

March is known as a month of fasting and the anticipation of Easter, one of the two most important Christian holidays. It is a feast-day which follows the lunar calendar so it doesn't reoccur on a fixed date. The same is true with the Jewish Passover which influenced the Italian naming of Easter while on the other hand it is believed that the German and English names are connected with the Germanic goddess Eostre or even the more ancient Ishtar from Babylon. The symbolism of this feast day is traditionally connected with fertility and sexuality as well as to a rebirth or revival and resurrection. Through time and diverse circumstances various priests have conjured different stories to influence the masses for their own purposes, sometimes with the intention of dividing the population who as a result then chose different leaders and pastors. However they remained faithful to nature's cycles in this part of the world. Last year on Mother's day and, in anticipation of the period of rebirth and fertility exactly two weeks before the Christian memorial day of Christ's resurrection, a referendum on the Family Code took place in Slovenia. After the Parliament sanctioned the Family Code a Civil Initiative, strongly supported by the Slovene Catholic Church, demanded its rejection, because they wouldn't accept the equalisation of the rights of children from single-parent and gay-parent families with those of the children from traditional families. So the Family Code was rejected through a referendum on 25th March 2012.

A little over a year after the rejection of the Family Code Alenka Vidrgar re-opens this topic in public again. As an artist she doesn't enter a political or moral debate, but rather takes a critical standpoint towards understanding the involvement of an individual, a child too, in a society which is imbued with rules which determine our rights and duties, a society to which each individual must submit or else be punished or rejected. Through her or his work an artist is able to instigate a reflection on social phenomena and, although avoiding political involvement and trying to remain neutral, it is impossible to remain apolitical. Throughout art history we can follow numerous cases where artists responded critically to their environment. While the anecdote of Leonardo's image of the annoying priest in the shape of Judas Iscariot at the "Last Supper" in Milan is amusing, this doesn't hold for Rembrandt's "Night Watch" which caused the demand for the artist's portrait commissions to dry up. Francesco Goya was pitiless in his depiction of the atrocities of the French army in Spain whilst a hundred years later we must remember the Dadaist movement. In the Nazi era the artist John Heartfield even changed his German name into an English one. In the previous century criticism of society through art became well established and manifested itself in a variety of strategies and approaches - from the very subtle and poetic to wild and aggressive ones. In the early 'nineties of the previous century even the Museum of Modern Art in New York, one of the most distinguished mainstream art institutions on earth, began to include the works of the so called Artivists into its collections. However social criticism which becomes part of the establishment is never long-lived. Now the Internet offers a new space to artists. Recently the creation of fictive identities has had a wide appeal, not forgetting the agitation by two Serbian artists Maja Pelević and Milan Marković who successfully won over the Serbian political parties by offering them the programme of Josef Goebbels from 1928.

Alenka Vidrgar is an artist who uses poetry rather than rigorous action in her dealings with society. However she points out the problem directly. For her installation in the Garden she decided to include the passageway that connects the garden with the street. To the visitor this is a passage leading from one kind of urban life into another. A garden encircled with buildings breathes with a different rhythm from that of the street. The text of the rejected Family Code is attached to the wall of the passageway for visitors to read and to ponder on society's rules. There is also a relief of a woman with a baby in her lap, an archetype which would probably mean a mother in most societies. But here in our society where the Christian doctrine is predominant, we automatically see her as the Holy Mother with Jesus. The most ardent fighter for the rejection of the Family Code in 2012 was the Civil Initiative which had strong support from the Established Church. With the rejection of the Code they actually demanded depriving the rights of families which don't correspond to the model of "father, mother, child". With a hint of sarcasm we may acknowledge that the dogma describing the conception of Mary's child Jesus of Nazareth speaks of a conception without intercourse. Mary was a single woman at the time. This reminds us that ten years ago this same Civil Initiative obstructed the law which would give single women the right to artificial insemination. Alas a single woman in our society has no right to that blessed event. At least not any longer, for as some would say it used to be very different some 2000 years ago. However these dilemmas and disagreements are mainly of an ephemeral nature. Within a few decades the system solves them in one way or another by changing attitudes and values. The solutions probably depend on the production of goods and the need for more manpower which are necessary for a community to survive. In this way we can see children as helpless cocoons present in society as a potential, an idea, hence not really existing yet. On the other hand these are fertilised cells frozen in test tubes or growing embryos in wombs already on the way to beholding the light of day. Lastly we may see in the installation in the garden a man enmeshed in the threads of society like in a cobweb.

Vasja Nagy (translation Nina Zelenko)

Najnovejši, 13. 3. 2013, člen Zvezne zavrnitve zakona o razpisu zakonodajnega referenduma na Državni izdaji 108, člen 26/07 – ustrezno predloženo besedilo v državnem zborniku (Državni list RS, št. 92/07 – ustrezno predloženo besedilo v 105/10) je Državni zbor na dan prej.

državni zbor na dan 10. februarja 2012 sprejel

O razpisu zakonodajnega referenduma

o Državnem zakoniku (Odz2)

Na podlagi prejete več kot 40.000 vločkov in obvestil, ki jo je Državni zbor prejel 4. februarja 2012, se razpisuje zakonodajni referendum o Državnem zakoniku (Odz2), ki ga je sprejel zvezni zbor na dan 16. junija 2011.

I

Vprašanja, ki se dejajo na referendum, se glasovati:

»Ali ste za to, da uveljavite Državni zakonik (Odz2), ki ga je sprejel Državni zbor na dan 16. junija 2011?«

Za razpis zavrnitve, s katerim začnejo teči roki za opravljanje, so potrebna za izvedbo referendumu, se določi 13. februarja 2012.

IV

Glasovanje na referendumu se izvede v nedeljo, 25. marca 2012.

V

Ta odlok začine veljati naslednji dan po objavi v Uradnem listu Republike Slovenije.

Čl. 05-09-2012-14

Ljubljana, dne 10. februarja 2012

EPA 132-VI

Državni zbor

Republike Slovenije

dr. Gregor Vranc I.

Predsednik

VI. Besedilo zakona o katerem se glasuje na referendumu:

»DRŽAVSKI ZAKONIK (DZ)«

Prvi del: UVODNE DOLOČBE

1. člen

(vsebina zakonika)

Ta zakon ureja zakonsko zvezo zunanjokosnoglavskog, par-

teriskskog, zunapomorskega skupnosti, razmerja med stari in

stari, obleki pomorski države pri težavah partnerstva in državskih

bürokracij ter predstavljanju poslovne in tehnične zaštite in

druge storitve in pomembne storitve.

2. člen

(zakonska zvezka)

1. Član

(starjevalna skupnost)

(1) Starjevalna skupnost je dala trajno skrbijo za korist

otroka, obleki pomorski države pri težavah partnerstva in držav-

skih bürokracij ter predstavljanju poslovne in tehnične zaštite in

druge storitve in pomembne storitve.

3. Član

(zakonska zvezka)

Zakonska zvezka je življenska skupnost moškega in ženske, katere

članovitost, pravne posledice in prenehanje urja na zakon.

4. Član

(pravne posledice)

5. Član

(posvetovanje)

6. Član

(zunanjokosnoglavskog skupnosti)

(1) Zunanjokosnoglavskog skupnosti je dala trajno skrbijo za korist

otroka, obleki pomorski države pri težavah partnerstva in držav-

skih bürokracij ter predstavljanju poslovne in tehnične zaštite in

druge storitve in pomembne storitve.

7. Član

(zakonska zvezka)

8. Član

(starjevalna skupnost)

(1) Starjevalna skupnost je dala trajno skrbijo za korist

otroka, obleki pomorski države pri težavah partnerstva in držav-

skih bürokracij ter predstavljanju poslovne in tehnične zaštite in

druge storitve in pomembne storitve.

9. Član

(zakonska zvezka)

Zakonska zvezka temelji na svobodni edinstveni skleniti zakoniku

zvezki, na obstoječi čustveni navednosti, vzajemnem spoznavanju,

razumevanju, zaupanju in medsebični pomoči.

10. Član

(zakonska zvezka)

Zakonska zvezka temelji na svobodni edinstveni skleniti zakoniku

zvezki, na obstoječi čustveni navednosti, vzajemnem spoznavanju,

razumevanju, zaupanju in medsebični pomoči.

11. Član

(zakonska zvezka)

Zakonska zvezka temelji na svobodni edinstveni skleniti zakoniku

zvezki, na obstoječi čustveni navednosti, vzajemnem spoznavanju,

razumevanju, zaupanju in medsebični pomoči.

12. Član

(zakonska zvezka)

Zakonska zvezka temelji na svobodni edinstveni skleniti zakoniku

zvezki, na obstoječi čustveni navednosti, vzajemnem spoznavanju,

razumevanju, zaupanju in medsebični pomoči.

13. Član

(zakonska zvezka)

Zakonska zvezka temelji na svobodni edinstveni skleniti zakoniku

zvezki, na obstoječi čustveni navednosti, vzajemnem spoznavanju,

razumevanju, zaupanju in medsebični pomoči.

14. Član

(zakonska zvezka)

Zakonska zvezka temelji na svobodni edinstveni skleniti zakoniku

zvezki, na obstoječi čustveni navednosti, vzajemnem spoznavanju,

razumevanju, zaupanju in medsebični pomoči.

15. Član

(zakonska zvezka)

Zakonska zvezka temelji na svobodni edinstveni skleniti zakoniku

zvezki, na obstoječi čustveni navednosti, vzajemnem spoznavanju,

razumevanju, zaupanju in medsebični pomoči.

16. Član

(zakonska zvezka)

Zakonska zvezka temelji na svobodni edinstveni skleniti zakoniku

zvezki, na obstoječi čustveni navednosti, vzajemnem spoznavanju,

razumevanju, zaupanju in medsebični pomoči.

17. Član

(zakonska zvezka)

Zakonska zvezka temelji na svobodni edinstveni skleniti zakoniku

zvezki, na obstoječi čustveni navednosti, vzajemnem spoznavanju,

razumevanju, zaupanju in medsebični pomoči.

18. Član

(zakonska zvezka)

Zakonska zvezka temelji na svobodni edinstveni skleniti zakoniku

zvezki, na obstoječi čustveni navednosti, vzajemnem spoznavanju,

razumevanju, zaupanju in medsebični pomoči.

19. Član

(zakonska zvezka)

Zakonska zvezka temelji na svobodni edinstveni skleniti zakoniku

zvezki, na obstoječi čustveni navednosti, vzajemnem spoznavanju,

razumevanju, zaupanju in medsebični pomoči.

20. Član

(zakonska zvezka)

Zakonska zvezka temelji na svobodni edinstveni skleniti zakoniku

zvezki, na obstoječi čustveni navednosti, vzajemnem spoznavanju,

razumevanju, zaupanju in medsebični pomoči.

21. Član

(zakonska zvezka)

Zakonska zvezka temelji na svobodni edinstveni skleniti zakoniku

zvezki, na obstoječi čustveni navednosti, vzajemnem spoznavanju,

razumevanju, zaupanju in medsebični pomoči.



Alenka Vidrgar DRUŽENSKI

15. maj - 10. junij 2013
Galerija Vrt – ZDSLJU, Komenskega 8, Ljubljana

Vabilo na delavnico

Ob razstavi vabimo, 16. maja od 10. ure do 14. ure in ob 17. uri,
na brezplačne delavnice oblikovanja enostavnih oblik žuželk
iz različnih materialov in pletenje pajkove mreže.
Prijava do 15. maja: Alenka Vidrgar, mob. 041 985 883



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Ljubljana