

Thesis

The actions of the person are defined by their social context. To the same extent that a person is connected to society through labour, laziness is defined by its contrasting position. Laziness is not an innate trait but a consequence of fatigue and a giving up of illusion. The lack of personal ambition, challenge and interactive social processes, reduce human activity.

In the global society the cohesion created by work, and the myth of personal worth generated by labour, decrease as a consequence of economic, cultural and technological processes. As unemployment increases in modern societies, an uncertainty sets in as a result of the loss of the myth of worth.

Idleness cannot really be interpreted and defined in a philosophical sense however it can be used as a definition of the lack of involvement of the individual in social processes.

Idleness is not an actual activity but the possible and hypothetical resistance of the individual in the modern/postmodern society to existing structures.

In fact there is no such thing as pure idleness, in the sense of doing absolutely nothing, as we are always engaged in some kind of activity, even at those times when we appear to be not doing anything.

Idleness is private. We are unable to personally experience the state of idleness in others. In idleness the individual ceases to be social and is forced to walk a solitary path.

Idleness could be seen to be a type of activity in which we can take part. In a photographic sense, while observing idleness, attention seems to be focused on the trivial, highlighting and evoked by the subtle motifs hidden in the intervals in a journey, in the no-man's land hidden in prevailing social structures and in the invisible components of the society.

Idleness is an important part of our life. Those who refuse to accept personal laziness and idleness are not able to be generous with themselves.

Idleness, unless it is followed by a kind of rebirth, can be seen like nothing more than a dullness and inertia.