

dancing the design

de-disciplinarizing
re-disciplinarizing

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**Dysfunction day
ICN Business School
Campus ARTEM
December 5 2019**

Our research questions the process of de-disciplinarization and re-disciplinarization in an exchange between dance and design.

To implement this approach, we work with dancers and choreographers. Dance is considered here as a field of competence on the human gesture and the consciousness of our somato-psychic unity. Dance as design is a critical social practice, creative and political in which the gesture is not reduced to codes and norms but open to invention.

Students and researchers are engaged in research that includes a dance practice, an awareness of their body and the body of others. We conceive experiential situations in which the practice of dance modifies

our conceptions and our practices of the body, and which, on the other hand, questions the modalities of the practice of the design (domain: conception of space, furniture, scenario of use , practical: drawing, modeling, etc).

This document introduces three of these experiential situations.

workshop
dance and drawing

workshop
total care

project
remises en formes

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workshop dance and drawing

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Aline Vidal, Julie
Regional Conserva-
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Participants:
Conservatory
and ENSAD
students

October 29-30-31
2018

1 - In this workshop, the practice of dance involves an exploration of three body movements: first, walk and descend to the ground and drop its weight, secondly draw lines by spreading its arm from the center of the body, thirdly continue the second movement into all the directions of space.

walk, move down to the ground and drop its weight



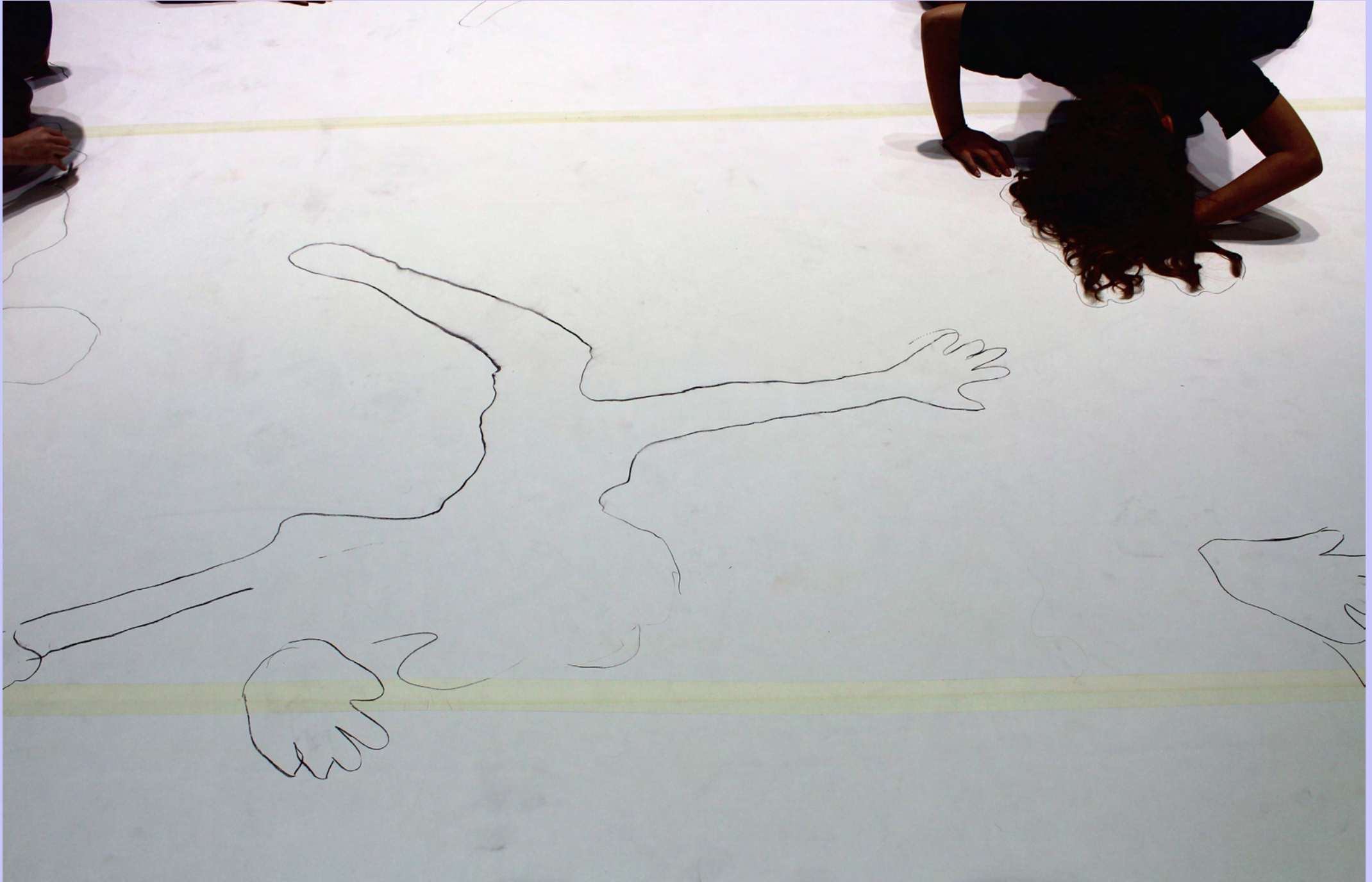
draw lines by spreading its arm from the center of the body



continue the second movement into all directions of space



2- The three types of movements generate respectively : contours of the bodies, rectilinear plots, curves invading the space.







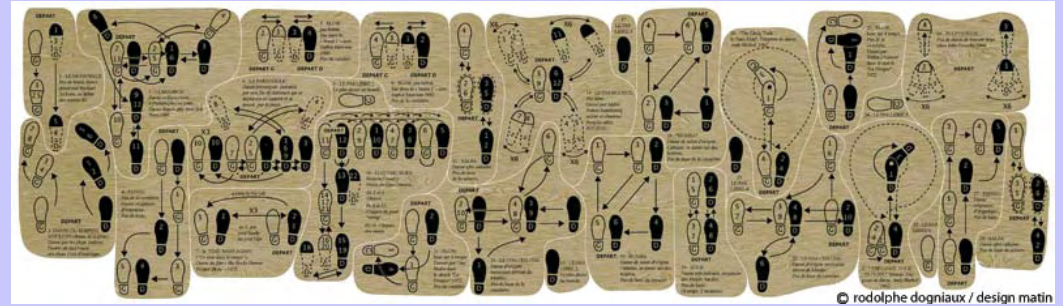
3 - At the end of this exploration, the drawing on which the lines are superimposed is considered as a score that the participants interpret while dancing. Thus in the succession of phases, the dance generates the drawing which in turn generates the dance. The drawing then becomes similar to a usage scenario, a guide (see Rodolphe Dogniaux's dance library).

the drawing is considered as a score - movie extract (1mn)

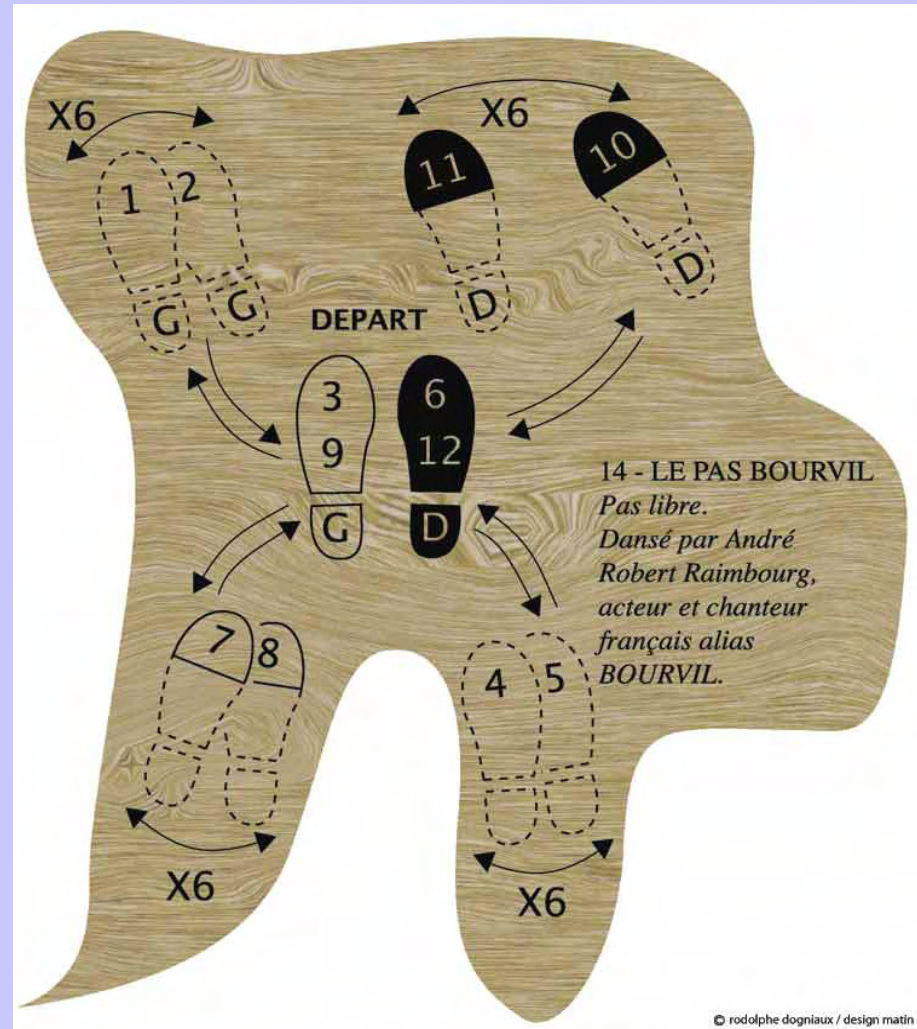


» <https://vimeo.com/397213420>

dancing library - R. Dogniaux



© rodolphe dogniaux / design matin



© rodolphe dogniaux / design matin

The followed method gives a first illustration of a practice of de-disciplinarisation and re-disciplinarisation. Forget the design and dance, then find the design to dance.

workshop
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Patrick Beaucé,
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ENSAD Nancy
Mathilde Monfreux,
dancer and choreo-
grapher

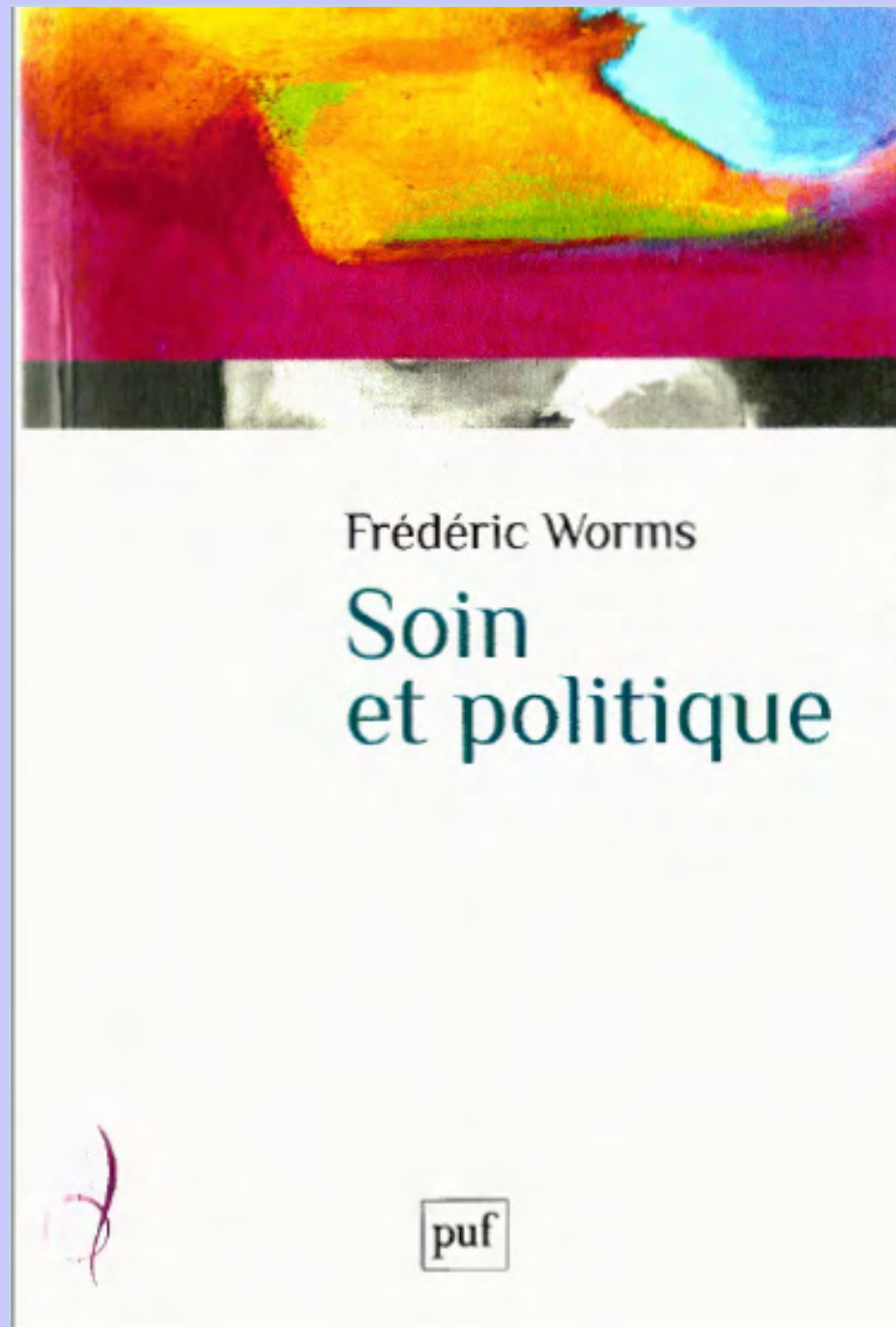
Participants:
ENSAD students

ENSAD, CCAM
Vandoeuvre-
les-Nancy
November 19>22
2018

How can care relationships become incarnate, become a conscious corporal practice, a source of self-knowledge, of others, of the world, become the source of a theoritical reflection?

The experiment is inscribed in a conception and a practice of the body as relation relies on a particular corporal practice: contact-improvisation.

During the workshop we tied together a body practice and the book of Frédéric Worms «Care and Politic». Worms proposes to think of all dimensions of care and its relationship to the politic in a short and synthetic text composed of the following parts: Dimensions of care – Help and support - Work and power - Freedom and equality - From the world, cosmic and political - Dimensions of the politic.



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The meeting between the bodies and the book took three different forms:

1 - the first relates attitudes, gestures of the practice of contact improvisation with parts of the text of F. Worms, the concepts of the book are experienced corporally, in a word: incarnated.





liberty and equality: our interdependancy is social, she obliges



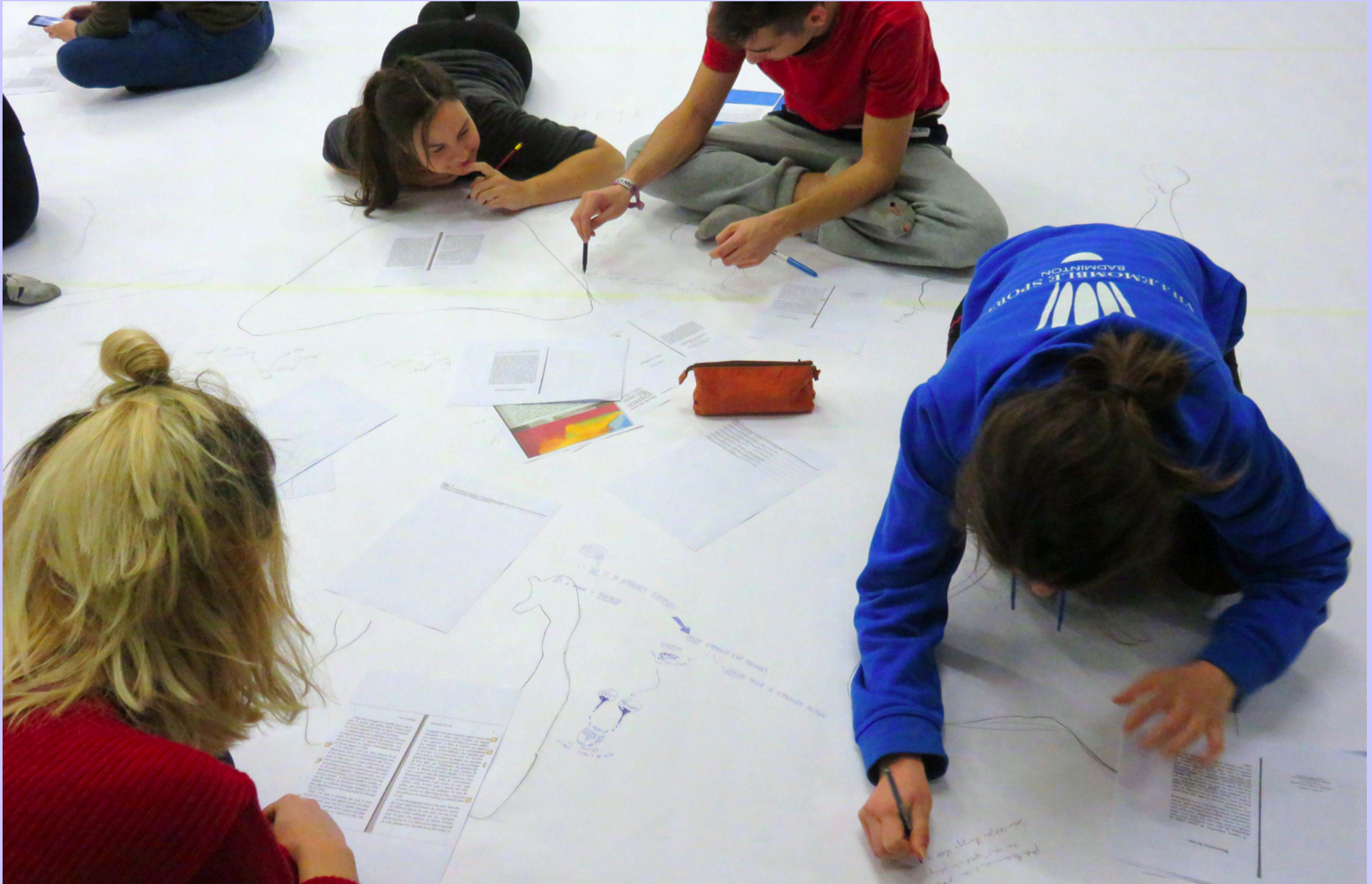
The meeting between the bodies and the book took three different forms:

2 - The second is the handwritten copy of the book by the students on a very large paper that partially covered the floor of the studio.

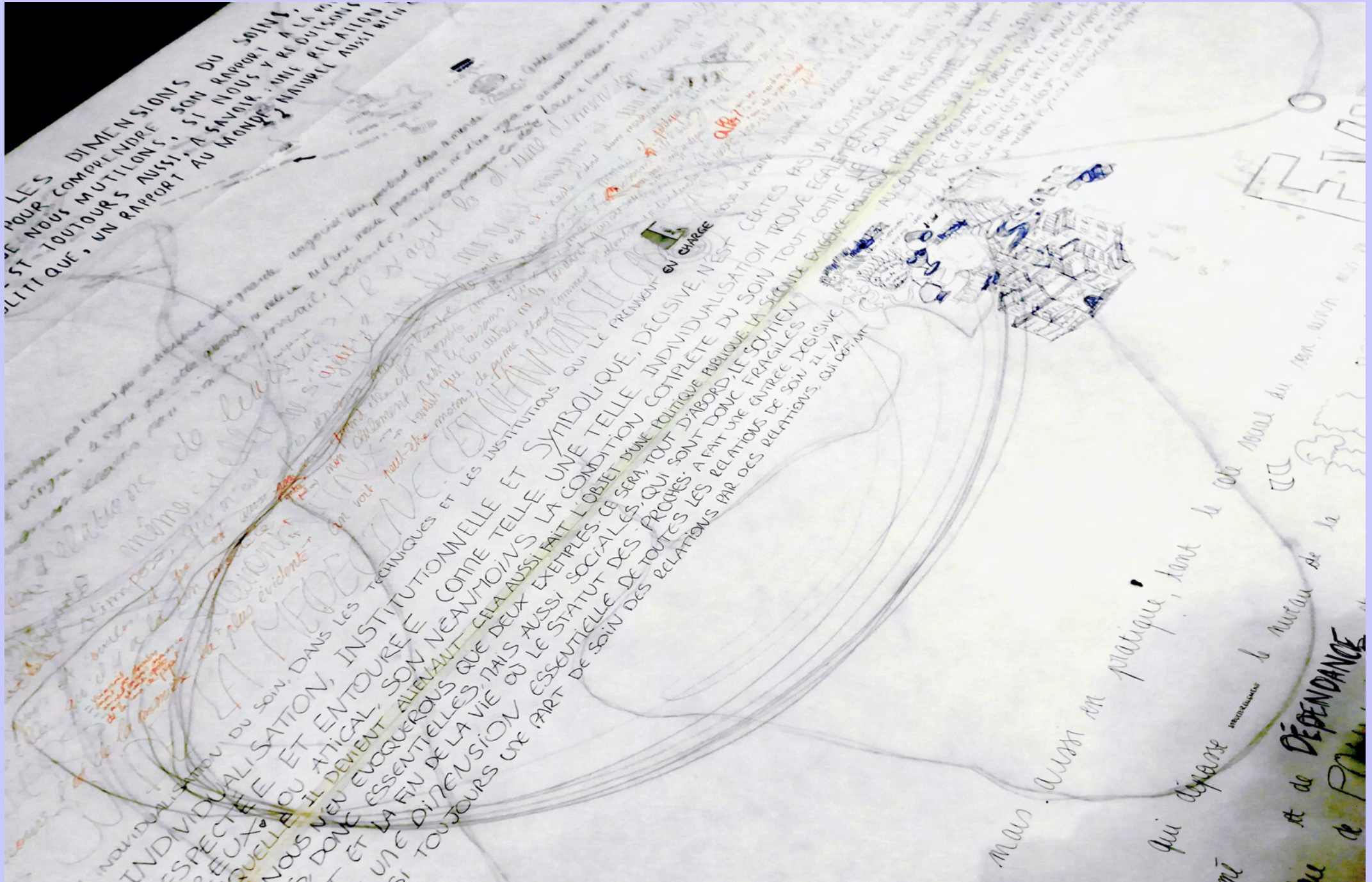
handwritten copy of the book *Care and politic*



handwritten copy of the book *Care and politic*



handwritten copy of the book Care and politic



The meeting between the bodies and the book took three different forms:

3 - The third is the research of the students for the realization of a new edition of the book from the lived experience of the workshop.

/LE SOUTIEN SE CACHE / DANS LE SECOURS, SANS POUR AUTANT SE RÉDUIRE À LUI. IL EN VA AINSI DU REGARD OU DE LA PAROLE, QUI ACCOMPAGNENT LE GESTE DE NOURRIR OU DE GUÉRIR. IL EN VA D'AILLEURS AINSI DE "L'ACCOMPAGNEMENT" EN GÉNÉRAL, TOUJOURS PRIS DANS UNE AUTRE ACTIVITÉ, ^(on accompagne "à l'école", "dans une épreuve...") MAIS QUI N'A DE SENS QUE S'IL EST UNE FIN EN LUI-MÊME. C'EST LÀ, CERTAINEMENT, L'UNE DES RAISONS DE LA MÉCONNAISSANCE DE CETTE ^(je l'accompagne pour le plaisir et dans le but, de l'accompagner même si c'est aussi sur un chemin du monde, pas toujours choisi) DIMENSION SPECIFIQUE ET FONDAMENTALE DU SOIN. ON EN VÉRIFIE SA PRIORITÉ, TOUT COMME CELLE DU SECOURS, PAR SA PRIVATION ET LES EFFETS DE CELLE-CI, DONT TOUS LES THÉORICIENS, BIOLOGISTES OU PSYCHOLOGUES MONTRENT LA DIMENSION PATHOLOGIQUE, POSSIBLEMENT MORTELLE ET DONC VITALE. ^{fondamentale, cette dimension se est donc d'abord dans nos vies.} NOUS NE SOIGNONS JAMAIS SEULEMENT QUELQUE CHOSE MAIS QUELQU'UN, ET LE SOIN DE QUELQU'UN EST LA CONDITION ^{du soin de quelque chose,} DU SOIN DE TOUTE CHOSE. DANS CE ^{vous ne soignez jamais seulement un "autre" ni même un autre "nous-même" mais...} QUELQU'UN NOUS SOIGNONS UN AUTRE "SOI-MÊME". ^(nous qui parlons du soin) DANS LE SOIN NOUS NOUS RAPPORTONS À AUTRUI COMME UN SOI. ENFIN, IL FAUT LE RÉPÉTER, C'EST CETTE RELATION QUI NOUS A CONSTITUÉ COMME UN SOI. ^(ou la détresse) D'UNE MANIÈRE FRAGILE, MAIS AUSSI D'UNE MANIÈRE CRÉATRICE PUISQUE LA RÉUSSITE DE CE SOIN, C'EST PRÉCISEMENT UN SOI, C'EST-À-DIRE UN ^(ou la détresse) SUJET QUI AGIT ET CRÉE ET NE SE SENT VIVANT QU'À CETTE CONDITION. LA DÉPENDANCE, NE DEVIENT UNE ALIÉNATION QUE SI ELLE NE CONDUIT PAS À CETTE CRÉATION, À CETTE INDIVIDUATION, QUI EST AUSSI UNE AUTONOMISATION. ^{dont elle est, paradoxalement, la condition} TEL SERAIT LE SOUTIEN. ^{mais si tel est le cas} COMMENT RELIER CETTE DIMENSION DU SOIN, QUI INTERVIENT ^{par principe} DANS LES RELATIONS INTERINDIVIDUELLES, À UNE POLITIQUE, AU SENS QUE L'ON A RENCONTRÉ À PROPOS DES "SECOURS"? PEUT-IL Y AVOIR UNE POLITIQUE DE SOUTIEN?

* et l'on pourrait compléter la phrase d'Emmanuel Levinas (le rapport du soi à autrui, institué comme premier) tout comme la pensée de Paul Ricœur (soi-même comme un autre)¹ : en disant très précisément ceci :

¹ Paul Ricœur, Soi-même comme un autre, Paris, Le Seuil, 1990



Ce sont deux hypothèses précises que l'on résumera ici, malgré les longs développements qu'elles appellent, en théorie comme en pratique.



MAIS DÈS LORS, LE « MONDE » QUI **SURGIT** N'EST PAS SEULEMENT L'OBJET D'UNE ACTION HUMAINE DE **soin**, IL EN EST TOUJOURS AUSSI



AUTREMENT DIT, IL N'EST JAMAIS SEULEMENT LE MONDE NATUREL OU LA NATURE, QU'IL FAUT PROTÉGER LORSQU'ELLE EST MENACÉE (EN PARTICULIER CONTRE MAIS AUSSI PAR LA TECHNIQUE);

IL SERA AUSSI TOUJOURS LE MONDE COMME ESPACE DE RELATION ENTRE LES HOMMES ET MÊME ENTRE TOUS LES HOMMES, AVEC LES ACTIVITÉS CRÉATRICES, LINGUISTIQUES, SYMBOLIQUES, QUI EN FONT DES ÊTRES CULTURELS. LES HOMMES ONT LA RESPONSABILITÉ DOUBLE DE CE MONDE NATUREL ET CULTUREL, RESPONSABILITÉ QUI LES CONSTITUE PRÉCISÉMENT COMME

DES HOMMES PAR LA RELATION À QUELQUE CHOSE D'AUTRE QU'EUX (COSMOS, PLANÈTE, VIE, ESPÈCES, ANIMAUX, PLANTES) EN MÊME TEMPS QU'À LA DIVERSITÉ QUI LES CONSTITUE ET LES RELIE. CETTE RESPONSABILITÉ EST COMME UN HORIZON, UNE TÂCHE CONSTITUANTE, ET C'EST POUR SOULIGNER CET ASPECT QU'ON LA DÉSIGNE SOUVENT, DANS LA TRADITION PHILOSOPHIQUE, PAR UNE NOTION AUTRE QUE CELLE DE SOIN :

LE SOUCI. NOUS SOUTIENDRONS POURTANT ICI UNE THÈSE PRÉCISE :

C'EST LE SOUCI DU MONDE QUI EST ISSU DU SOIN, ET NON PAS L'INVERSE.

SURGI DU SOIN, DES RELATIONS DE SOIN, CE DOUBLE HORIZON D'UNE NATURE COMME OBJET DE RESPONSABILITÉ ET D'UNE HUMANITÉ COMME SUJET DE CETTE RESPONSABILITÉ, D'UNE FAÇON CONJOINTE ET INDISSOCIABLE, EST À PROPREMENT PARLER L'HORIZON LE PLUS LARGE DU SOIN, CE QU'AU SENS STRICT ON DOIT APPELER SON HORIZON COSMOPOLITIQUE.

Copy the book on a large paper. Propose a device to read, write, copy a book on the floor can be considered a space design practice. The space of the writing becomes a space of physical experimentation, a practice of the contact improvisation in connection with the contents of the texts, a new experimentation of the gestures of the writing, the reading, and the debate. The text written on a large scale can become the support of a «performance reading» alone or collectively, giving body and voice to the text. Finally the lived experience can be reintroduced in a new edition of the text.

movie extract (3 mn) of a reading experience



» <https://vimeo.com/397215017>

Throughout the workshops, we activate previous experiences to create new experiences. In doing so we join in the reflections of Erin Manning and Brian Massumi and their 20 proposals for creation research. Speaking of the concept of activation the authors declare “ We were anxious to create techniques capable of intensifying the transition between different modalities of experimentation and more precisely between process in large group and small group” we are looking for these activation techniques. For example the textile used in the second workshop is a support to activate the third project that we will show you now.

workshop
dances et dessins

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remises en formes

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Research unit
Design des milieux
of ENSAD Nancy

Participants:
5 health
professionals

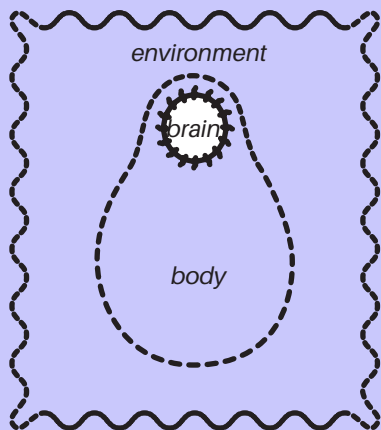
**Clinic Bellefontaine
Nancy**
June 2019

«Dance and drawing» and «Total care» workshops were realized in an academic context whereas «Remises en formes» project was held in a professional context.

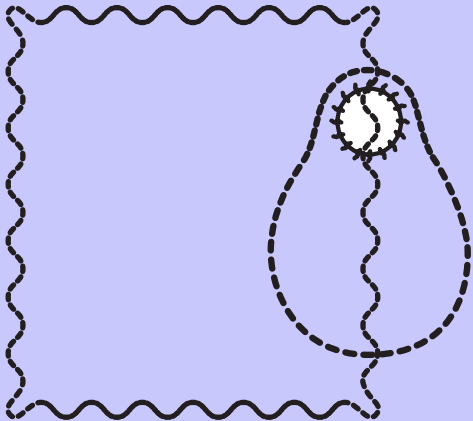
The request emanated from the head of Bellefontaine Clinic in Nancy, specialized in rehabilitational care. She wished to organize an artistic project dedicated to health professionals in order to foster dialog among the different professions working within the clinic and also make them standing back from their usual activities.

Before any project submission, we spent few hours to interview one worker per profession. After this time of immersion, we try to sum-up what was for us the principle of rehabilitation care. It includes 3 entities: body, brain and environment. The rehabilitation care is needed in case of «off-center situations» and work on these 3 entities to improve the patient's situation.

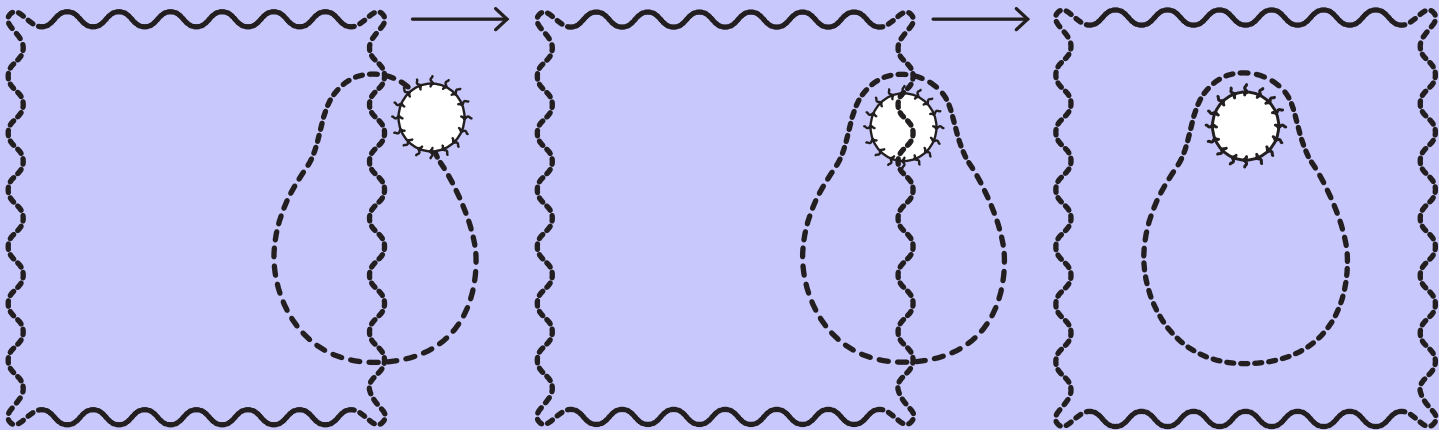
starting point

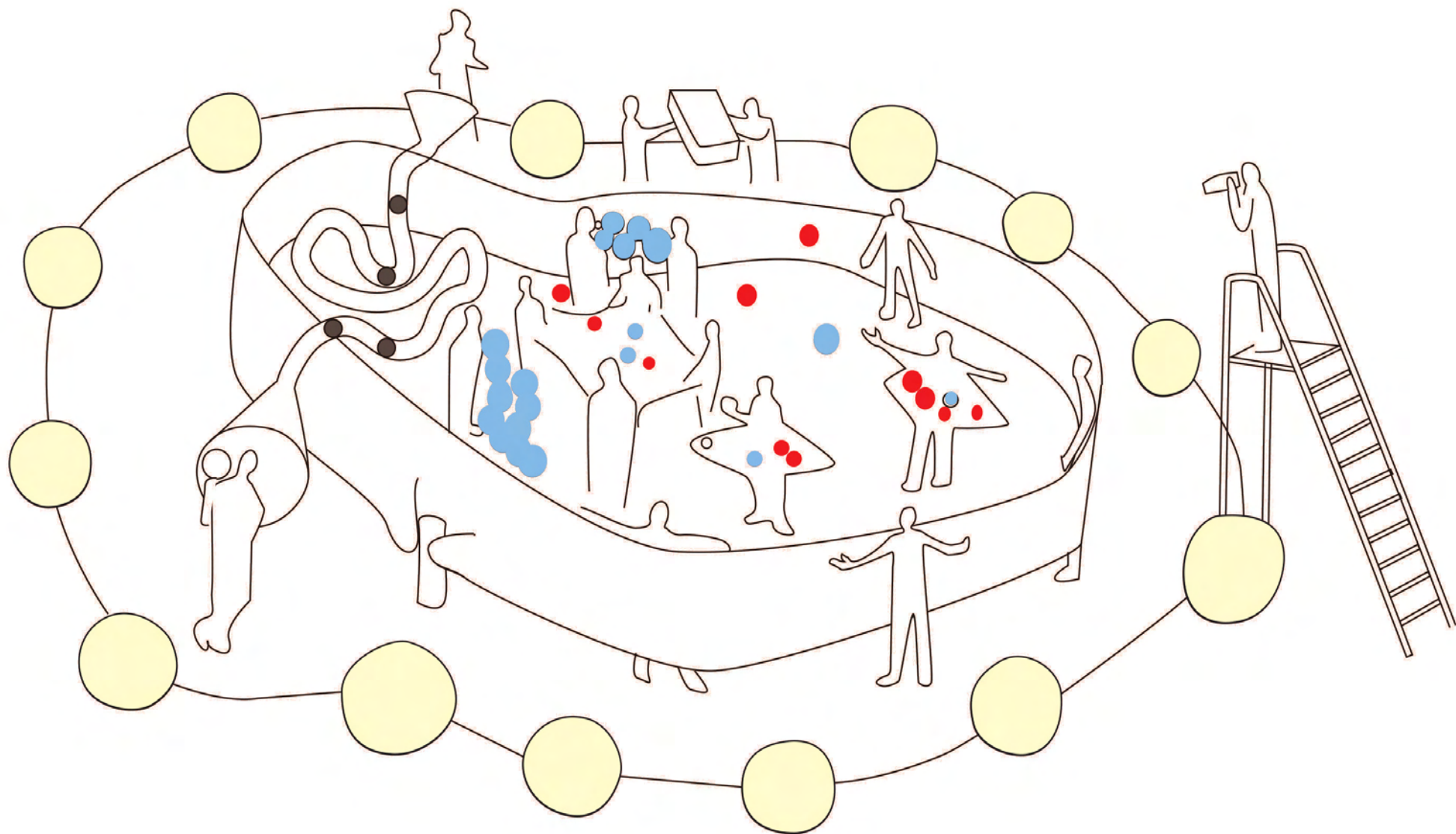


patient's situation



rehabilitation's work

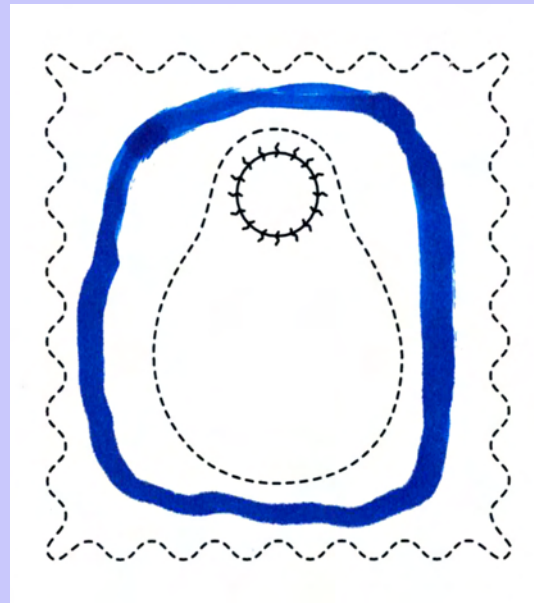




Starting from this, we imagined that the diagram could be reproduced in the space, including these 3 entities and more details such as organs concerned by the recovery process, to constitute the symbolic body of a patient. We decomposed the body according to the professionals specialities. Then, the health professionals could replay their usual activities around and on this symbolic body.

The health professionals implicated were 5 women: Lucie the nurse, Mylène the occupational therapist, Manon the sport educator, Constance the care-giver and Valérie the cleaning agent.

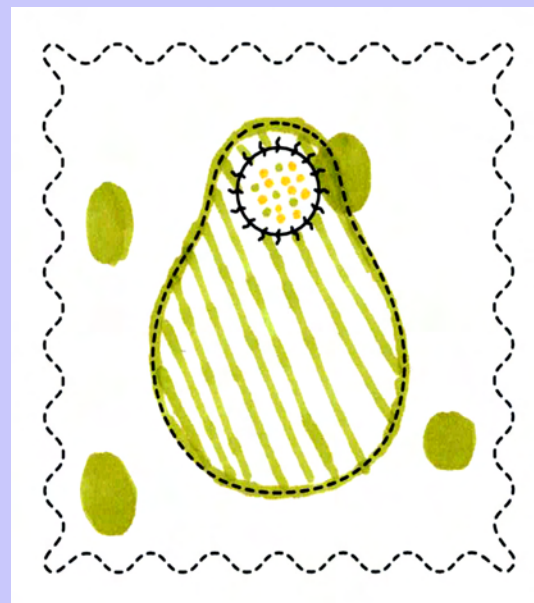
The first day, we introduced the workshop by presenting our schematic view of rehabilitation and ask them to fill this diagram according to their own activities. This diagram was a dialog's tool and it allowed us to locate areas of interventions of each of them.



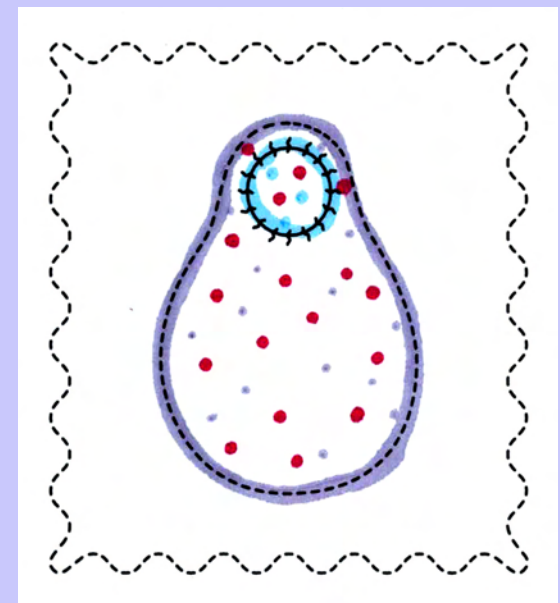
Valérie
Cleaning agent



Constance
Care-giver



Manon
Sport educator

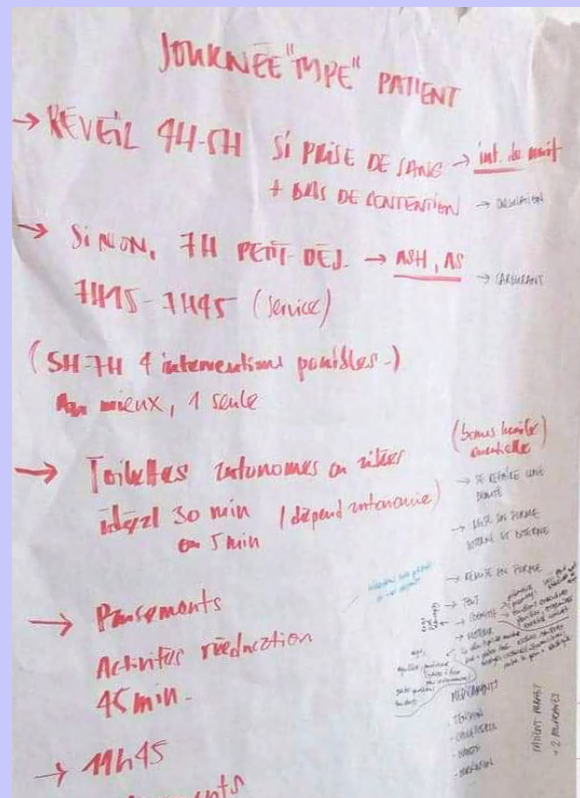
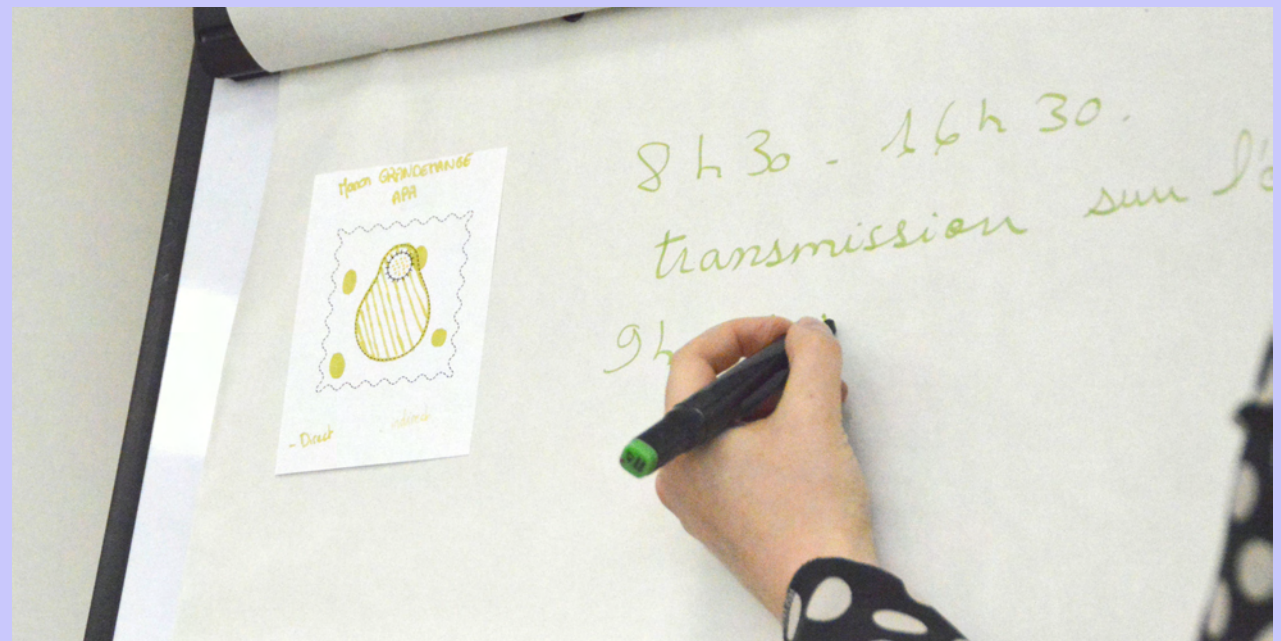


Lucie
Nurse

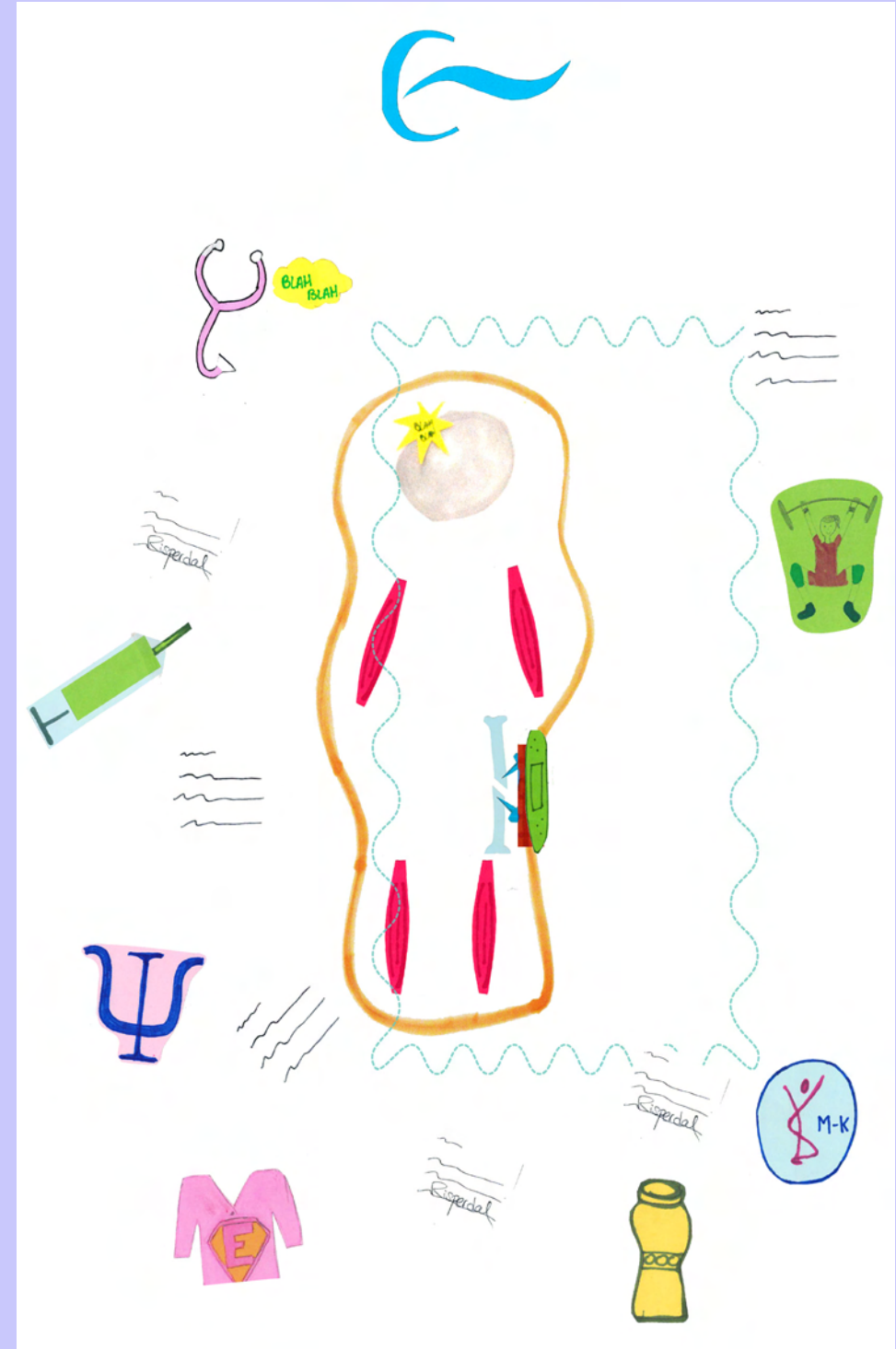
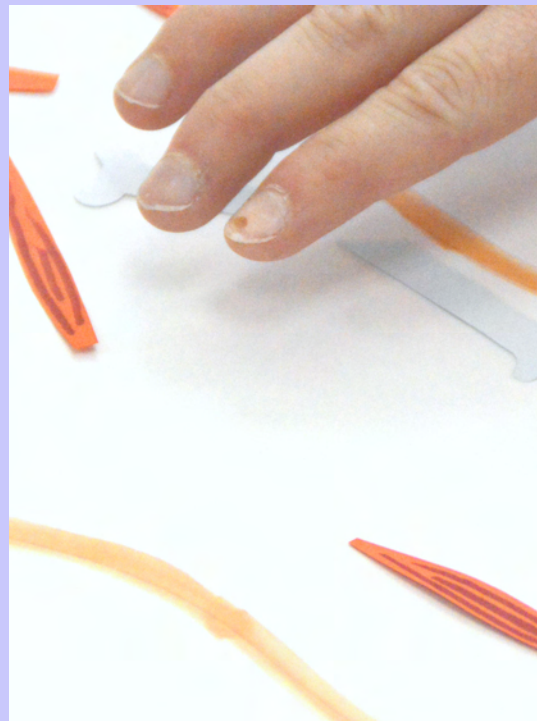
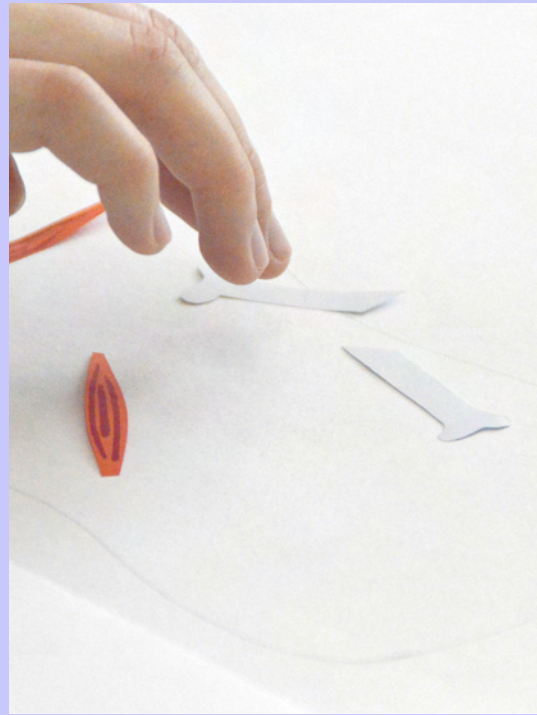
Then, we asked each professional to describe their daily timetable.

Then, we asked them to describe the care pathway of a patient, from his entrance to his leaving.

And then, to imagine the care pathway of a fictional patient.



After writing this plot, they did a quick animation representing this body and his environment but also the care activities around him. Each health professional was symbolized by a sign. So we had a glimpse of the entire plot and each care activity and object related to.



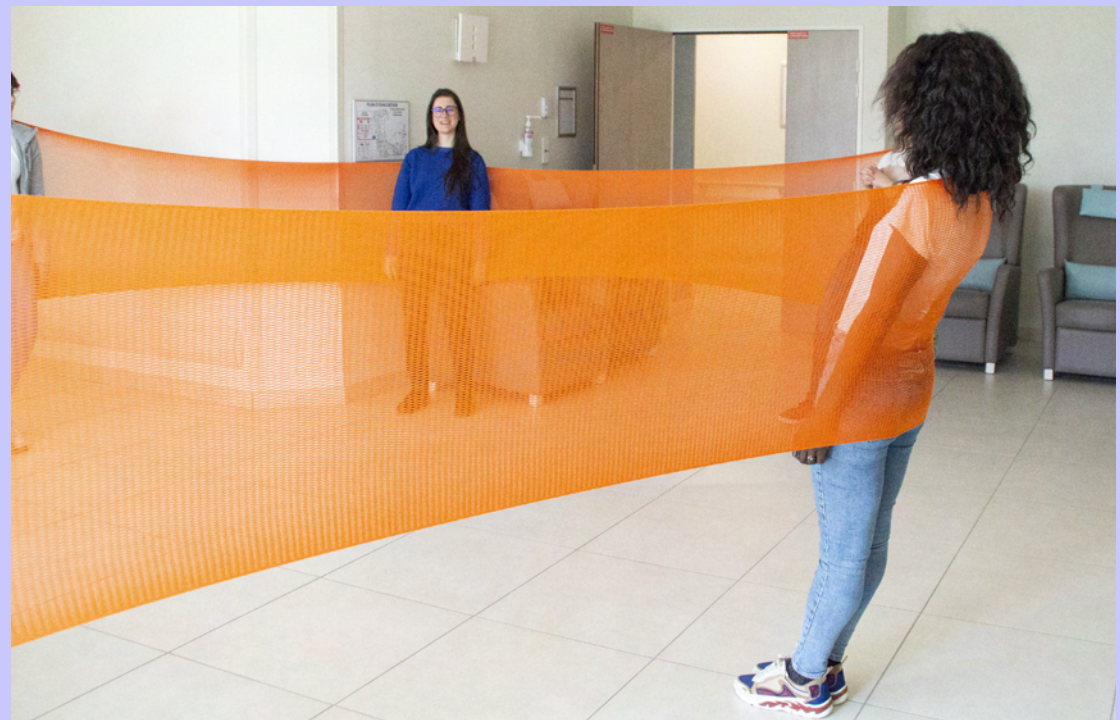
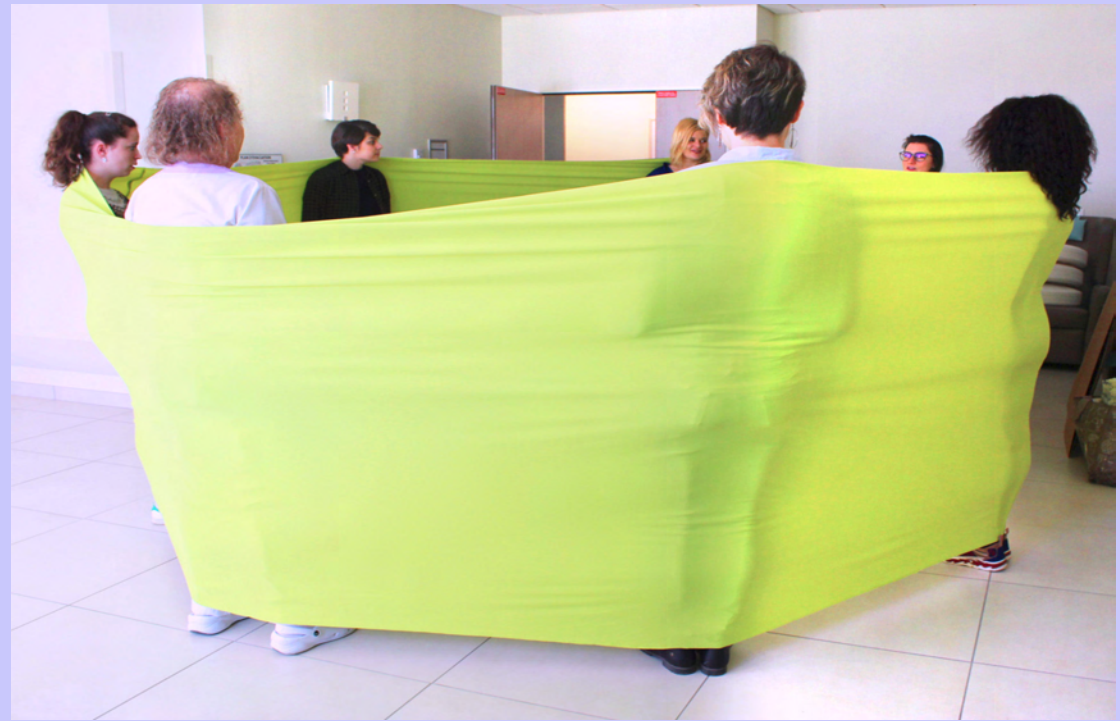
At the end of the day, we tried the fabric that was used during the workshop total care while explaining the second day's program to the participants.

We had in mind to use it for the final performance but also to create a collective space in which each one is interdependent, in his gestures, from the others; we saw that as a parallel with the professional organization in the clinic with the notion of tension in both situations. It was a way to constitute a collective body and involve the body of health professionals who is usually dedicated to patients bodies. In a more general way, it was also a relaxing tool.

We began the second day by gathering everybody in the fabric; rather than doing a meeting around the table, us standing and them sitting, we thought that it would be more comfortable for all to occupy the bodies, to have a body's equality.

We tried two different fabrics:

- the green one is the most reactive and the less elastic
- the orange one is an open fabric more flexible; it symbolizes the patient's skin in your installation.



After this meeting in the fabric, we came back on the plot and worked on its sequence including all the costumes and accessories needed by each worker. They did models for the bone, muscles, brain and thoughts... and they decided to, as a common accessory, do a belt and add specific accessories depending on the profession of each one.

At the end of this second day, we had the main objects models and we prefigured in space, broadly speaking, the body of the fictional patient.



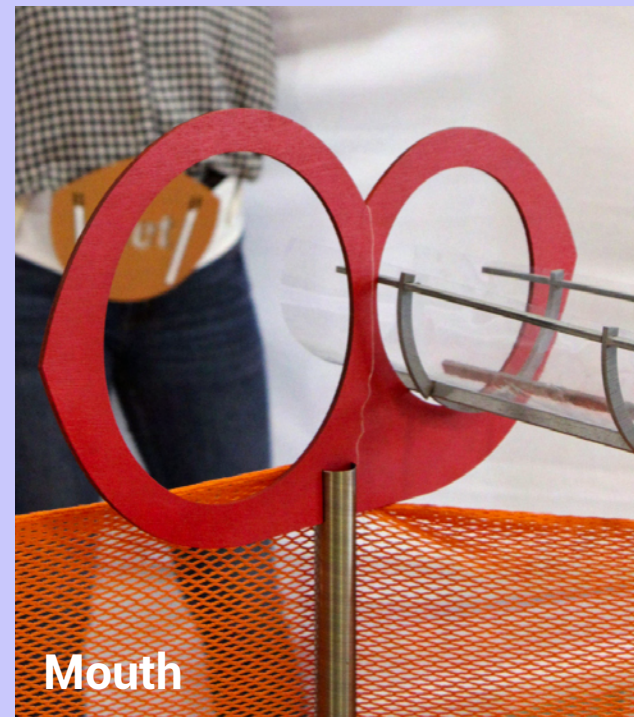
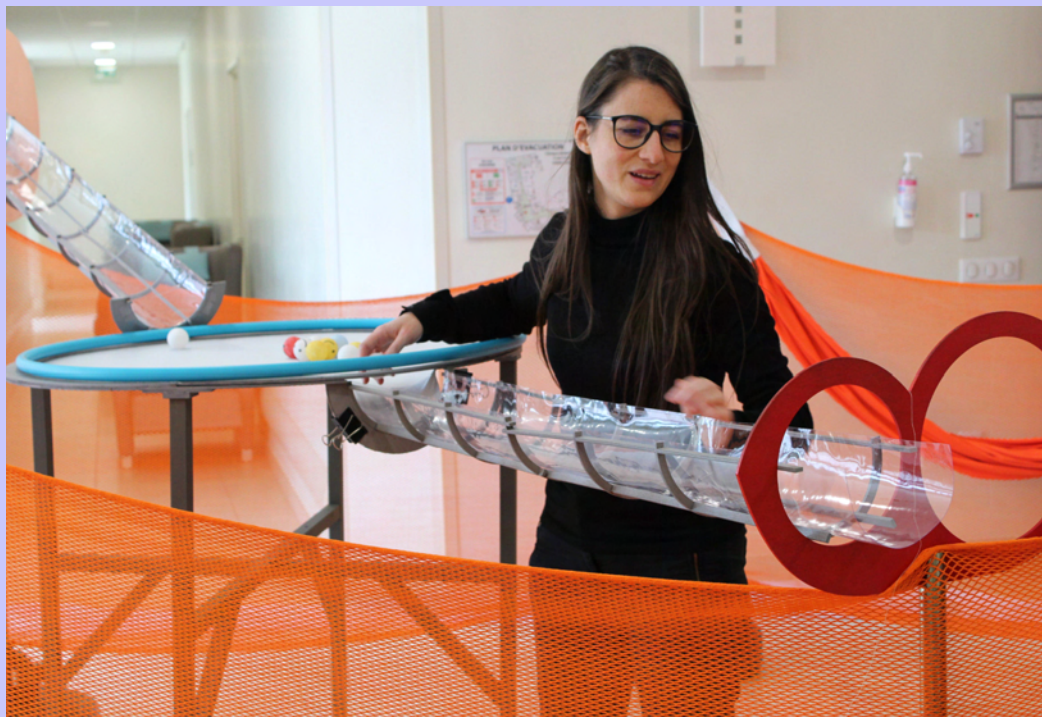




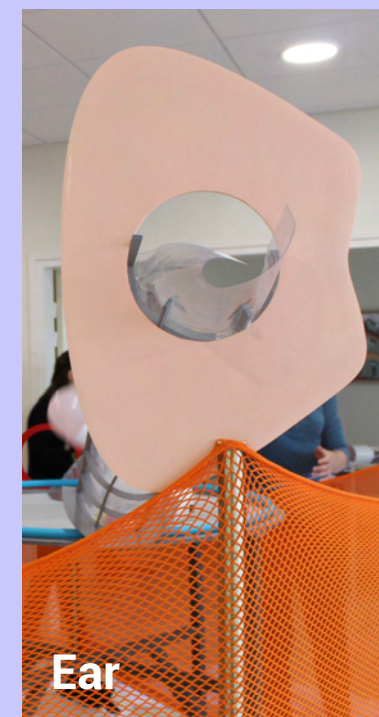
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Mouth



Ear



Brain



Muscles



Paper airplanes symbolize communications between health professionals



Proteins are going from food to the muscles



The occupational therapist is doing a cognitive exercise



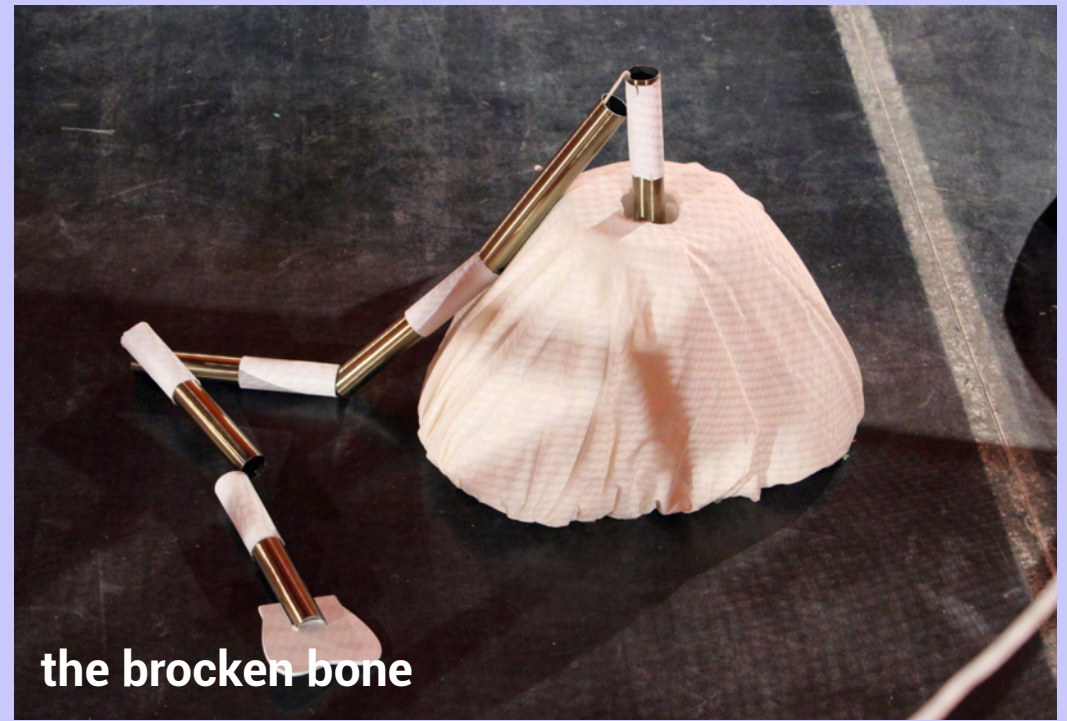
The care-giver is cleaning the patient

The final day was the day of shooting; everybody came with their professional costumes. Each one had his personal belt.

Each care activity in the clinic is recorded according to an international code called CIM-10. The voice off you could hear during the video is Martine, the technician in charge of this work in the clinic; she is enunciating the code corresponding to each care activity.



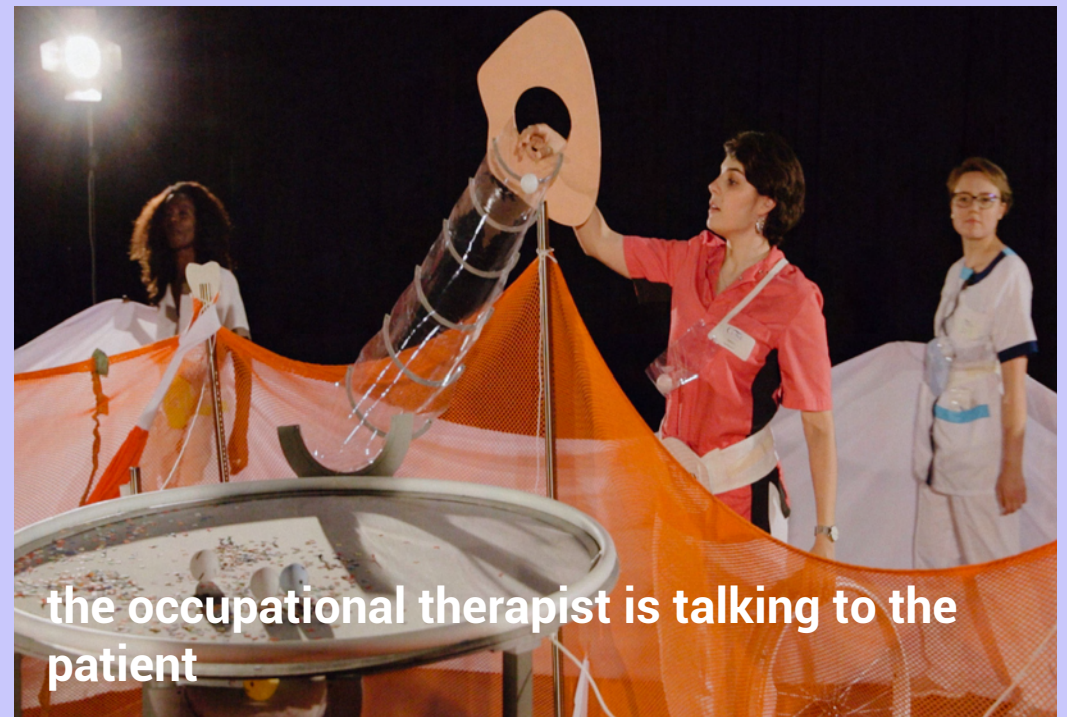
general view



the broken bone



meal time - proteins are going from the food into the body



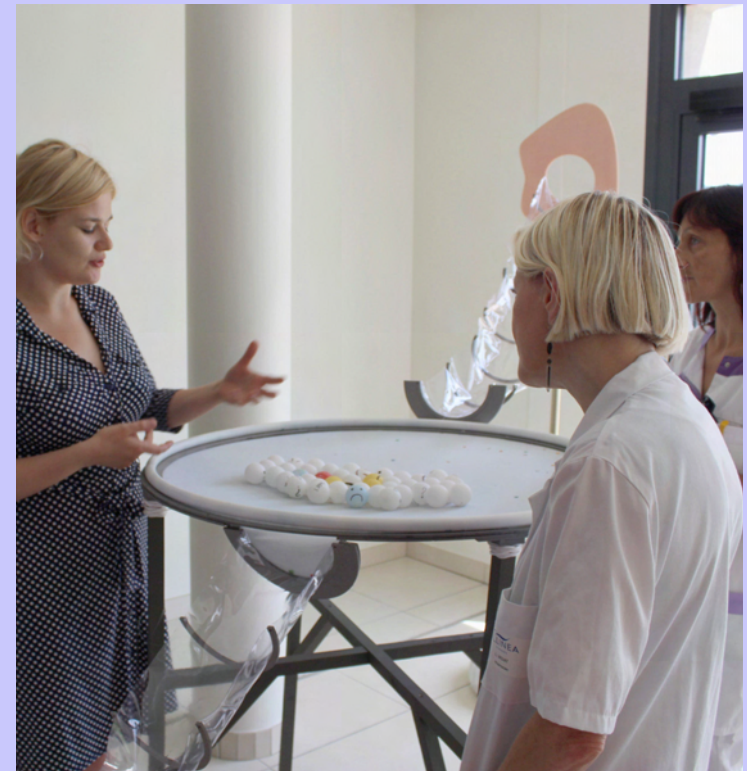
the occupational therapist is talking to the patient

» <https://vimeo.com/353957123>
(7mn)



As a closing event, we organized a movie screening in the clinic for the participants, some of their colleagues and the administration. We exhibited the objects conceived with the participants and photographs of the all workshop. We were there to explain the process and its result.

About the future uses of this movie: it could be used by the clinic to present the care pathway to new residents but it could also be used as a media to present the rehabilitation's professions to future health professionals. We would like to conclude by saying that we mediated with these professionals their professions and that was a way to increase the team's cohesion and the empowerment of each one in this team.



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