

The project: [A Collection of Fluid Spaces](#)



Photo: Thomas Greil

"The lady in blue"



Photo: Thomas Greil

The moving helix: roping together and back in...

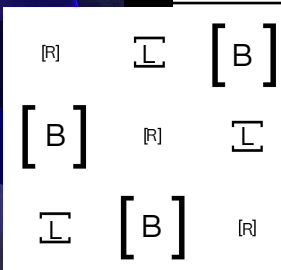


Photo: ThB

B=
BodyCartography
Project (Olive
Bieringa & Otto
Ramstad)

L =
LearningTheatre
(Theodor Barth
[ThB])

R =
Reader/3rd party
(Visitors with
smart-phones)



Embryology is not a passing subject in the Bodycartography project. During a hangout with Olive Bieringa and Otto Ramstad we tied into a number of subjects—different but related—to search the variety of epistemic propositions relating to body, movement and dance in their professional practice. There are no metaphors in their work: the helix movement [*recto*] does a roping-job.

By this I mean that their somatic practice does not seek formal beauty and engages in field-searches where the aesthetics is [investigative](#). At the same time their somatic practice comes from somewhere *and* returns to it. Their collaboration with the Norwegian Museum of Science and Technology—in the Fluid Spaces project—was an investigative venture of that kind. Embryonic.

The subject of embryology is *neither* extrinsic and passing—it exceeds the scope of their project-engagement with the museum—*nor* is it age-old and intrinsic either: better to say that it is a deep and emergent subject. In Bonnie Bainbridge Cohen's framework the [Body Mind Centering](#)® it has emerged in later phases of her practice, as something [immanent](#) to somatic practice.

That is, radically immanent in the sense that it moves beyond the veil of the nervous system—the organised body—unto the realm of fluids: in life-phases where complementary *compression and expansion in held space*, generate a variety of possibilities that all come out (and return to) of helices. Sometimes hatching risky repertoires beyond current *held* notions of control and mastery.

From my end, I am receptive to this possibility as an hypothesis: accepting it experimentally for what it might have to reveal, rather than discussing for/against on the basis of argument. Placing myself in this discovery-mode has some precedence: my understanding of communication, as an anthropologist, is tied up in *ritual* (the communicative aspect of all behaviour). Hit & impact.

To be *with* the embryonic as a *witness*: [wit\(h\)nessing](#) embryonic processes... not as a developmental phase *prior* to the neural organism, but *contemporary* to it. I think of it in similar terms as Piaget's [concrete and formal operational phases](#): in somatic practice these are not phased but rather combined. It's like [series and parallel circuits](#): one does not exclude the existence of other.

I have been curious about what copy-righting /®/ might do, in way of re-wiring the practice. Like the difference between feeling that “I might come from this, but this is alien to me now and I can't take it”; and that it is going on now as part of an adult—or, growing—relationship. Integrating the scope of this query as ongoing in the tangle and tango of *responsibility* and the *ability to respond*.

So, the way that we are *proposing learning-situations*—which I take to be a common denominator between Olive, Otto and myself—we rely on whichever framework would effectively prompt an adult contract. Whatever it takes. In the wake of the [baby-boomer generation](#), the care and responsibility of personhood evolved in a climate of initiative & enterprise in the USA.

In the European framework, adult personhood is vested in [citizenship](#): that is, ideally within the scope of *political agency* hooking a person differently to the larger community. Here the pitfall is dependency. As copyrighting can be a source to other forms of stagnation. Which is why we have to *state* and *stay* with the basic problem: *how can fare with knowledges quite beyond our scope*.