WHITE
garage

simone caruso
god from the machine

from March 30 to April 27, 2019
opening March 30, 6.30 pm
curated by canecapovolto

The truth, while we were holding it, was emptied of reality. We waited for them on the ground of truth: they restructured the world, taking away its support from the truth. They made us paranoid and foolish while we still held the truth - ah, as we deceived ourselves, blind newborns in a world in monstrous transformation.
(Toni Negri, Arte e multitudo)

Nowadays, reality and truth are considered to be definitively separated. Nor is it a question of finding a way to give back some sort of "connection" to reality, unless its own self-representation is satisfied with its newfound meaning. It is our own observation that has radically changed its nature, and our observation is no longer a "natural" point of view, but rather an atheological one where technical devices have replaced the process of anthropization of the world.

Reality, through the technical representation of itself, invents itself and becomes its own truth, a truth that does not belong to us and that we find hard to recognize. In this process of superimposition between sign and meaning, every dualism is lost: good and evil, light and darkness, wave and particle, true and false, the self and the other. Our perception of reality has lost all traces of continuity and fluidity, not because we have lost the capacity for interpretation, but because it itself has spontaneously been parcelled out, or, more so, we begin to intuit, and in some ways to demonstrate, the truth about the nature of reality itself.

The solidity of matter has been parcelled out - neither fluid nor linear - leaving us helpless in front of the abyss of emptiness that opens wide between the key elements. Our vision of the world is precise, our relations are specific, just like matter. Our horizon is in the nodes of a network, we make friends with a bit-like. The concept of a time space continuum in macrosystems conflicts with a granular view of time and space at the microsystematic level.

Scientific research, technological innovation, information theory and artistic research, closely related to each other, constantly redefine our way of living in the world, how we interact with other human beings and broaden our perception of reality. Imposing separation between the "research sectors" is a precise economic capital strategy to control the advancement of progress, to mislead regarding the speed of mutations, to produce competitive, internal advantages to capital in order to affirm its truth. It is a process which, while generating its own capital, the division between technology and humanism repeats a model of widespread and permanent crisis.

To fix these faults would   mean to create a path of research towards a technological humanism that responds to the widespread crises of these separate systems. The work of Simone Caruso is a coherent example of this path.

Simone Caruso says: "Images are no longer a set of signs and symbols that signify reality (something out there in the world) but they themselves become reality through an increasingly inclusive action of man in them. A reality increasingly translated into its representation, thwarted in the sign, where the sign no longer refers to reality but always to itself. Seen from this perspective, humanity appears like a group of the blind engaged in the construction of a great idol, a gigantic golden lamb to be idolized."

It may seem like nothing, but it was everything.

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