Reality.

Within, reality is certainly a complex and cooperative construction of the mind, undertaken by cognitive processes, with respect to socially or personally defined material surroundings. We call *memories* its sensorial inputs, the accumulation of informative sources, throughout the human body. In aggregate, such elements consolidate our state of mind, somewhere between collective consensus and personal impressions of « *now* ».

Constant observation is the foundation of my production, and each project expresses in its own way visual narratives, about how individuals talk, believe, define, and formulate their own *conception of reality*.
My very first thoughts on the subject began at an early age, when I experienced total confusedness with respect to daily life, confronting many different ideas, methods and teaching on *how to perceive* the « world ».
As the manuscripts of major thinkers have long pointed out, the subjectivity of personal perspectives — in which contemporary individuals are often confronted with instinctual disagreements regarding some dissimilar qualities of « *what is real* » — is pursued as upholding / incarnating the ideal values of the social community to which we are affiliated.

Most of my acquaintances, the individuals with whom I've shared my daily life, deftly navigate — weaving through speeding cars or following traffic signs — between that freedom of subjectivity and compliance to socially recognised values and behaviours.
I also encounter people who define their reality, and organise every moment of their life, through their *thoughts*. Like it or not, what is '*real*' for them has become the foundation of their *belief*, that they typically use to consolidate their reality, whether for present seconds, future minutes, for tomorrow or beyond.
We see these patterns in our own and in others' lives :

Unchanging thought - unchanging belief - unchanging reality.
Changing thought - changing belief - changing reality.

In those patterns of life we should be aware that *making reality* not only exists in dichotomy, between transition and immutability, but that the former cannot be better than the latter, nor vice versa. I perceive rather that, unless one frames it in one's mind, reality is something infinitely fluid, within the formlessness of the whirlpool created by those two opposing states.

When we regard society as an organic structure, all perceptible phenomena (including artificial productions, the practical operating system of cities, its ideological pursuits) — not to mention natural creatures and natural phenomena — function as regenerators of *reality*. At the very foundation of society, individuals confronting these phenomena search for similar faces and outlooks with whom they and their opinion can sympathise.

As they band together as an entity, the centre of each agglomerated group creates its own gravity, ultimately substantialising the images of *consented reality* that they seek, through materialistic or even formless reproductions.

To exemplify the former, materialistic reproduction which satisfies you as much as it did the group may simply be through physical form, such as a common type of dwelling system which defines the modality of human being-ness — whether the form of skyscrapers or of balconies which allow the human body open air at a given height, or the functionality of soundproof walls which allow your to play your music without concern for your neighbours.

In the latter example « *formless realities* », as applied to the material environment, may vary between illusions about self identity, the creation of collective consciousness latent within religious perspectives, the utopian ideals of social collectives, or the perceptual recognition of virtual elements as generated by technologies, and their practical influences on our lives.

Projects instigated after 2016 (*Reality series,* 2016) began with academic research in the field of Anthropology. Concrete subject matter compares major terms defining *reality*: spiritual, physical and virtual, which are perceived as *backgrounds*, or *worlds*, of three distinct natures. Humanity's symbolic use of the tool, which represents each of those three worlds concerned, was questioned in order to challenge once more our conceptual divisions and anthropocentric framings of what is '*reality*'.

Unexpected encounters, and observation during my interviews with people, have proven the various and unlimited meaning of *what is real* for each and every individual. However, that fact also clearly and inevitability shows that human beings' concept of « *reality* », or feeling of « *realness* », rely on *belief systems*. No one would be able to freely undertake any physical or mental activities without having their own self-conviction about reality and its system.

Earlier works (before 2016) each have their own particular theme, but are also closely interrelated with the subject *reality*.

Through those initials works, a poetic interpretation about evolving states of mind induced by living out reality (*Tanning People*, 2009-2018, concluded with a video), and a playful approach on the conceptual introduction of virtual-ity (virtual reality) into present reality (*Leisure series*, 2015-), I spoke of socially and semantically broadened notions about reality as a word.

Inasmuch as it is directly interconnected with human nature, and despite its vast range and imprecision, the notion of *reality* as a cognitive ability has been tenaciously contemplated and discussed in Humanities.

Perceived within an anthropologic approach as an environmental world, we can refer to diverse perspectives expressed as the *intentional worlds* of reality (Richard Shweder, *Cultural psychology - What is it?*, 1990) or *diverse cultural constructions* of reality (Tim Ingold, *The perception of environment*, 2000).

From a linguistic or religious point of view, which talks about real-world construction as based on a human's representative *belief system*, terms such as *belief box*, an assemblage of *intuitive beliefs* based on the architecture of the mind (Stephen Schiffer*, The things we mean, 2003*) and *reflective belief* (Dan Sperber, *Intuitive and reflective beliefs*, 1997) inform my works' subjects.

The broader meaning of the word *reality* contains what social constructivists discuss. In other words, as a term it summarises many things : received knowledge and the semantic fields that society creates ; language and symbols ; group structures and labour systems ; the normality or formality of individuals' socialisation. Indeed *reality* re-clothes itself, in a further meaning, as

the *social construction of Reality* (Peter L. Berger, Thomas Luckmann, *The social construction of Reality*, 1966). Even in some bookstore bestsellers, written for the personal development of spirituality, where authors encourage us to escape from the vain and fictitious reality that our ego fabricates using our thoughts, lurks the same question :

"*What is reality, what could reality possibly be?*"

Anything.

As a created product of individual perception, my work on « *reality* » as subjective mental production, has no other purpose than to encourage people to think again about their own, and to be free from what we believe and have believed as the *absolute real*.