



# Illustration

ANDRÉS BOZZO

(CONTEMPORARY ARGENTINE ARTIST)

*Andrés Bozzo expresses with his creation a reaction to the sumptuous and promised world that presents our world today. He brings us to the conviction that the intellectual subject and the independent artist have expired before the power sheltered in the information that deceives with a civilization which permanently excludes the majority to validate its material objectives. He also knows that his denunciation is to face a human tide fearful and ignorant of its destinies and that, in an emotional situation of pain, unconsciously accelerates its own degradation in pursuit of beneficial power. Today, Foucault's premonition is strongly reflected with Jeremy Bentham's Panopticon that allows from the information center where the concealed power is protected to have at his disposal the surveillance of society even in its own privacy.*

*Our age does not restore the realm of "good old morality", it gets rid of it. A morality that no longer finds its model in traditional or modern religious morals, committed to rigorous and categorical duty. This period of lay duty has been closed (postmodernity). It has dissolved its religious form, that of duty itself, giving rise to the second secularization: the era of post-duty. This human moment disregards responsibility, devalues the ideal of self-denial, its desires are immediate, it exerts a passion for the ego and intimate, materialistic happiness; it has no incentive for duty. Today man is bound to the ego. How to designate a culture in which the promotion of subjective rights makes heartbreaking duty fall into the void, in which the model is invasive and the demand for commitment is nowhere to be found?*

*It is not laxity and the diabolical spiral of subjective rights that advances; it is the parallel development of two unethical ways of referring to values, two opposing ways of regulating the individualistic social state: 1) light, dialogued, liberal and pragmatic logic; 2) Manichaeian dispositions, more doctrinal than realistic, more rigorous than humanistic, more repressive than preventive. Individualism gains ground and adopts two conflicting faces: 1) integrated and autonomous, managerial and mobile; 2) loser, without future for the disinherited of the system.*

The humanities that man used as mortar between sciences and philosophy started diluting as if the body and the soul constituted separate entities that do not fuse in that shadow of mystery, in which man could dispense with the philosophy and the metaphysical without consequences. It is science, which disengaging from the philosophical, claims an existential meaning impossible to reach as neither can faith reach the absolute. It is only a matter, from human consciousness, of finding a comprehension that brings the relativity of knowledge and faith closer to a behavior that makes existential reality an act of dignity to that state of consciousness. Art

is usually a shortcut to this common precariousness of a man still without humanism. The artist turns himself into an individual searcher to achieve fusing his idea with humanism, with a single language that demolishes the tower of Babel.

Man loses his identity progressively in the hands of a materialistic society based on immediacy, on the small story, on the ephemeral. Foucault and Derrida announced the death of man, just as Nietzsche had previously done with God. Repressed human religiosity as an edge of the longed humanism, the usurpation of the spiritual state by movements decidedly interested not precisely in the respect and dignity of man, and the disappearance of the soul's protection through philosophical dialogue makes us wonder: Did not the proclaimed death of man by post-structuralism feed these circumstances?

Perhaps a palliative to all the existential anguish that man accumulated along his history and which, in the face of the post-modernity encloses him with its materiality, has been the impulse that turns him to vices and perversions. The slogan is to forget the man-being, to indulge with the instinctive-being. In this space it is logical to think that the philosophical-metaphysical loses its position, just as science ignores the shadow that is invariably ahead and from which it actually cannot be separated, as the body cannot be separated from the soul. In this transit of getting away from humanism, the communicational has been the great contribution of materialism. And this is misleading. One cannot be against that which, as a social network, can inform and educate; but whose use has a power-seeking basis. Of more materialism. Of more positivism. Of a system that seeks power through the use of man, misrepresentation of the truth, commercial interests in which the individual disbelieves of his identity. He dilutes as such and mimics a mechanical human model interested in media power and success, where emotion no longer belongs to the identity of the one who expresses it but tries to use colonies of automated men. The intimate -even the emotional- remains hidden for the sake of a few masters' project. Humanism is the opposite. It does not lead to the marginalization of anyone. Today the intimate thought is plundered by a system that watches over the communicational taking control of human freedom and its decisions, with the manipulations that intrude in the psyche.

Is the present society's situation of divorce between humanism and this civilization stimulated by the disenchantment of man with religions? The tenor of science, that which with its materialism has separated itself from metaphysics, plays a central role here, exercising upon it the need of belonging to a methodological order,



*"Argentina on the circus tightrope"*  
Ink, digital intervention, 2001

designed by man himself. This procedure attempts to ignore the deficiency of human science to reach the existential meaning and the need that has existed since the first man asked himself who he is. At this point reason and faith conclude in a place whose metaphysics gives meaning to existence. And this is an intimate and respectable matter belonging to each individual. Knowledge taken as a resource of materialistic interest has led to this position in which man is tugged between his body and his soul at a time of civilization in which the many anonymous men cannot develop by the deeds of a few other men. Evident is the withdrawal of religions to more restricted areas, where man finds refuge for his existence beyond material reason. In truth, the loss of social condemnation based on a religious or stoic moral-

ity that established culture, has transformed ethics into a sophistry, a painless ethics, giving way to ephemeral material achievements exploited by the communicational. The world lost its religious character in daily behavior. And this is what matters, to understand religion as a moral position before the neighbor and the natural. This behavior was diluted to transform intellectuality and ethics into painless issues, where material and immediacy matters, through behaviors that as long as they are hidden are not considered immoral.

Bozzo, in the work he builds with the realities that reach his senses and sieves with his vocation as an independent artist, reflects all these analyzed aspects. His stake is brave. It pleasantly surprises the complete abdication to any risk of a criticism at moments when the individual's freedom has withdrawn. The truth belongs to this world because it is imposed from power. It focuses on the form of scientific discourse by the institutions that produce it, on a constant economic and political incitement, on the immense diffusion and consumption of political and economic apparatuses (university, corporations, media, institutions, political parties, governments, social movements, etc.).

This leads to a fight for truth, which as it belongs to men and overcomes its rationality is not revealed. It does not oppose to falsehood. In this contest it is achieved with power, with conquest. "The truth is the truth of the regime" (Foucault). There are systems of power that create truths that produce it, that use it, that employ it. There is a struggle to possess that truth that satisfies all kinds of needs from the most spiritual to the material. The equation sought is truth/power.

It is not a question of having an ideology that cannot be appealed. It is not about changing consciousness. It is about changing the regimes producing truth. It is about separating the power of truth from cultural, social, economic, political hegemonies. But wouldn't we be putting it within other forces as hegemonic as they? It is then a question of changing the political, economic and institutional system of truth production.

**Jorge C. Trainini**