

Illustration

INÉS WHITE

(ARGENTINE CONTEMPORARY ARTISTIC PHOTOGRAPHER)

This work, “Anonymous”, by Inés White is introduced in two transcendental human aspects: the material nature and the philosophy that adopts its behavior. In the first we find the energy that constitutes its physics, in the second the answer to the battle with time. One develops from an anonymous particle. Where did she get the spirit to overcome the ignominy of being? In this process of transformation of matter, Inés White evades her photography from the human space-time scale and in another dimension demonstrates the unique possibility that the universe has of being identified through consciousness.

Space and matter are not separated but interrelated. The corporal atoms are in continuous connection with the rest of the universe but the assemblage between each other is not mechanical but energetic. One of them modifies the rest. The organism is a dynamic process “of” and “in” energy. Matter transmutes energy. Between the being and the universe there is a continuous entanglement that ends up changing all the particles every lapse of time. White’s photographic art captures that moment in which there is a time, a matter and a space that have wrought all the human conscience towards a behavior that would defend it from its existential anguish and from the misunderstood metamorphosis of the universe.

The artist’s photograph conveys the immediacy in which everything happens without the epoché, that pause, suspension of judgment (Sextus Empiricus). Time adopts in each conscious organism an adjustment situation or its transformation into a character of harmful action. In this immediacy, in which time is scarce despite instantaneous communication, it seems more difficult than in other times to achieve a social fraternal behavior, when events evolved without haste, and romanticism for the idea, the emotion, the neighbor, still had its space. At present, time seems to accelerate and the anonymous man is on the verge of the event trying not to be post-poned by the novelties that change incessantly.

There is a deep contradiction in contemporary societies. It develops between the continuous revitalization of knowledge and the growing situation of poverty, ethical fall, delinquency, poverty, ignorance, financial crimes, and political and economic corruption. A new culture that maintains the cult of immediate success with the breakdown of values has been accomplished, by divorcing reason from ethics, with the construction of a cynical individualism that is the end of any morality. In this scenario, how to achieve the collective installation of an ethics?



“Anonymous”
Digital Photography - Direct Shot. Giclee quality

Today the sense of duty that confers rationality is modified. The independent original democracies nurtured the obligation of individual sacrifice in the context of family, homeland and history. There was a religious sense in relation to lay duty. Postmodernism has closed this secular duty with the entry into an era of post-duty. It is a moment in humanity in which there is devaluation of self-sacrifice. Immediate desires are encouraged, passion for the ego, an intimate and materialistic happiness. There is welfare based on subjective rights with a solid bond between man and ego. Today society is post-moralist, giving credit to the painless rules of ethics. This individualism has two faces: the one integrated to the benefit of the system and the other without social justice for those expelled from it.

This attitude has usurped the solidarity aspect. The tools of the informatics process do not establish an educational status on the true humanitarian essence and situation. They offer a window where the desire for material possessions multiplies incessantly and drags more and more men into that compulsion to attain what is beyond their possibilities and their real need. Without mystery, without poetry, without affection, man crumbles his essence and becomes a puppet that changes into an immediacy, in which his last material conquest is ephemeral and he vanishes in existential insignificance.

His conscience is reduced to a broken present that never found its meaning.

Man also noticed that in this struggle to belong to and mimic with his emotions what is natural, romanticism was mortally wounded. It resembled the last green shoots before the final snow. Then, with an impetus based on progress, he pounced on Positivism, in which everything became immediacy, transience and brutal materialism despite growing knowledge. Everything should have the utility of interest. The values became only mathematical. Loyalty was transformed into market traffic. The impulse to annihilate for survival and fear, visceral and ancestral from the first man, became dominant.

Man carries an artistic gene. The greatest satisfaction of the artist is not in the finished work, but in the elaboration process. The same happens with life in the perception of sensitivity. A finished work of life does not make up for anything. It is a justified or worn out memory. The present accomplishment of each life is the ecstasy that we can inhale, that connection with the primitive instinct of an animal that did not imagine climbing to characterize the universe, because it assimilated that he was part of the contemplated quiet infinity. The curiosity, the crave of novelties, the immediacy, led him to the question to understand the being, without ever removing from him until he dies the condition of unfinished animal.

Many of the conceptions of man, implemented in the form of facing his participation through consciousness, are innocent yet impure acts, since they represent a mixture of need and hope. As soon as the reality of history is assumed, the detachment that is obtained is a scene impossible to ignore at this point in humanity. Of course this attitude takes refuge in the eros and the impulse to the unknown. Innocence represents a reflex act in the consideration that is made of destiny, also a fraud that uses the fear of finitude.

Man constructed a history of imaginations going against his condition. Inauthentic. This does not lead him to salvation, but brings him closer to dissatisfaction. To his own annihilation. In this history, progress is a fatal act. The catastrophe he has designed, feared and also expected, is leading him to a post-historical concretion. The fire of Prometheus in the hand of man gradually accelerates his sinister future. Some men had a perception of this inauthentic sense of human life. The philosophers lived in isolation. By remaining in solitude they withdrew from the aggressiveness of survival. Of the struggle for survival in order to preserve ethics. However, the vanity of earthly existence takes us away from the

pathway that authentic men show. In this situation the world becomes massive while the authentic man does not cease in his project of growing towards a spiritual being. The split does not cease, it always returns to its origins when this animal one day elucidated that he was different through a single event, the incorporation of the conscious act.

It must be accepted that once the scenario in which man acts is assumed, behind beauty awaits cruelty. It is the law to which it is attached. There is no way to evade the instinctive superior order. The sublime and death are complementary. Consciousness evidences this dictation but also forces the imagination. Knowledge has led man to an acceleration of confinement. Despite climbing steps towards a constant improvement he could never marginalize instinct, an animal behavior that commits him wherever he climbs and that renders him strange to that world that he tried to build with doubt and wisdom.

In human history we have privileged the predictable stability of planetary movements to the chaos of the dice game. The vision of the celestial abyss makes us see a scale of a dynamism that seems predictable at a distance, though in reality there are scales with greater transience throughout the universe, regions that deviate from their state in short times. Inés White demonstrates that if we obtained a space-time map of organisms we would see a biological dance of particles that do not stop being created, destroyed and transformed. At this level of understanding reality, science and metaphysics overlap, in a kind of close and complex relationship. We can no longer consider ourselves isolated but belonging to a whole. Without that totality we would not be what we are, a man, that materiality of the atoms that one day became a living being in a surprising and ignored way.

The constant reorganization of the entire cosmos leads us to understand that death is not an irreversible frontier but a change in matter. Almost all the atoms that make up our bodies have been produced inside the stars millions of years ago. Our identity remains in the memory of the "self" that we hold. The body is a continuous process of renewal and energy linked with its environment.

In a letter sent by Albert Einstein to the daughter of Michele Besso, his deceased friend, he expressed (1955): "For people like us, who believe in physics, the separation between past, present and future only has the importance of a recognizably tenacious illusion." In keeping with these words, Inés White's photography opens a door in which man contemplates his own mystery.

Jorge C. Trainini