experience and thought, a philosopher sees her/himself as a subject of perception or a subject of speech, fining in that selfreflection certitude, and in that certitude a safe haven. Paraphrasing Lacan's word from his first seminar, one could say that this process always brings forward some relational site, appearing in one of two mirrors of selfreflection. Being a subject of perception, s/he views her/himself matched with the Ideal Ego (Freudian Idealich), the image postulated by the desire into the domain of imagination, while being a subject of speech, s/he views her/himself matched with the normativity of the Ego Ideal (Freudian Ichideal), whih was by the rules of the language postulated into the domain of the symbolic. The Real I, caught between the relational sights in those two mirrors, standing one against the other, in the total symmetry, views itself always as fragmentary and non-whole, and not in accordance with that image. This haven brings no consolation...

AD & D :   
dusan.novakovic@gmail.com

BELGRADE  
SERBIA  
2009