

**SOLVENT,** ARGO GALLERY, NICOSIA 2001

Communicating through the Internet, using e-mails and telephone the two parts experience each other linguistically. Evidently the physical became the missing link. And here lies the obvious concern with the figure's presence. There are a number of procedures under which the human presence is either physically or mentally presented, since the human qualities are not a mere reflection of our physical existence, the body. It is possible to evoke and manipulate the human presence based upon the body's physical qualities. But this may also be achieved through the mapping of the mental state.

Language is the means of apriori defining the self. Jaques Derida in his work *Of Grammatology* claims that "there is nothing outside the text", in an effort to show that the real world can not exist outside language. However he continues to add that in art it is "the represented and not the representer, the expressed are not the 'expression' which matters, at the same time as this 'represented' can never achieve an unmediated presence". Perhaps the represented can never be reached, but it is unimportant if it is somehow evoked, expressed. The issue of language and art is translated into written text and art. Many artists have used language to reinforce their expressive power. Barbara Kruger and Jenny Holzer have pushed language and meaning into complex directions. In the case of 242, language is not used to reinforce, contradict or dismantle the visual. Language was rather the only vehicle of their common experience. It is the politics of interaction which are explored in the work and not the participants. The participants as individuals are lost, establishing communication as an object of observation in its own right.













ΓΙΑ ΤΗ ΜΕΡΑ ΤΟΥ ΠΕΡΑΣΕ

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