



The Abyss and Other Distances

In a political and social scenario in which the coexistence between different opinions and beliefs seems to be more difficult, the Internet and the Social Networks have been a forum that – more than allowing the exposure, the diffusion and the discussion of ideas – have been deepening the distance between different points of view. Instead of widening their perception of the world with the access of almost unrestricted information, people have been living in their own universe, or, as we say, in a bubble. With an easy click, virtual and real ties are undone. Relatives stop talking to each other. Work colleagues keep their relationship to what is strictly necessary. Neighbors annoy (even more) each other. Childhood friendships are undone. With some other clicks we provide information about our ideological preferences to the big matrix which, using algorithms, determine our profile and offers what is comfortable for us and what corroborate our truths. The subjective and individual opinion becomes the available truth and we do not accept anything else, but it.

In this context, in which the word “post-truth” has been chosen the word of the year 2016 by the Oxford Dictionary, there is lack of tolerance to what is different. According to the definition presented by the Dictionary, the adjective refers to “circumstances in which objective facts are less influential in shaping public opinion than appeals to emotion and personal belief”. The editors enlighten: the prefix *post* is not used as a reference to a past event (as in post-war), but to emphasize the rejection or the irrelevance of the concept. As in the case of sharing a thousand times fallacious news even when it is known they are not totally true. For those who make this viral sharing, it does not matter that real data and information prove these statements are not true, as long as the reverberation of these news reify their own beliefs. A Machiavelli 3.0¹ version to justify the means due to the ends.

Apart from the lack of respect, there is also an empathy shortage. In a world that the minorities are increasingly aware of the relevance of strengthening their space of speech and of assuring that their voices are amplified, ironically and paradoxically a collective deafness to the difference is deepening. This deafness possesses its own aesthetic: the aesthetic of separation walls, of contention barriers, of frontiers that, gradually, turn into abysses.

Considering these issues and also the role of art in such troubled times, *Do Abismo e Outras Distâncias* celebrates 5 years of existence, projects and propositions of Galeria Mamute. With a selection of works – most of them unprecedented – the exhibition aims to deal with the difference, with the noise, and aims to make us look at the existent distances, whether they are small realities or abyssal metaphors. With works of Antônio Augusto Bueno, Bruno Borne, Cláudia Barbisan, Cláudia Hamerski, Clovis Martins Costa, Dione Veiga Vieira, Emanuel Monteiro, Fernanda Gassen, Frantz, Hélio Ferverza, Hugo Fortes, Ío, Leticia Lampert, Marília Bianchini, Mariza Carpes, Pablo Ferretti, Patrícia Francisco and Sandra Rey, the exhibition questions the cries and the silences, the tensions and the confrontations of contemporary life, proposing the approximation of the dialogues of artworks with such different creative practices.

These approximations are shown in the exhibition calibrating the “other distances” of the title, through delicate, sometimes tense, encounters. As a string that, due to physical proximity, vibrates with another one even when it has not been touched, here, the idea is to activate the creative processes’ tensions so they allow us to make symbolic connections beyond what was told and untold. Perhaps it is utopian to think that art can break down barriers and make us come close to each other with fewer defenses. But maybe it can, through the sensitive via, help us recognize and experience what cannot be told, making what is different less distant.

Bruna Fetter
CURATOR

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Opening Reception: mar 9

Mar 9 – jul 28

Opening hours: Tue – Fri, 1 pm – 6 pm; Sat, 1 pm – 5 pm

¹ An ironic reference to Web 3.0 which is announced as the third phase in the evolution of Internet and projected to organize all the content available on the World Wide Web into the concept of “semantic web”. The on-line contents would be organized in a semantic way; a personal web for each one according to their own information, generated by the use of it.