

art, science, and fear

benjamin c. pierce

university of pennsylvania

<http://benjaminspierce.net>



art, science,
and fear

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creativity: sensitivity and surprise

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creativity

Question



Inspiration

Intuition

Exploration



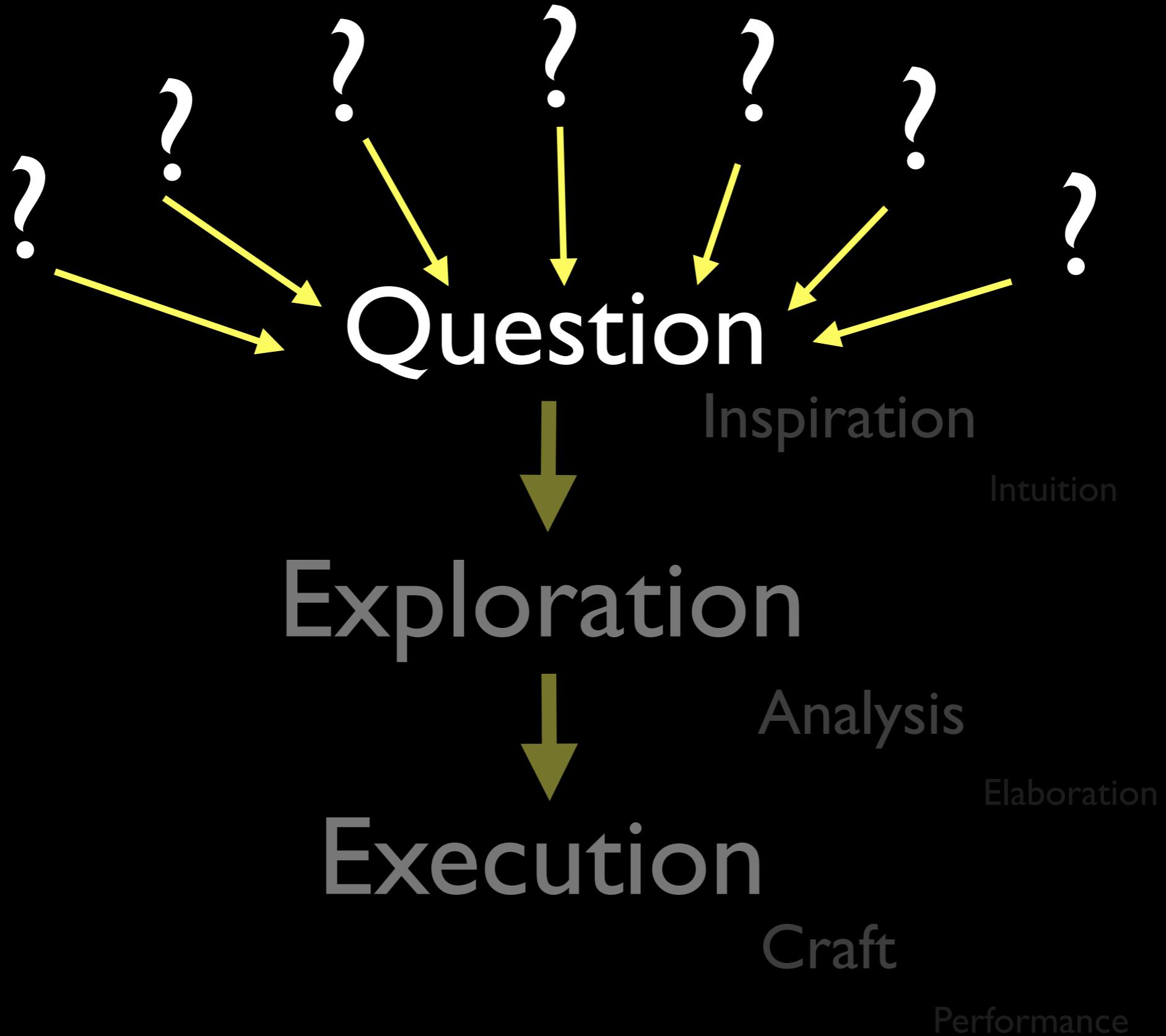
Analysis

Elaboration

Execution

Craft

Performance





Sean Kernan

Photo Workshops

- B&W Darkroom
- Digital Darkroom
- Documentary & Photojournalism
- Educators
- Fine Art
- Foundation
- Nature & Landscape
- Portraiture
- Professional Development
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Creativity and the Photographer I

Jul 11 - Jul 17 Sean Kieran

Spend a week rediscovering creativity.

When our first creative photograph breaks through in our early work, it surprises us by completely transcending its subject and becoming something else entirely. The picture happens because we are really and fully awake ... and we have no real idea how we got there. That's the mystery, and it is the reason we go on more deeply into photography.

Most photographers hope that such a flash of awareness will show up at the right time. But, you don't have to wait for it to happen. There are ways to go looking for it, and you can learn them.

Over 25 years of teaching and studying, Sean has gathered a series of simple exercises that let us explore and deepen our creative state. Think of them as working on what happens where the real creative work is done, before the click. Applying the results of these exercises to daily photographic assignments and then talking about them gives us the chance to find out, not what people think of our pictures, but how they actually affect people.

And as we expand our seeing and awareness, our pictures begin to change, a process that continues long after the class is over. This class does not require extensive photographic accomplishment, (although you should command your camera and the necessary software, and not the other way around). You just need to set aside ideas, limitations and strengths, and take some new approaches. Awakeness and awareness in a strongly supportive group will be the week's work, and we will look for it with our cameras and our minds. We'll work deep, wake up, and have fun and we'll prize audacious failures over small, safe successes. Participants should arrive ready to jump in!



Sean Kieran



Sean Kernan



Sean Kernan



Sean Kernan



Sean Kernan



Sean Kernan
Among Trees, 2003



Sean Kernan
Among Trees, 2003

seeing the thing



Edward Weston
Dunes, Oceano ("White Dunes," 47SO), 1936



Edward Weston
Dunes, Oceano (45SO), 1936



Edward Weston
Zabriskie Point, Death Valley, 1938



Edward Weston
Chambered Nautilus – Halved, 1927



Edward Weston
Pepper and Bone, 1929



Edward Weston
Pepper No. 30, 1930

seeing beyond the thing



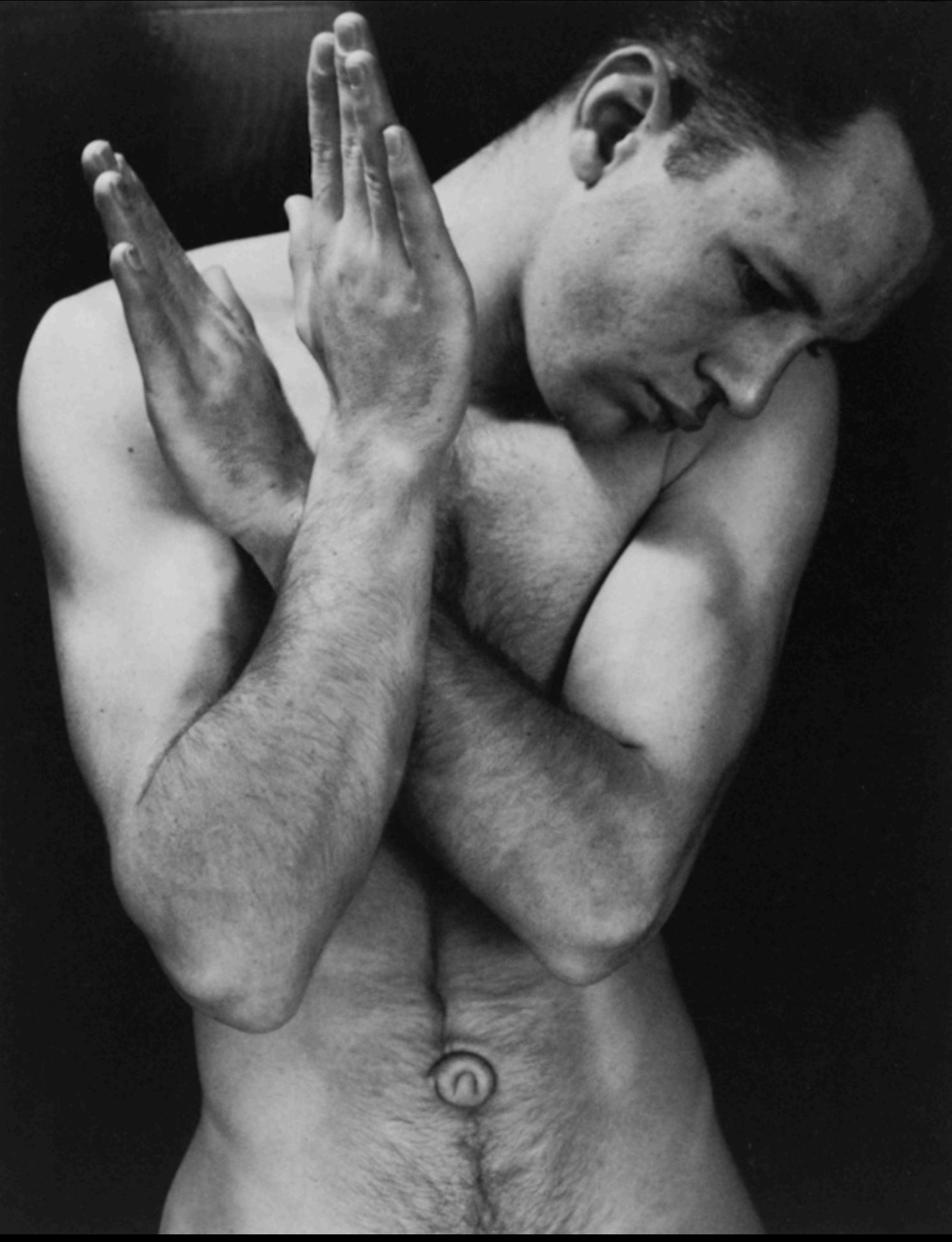
Minor White
Cypress Grove Trail,
Point Lobos, California, 1951



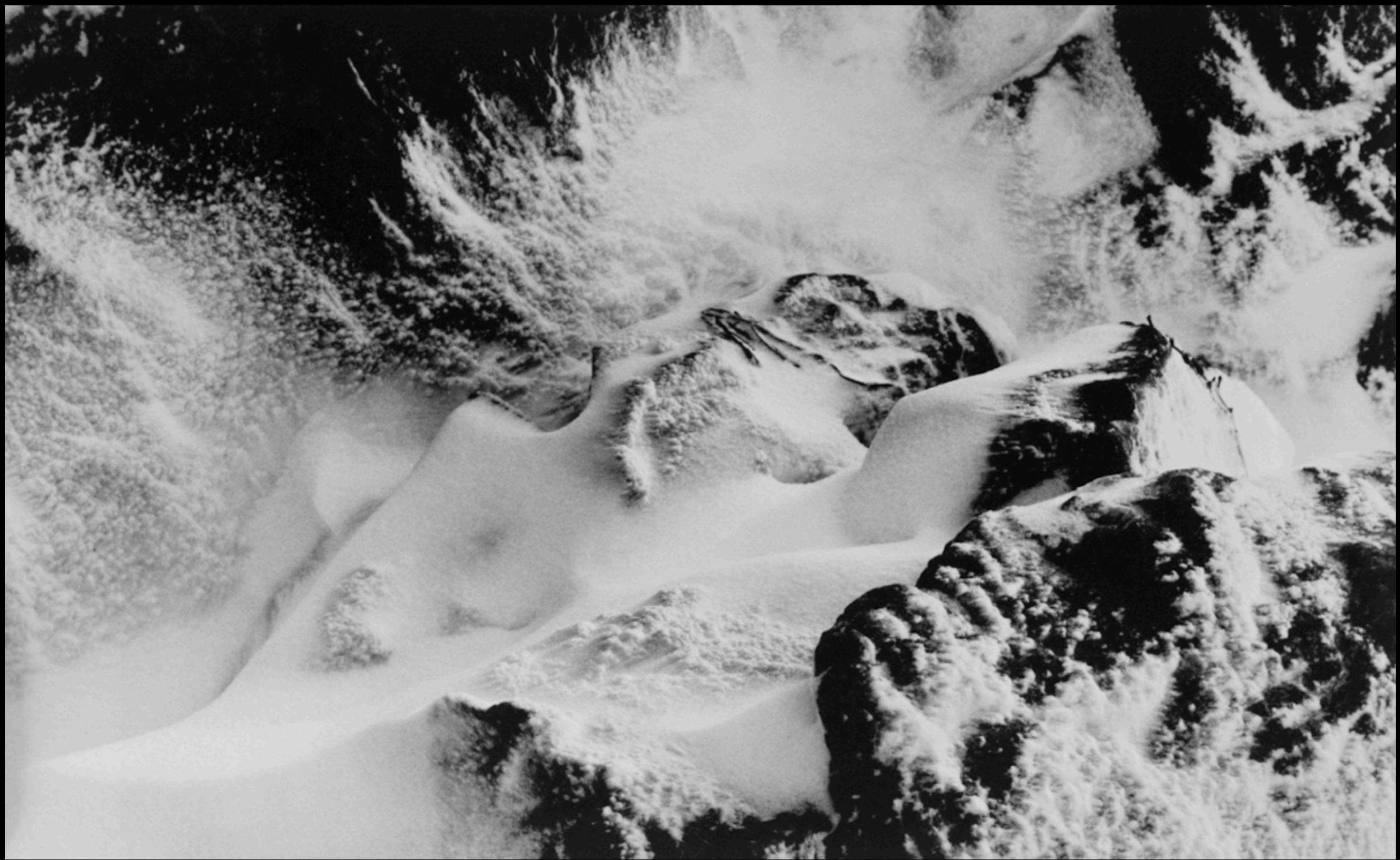
Minor White
Movement Studies Number 56, 1949



Minor White
Windowsill daydreaming, 1958



Minor White
Tom Murphy, 1948



Minor White
Rye Beach, New Hampshire, 1966



Minor White
Stony Brook State Park, New York, 1960



Minor White
Gallery Gully, Capitol Reef, Utah, 1963



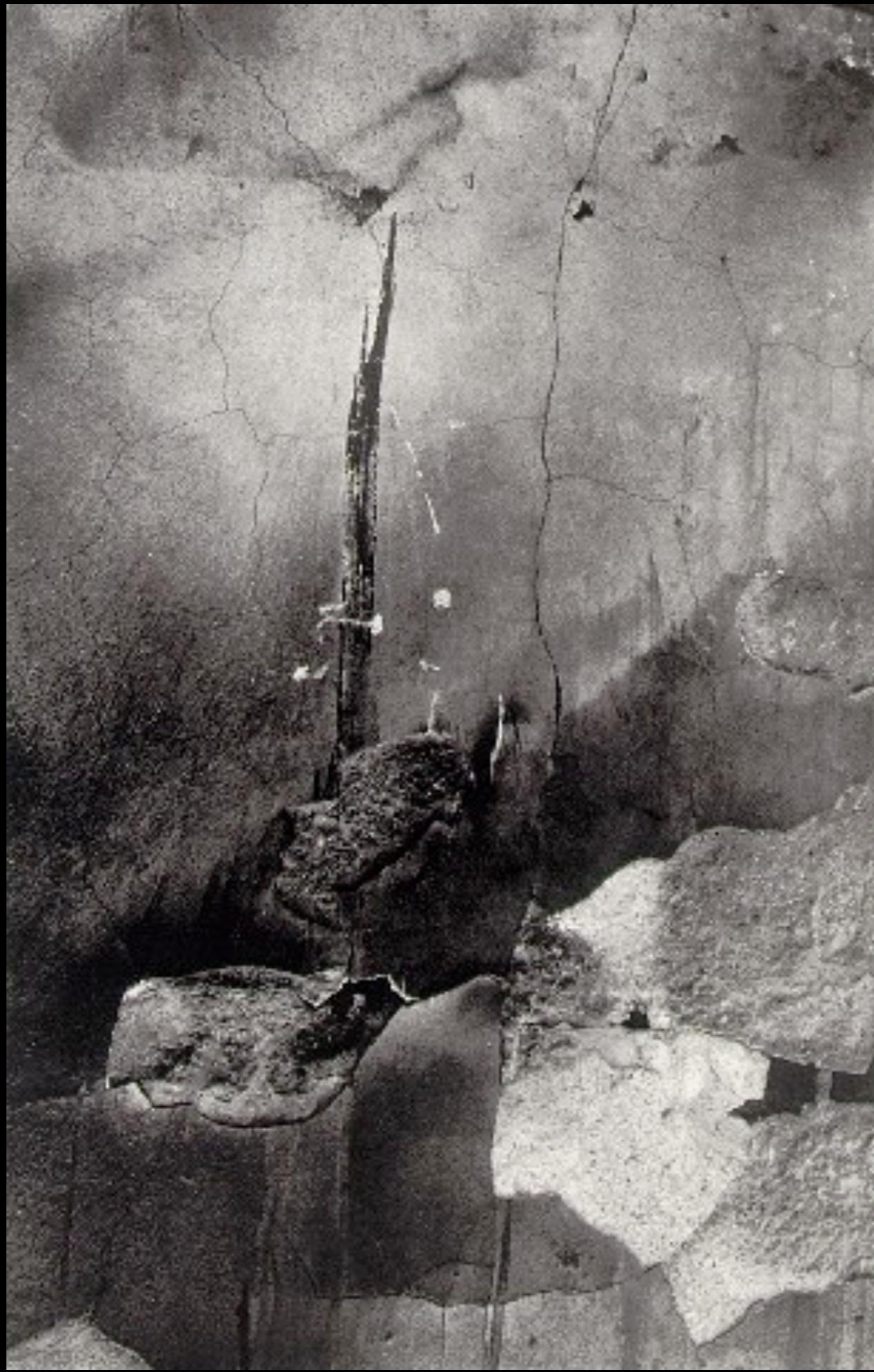
Minor White
Dumb face, 1959



Minor White
Haags Alley, Rochester, 1960



Minor White
Ritual Branch, 1958



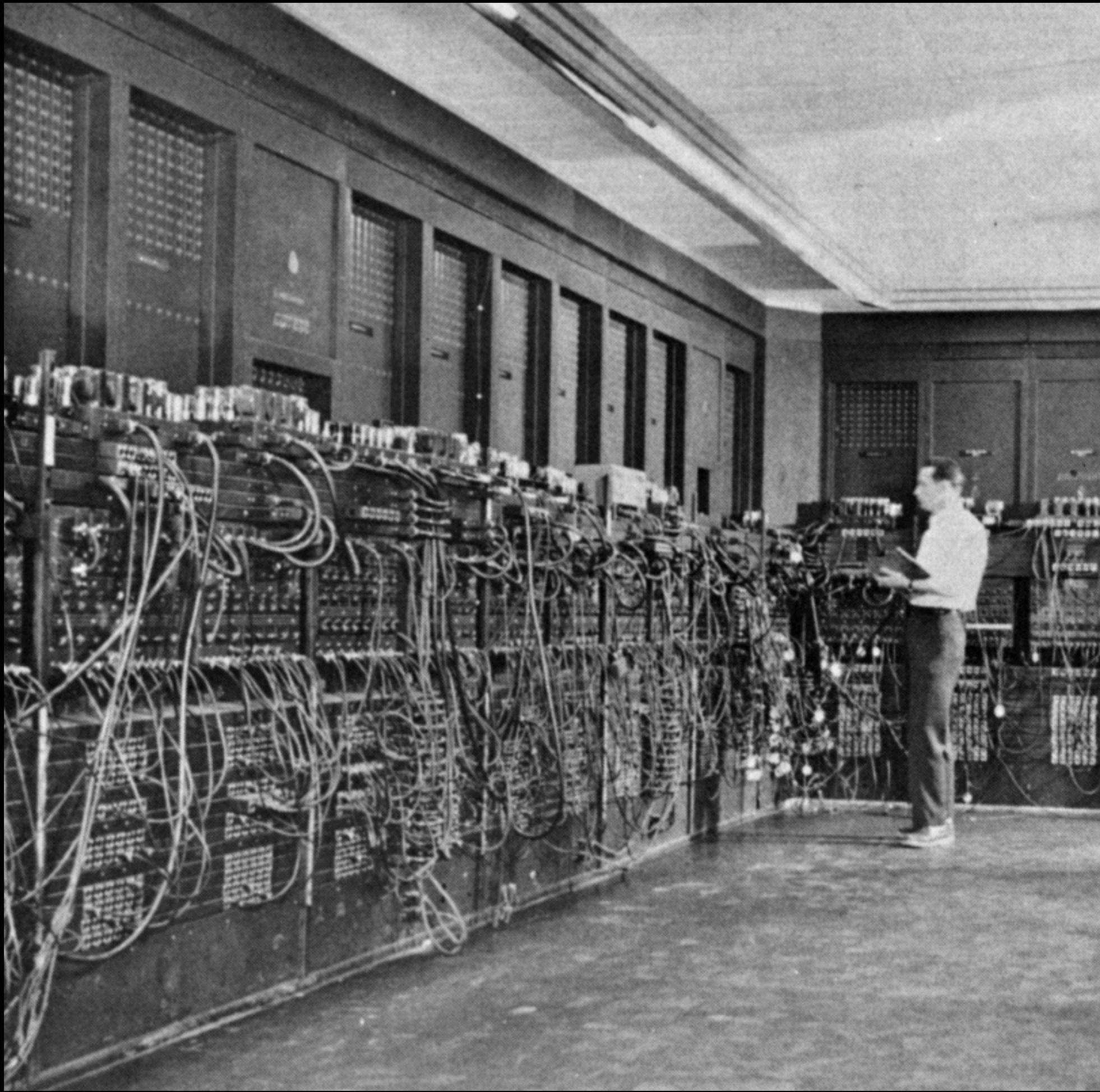
Minor White
Santa Fe, New Mexico, 1966



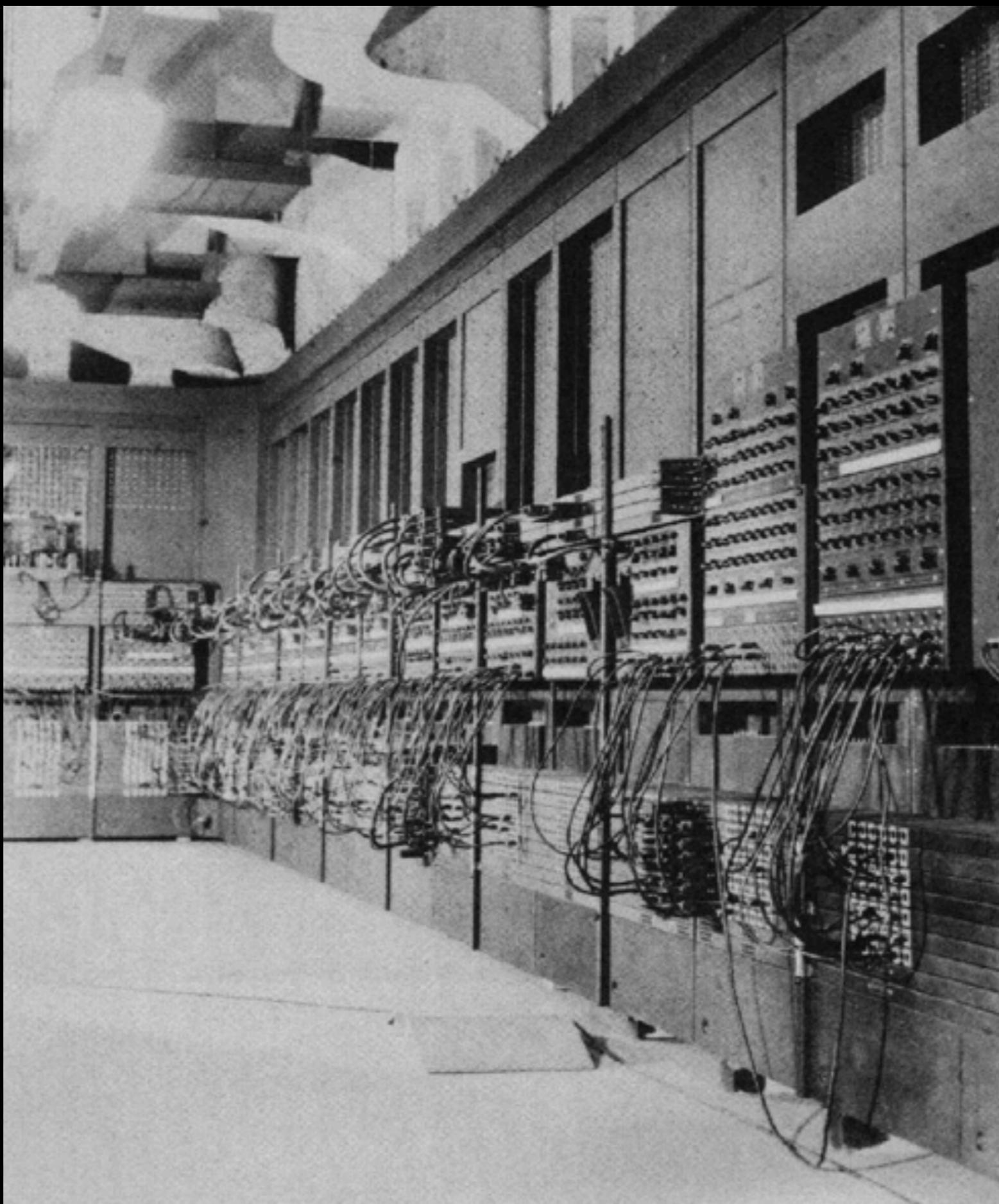
Minor White
Beginnings, 1962

interlude: sensitivity

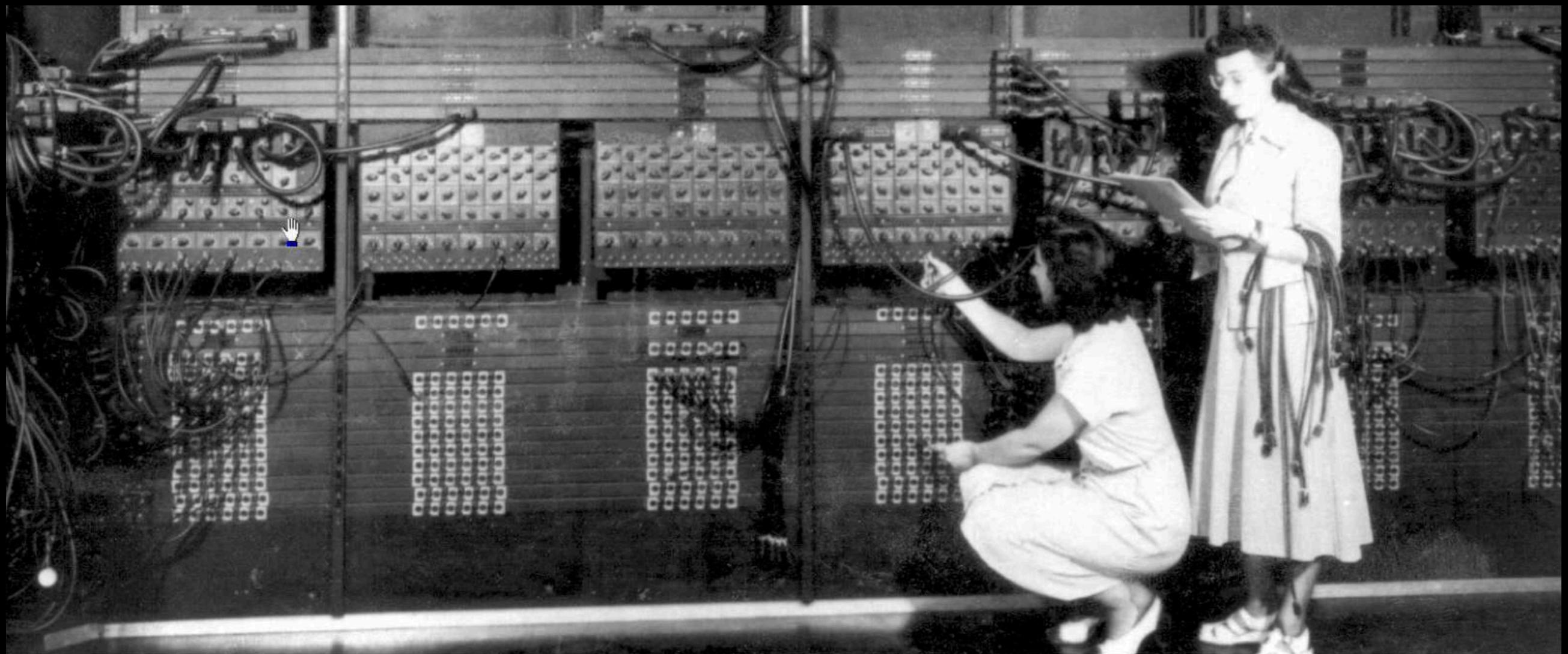
decontextualization
(the ghost in the machine)



ENIAC, circa 1947



ENIAC, circa 1947



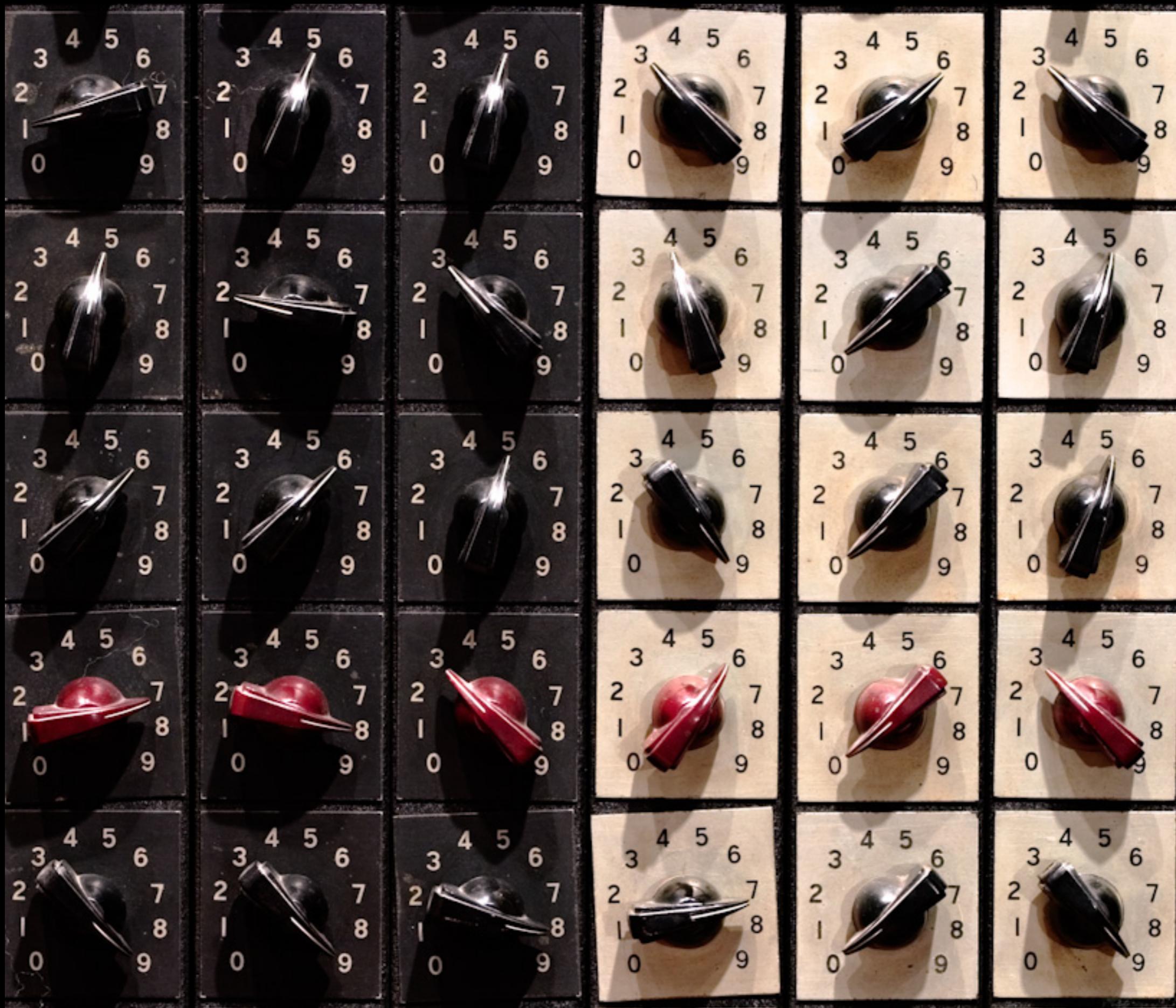
ENIAC, circa 1947

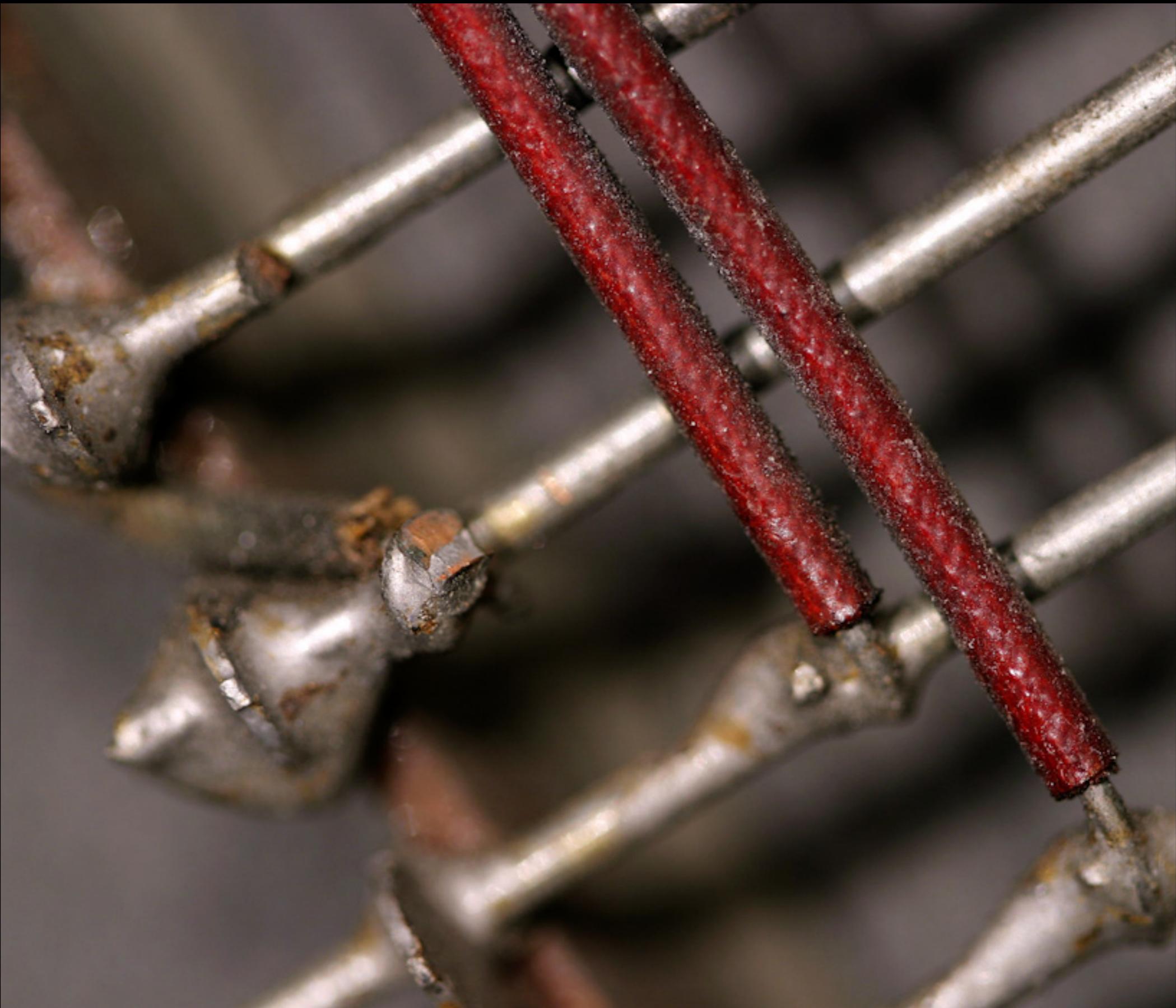


Benjamin C. Pierce
ENIAC II, 2004



Benjamin C. Pierce
ENIAC III, 2004





Benjamin C. Pierce
ENIAC I, 2004

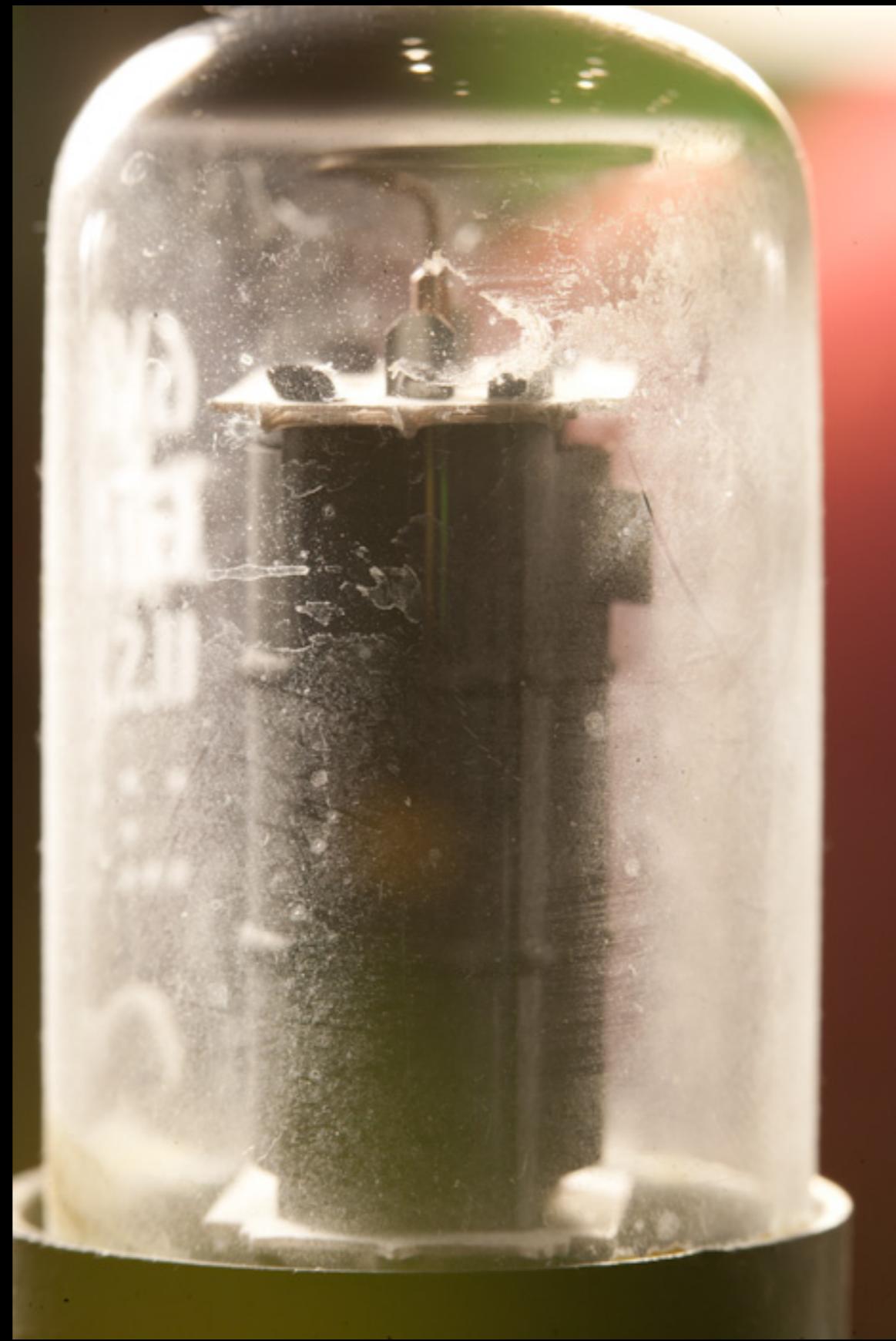








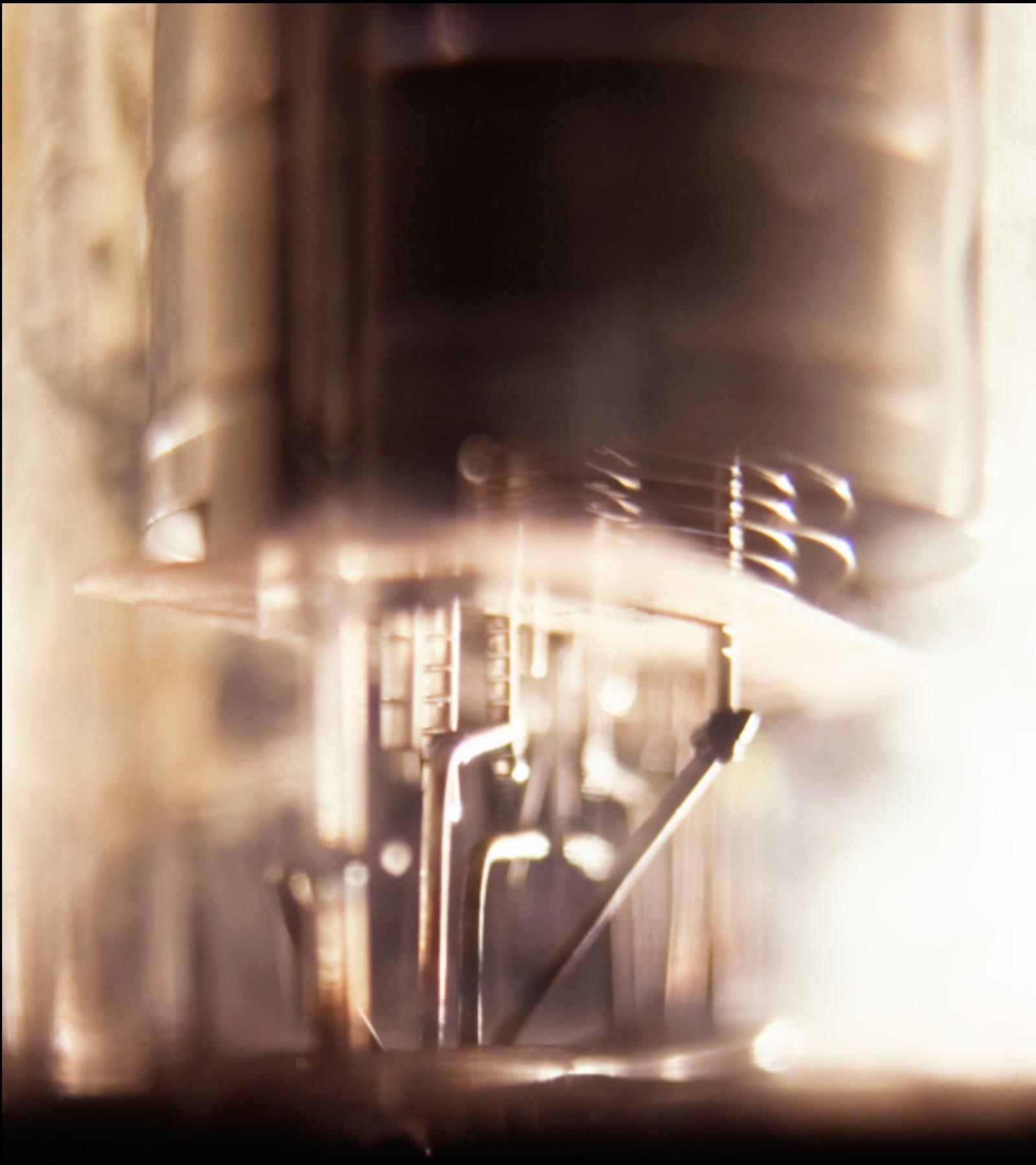




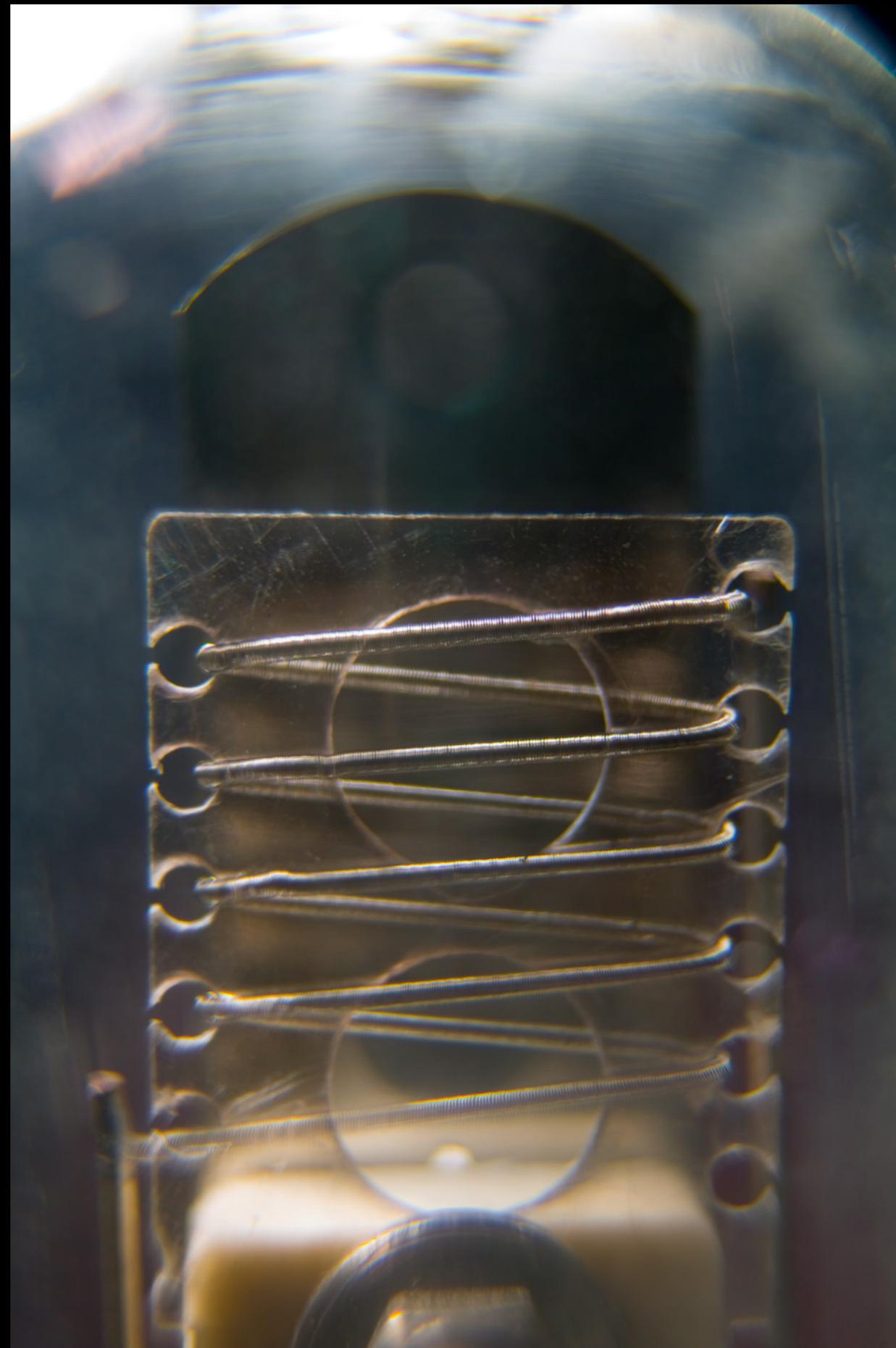


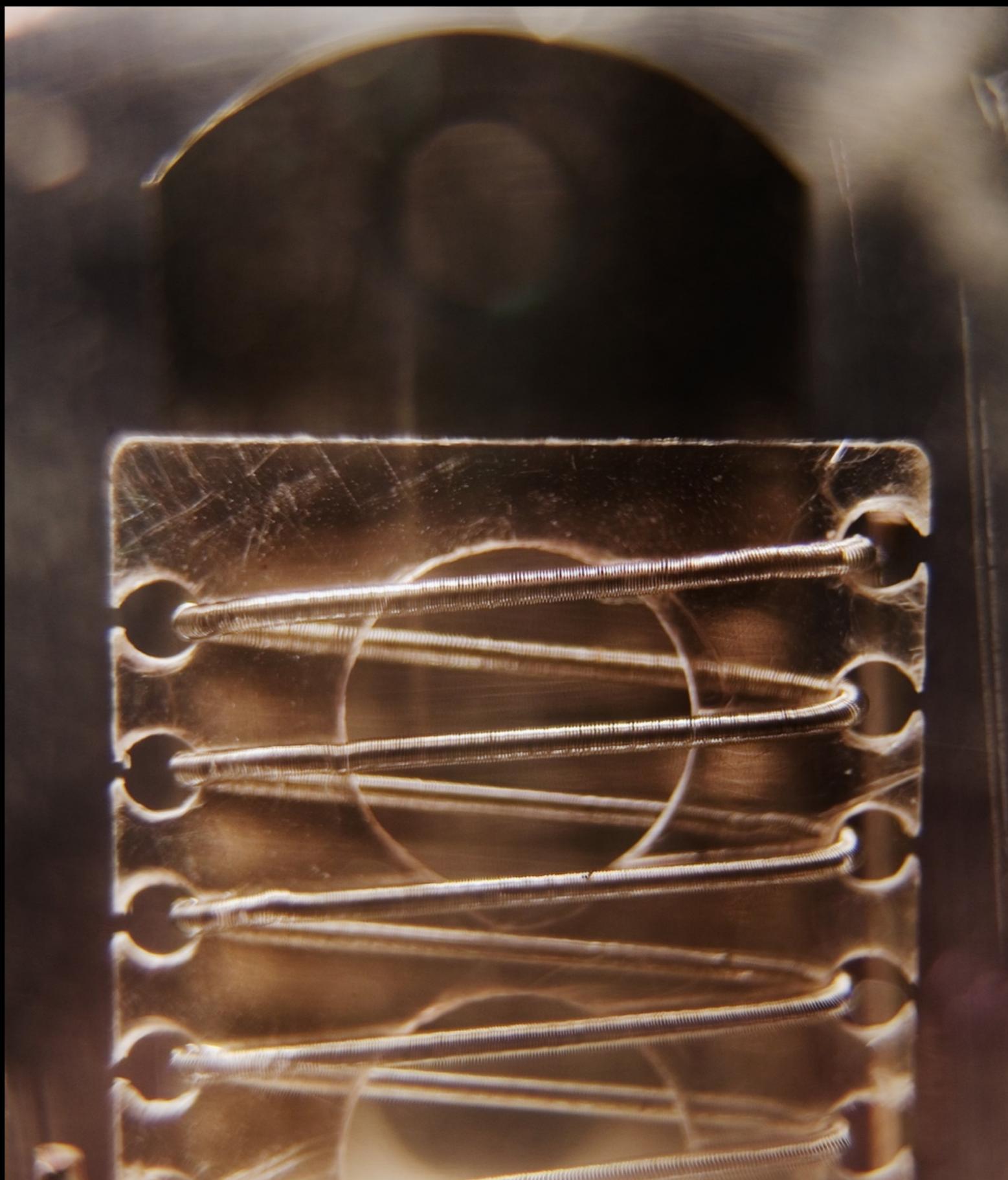
Benjamin C. Pierce
Secrets of ENIAC II, 2004





Benjamin C. Pierce
Secrets of ENIAC VIII, 2004





Benjamin C. Pierce
Secrets of ENIAC VI, 2004



Benjamin C. Pierce
Secrets of ENIAC IV, 2004



Benjamin C. Pierce
Secrets of ENIAC VII, 2004



Benjamin C. Pierce
Secrets of ENIAC IX, 2004



Benjamin C. Pierce
Secrets of ENIAC III, 2004



Benjamin C. Pierce
Secrets of ENIAC X, 2004

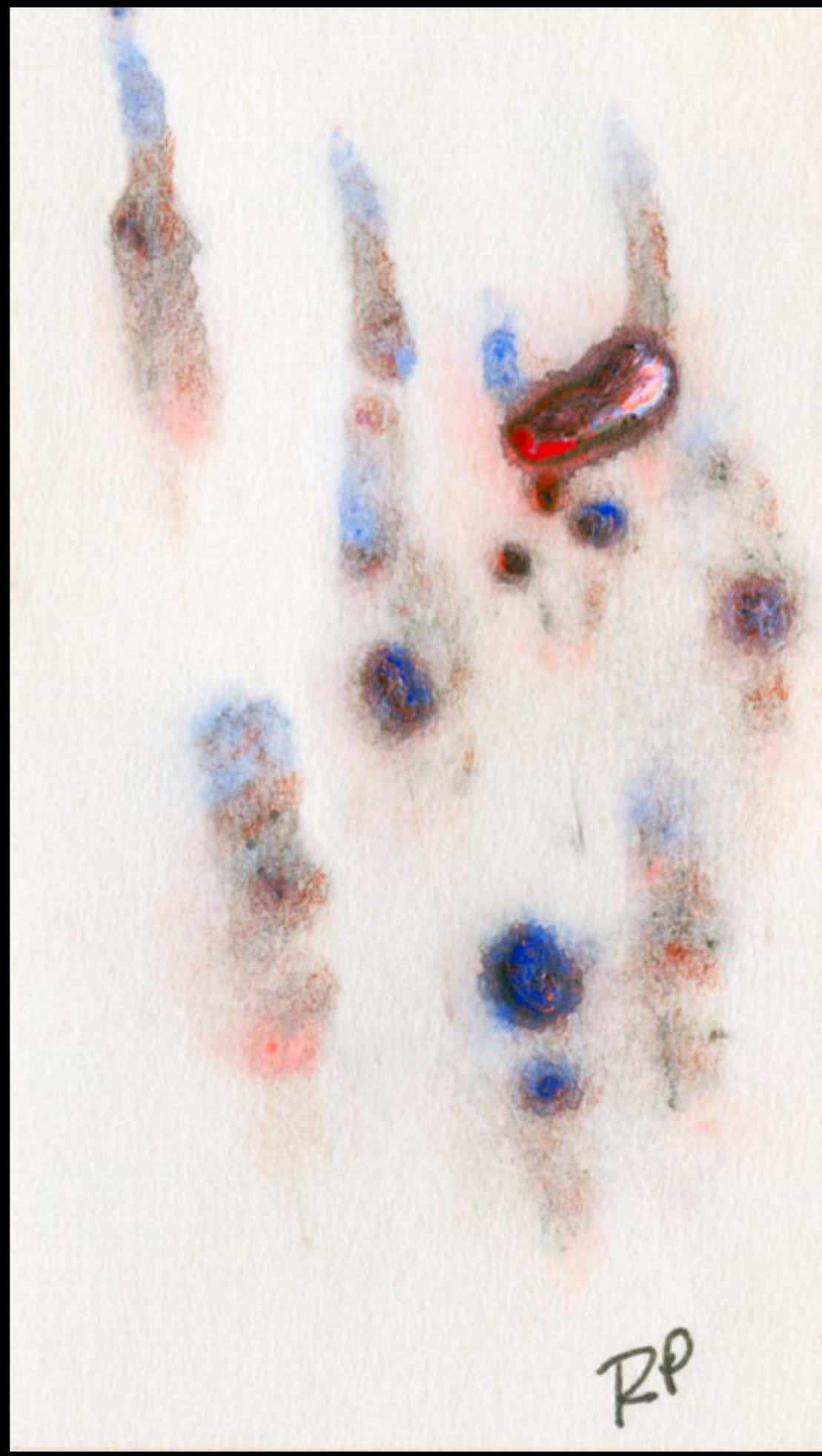


Benjamin C. Pierce
Secrets of ENIAC I, 2004

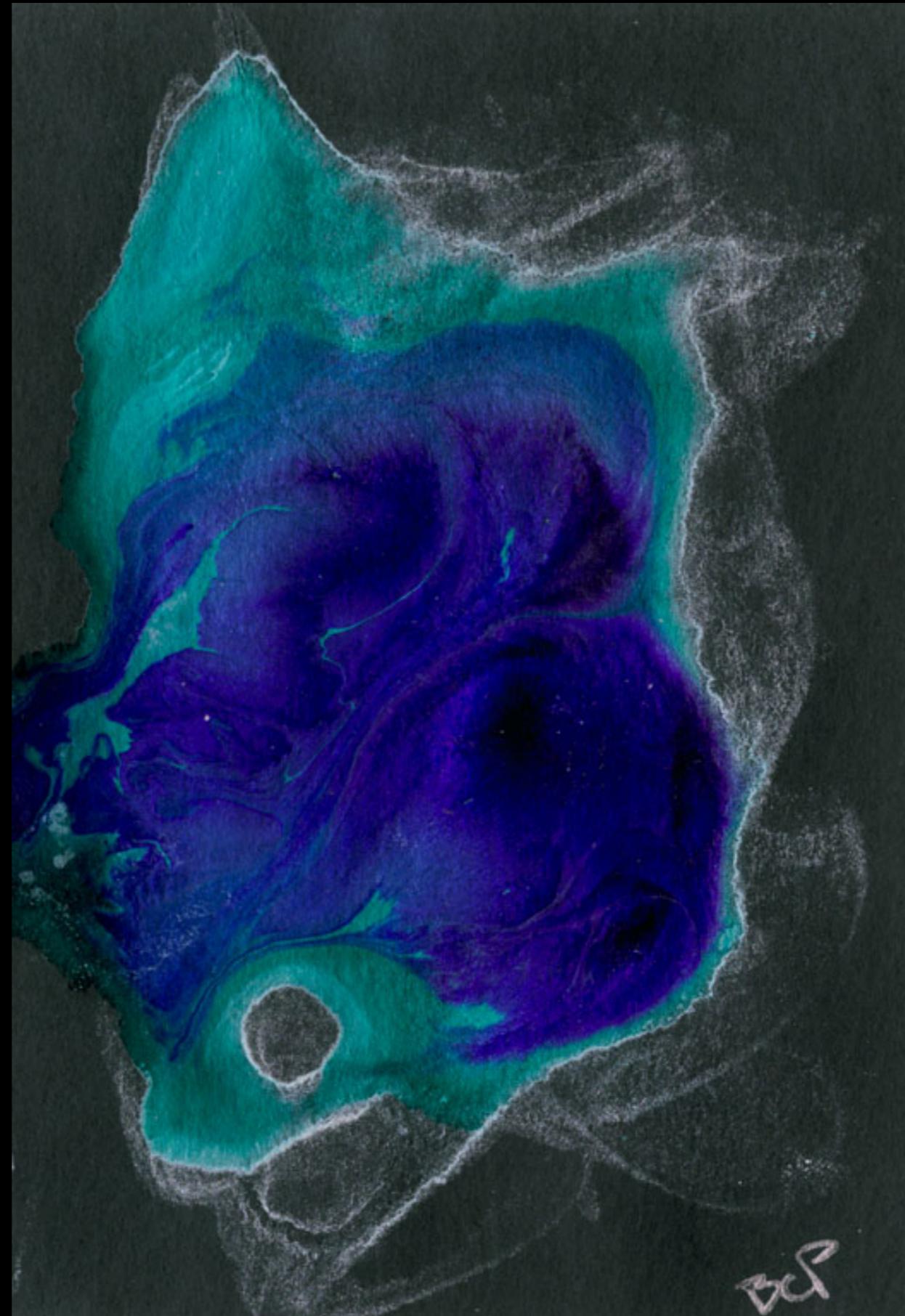


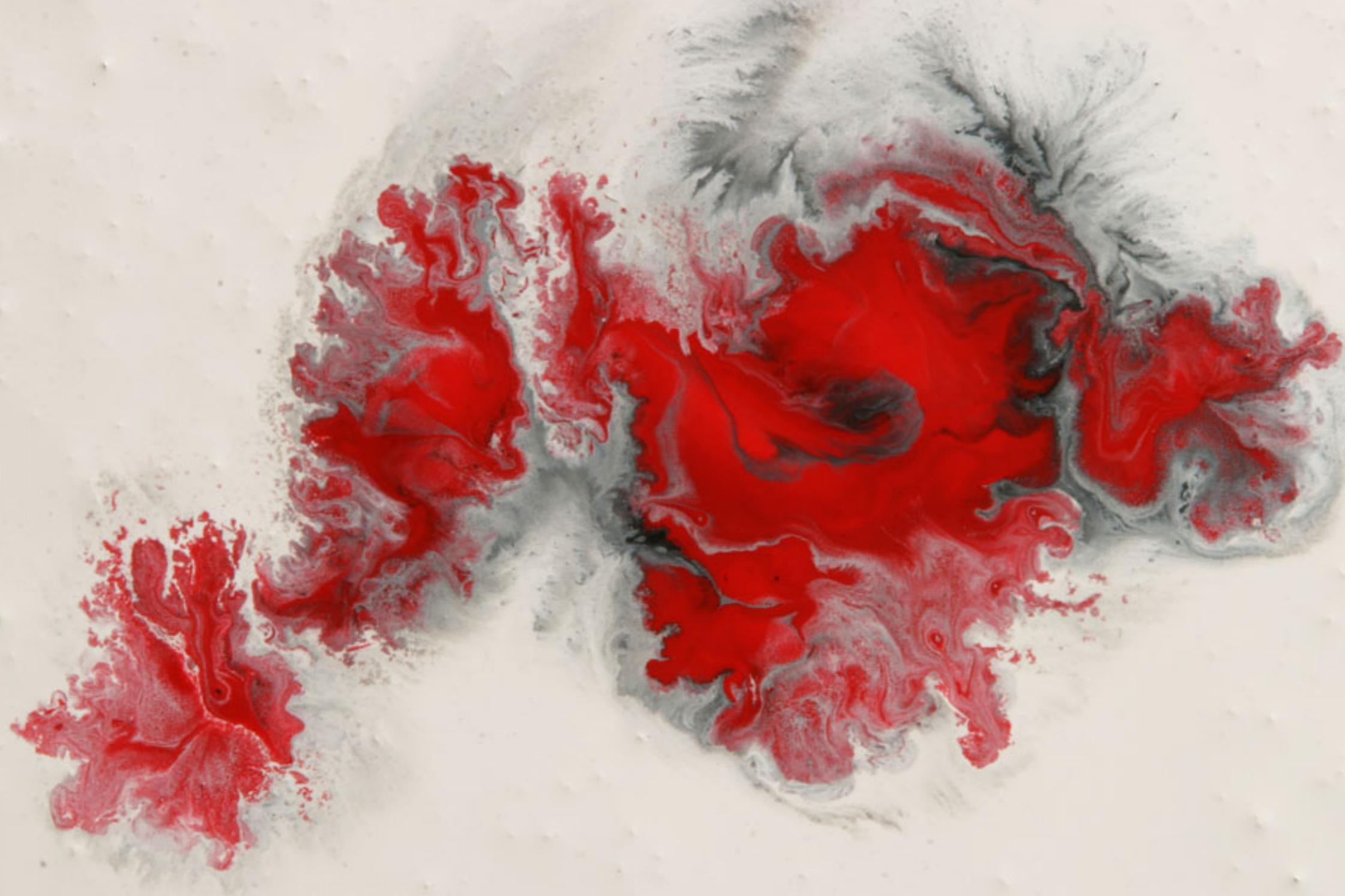
Benjamin C. Pierce
Secrets of ENAIC V, 2004

the invisible
(voyages of discovery)



RP





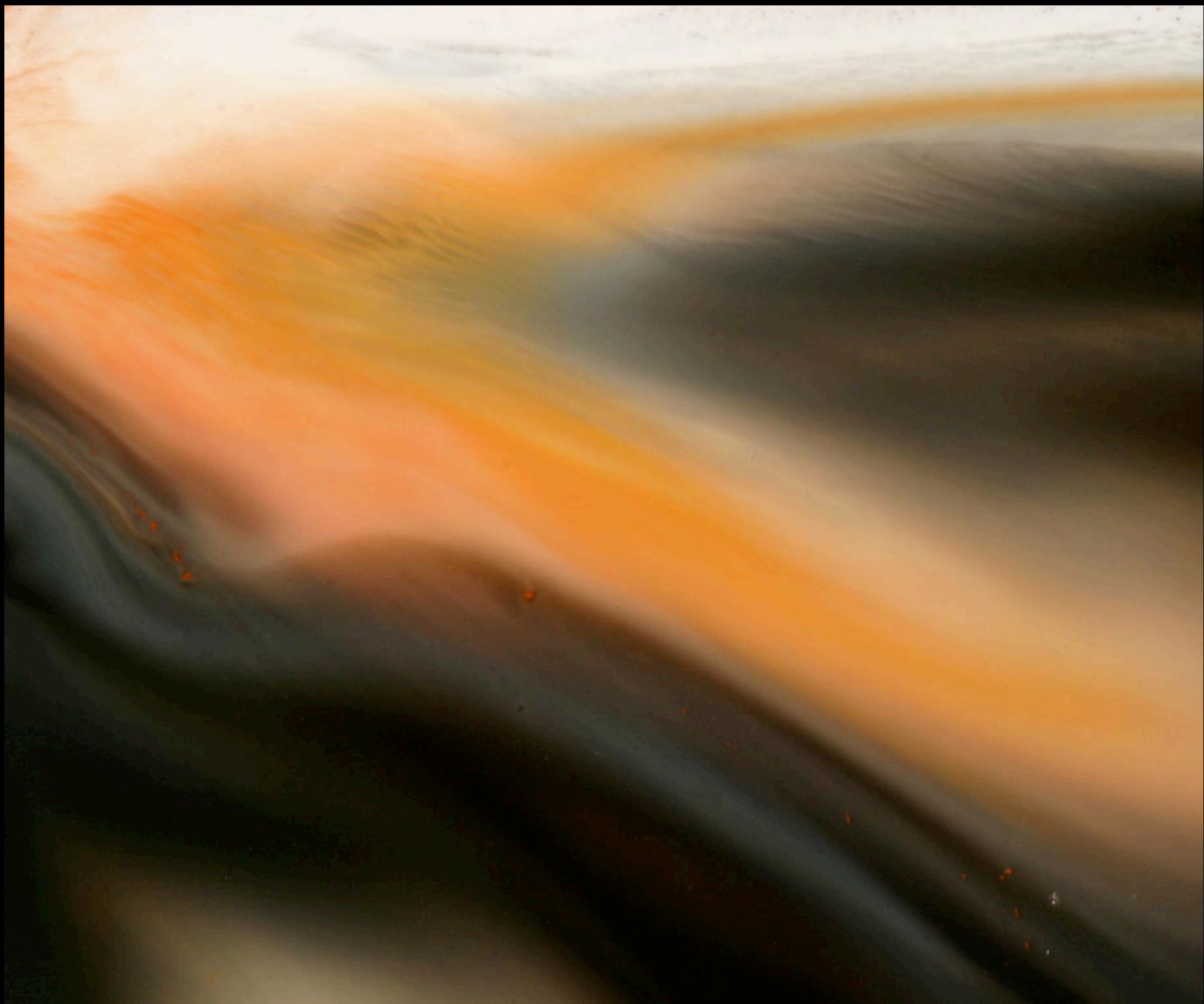












Benjamin C. Pierce
Voyages of Discovery, 2003-2008



Benjamin C. Pierce
Voyages of Discovery, 2003-2008



Benjamin C. Pierce
Voyages of Discovery, 2003-2008



Benjamin C. Pierce
Voyages of Discovery, 2003-2008



Benjamin C. Pierce
Voyages of Discovery, 2003-2008



Benjamin C. Pierce
Voyages of Discovery, 2003-2008



Benjamin C. Pierce
Voyages of Discovery, 2003-2008



Benjamin C. Pierce
Voyages of Discovery, 2003-2008



Benjamin C. Pierce
Voyages of Discovery, 2003-2008

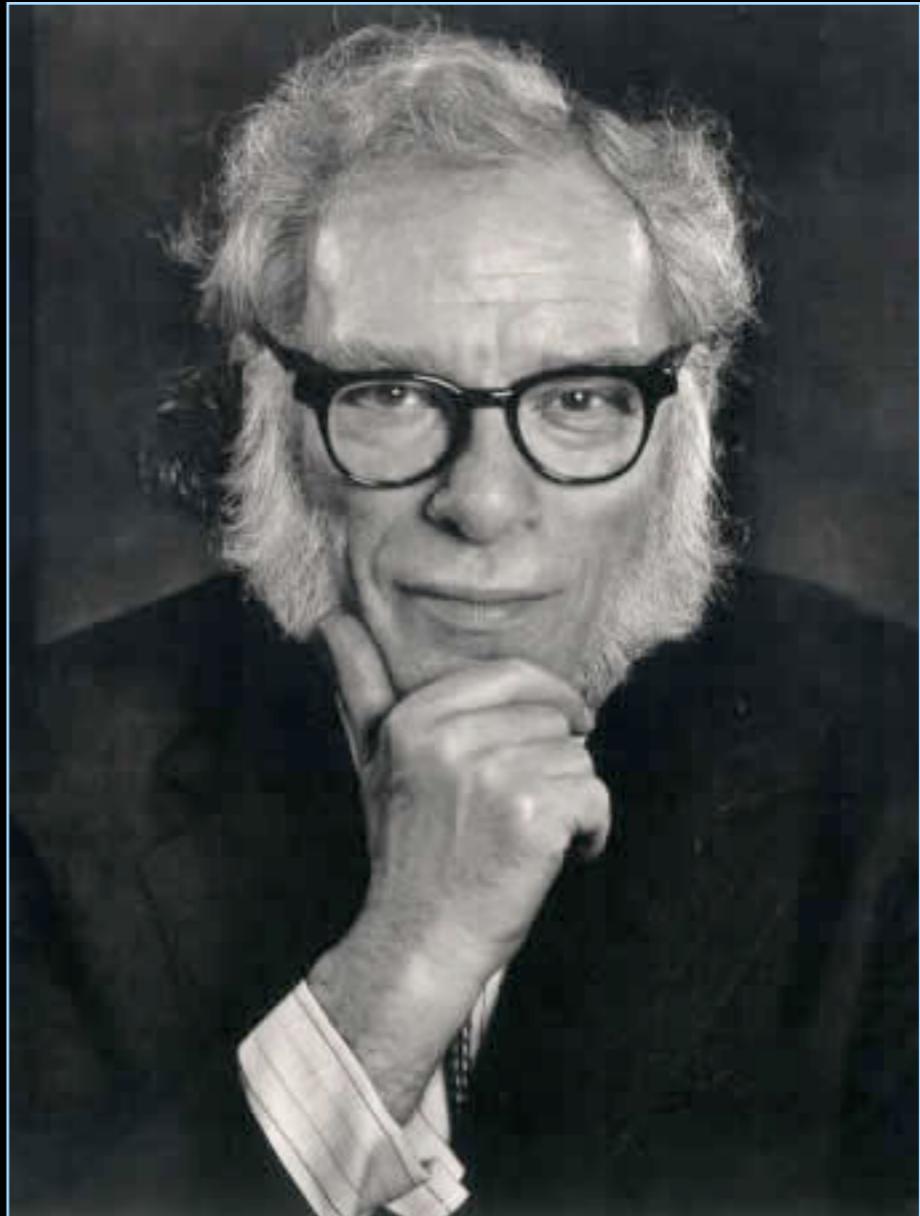


Benjamin C. Pierce
Voyages of Discovery, 2003-2008

interlude: surprise

The most exciting phrase to hear in science, the one that heralds new discoveries, is not 'Eureka!' but 'That's funny...'

– Isaac Asimov
attributed to





Sean Kernan
Kampala Boxing Club



Sean Kernan
Kampala Boxing Club



Sean Kernan
Kampala Boxing Club



Sean Kernan
Kampala Boxing Club



Sean Kernan
Kampala Boxing Club

landscape of dreams



Susan Burnstine
Into the Light



Susan Burnstine
Grasp



Susan Burnstine
Crossing the Bridge



Susan Burnstine
The Road Most Traveled



Susan Burnstine
Bridge to Nowhere



Susan Burnstine
And Ever



Susan Burnstine
In Passage



Susan Burnstine
Circuitous



Susan Burnstine
At the edge of darkness



Susan Burnstine
Threshold



Susan Burnstine
Yearn



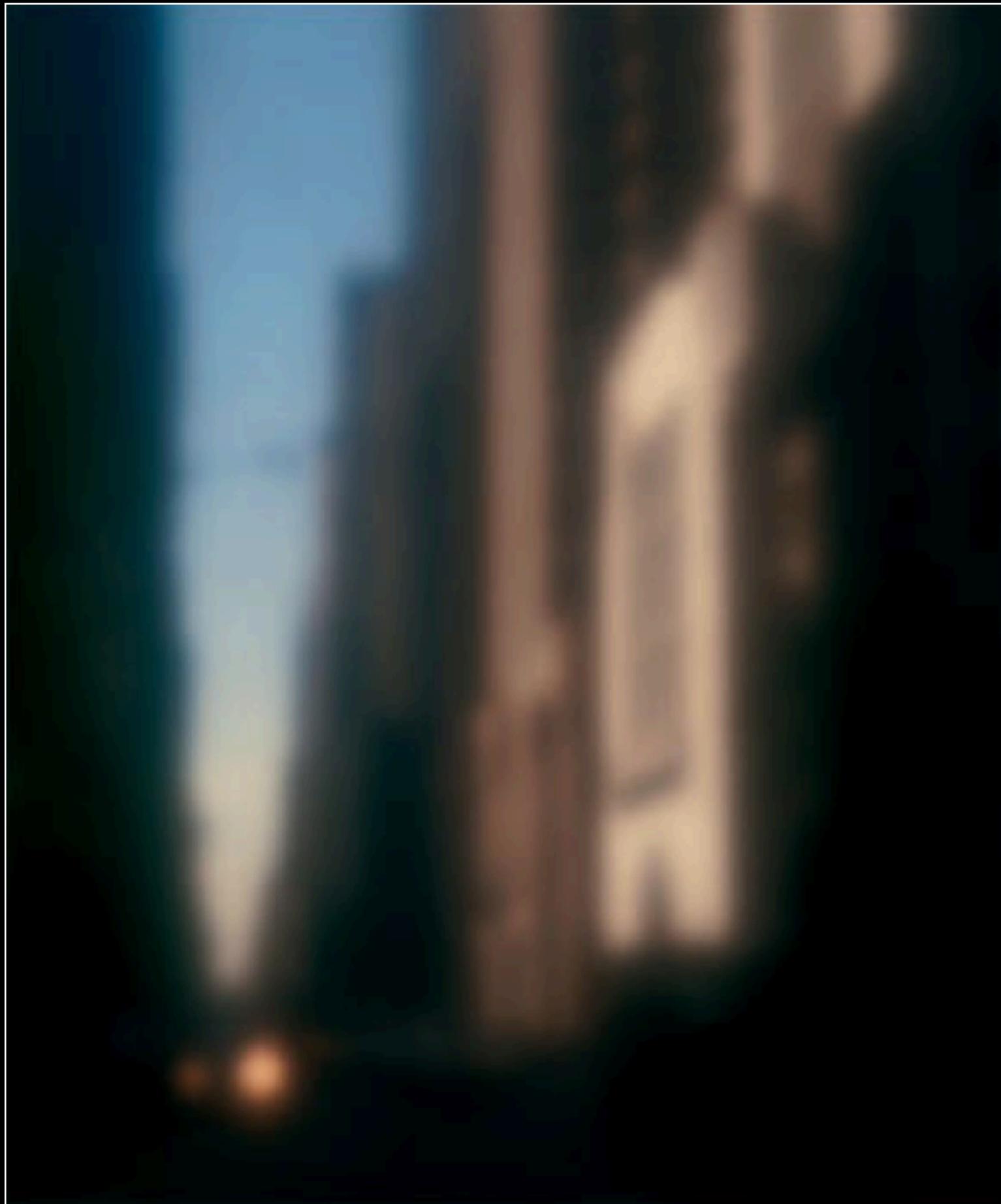
the freedom of constraint



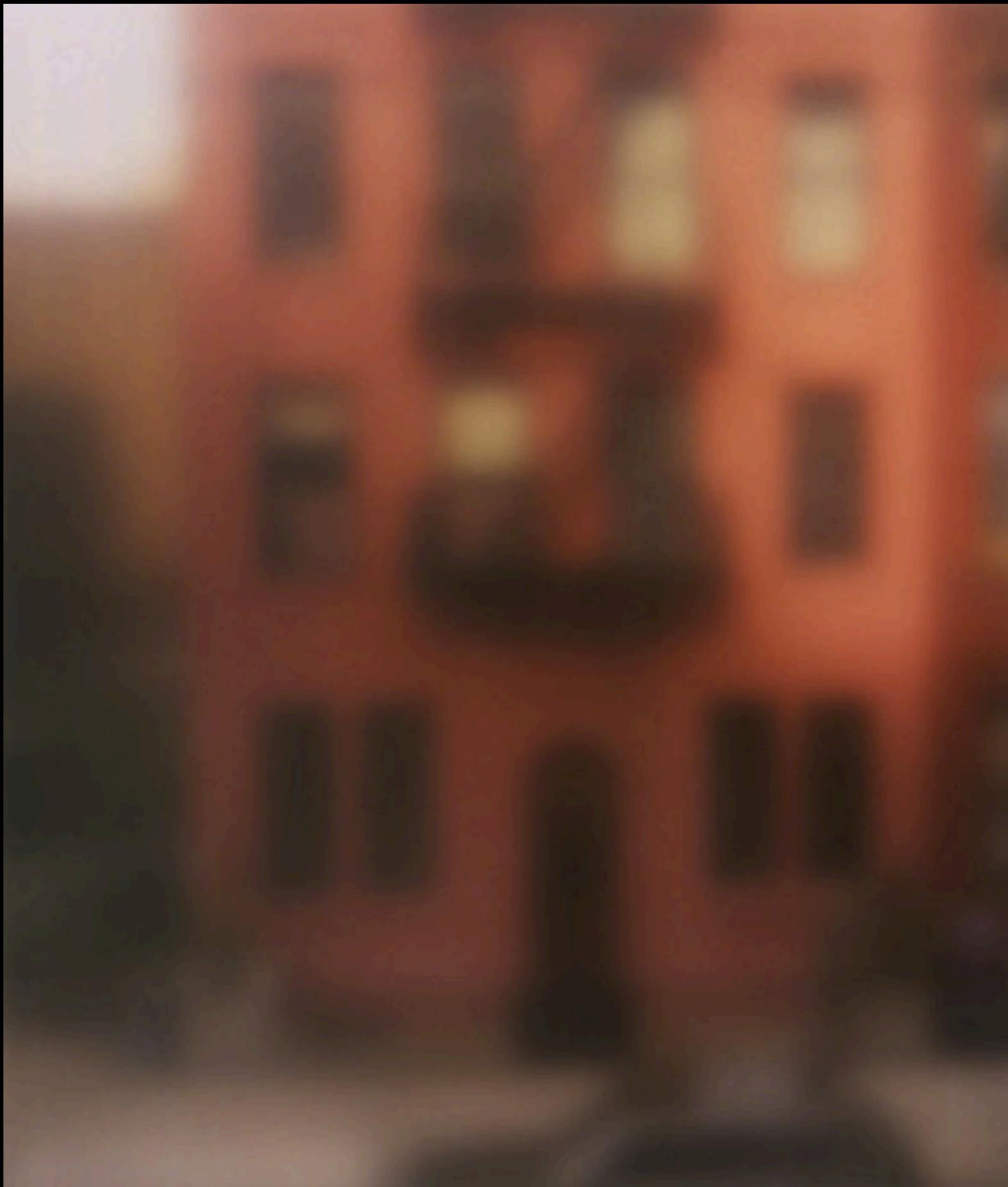
Bill Jacobson
New Year's Day #4580, 2002



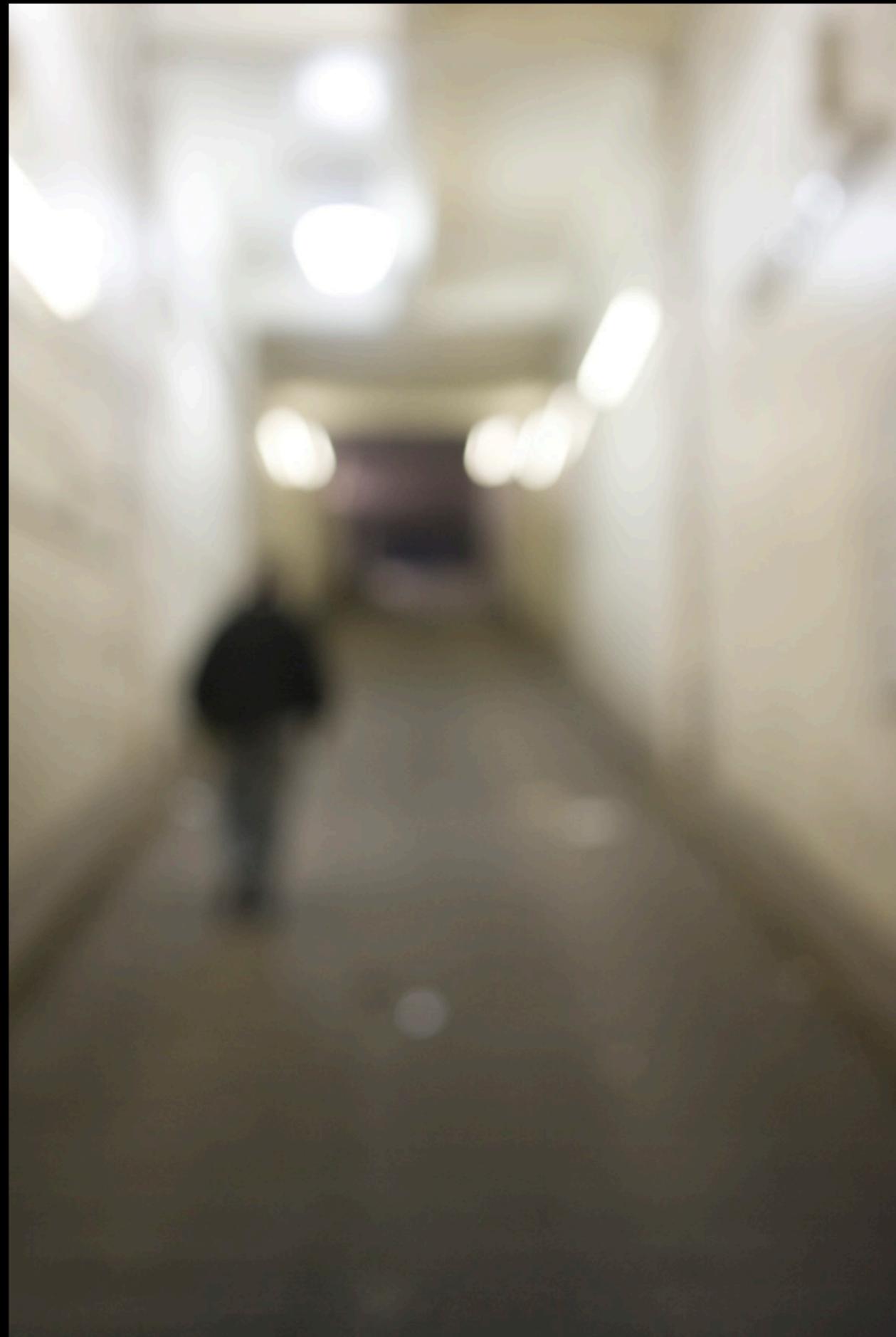
Bill Jacobson
New Year's Day #4561, 2002



Bill Jacobson
New Year's Day #5015, 2003



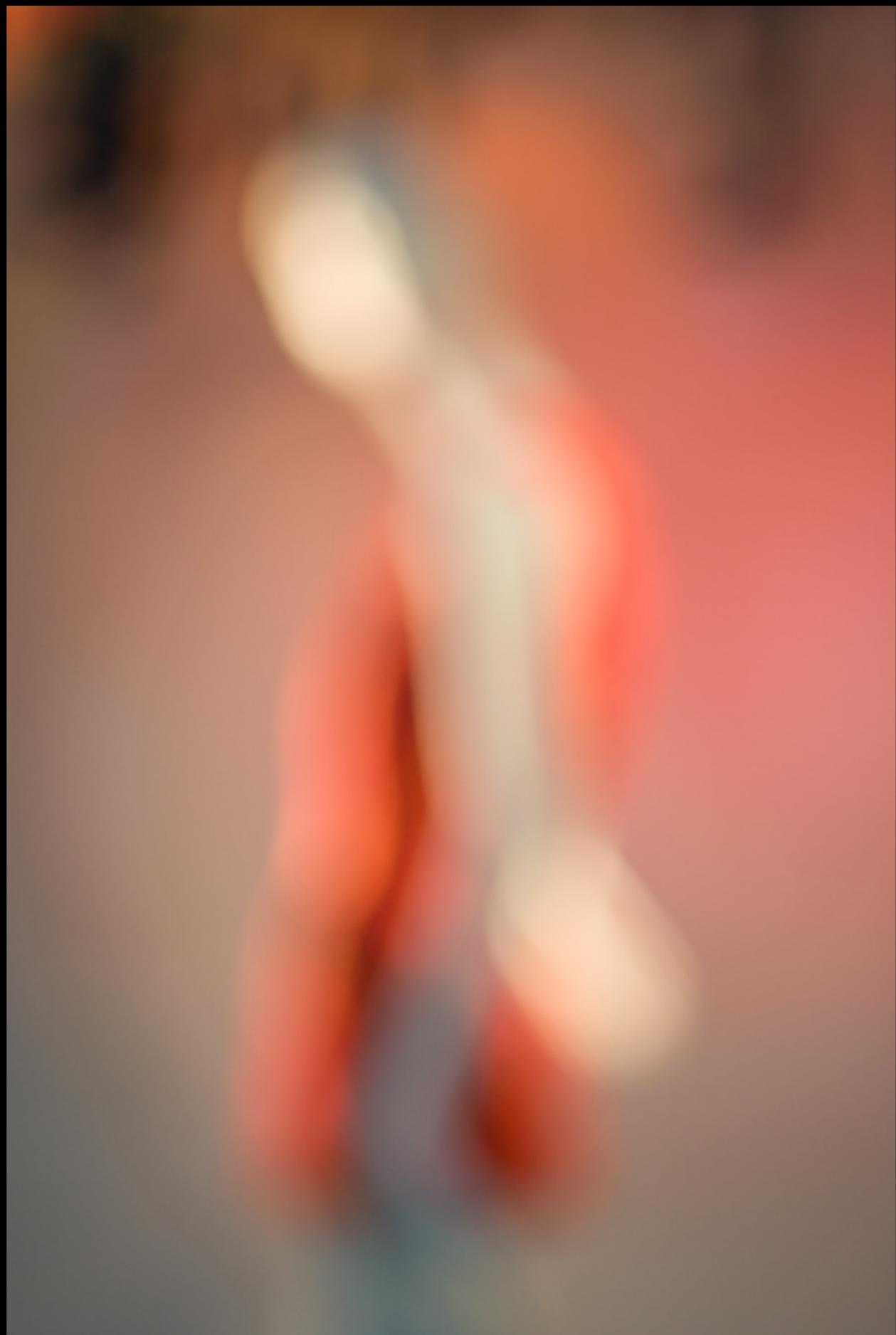
Bill Jacobson
#3001, 1999



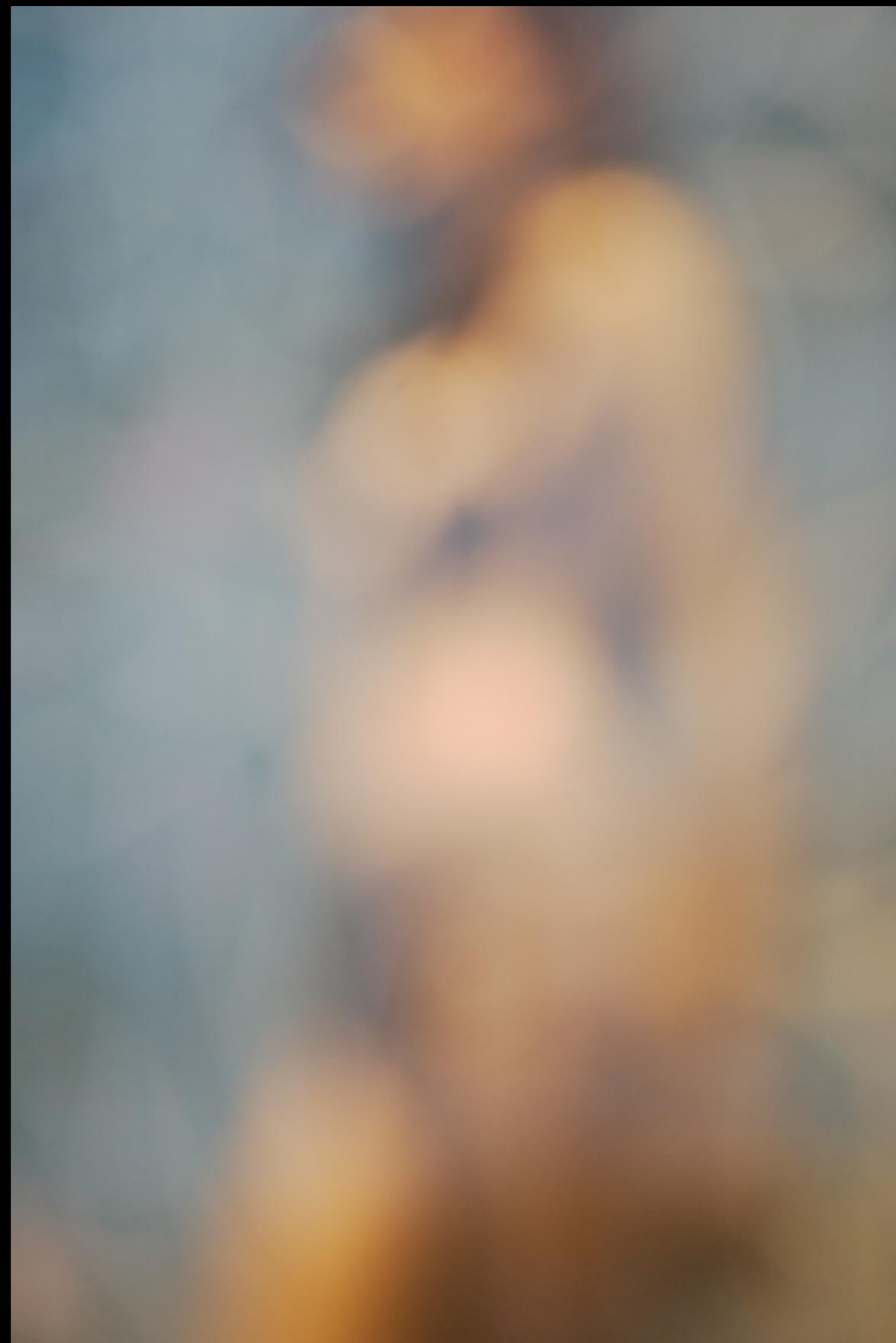
2007



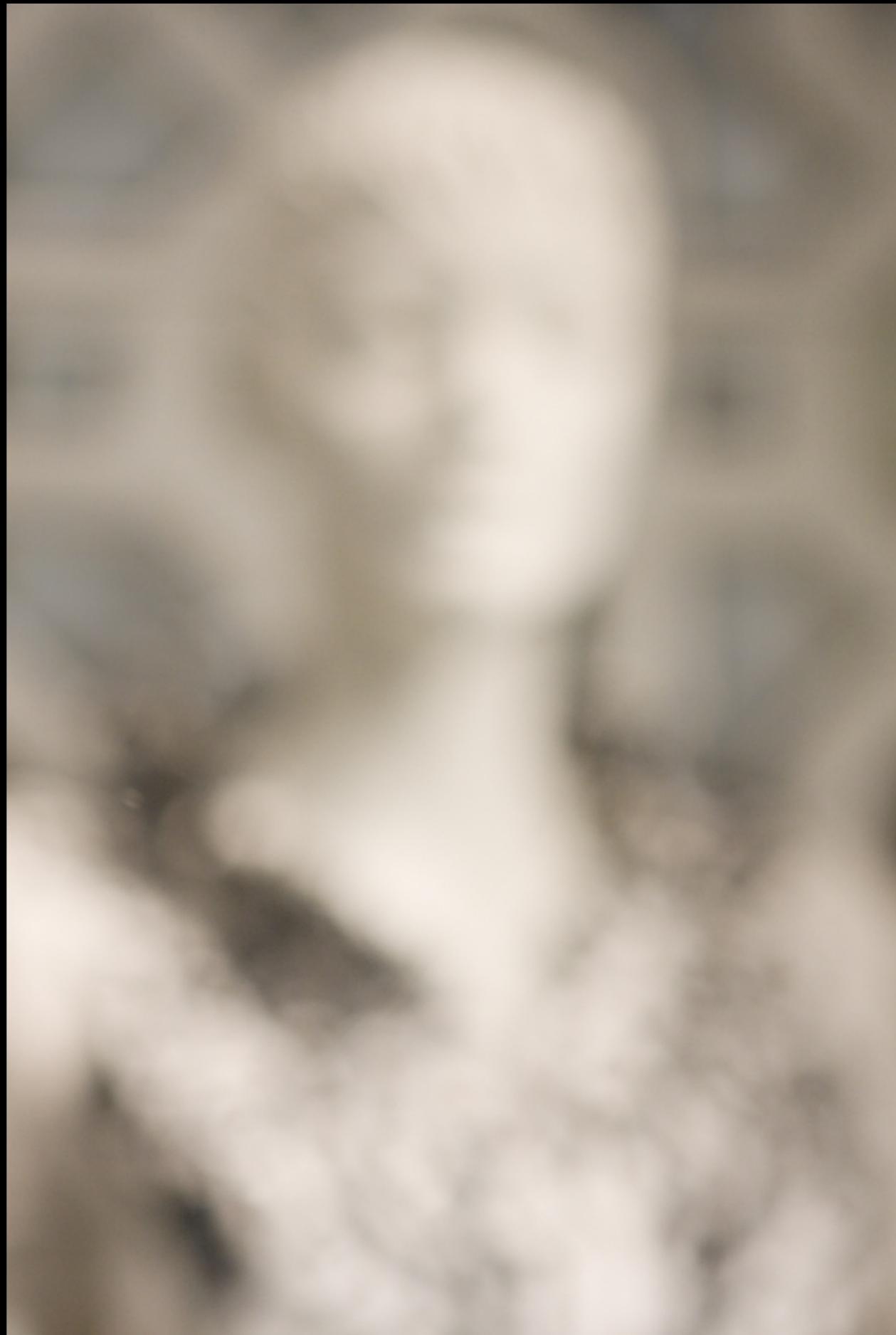
2007



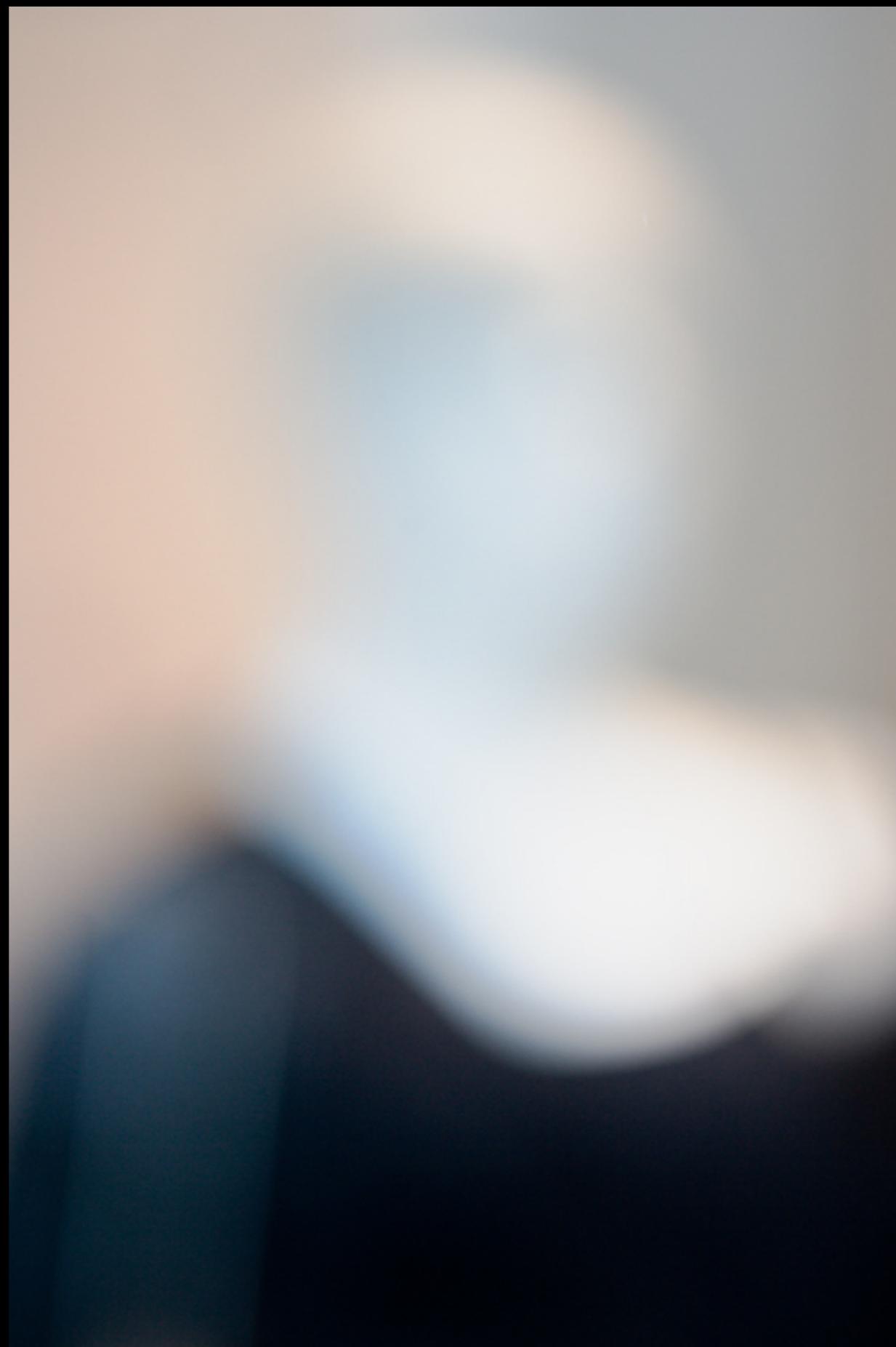
Benjamin C. Pierce
West 34th St, New York, 2007



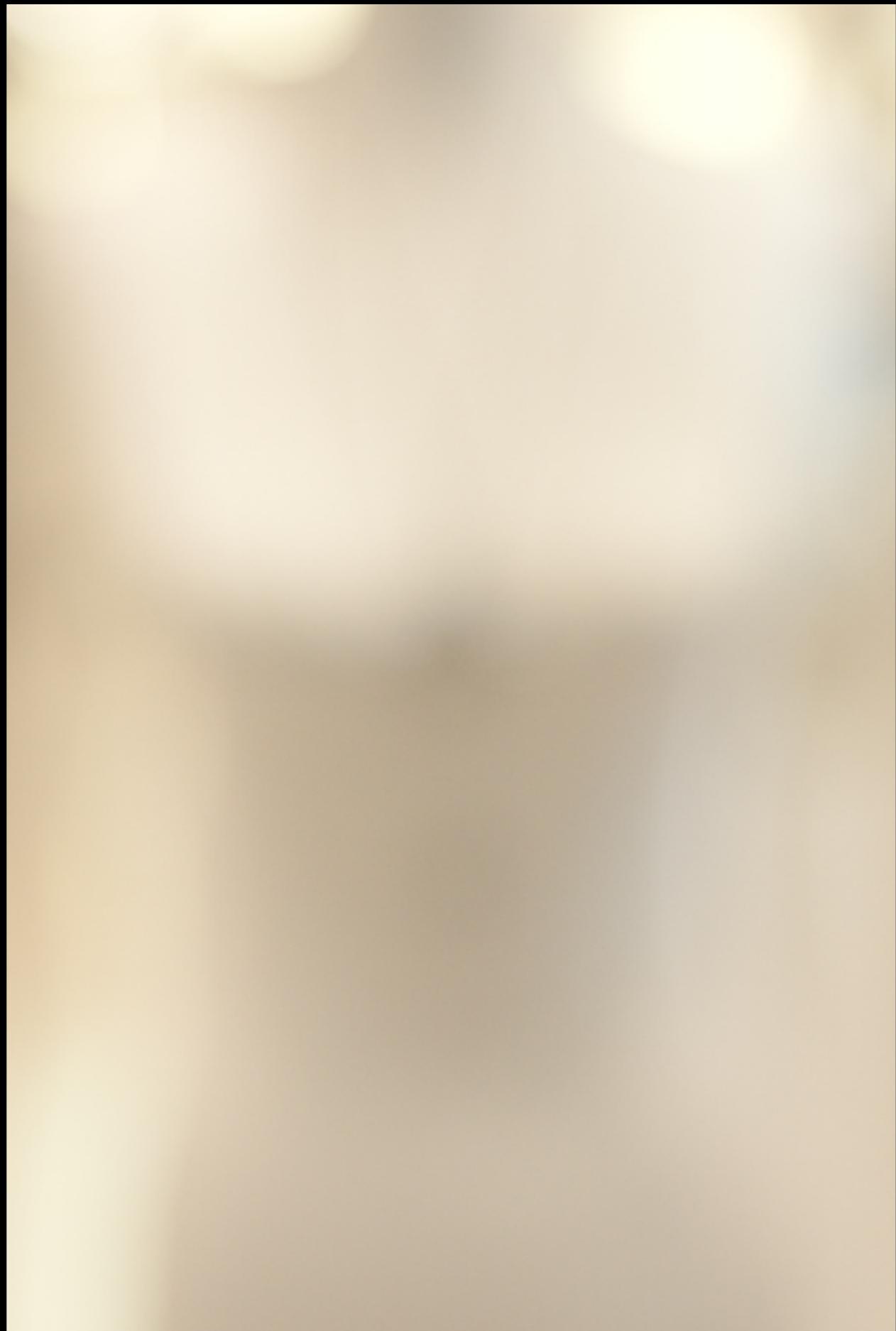
Benjamin C. Pierce
West 34th St, New York, 2008



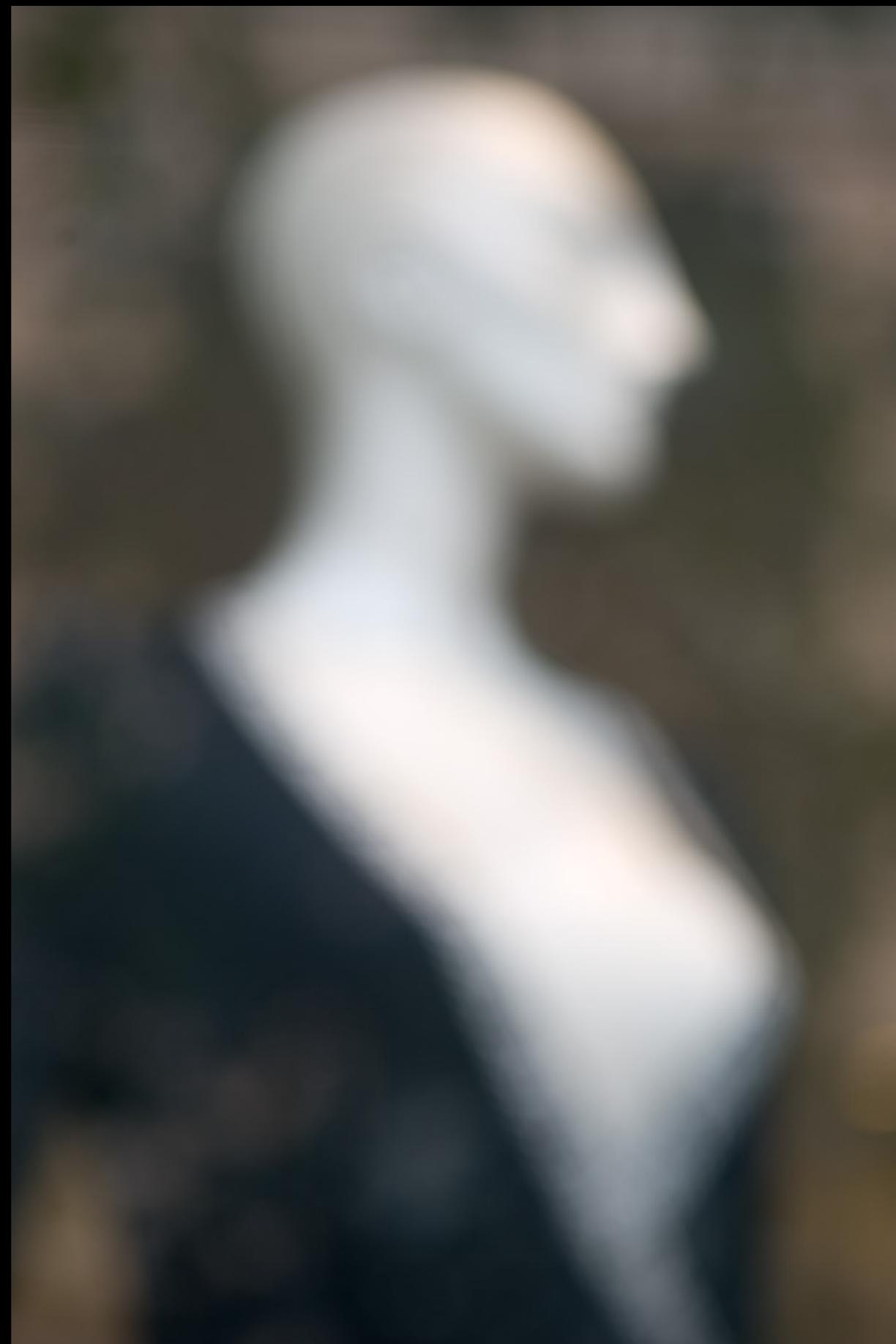
Benjamin C. Pierce
5th Ave, New York, 2007



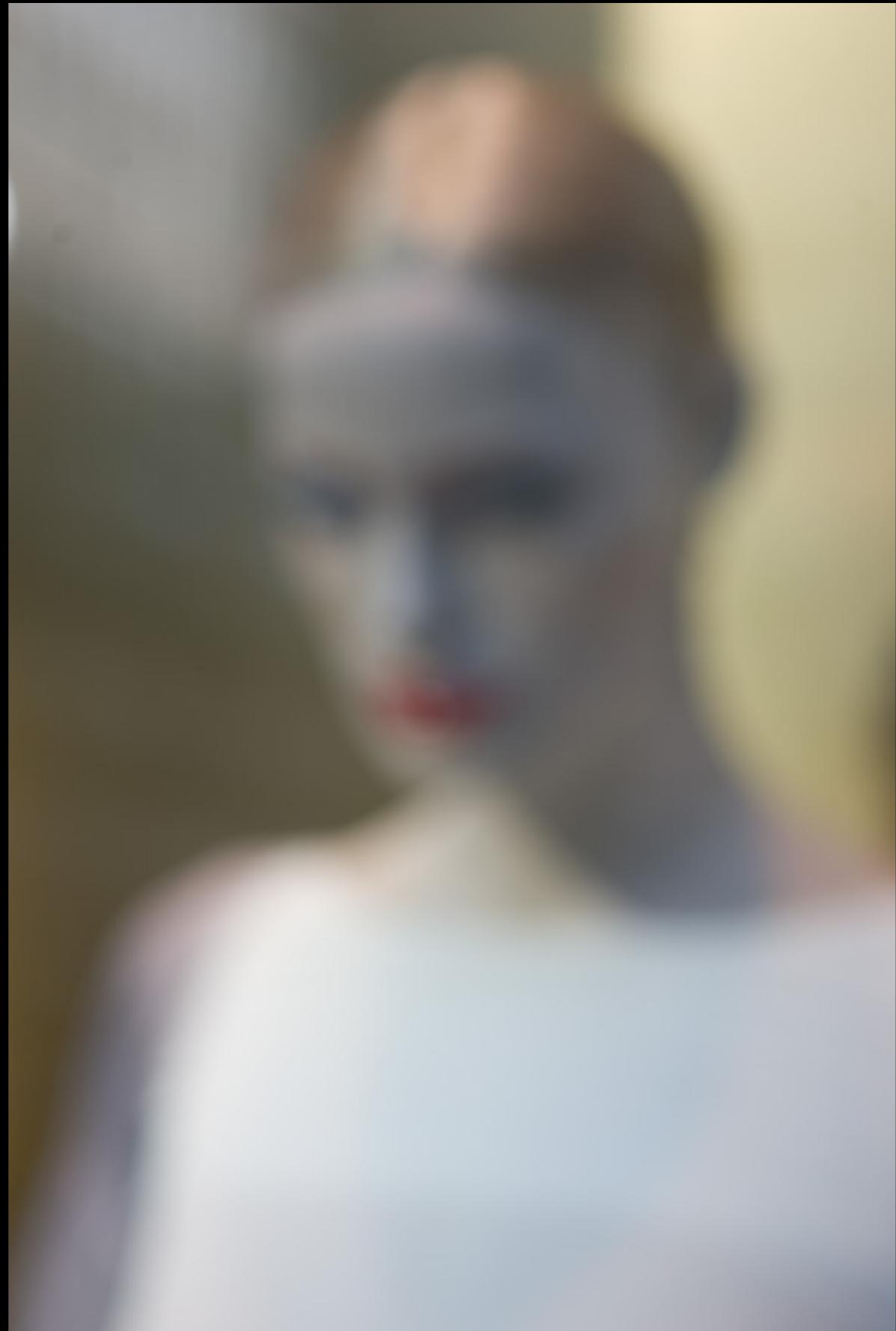
Benjamin C. Pierce
5th Ave, New York, 2008



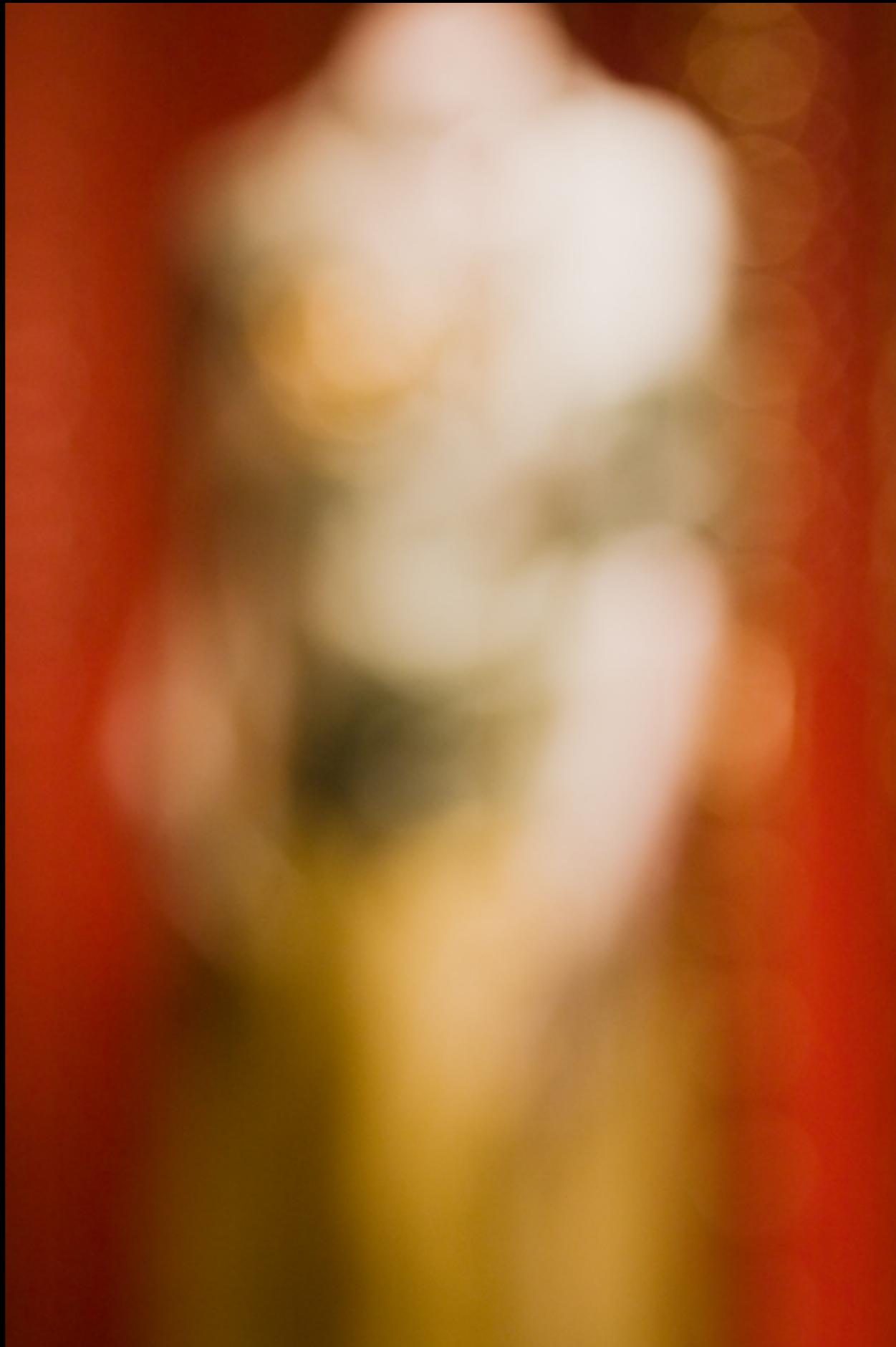
Benjamin C. Pierce
5th Ave, New York, 2008



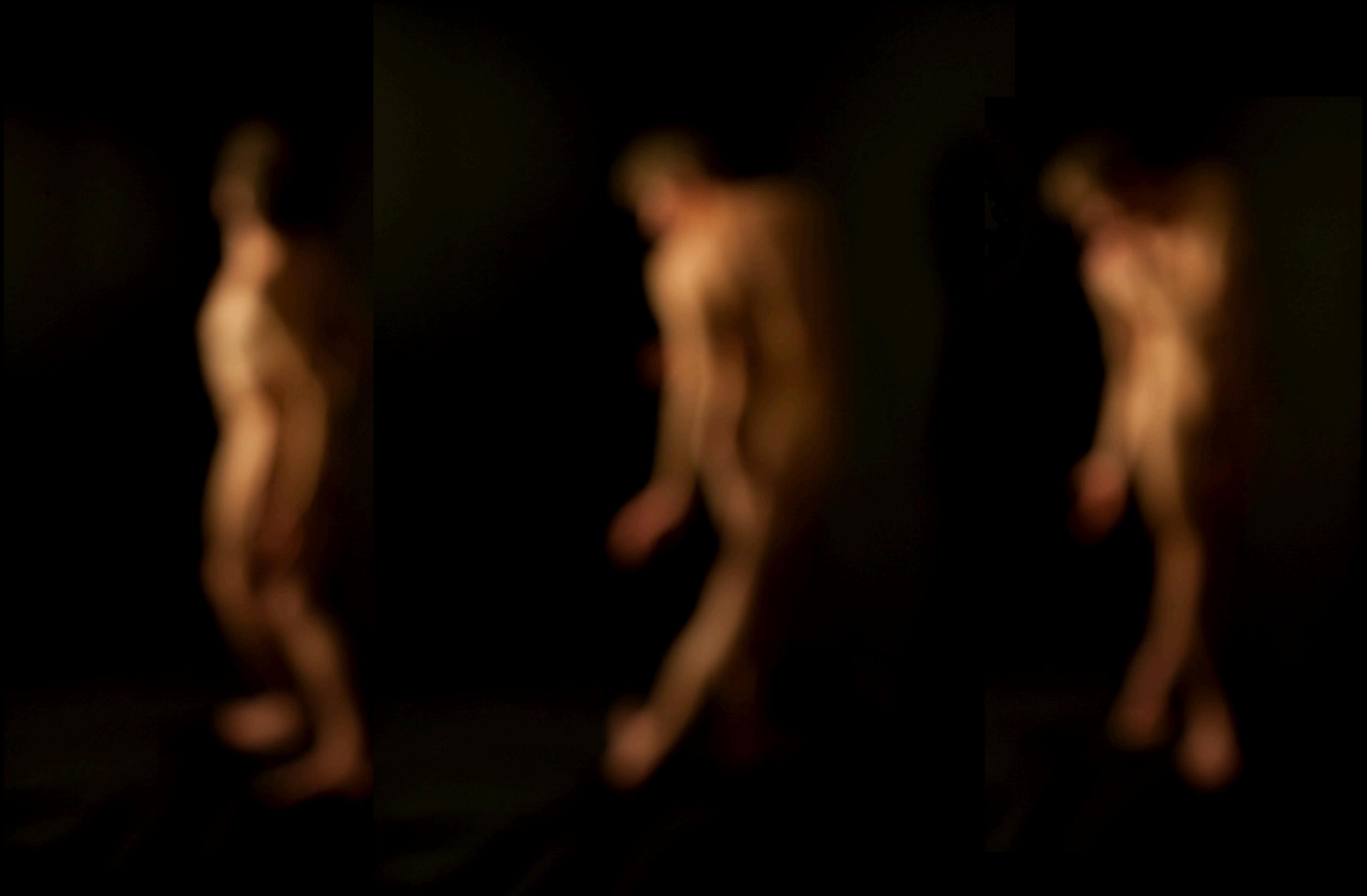
Benjamin C. Pierce
Grand St, New York, 2007



Benjamin C. Pierce
5th Ave, New York, 2007

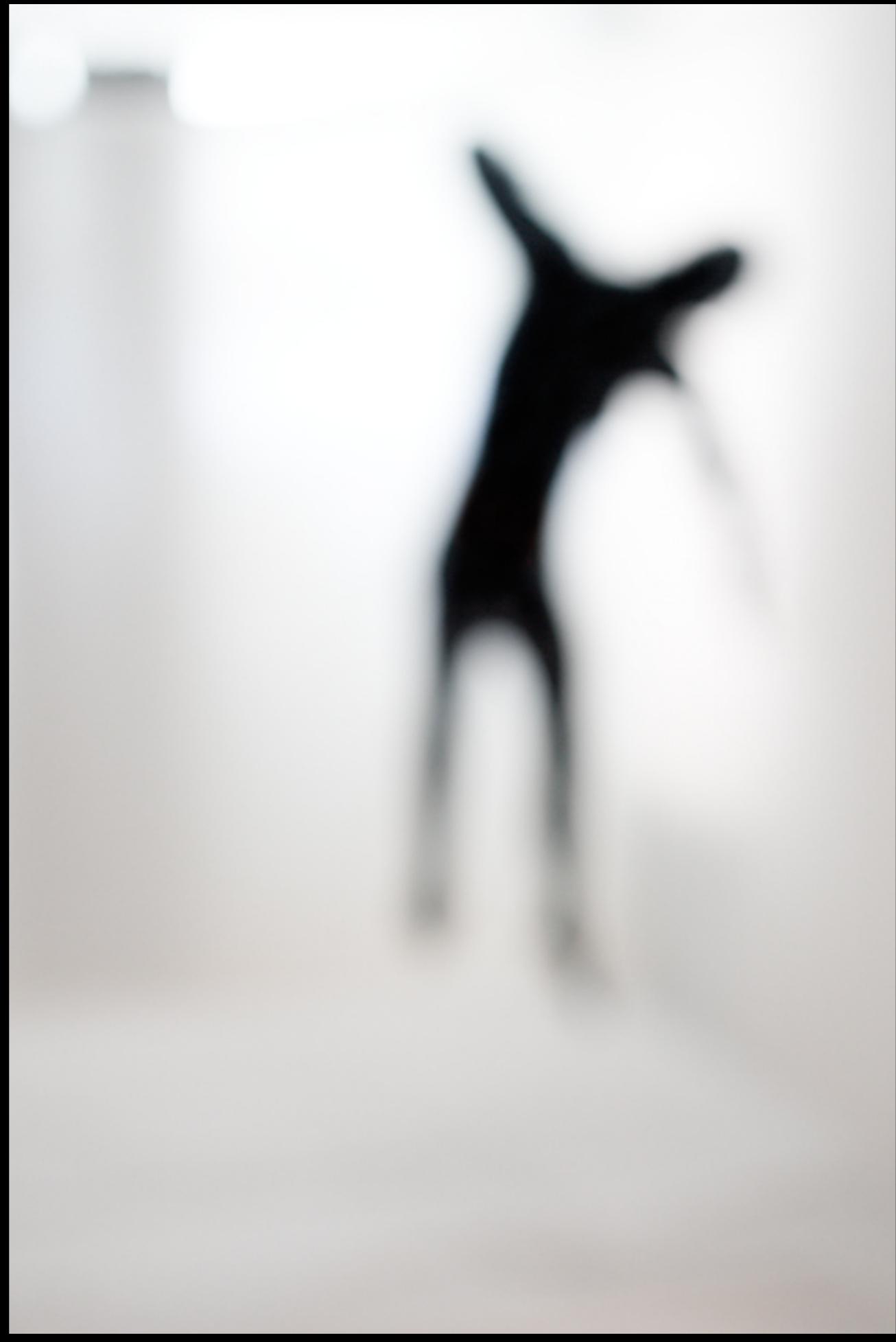


Benjamin C. Pierce
Stockton St, San Francisco, 2008

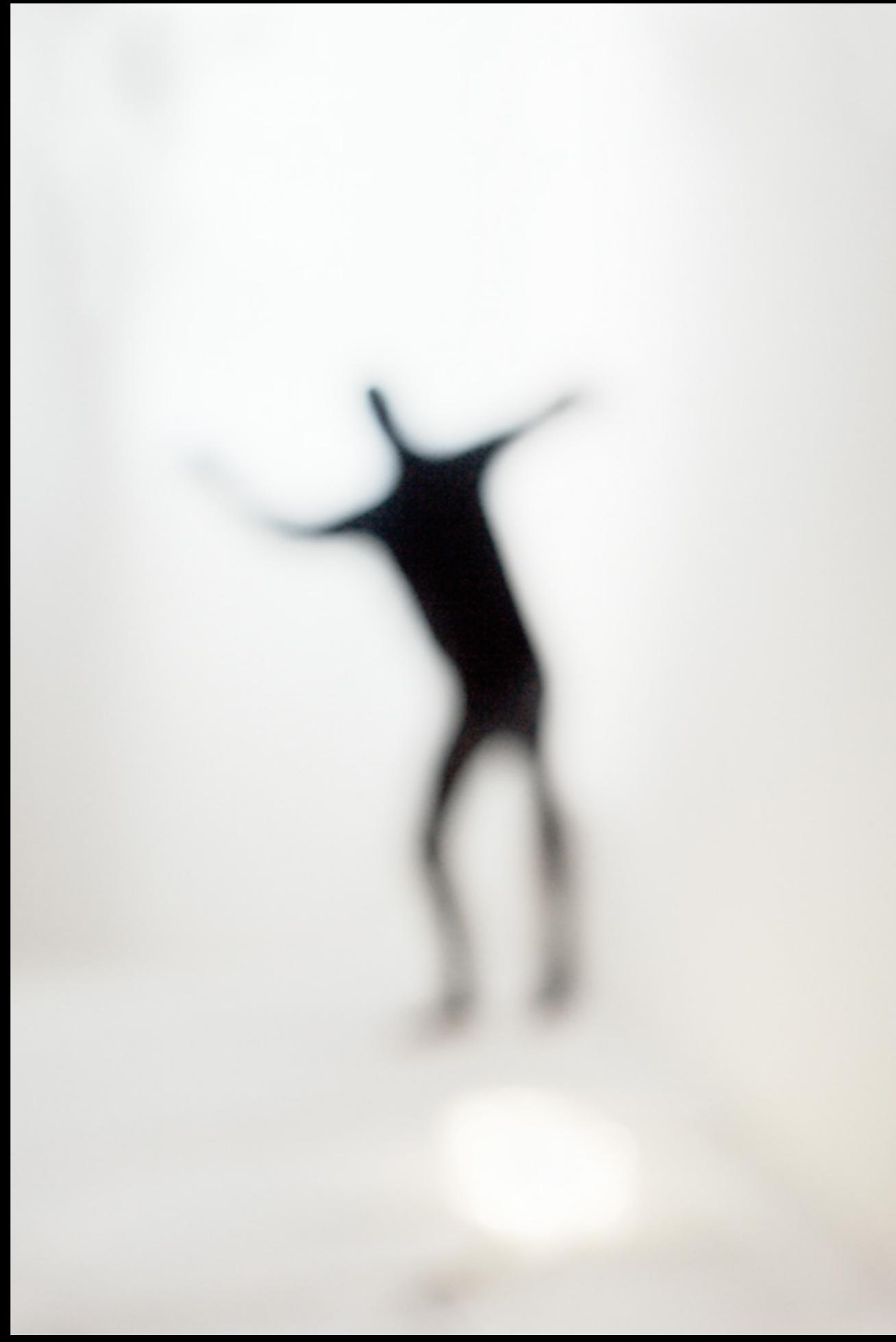




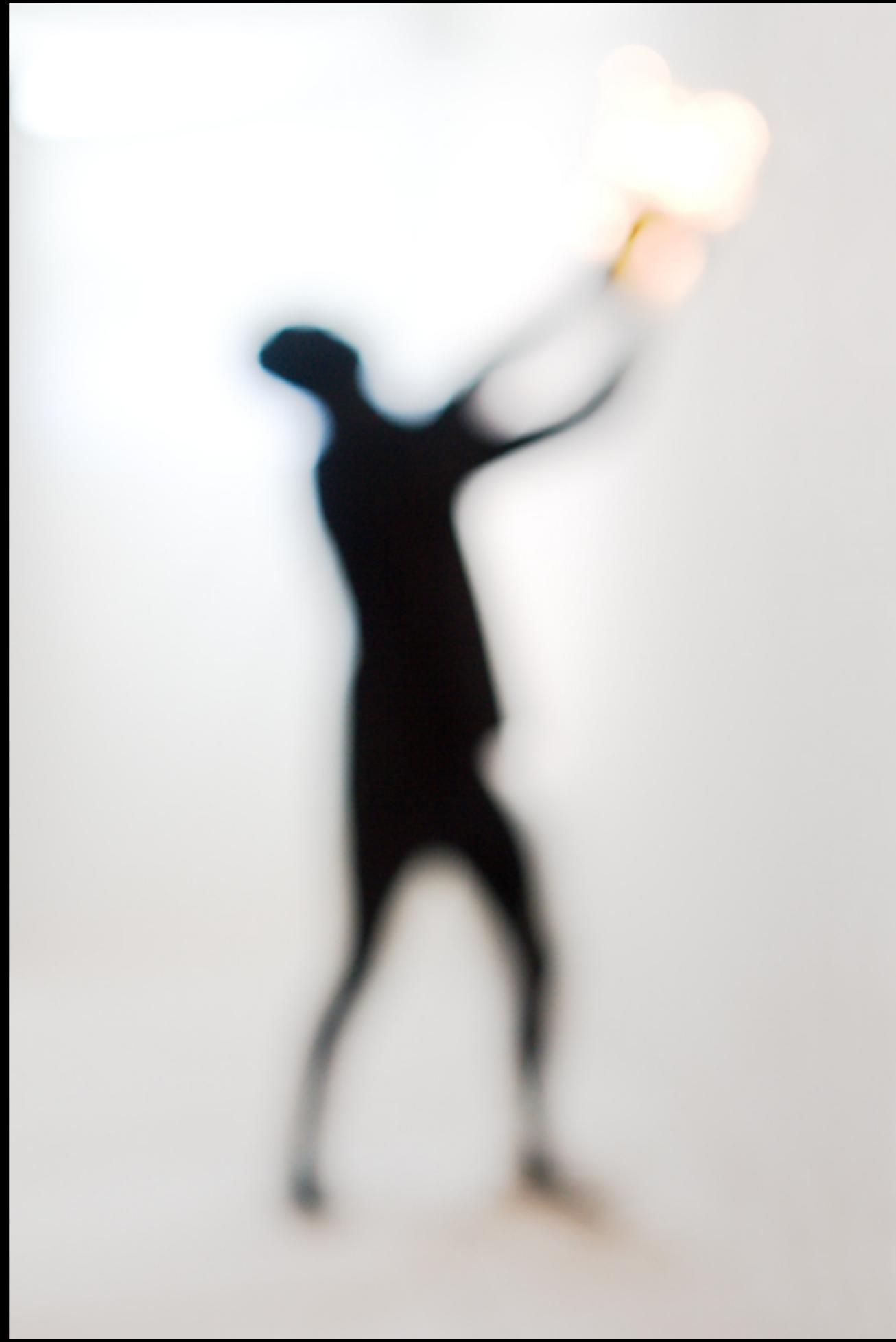
2009



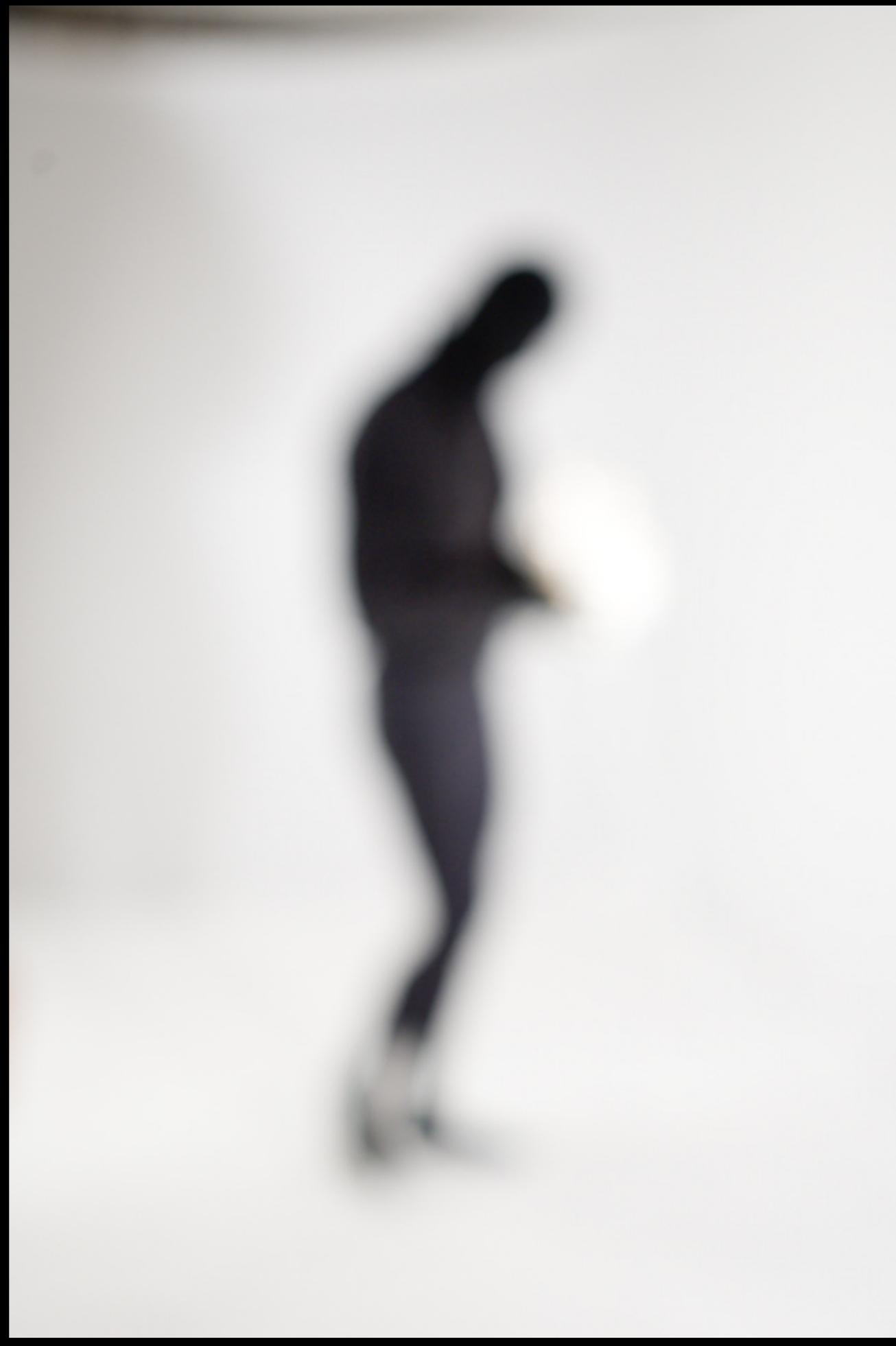
Benjamin C. Pierce
The Visitor, 2007-2009



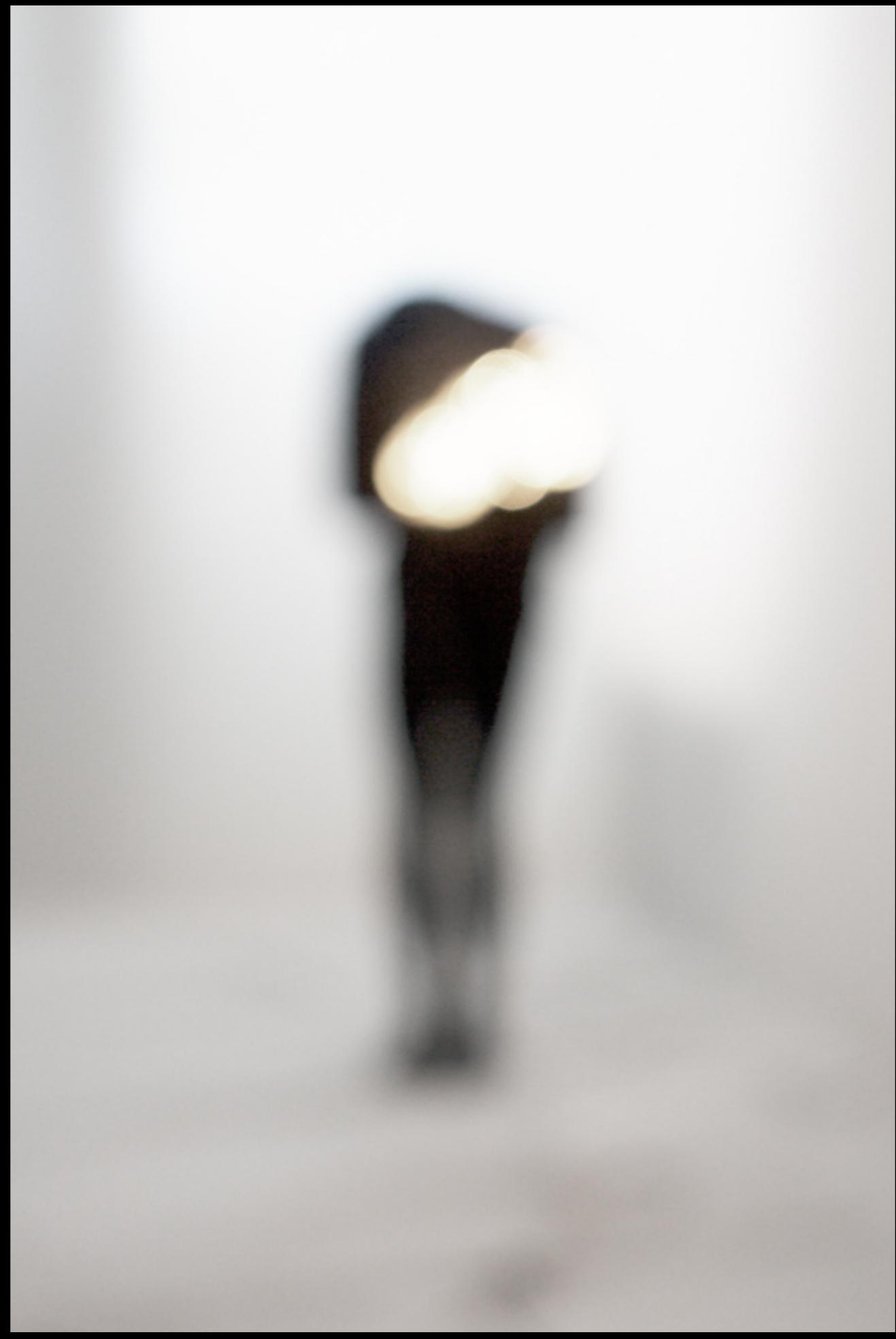
Benjamin C. Pierce
The Visitor, 2007-2009



Benjamin C. Pierce
The Visitor, 2007-2009



Benjamin C. Pierce
The Visitor, 2007-2009



Benjamin C. Pierce
The Visitor, 2007-2009

chance

142 CONTEMPLATIONS OR
than all the heavenly Mansions, and all
illustrious Inhabitants. If my Heart war-
at the Consideration of it's excessive
do all my drooping Powers re-
lighful Thought! The pe-
cessed to be uttering on
infernal Pit; it raised,
the Portals of Para-
dise, will always
for the Induc-
ture gone".

HEAVENS. 143

tion. While I sit a
Excellency; and wily
in it's Merit; I view
my misgiving So
alth, and joy!

qualities to
events, here is most
that prodigious Some

the days elapsed,
an parladed, our
approximately results;
Hopes brightened, and

my Estimaged.



Sean Kernan
The Secret Books, 1999

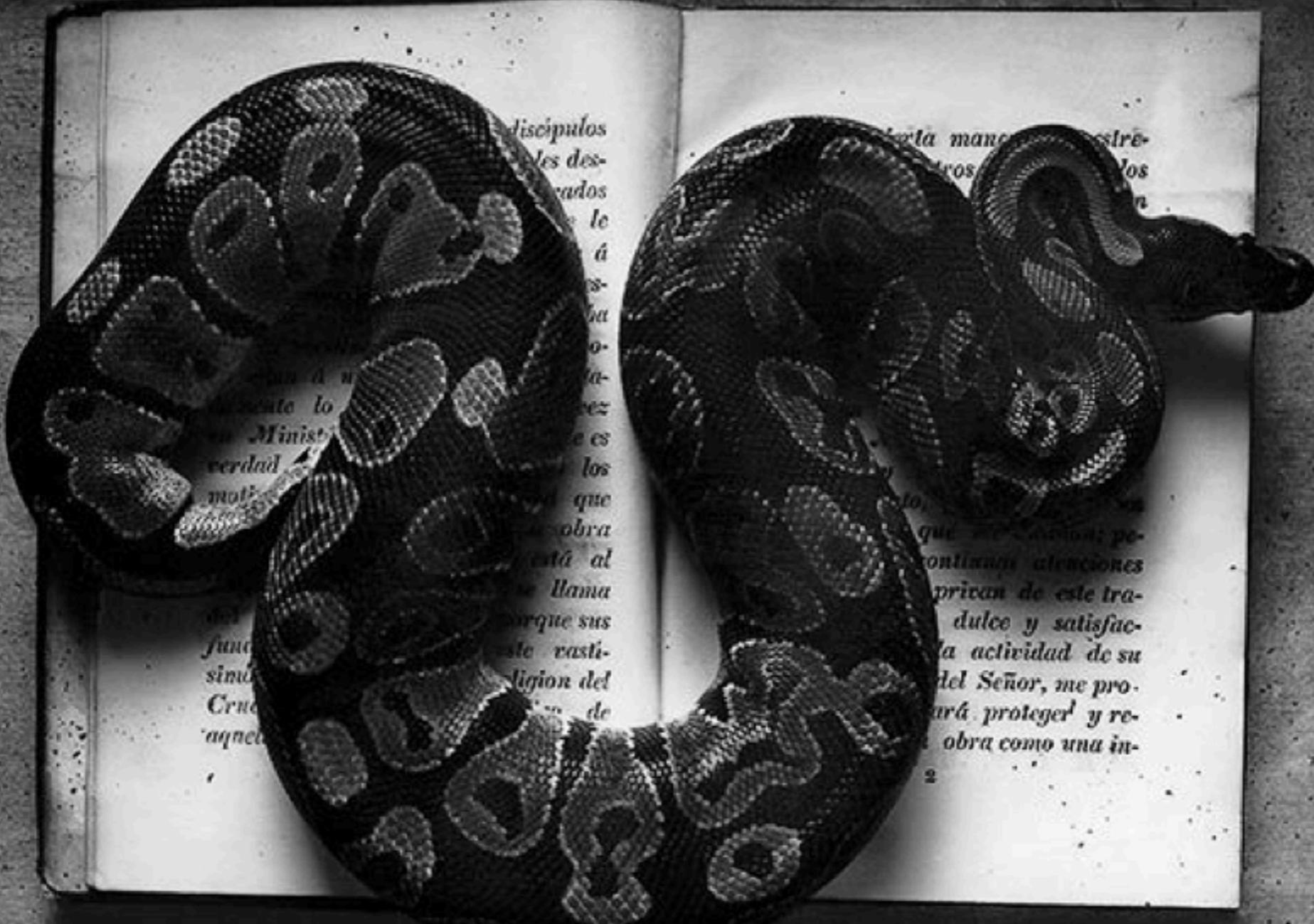
les simple que ses idées. Il est moins de voir la Nature telle qu'elle est, reconnoître telle qu'on nous la ; elle ne porte aucun voile, nous nsons un masque, nous la couvrons préjugés, nous supposons qu'elle agit, nous agissons & pen-



... sans supposer... communes ; de comme l'on passe de reproches avec complaisance sur les pas tortueux qu'on a faits, le chemin paroît fruyé ; de quoiqu'il n'aboutisse à rien, tout le monde le suit, on adopte la



Sean Kernan
The Secret Books, 1999





Sean Kernan
The Secret Books, 1999

18

ristas , los Morales , las Bonitas , &c. &c.
Pues cómo (le) me ro lleno
de admiracion) quan-
te jamas habreis sa-
de la luna , estai-
lo que pa-
os lo d-
el) antes
yo de mi venida a este
y de los medios de que me he vali-
lo para poder entrar en el . He em-
prendido toda mi vida en el estudio
de Filosofia , de la Moral , y de
las Ciencias . Nada vanaglorioso por
el grado de perfeccion que ellas lo-
gran entre nosotros , el deseo de au-
mentar mis luces , junto con el ho-
nor de la verdad , que guia á los
verdaderos filósofos , me hizo espec-
ular que podria adquirir algunos
conocimientos utiles en este pais ,
con el que teniamos en otro tiempo
bastante comunicacion , y acerca del
qual no nos queda el dia mas
que una tradicion de oíe ; pero

19

como la naturaleza parece que ha
prohibido todo comercio entre los
dos continentes por la superficie de
la luna , me he buscado una senda
por el centro para arriba al nue-
vos asentados ; y habiendoome pre-
visto de pieles de salandras , y
de sábanas de Amiabro , dadas de
una barniz impetrable al fuego ,
travesé atrevidamente el corazon de
nuestro globo donde el fuego cen-
tral tiene un calor tan apaz de consu-
mir qualquiera otro cuerpo , y lle-
gue sin accidente otro camino , y
en el miso emisferio . He recorrido en el
espaciamiento , como tambien
sucurridó á vos miso , sus re-
giones , me vuelvo , y afligido de
no haber podido encontrar en ellas
por lo comun , las que uno expi-
ritus falsos , una metafisica capio-
sa , una juicio prudencia insuficiente ,
una fisica supersticiosa . una geo-
grafia omitada , el metodo de espe-
cios mas largo , las artes impor-
tas , las ciencias en la cuna ,

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But leaving this consequence, we may return to the word *ordained*, which means, to appoint, put in office, or invest with certain powers and responsibilities.

Matthias was ordained, to take part of that ministry and apostleship, from which Judas, by unrighteousness, fell. In this sense also the seven diaconies were ordained. And yet one of them insinuated that offensive doctrine, so emphatically denounced in the Revelations, c. 2, r. 6, 15. (1)

...the positive charge of the *order* of the *united* signs. Fig. 1.5. In this writing that conveys the idea of *order*, we see the *rule* of *uniformity*.

the work of ordination
is usually a solemn, yet simple
ceremony, for such office was necessary
to become a condition; and for
a man of apostacy, they might be
more difficult, and he cast out of it.
There is no need, that the ordinand
should be present, since the notes
of his election will be read.

In the proposed wall scenes shall stand, and shall be seen the figures of the great men.

Most of the difficulties in which we are involved, arises from our ideas, attached to existing forms of *eternal life*, may be understood by a consideration of existence. This is a subject more properly so belonging to metaphysics, which has been discontinued to infinite expression. Thus, it is evident that

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come ognun di noi vi prega colle parole nel primo Salmo di Terza : *Inclina cor meus Dei in testimonia tua, & non in avaritiam*, così vi pregasse con umiltà, e sincerità di spirito ; ajutateci a piangere i commessi disordini esclamare in avvenire colla bocca, col cuore, e colle forze *mibi est in Calo, & a te ram ? Deus cordis mei aeternum.*

VII. ME

*L'odio è ripugnante
se però si accese
difficile*

Acutamente processo per Caino, e l'odio delitto, per cui fu punzj di questa, e di *Deus* : *Quid fecisti mihi fratrem ad me de terra super terram*. Ma non superbia, di rapacità, o egli irreverentissimo verso Dio offriya le biade sanguinose, le frutta meno prezzevoli ? Tale egli è vero, dele affassino, la divina giustizia nondimeno rimprovera, e condanna per l'odio contro fratello : *Opera mala Cain non dicit, nisi odians fraternum*. Ah, che a confronto di quest'odio

non

SETTIMA. 119

zon comparisce la enormità delle altre colpe ! perchè fu odio ostinatissimo, e concepito nell'Altare tra Sacrifizj : L'Altare fa la fornace, che acese il furore, la offerta dc' Sacrifizj fu la Madre del primo sfegno : *Fallum est ut offeras Cain de fructibus terra manera Domino*; Abel quoniam obnubilis primogenitus gregis sui, & respexit ad Abel, & ad munera ejus (a) . . . Ita Cain, & concidit vultus ejus. Se mai

mai sentii Gesù Cristo svenato, orante, sotto anche dc' suoi Crocifissori, sentii la Legge di Grazia, e Cattivo discordie, odio, e ven-

fare parola nelle passioni iniquità, sebbene intendo imitando la giustizia di quelle somministrate dall'odio del Sacerdotec

dicens nisi odium fratrum tuorum non invenias mai non mi occorse abito di Sacerdoti di altri peccati la infamia di Sacerdoti, che mi

trovai in quelle colpe, che non considerli più diligentie, e

E non posiamo, già occhi, mi dice la voltra ancora noi concepire odio, legare vendette ? Signori sì,

entre Caini tra Sacrifizj : volrete invi proponga il preservativo contro

H 4

que-

(a) Gen. 4.

60 MEDITAZIONE

mia Chiesa, quando voletti essere insignito del Sacerdotale Carattere: *In domo Dei ambulavimus cum consensu: Tu ahi contro me temeraria la fronte, sotto le bandiere di Luciferi ti arrolli, e lui servi, servo rendendoti del peccato! Oh che odio! che sdegno! che furore accende nel Cuore mio quella tua perfidissima ribellione. Ci manifestò l'Altissimo questa giustissima indignazione nello escludere Terra promessa. Duce del popolo* (a), per la difesa della stirpe nata da te, da cacciare e purgare il Paese, e pu-

scosso il vicofo (b), e perciò tu sei stato ter-
minato, e perciò la via da te tracciata del
anzi gli stessi personaggi a cui tu avevi som-
messo Oreb e Zeeb, e perciò tu eri condannata per tua perfetta perfidia il
sacerdozio (c) e la vita tutta,

libis ad illam (d), e quindi il di-
versamente contro il quale non vi bisogna (e). Nel Levitico (f) si stabilisce il sacrificio di propiziazione, che si prelevava per li peccati di tutta la moltitudine, si stabilisce ancora per il peccato del solo Sacerdote, per dinotarci la divina Sapienza di quale peso sia alla sua veridiera bilancia il peccato del Sacerdote: *Pro peccato solus Sacerdotis idem sacrificium, quod*

pro

(a) Num. 14. (b) Dent. ult. (c) cap. 4.

QUARTA: 61

pro totius populi peccato prescribitur, quia quo major autoritas, eo maius est coruus qui peccant supplacium, come nord S. Pietro Damiano.

11. Lo Eminentissimo Ugone bensì osservò una importantissima differenza: *Invenitur autem differentia inter peccatum Sacerdotis, & Sinagoga;* e qual è mai questa differenza? Del popolo dice: *Si omnis turba filiorum Israel ignoraverit, & per voluntiam fecerit quod contra mandatum Domini faciat. Sacerdote però dice: Si Sa- cerdote ignoraverit, & peccaverit, non poterat ignorare, quoniam enim in eum iurato datur. E questa differenza quanto al sacerdote, non ad omnes, sed ad eum, et a deo, conatus est ignorare del sacerdote, et statim ignorare, et tunc, che leggeva, et leggeva nella Messa d'Officio, et ignorare le genti, et ignorare, potendosi dal regno dei Filii d'Adam dell' Universo, et vaticina* (g) *Agostino: Effunde iram tuam in gentes, quae non cognoverunt: Prophetatio est ista, non oratio, scilicet. Il P. S. Agostino: & hoc verbo effunde scilicet indicavit, quod volunt malorum iram intelligi. Oimè, che sarà d'un Sacerdote, il quale non solamente il conosce, come qualunque Cristiano, ma ch'è stato arricchito di tanti raggiantissimi lumi (h) & *Cum etiam ignoran- tes Dominum nulla exceptio tutetur a pena, quia**

Deum

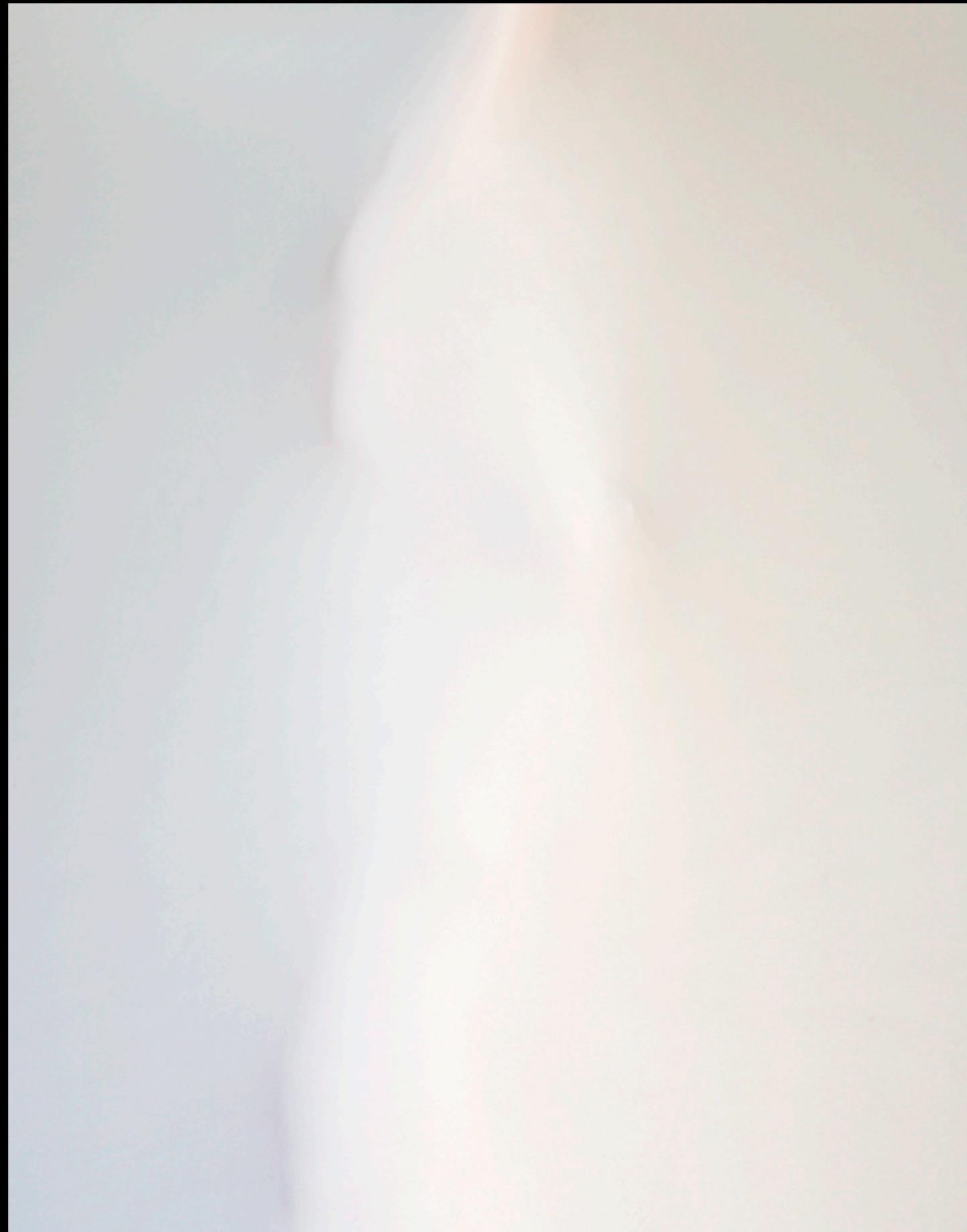
(a) lib. de pen. cap. 5.

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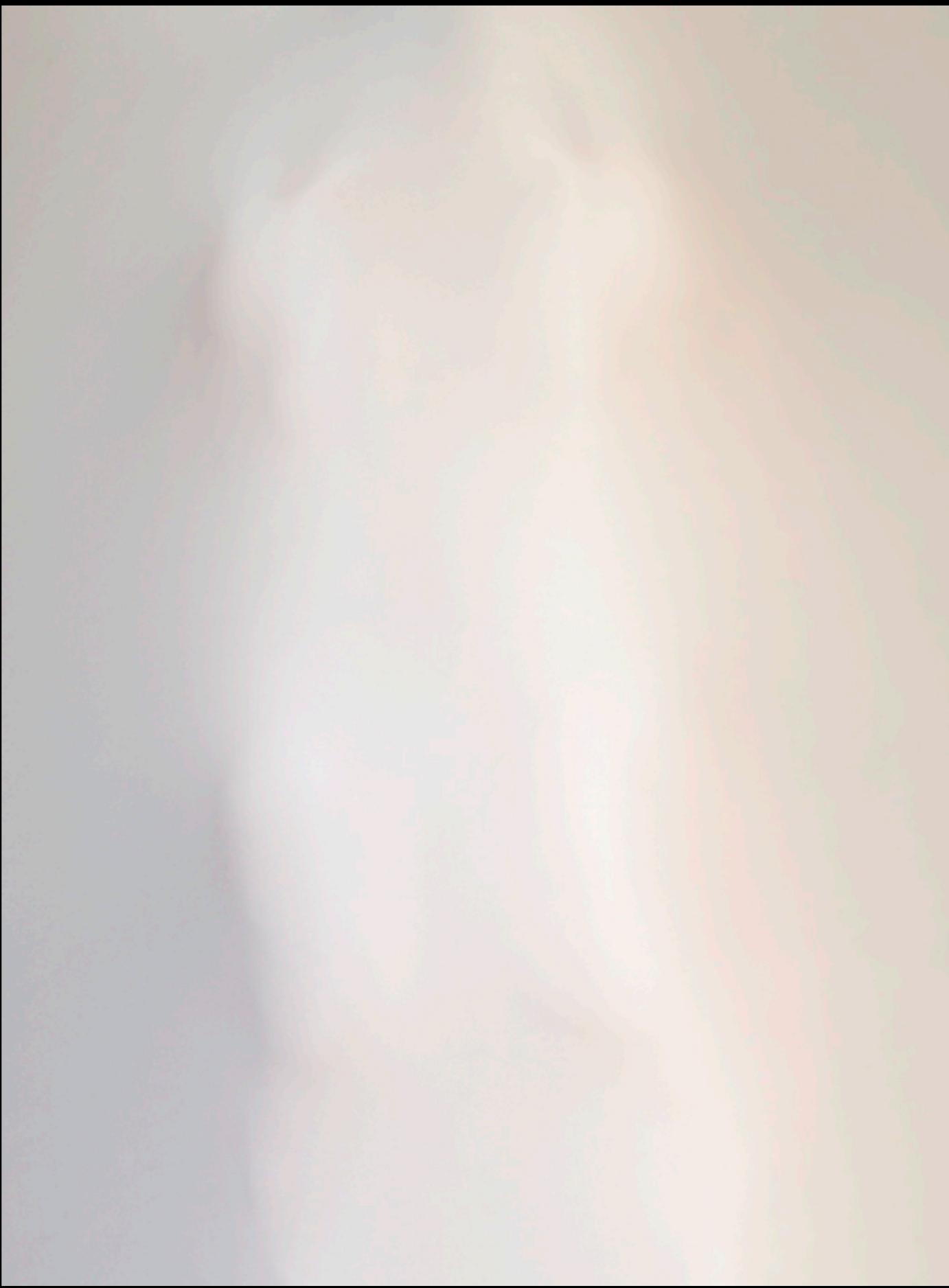
serendipity



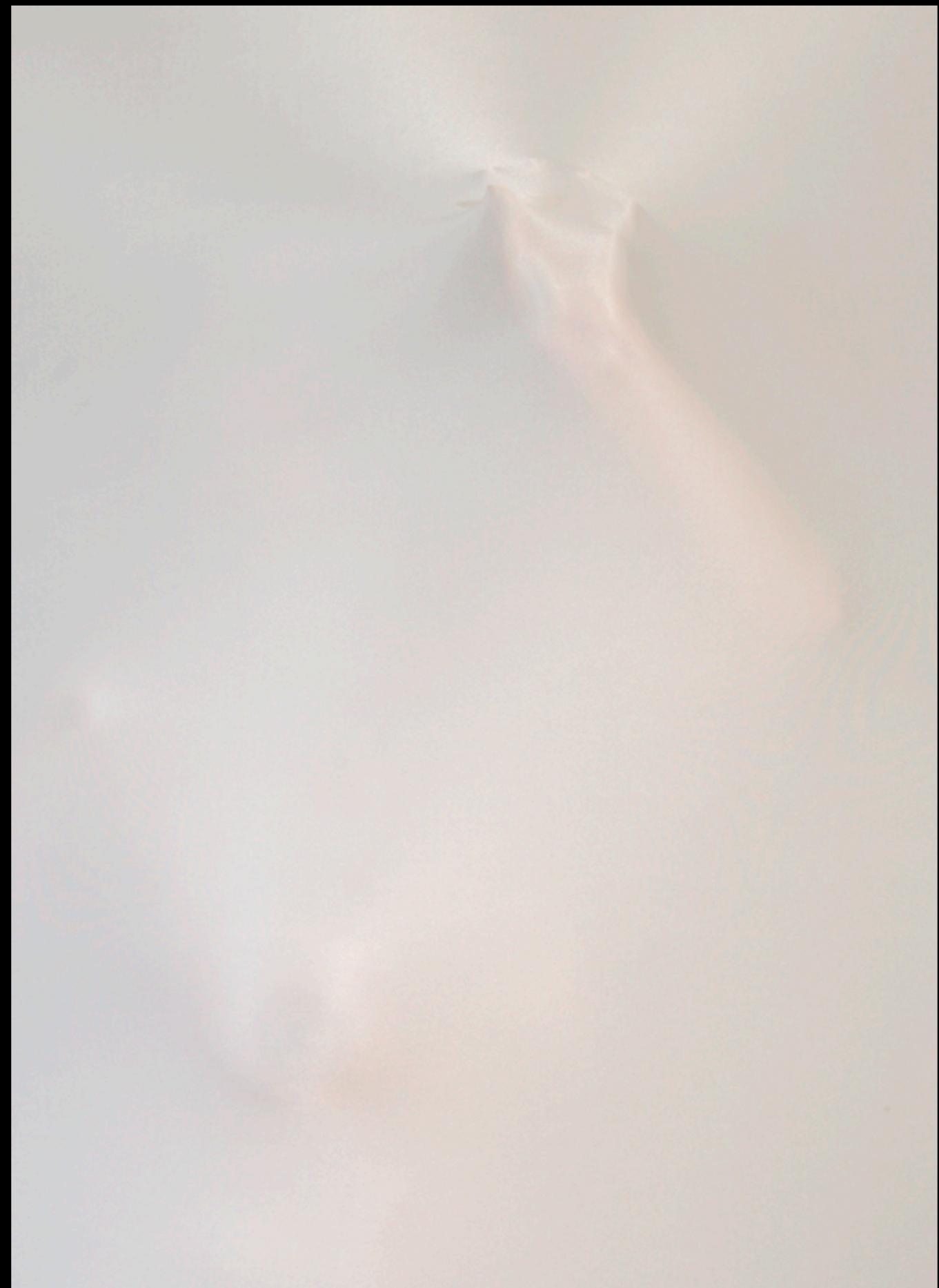
Benjamin C. Pierce
Graces, 2007



Benjamin C. Pierce
Graces, 2007



Benjamin C. Pierce
Graces, 2007



Benjamin C. Pierce
Graces, 2007

connection
(dances with light)



Ruth Bernhard
Folding, 1962



Ruth Bernhard
Curvilineal, 1971



Ruth Bernhard
Classic Torso with Hands, 1952



Ruth Bernhard
In the Box, Horizontal, 1962



Ruth Bernhard
Sand Dune, 1967



Ruth Bernhard
Neck Study, 1958

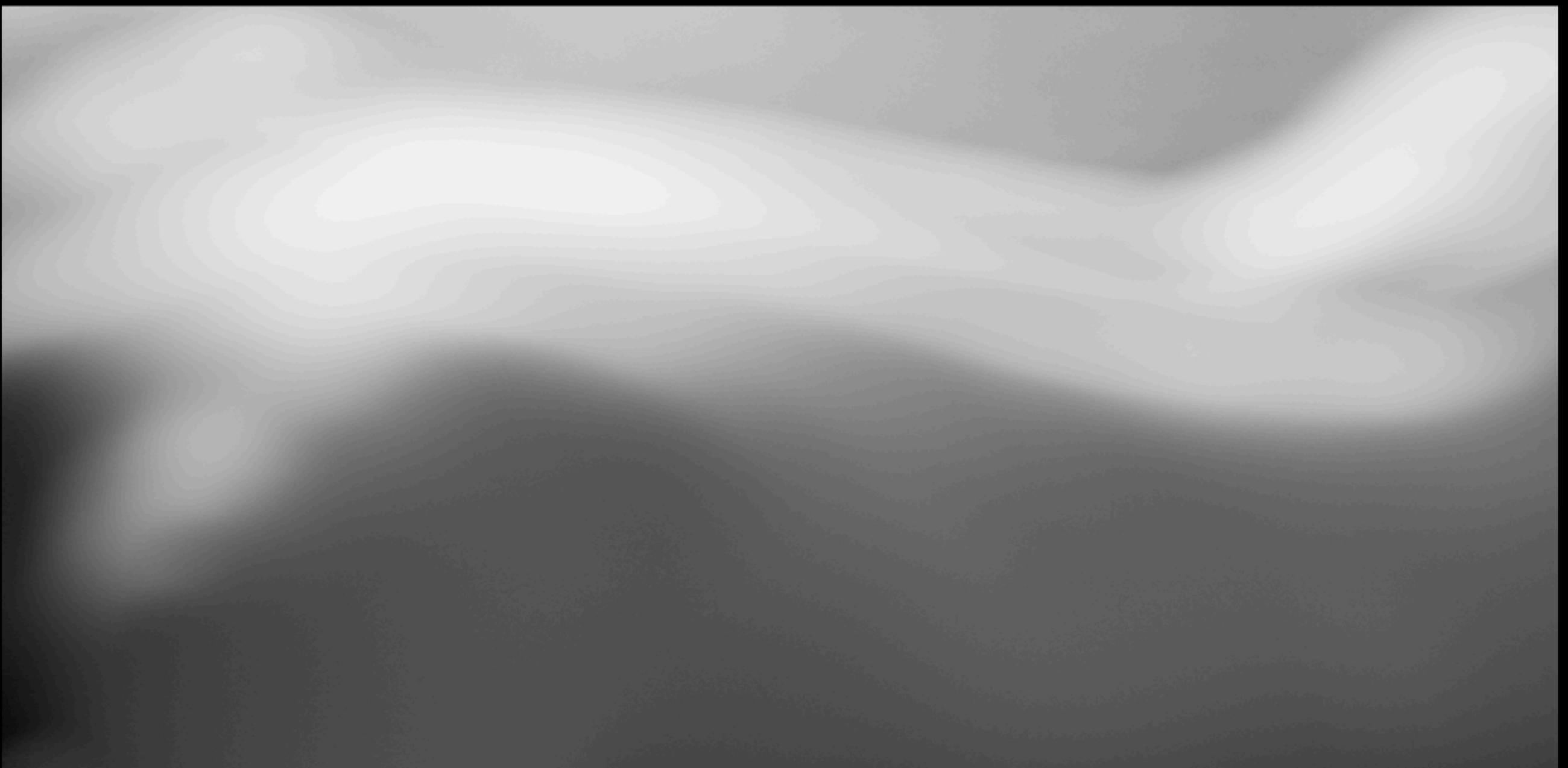


Ruth Bernhard
Knee and Arm, 1976

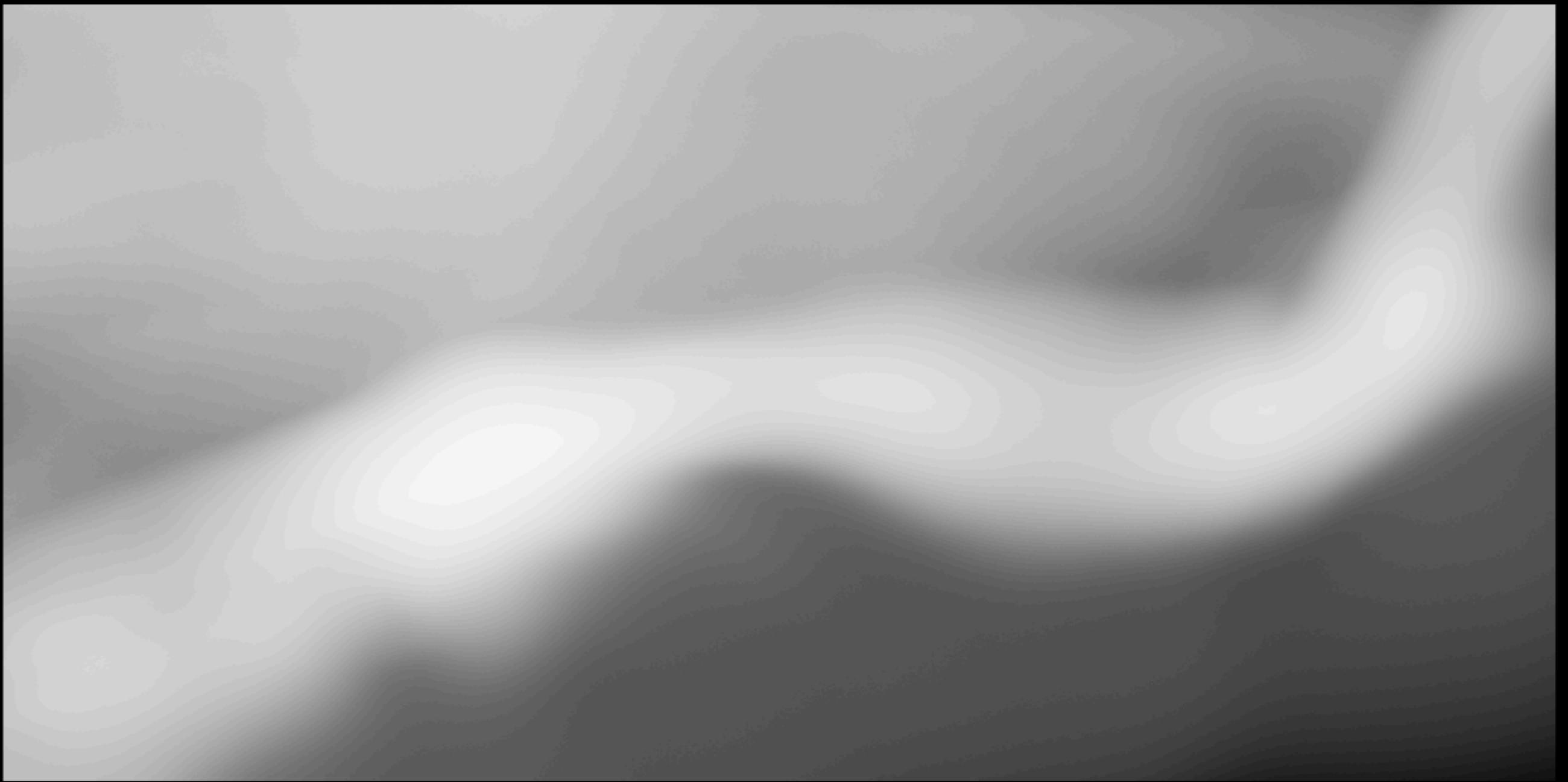


Ruth Bernhard
Two Forms, 1963

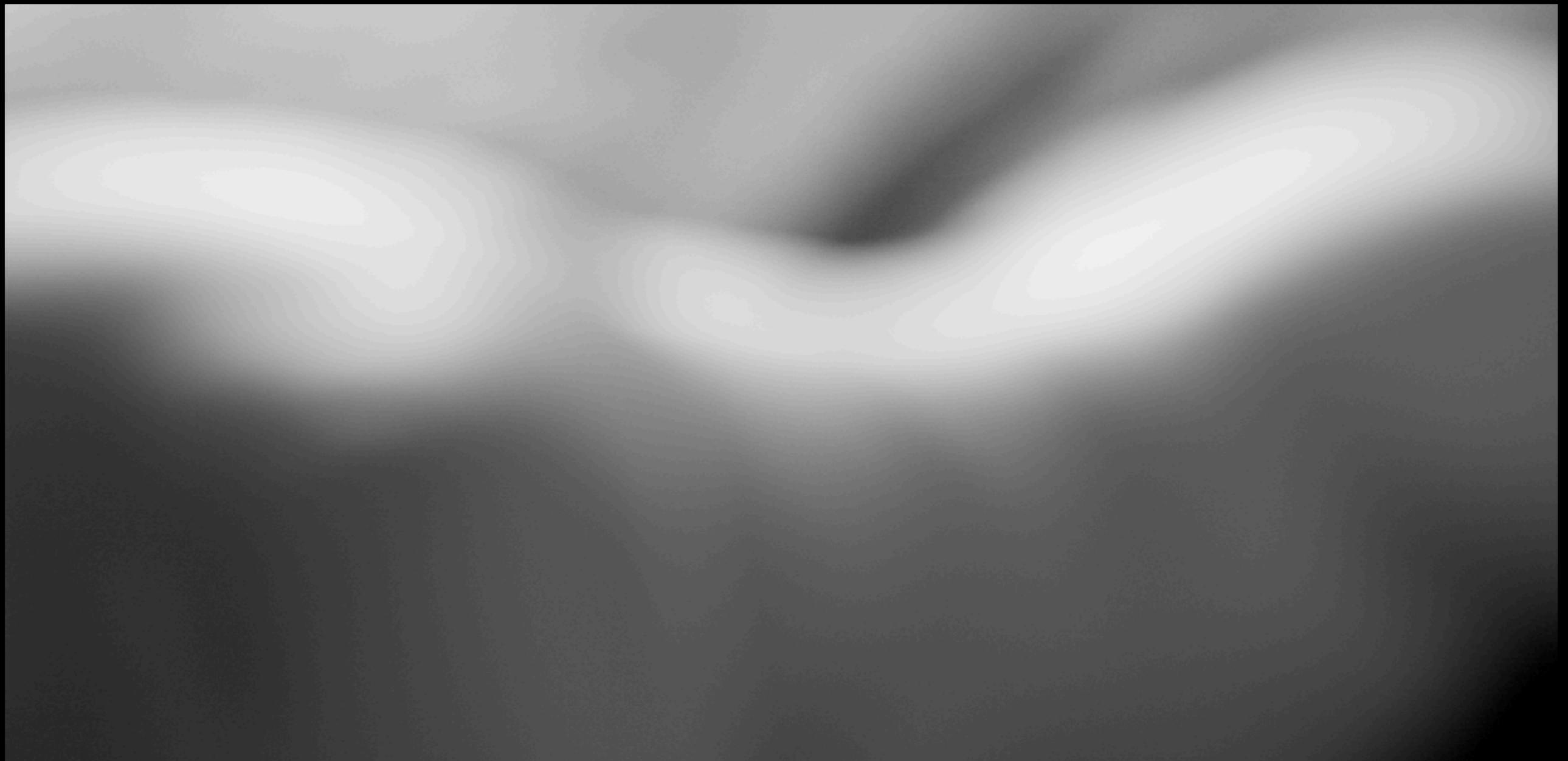
synthesis



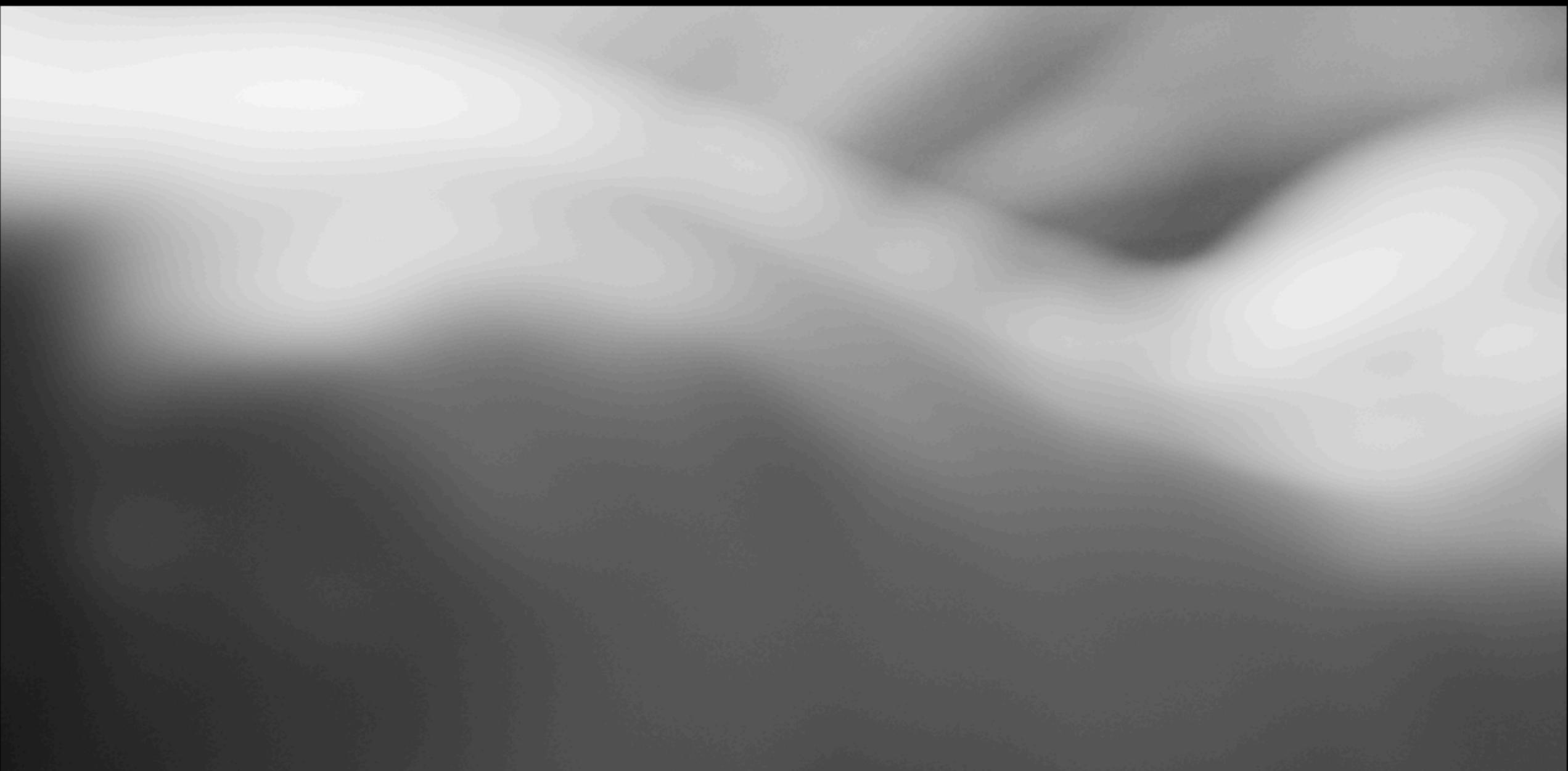
Benjamin C. Pierce
Splash, 2010



Benjamin C. Pierce
Splash, 2010



Benjamin C. Pierce
Splash, 2010

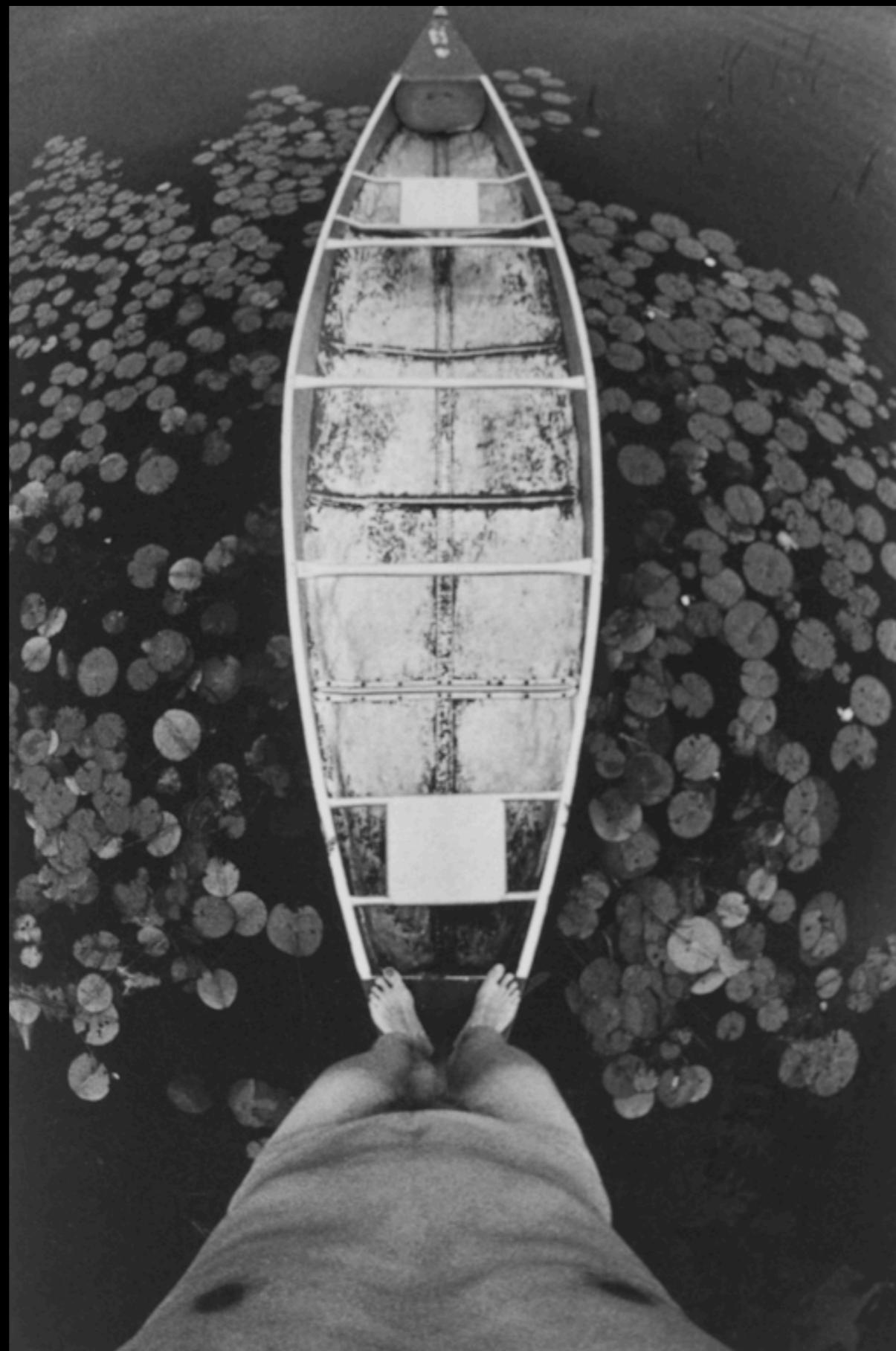


Benjamin C. Pierce
Splash, 2010

accumulation



Arno Minkkinen
Self portrait, Farmhouse, Buonconvento, Italy, 1995



Arno Minkkinen
Self portrait, Pachaug, Connecticut, 1972



Arno Minkkinen
Self portrait, Millerton, New York, 1971



Arno Minkkinen
Self portrait, Castello Tancredi Gate,
Bibbiano, Tuscany, Italy, 2000



Arno Minkkinen
Self portrait, Beach Pond, Connecticut, 1974



Arno Minkkinen
Self portrait, Fosters Pond, 1989



Arno Minkkinen
Self portrait, Fosters Pond Millenium, 1.1.2000



Arno Minkkinen
Self portrait, Fosters Pond, 1996



Arno Minkkinen
Self portrait, Hyvinkää, Finland, 1974



Arno Minkkinen
Self portrait, Fosters Pond, 1996



Arno Minkkinen
Self portrait, Hirvensalmi, Finland, 1994



Arno Minkkinen
Self Portrait, Two Birches, Fosters Pond, 2005



Arno Minkkinen
Self portrait, Abbaye be Montmajour, Arles, France, 1983



Arno Minkkinen
Self portrait, Piimävuori, Finland, 1996



Arno Minkkinen
Self portrait with Selva, Ta' Cenc, Gozo, Malta, 2002



Arno Minkkinen
Self portrait with Daniel, The First Noël, Andover, Massachusetts, 1979



Arno Minkkinen
Self portrait with Daniel, Andover, Massachusetts, 31.12.1986



Arno Minkkinen
Self portrait with Maija-Kaarina, Sysmä, Finland, 1992



Arno Minkkinen
Lahti, 1984



Arno Minkkinen
Self portrait, Ismo's Stick, Foster's Pond, 1993



Arno Minkkinen
Self portrait, Pyhäjärvi, Tammela, Finland, 1976



Arno Minkkinen
Self Portrait, Jamestown, Rhode Island, 1974

the unknown



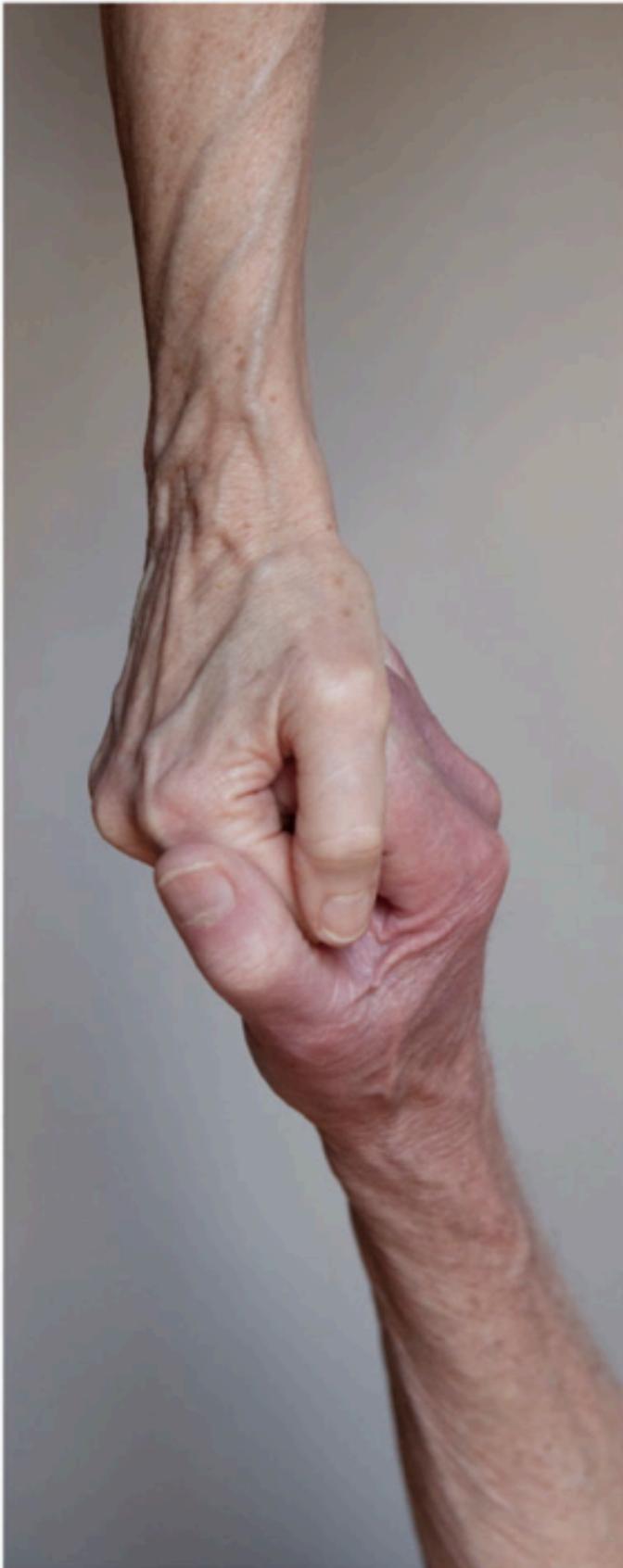
Benjamin C. Pierce
Untitled, 2003



Benjamin C. Pierce
Untitled, 2003



Benjamin C. Pierce
Untitled, 2003





Benjamin C. Pierce
Laws of Motion, 2010



Benjamin C. Pierce
Reconnect, 2010



Benjamin C. Pierce
Reconnect, 2010



Benjamin C. Pierce
Reconnect, 2010



Benjamin C. Pierce
Reconnect, 2010



Benjamin C. Pierce
Reconnect, 2010



Benjamin C. Pierce
Reconnect, 2010

sensitivity
noticing
surprise

seeing the thing
seeing beyond the thing
decontextualization
the invisible
dreams
serendipity
connection
accumulation
the unknown