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Illustration

DANIEL SEILICOVICH
(CONTEMPORARY ARGENTINE PLASTIC ARTIST)

The artist issues a warning. Daniel Seilicovich does it with his restless lines, always in a bifurcation of the events, showing the uncertainty of existence, trying to enter from his style into a new order. His works in provocative colors of Fauvism (*fauves*: beasts) impact on space, time, worldliness. In his painting, in that station of showing what the history of man is leaving, we find the subtle difference between what man yearned for as progress and the inadequacy in which it is constituted under the natural laws of existence. Like a pilgrim in a world that exists alien to the timeless value of his feeling, the artist depicts in every stroke full of impulse, the longing for the lost man that overcomes the anguish of not knowing the motive or the sense of *being*.

The progress of humanity has been fantastic from a technical perspective, inserted into a *being* that has remained unchanged from the instinctive. Even, with processes of recrudescence, as in the current era, where its development unleashed the most animal of its constitution taking it to the risk of an ethical barbarism. *Will it be late for man?* as expressed by the poet William Ospina This journey was not the purpose of the *tekhné iatriké* of ancient Greece or of the successive advances that humanity completed to surpass the industrial, technological and digital revolutions. Nor did it represent the sense of the religions that man established in his metaphysical necessity. However, that step that man could not give from his reason to the spiritual, and on the contrary, empowered the *instinctive being*, slowly captured that progress to transform it into a blunder for his relative animal conditions, inserted between his capacity and the ignorance of his existential meaning.

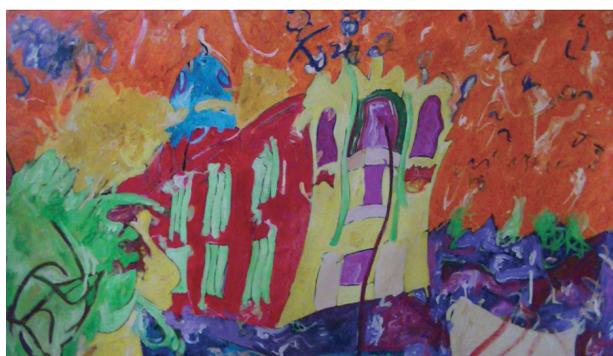
The growth of the populations, the rise of the metropolis, computer pollution, the human means of communication of this digital age, have undermined the direct relationship between people. The word has relentlessly been lost as a means of communication, and language is progressively being reduced to signs. That verbal communion of half a century ago made more careful the use of morals and ethics. The small towns favored this companionship that the cities were losing. Currently, these neighborhood communities take refuge in villages that are reached by unknown roads.

In today's cities, individuals become anonymous. They have lost their face and identity. They belong to a means of use and not to the purpose of the hidden and suffocating power with which the capital of minorities is



El Conurbano _ 130 x 130 cm (Óleo sobre tela)

"The suburban district"
Oil on canvas, 130 x 130 cm, 2016



Palabellón del Centenario _ 130 x 130 cm (Óleo sobre tela)

"Palaces of the XIX century"
Oil on canvas, 130 x 130 cm, 2016

incapable of delivering to societies the basic foundations of education, health, work and security. In that secrecy that the city offers, individuals are anonymous beings who can act and survive with the instincts. Reason has perfected the cruelty of the individual in his behavior, aided by the use of the materialism that man creates towards obtaining an omnipotent power, now hidden and camouflaged as the anonymous men of the cities are. This recrudescence of instincts happens at a time when the survival of man becomes precarious and danger closes on his existence. This instinct is paradoxically also held by power, the one that tries a materialism at all costs, even though his vital needs are far from risk.

This game of information and economic resource

management in which individuals are prisoners of the system, both on the side of power and the social mass, and whose exacerbation of instincts lead to spiritual loneliness, turns the rational-being into an abandoned and suspected man. Progress was always a weapon for the difference between men. Perhaps if they had ascribed to the postulate of *nothing is as dangerous as the certainty of being right* they would have the antidote leading them to that postponed spiritual being and whose reluctance to conquer will make it definitely late for man.

Materialistic power builds with instinctive avidity conditions that threaten the strict rationality of truth in coexistence, or at least the beginning of sufficient reason. It serves to hoard and for dispossession, it does not create conditions of solidarity. It is the usual human history, the one that has not served to learn, but to repeat. Undoubtedly, we must reflect on the cause of such a strange behavior of a rationality that is not so. That hides with the most pitiful disguise the pure instinct of survival at all costs. That does not try to share because it cannot love the stranger with his reasoning, least of all with the fraternity of the spirit. In order to protect themselves from these consequences, the societies cower behind trade union and civilian communities, associations, centers. They all replace the old villages where values were represented by help, word and respect, based on the mutual knowledge of people, in the coexistence of identities, faces, emotions.

All this approach of the crisis is based on an aspect that man seldom brings to the conscious surface. Fruit of enormous individual and collective consequences, it has been postponed until depositing it in an essential philosophical discussion that goes beyond the Kantian question on *what is man?*, for we must extend it to place it in that absolute of an intermediate animal, with certain impossibilities to understand the fundamental subject of the origin and the end, of the finite and of the infinite. And here human existential anguish is born.

These aspects of human life, both of that who holds power and that who suffers it and the instinctive relationship between humans, have an innate basis of fear towards the events that happen in life, and also of anguish to the existential meaning and struggle for survival. Man knows that in the intimacy where these emotional vicissitudes arise, he is alone. The small communities, in that vicinity of their events, offered refuge from the transience of the days and stabilized that struggle of man between selfishness and solidarity. The sea of the city has transformed man into a castaway.

The new works of progress have escaped the benefit of possibilities that lead to the fraternal. They must be interpreted as having brought comfort and well-being, but they have also been agents of explosive and intentional information that accumulate desire and frustration due to the marginalization caused by the excessive concentration of capital.

This progress, which was technical at the beginning, precipitated into an economy in which the individual became the means and not the objective of its advance. It showed the inadequate distribution of the economy with results of disorder in the basic aspects of understanding the collective need. Then, this situation led to social stratifications from the political vision based on marginalization that would not matter if it dealt with sumptuous goods, but it touches the most basic conditions to face life.

Both for the victim and for the social victimizer in which communities differ, the problem that humanity faces in its desire to understand its condition, ends up being a metaphysical problem whatever the actions they undertake, such as science, technique, art, religion. None of their achievements can replace the fundamental question: what is the meaning of existence? To ignore this aspect or to include it does not remove it from the problem of existential anguish, even though death can be understood as the project of life. In this limit there is a struggle whose opponents are not theism or agnosticism, reason or no reason. Before that question the difference is lost. Both sides of the response belong to the same conscience of man faced with his inability to solve it. He cannot be freed from any of them and that leads him to Heidegger's sentence: "*man is a being born for death.*" This leads him to understand his conceptual relativism of life and death. We come here to Nietzsche's "unfixed animal." Faith in religion is also an existential zeal. Be it with faith, its negation, metaphysics or rationalism, man is united to the absolute, even if by ignorance.

By recalling the history of the cities, Daniel Seilovich leaves us with the sentence that man, because of his philosophical characteristics, is an illusionist who has failed to solve the question about his sense of life. In this concept lies the instinctive aspect, which starts with individuality only to shelter by fear and interests in the society that contains it, albeit never losing its essential solitude.

Jorge C. Trainini