



# Invented Futures

Doing and thinking  
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*Through dance there are moments when I become motion. In these moments I'm not in motion. I am motion.*

The perception of self purely as a movement condition is a common phenomenon amongst contemporary dancers. The dancer invests his awareness into the sense of moving, and his consciousness becomes merged with the experience of movement itself. By zooming into the moving nature of the body, the dancer's awareness enters into a micro-level of perception (Gil, 2001). He perceives a constant pulse, of a microscopic vibratory nature (Lepecki, 2000). The consciousness of the body becomes the perception of an energetic state that exists as a continual passage through a potential form. I describe it as a state of 'trans-form', like an ever-forming cloud, manifested through a constant passage through form, existing as a channel of energy. So, when the dancer becomes the body's movement, he perceives 'dance as a constant transformation of life itself' (Cunningham, 1985: 84). Pondering further, this state of 'trans-form' is actually a movement of trespassing across the porous boundary of a 'potential form'. It results from the need for continual biological renewal, which implies a constant interaction between the internal and external environment of the body. The body becomes a manifestation of a movement of 'trans-form', which is driven by a force of affecting and being affected by the environment. Hence, the dancer's perception of movement enhances the experience of affection at a basic physical, energetic level. He experiences affect as Massumi (2002) describes it: as a pre-personal experience of intensity, intrinsic to the body's survival need, of affecting and being affected. Affection, however, when comprehended as a force that drives towards the opening of channels for interaction, inherently implies an opposing force, a force of constraint and self-containment – a need for individuation.<sup>1</sup> Affection and individuation can't exist without each other; they are opposite forces of an equally porous nature. They relate to one another through a motion

cycle driven by a double paradoxical condition. It is like the recursive motion of a Moebius String and it actually reflects the nature of the movement of our breathing. Such an embodied understanding of the nature of movement subverts the usual concept of a four-dimensional reality. Reality isn't perceived as a formal experience of matter moving through space and time, but rather as a recursive movement pattern that 'matters', in the sense that it generates matter. From this perspective, space becomes an elastic tension field, between the need to contract into a discrete particle and the need to expand into unification and 'mattering' (the generation of matter) *ad nauseam*. This is conceived as a pervasive movement throughout the tensional forces of space; a movement where constraint turns into expansion and vice-versa, generating boundaries of paradoxical disposition. Following this logic, the living manifestation of matter introduces another movement dimension: a subversive movement that 'trans-verses' the formal edge of matter. It is a double-folded dimension of movement, a motion-time of trans-form 'trans-versing', a motion-space of affection. Ultimately, if our living physicality relies on the recursive paradoxical nature of movement, we need to engage with its logic: a logic of matter(ing) as a two-folded paradoxical motion process, manifested through a continuous, recycling loop, in a field of intensities. What I claim here is that, if the way we breed sense and meaning is built into the living nature of our organism, then we need to engage with the logic of this process; we need to bring this logic to a level of heightened consciousness or awareness. Thus, I propose to engage with the thinking process inherent to movement as an exercise of somatic awareness, a process of 're-re-cognition' of the bodily motional manifestation. This implies a conception of meaning as the vibratory manifestation of a paradoxical value.

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1 Simondon (1995) refers to this tensile nature of a living unity, referring to individuation as part of 'a tensile, oversaturated system beyond the level of unity' (p. 23).