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The scientific search for understanding the unknown is pushing at the fabric of our known existence and stretching the boundaries of our comprehension. Whether these new perceptual shifts are scientific, cultural, political, or personal, this has created a need to modify our personal and public belief systems as we search for new meaning within new contexts. New discoveries by particle physicists for example, have led many to believe there are indeed other dimensions that differ from the three dimensions of space and the fourth dimension of time we are familiar with. Superstring theory has proposed that not only is our world made up of eleven dimensions, but that all matter is actually the result of the vibrations of ultra-microscopically tiny strings – infinitesimally small loops of energy. These new developments are questioning the foundations of our known physical reality and as they are becoming more amorphous, the human mind is forced to attempt new levels of comprehension.

As more and more of the unknown becomes known, horizons of human comprehension are eclipsed and new vistas of curiosity are created. The collective capacity of the human mind to look to the infinitely small, the infinitely large, and the psychological infiniteness is becoming more and more mechanized. From particle accelerators to the data mining systems of genome mapping operations, the collection and processing of increasingly enormous amounts of information has required the use of increasingly complex systems to bridge the gap between data and comprehension. Through various methods, the effort to quantify and define concepts not understood has always been a central function of the human mind. This is an essential mode of the human mind: to fill the unknown with what it perceives to be a known truth, thereby giving structure to the unknown. It is within this space between knowing and not knowing that the probability of the development of new personal mythological structures is most ubiquitous. Within the mechanics of the tools, apparatuses, and systems that charter these new discoveries, I am interested in the probability of new forms of personal mythological structures existing within this space.