

Allison Moore and Arthur Desmarteaux: The Future in Ruins, Today

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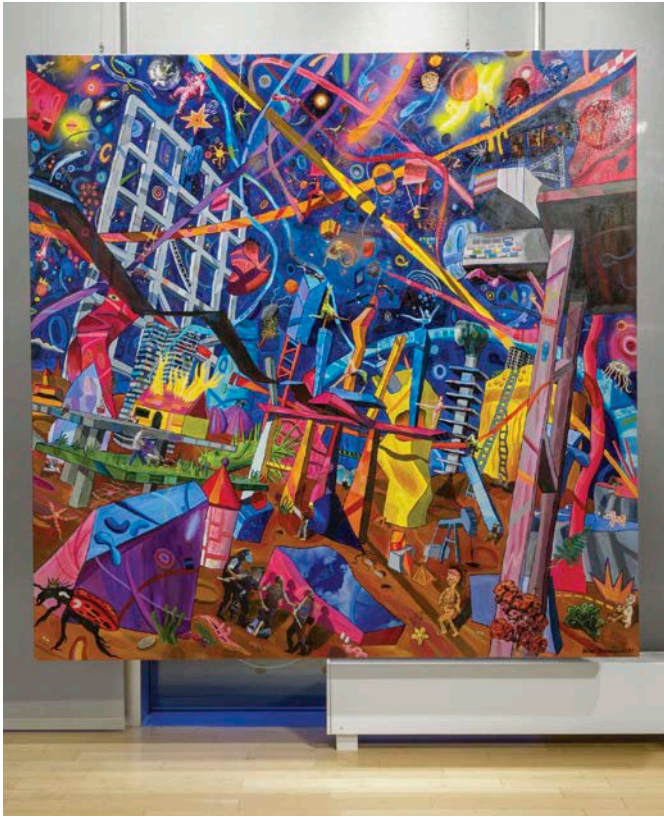
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For the artist, too, dystopia promises more than utopia; for if utopia is an ideological vision of the perfect society, what is dystopia but a satirical critique of ideology? Michael Albert, the anarchist philosopher, once stated that there is no idea so fine it cannot be pushed to its logical extreme where it becomes abominable. Indeed, these collage panels purportedly depict the future, yet the present is discernable throughout.

Two further giant panels explicate this utopia-dystopia pairing. In *Notre pain quotidien*, an extended family of collaged people contemplates endless images of food and food brands. Everyone eats in this *grande bouffe*—a revolting, even fatiguing vision of facial orifices and gluttony. In the foreground, a girl drinks from a gas-bar nozzle. Her gym shorts, together with a stray yoga ball—limp salutes to fitness—are like the Segway rent-a-cops: perfunctory gestures, detours—a consumerist appliqué on a consumerist problem. The second panel, *Paysage bucolique*, explores agricultural production as a compromised landscape. Against abundant farms and fields, farmers, tractors and silos contend with massive, monstrous domestic animals and out-of-control corporate brand mascots. Here, utopian promises of bountiful capitalism—prosperous farms, well-stocked supermarket shelves, full kitchens—dissolve into dystopian venality.

A seventh large panel, *Spaghetti urbain*, redirects the show's global critique toward familiar ground: Montreal's Turcot Interchange. Elevated highways crisscross the panel while crumbling concrete viaducts are held together with duct tape and band-aids. A homeless man pushes an orange shopping cart loaded with bags of aluminum cans and a hitchhiker holds a sign requesting a ride "anywhere but here." Once a proud monument to progress, the Turcot has become

a labyrinth. But this isn't the kind of labyrinth we see on medieval cathedral floors that delineates a spiritual quest from margin to sacred centre; no, this is the "labyrinth with no centre," which so terrified the young Borges. The myth of Theseus with its labyrinth has been read as an early critique of urbanism, then still a novelty; today, similarly, the iconic Turcot alerts us to the industrial city's dystopian trajectory.

While the large panels form the main body of the exhibition, the artists have also included some earlier solo works—a pair of acrylic paintings for Desmarteaux; for Moore, two small collage pieces. Against the giant panels, these solo works appear somewhat isolated, forlorn; yet they also provide a backdrop or provenance to the artists' collaborative practice—the medium of collage, from Moore's solo pieces, and from Desmarteaux's, the carnivalesque, cartoonish genre painting aesthetic.

If the dystopia is also often playful, so is Moore and Desmarteaux's creative process. Each giant collage arose out of a ping-pong collaboration, one artist making some edits in Photoshop, then volleying the file back to the other, and so on, in dozens of iterations. Unlike children who play amidst the rubble and devastation of war, and unlike most Montrealers, who go about their daily business unaware their city is already a ruin of sorts, Moore and Desmarteaux seem self-aware as they play in the rubble of a grand narrative. If the Turcot labyrinth turns out to have a sacred centre after all, the apotheosis enshrined there is probably this: industrial capitalism is already dead. Most of us just don't know it yet.

Born in Winnipeg and based in Montreal, Edwin Janzen is a writer, editor and interdisciplinary artist who creates digital prints, video, artist books and other media. He has exhibited and worked as an artist-in-residence at diverse locations across Canada, and has written for numerous publications, galleries and other projects. Edwin completed his MFA at the University of Ottawa (2010) and holds a BFA from Concordia University (2008) and a BA (Byzantine history) from the University of Manitoba (1993). www.edwinjanzen.com