

**anti-
utopias**

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GILLES CENAZANDOTTI / BIOGRAPHY

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Gilles Cenazandotti was born in 1966, in Bastia, Corsica. He lives and works between Paris and Morsiglia, Cap Corse. Gilles Cenazandotti develops a reflection on the future of our planet and the evolution of our lifestyles that approaches science fiction, a universe necessary to the survival of man and species. His work attempts to show a complex, enigmatic nature, a technological paroxysm where man tries to imitate nature through artificial recreation.

[ARTIST'S WEBSITE →](#)

GILLES CENAZANDOTTI ON ANTI-UTOPIAS

GILLES CENAZANDOTTI - PARABOLHOMME



Parabolhomme is a reflection on the intrusive technologies such as artificial satellites and other parables that lay their claim against any preservation of the intimate and the individual.

sculpture



GILLES CENAZANDOTTI - FUTURE BESTIARY



What's going to happen when the tide overflows with our rejected products – abandoned on Earth and collected by the Sea – when the pollution touches so many species that life itself will become diminished?

sculpture





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GILLES CENAZANDOTTI

PARABOLHOMME

Parabolhomme is a reflection on the intrusive technologies such as artificial satellites and other parables that lay their claim against any preservation of the intimate and the individual.

It is the parable of human evolution that Gilles Cenazandotti unveils here; an allegory, or maybe a fable of how the human fulfills its descending curve on the evolutionary ellipsis where we are about to transform into a different species. As the *Homo sapiens* slowly gives way to *Cyber sapiens*, a creature part digital and part biological integrating the digital and the molecular dimension as a step away from the merge of biology and technology, the human body is less and less the manifestation of a human or humanizing presence. Will the world be shared and divided between biological clones, technological humanoids, and the immaterial multiples of the virtual world? Will the new human encounter forms of life that slowly become self-aware and transgress their condition?

It is the body that faces the most radical challenges today. Imperfections and incompleteness become reasons enough for the body to turn into a matter of personal (post-)creation. Its fragility and limitations express the quest for a 'posthumanity' where the natural body is no longer the object of beauty and desire, but an autonomous surface for cyborgisation and virtualization. Free from its bodily condition, the posthuman is an enhanced form of life, in close connection with technological performance. Technology delivers humanity from its limitation by imitating the organic. The cultural construction of tangible bodies and ideal beauty makes way for the technological exceptionalism.

In Gilles Cenazandotti's *Parabolhomme*, a hybrid body of digitised flesh and intrusive technology makes us wonder about the new post-biological era we are about to enter. Robotics imitating natural forms and patterns into infinitely more elaborated, complicated yet efficient structures, are the new figures of transgression and subversion, replacing the dominant representations in today's society. Not a full cyborg yet, but ageless, genderless, and pure nevertheless, Cenazandotti's human is an expression of our desire for an all-powerful technology that might bring the promise of immortality. Its face has lost the traits of individuality, intimacy and recognition; its gaze no longer scrutinizes the outlooks – it is a gaze through the porthole, captive and hermetically closed inside its form.



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