

In a world dominated by inventions and technological imitations, one has but two alternatives. The first involves the assimilation (by kleptomania) of the system, with its codified and artificial languages, in a convenient dialogue with the existing social and private structures. And with it an acceptance and ideological pseudoanalysis, an osmosis with every apparent and immediately integrated “revolution” and the placement of one's work in the abstract microcosm or in the sociocultural and formal macrocosm.

The second alternative is opposed to the first: free self-creation.

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