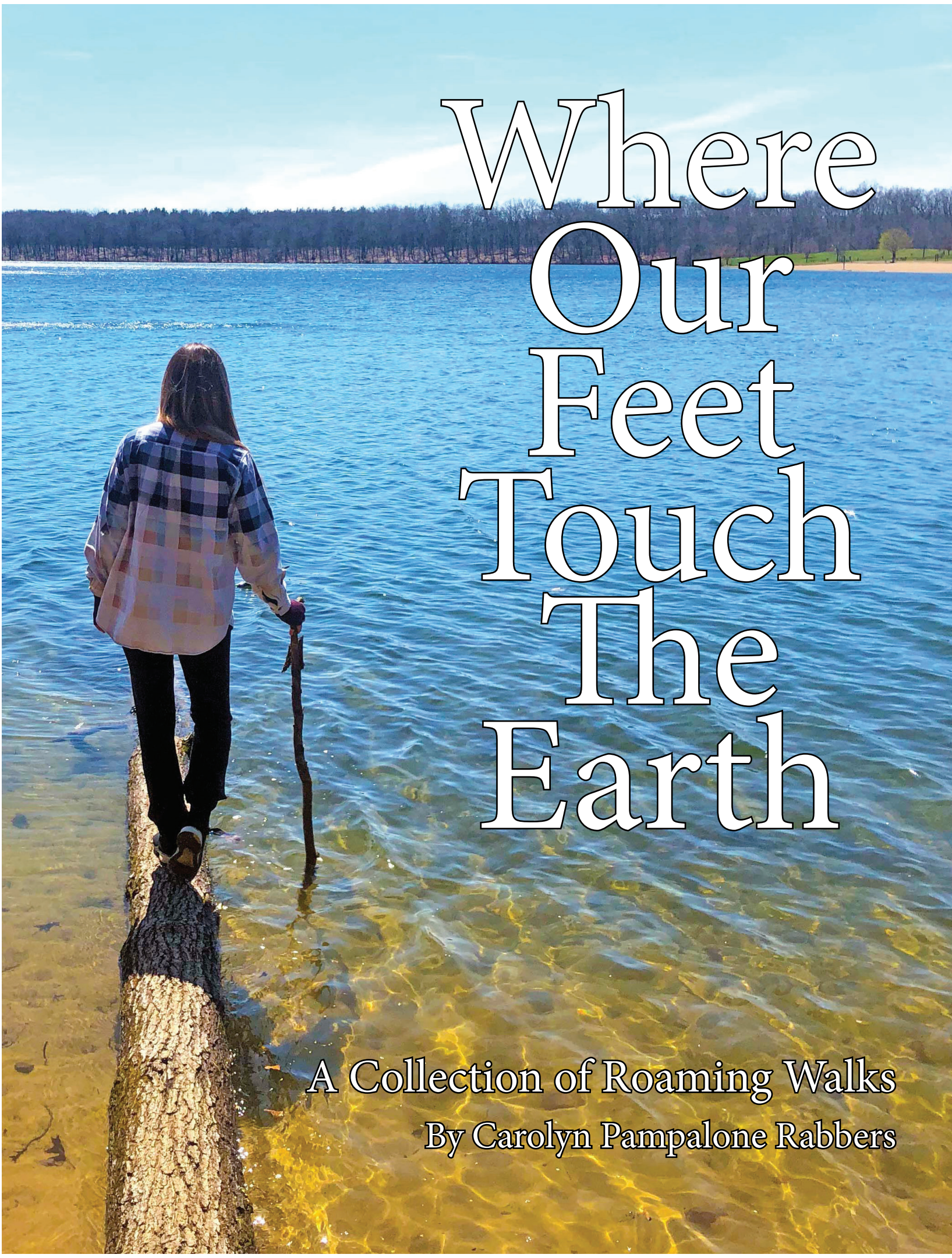




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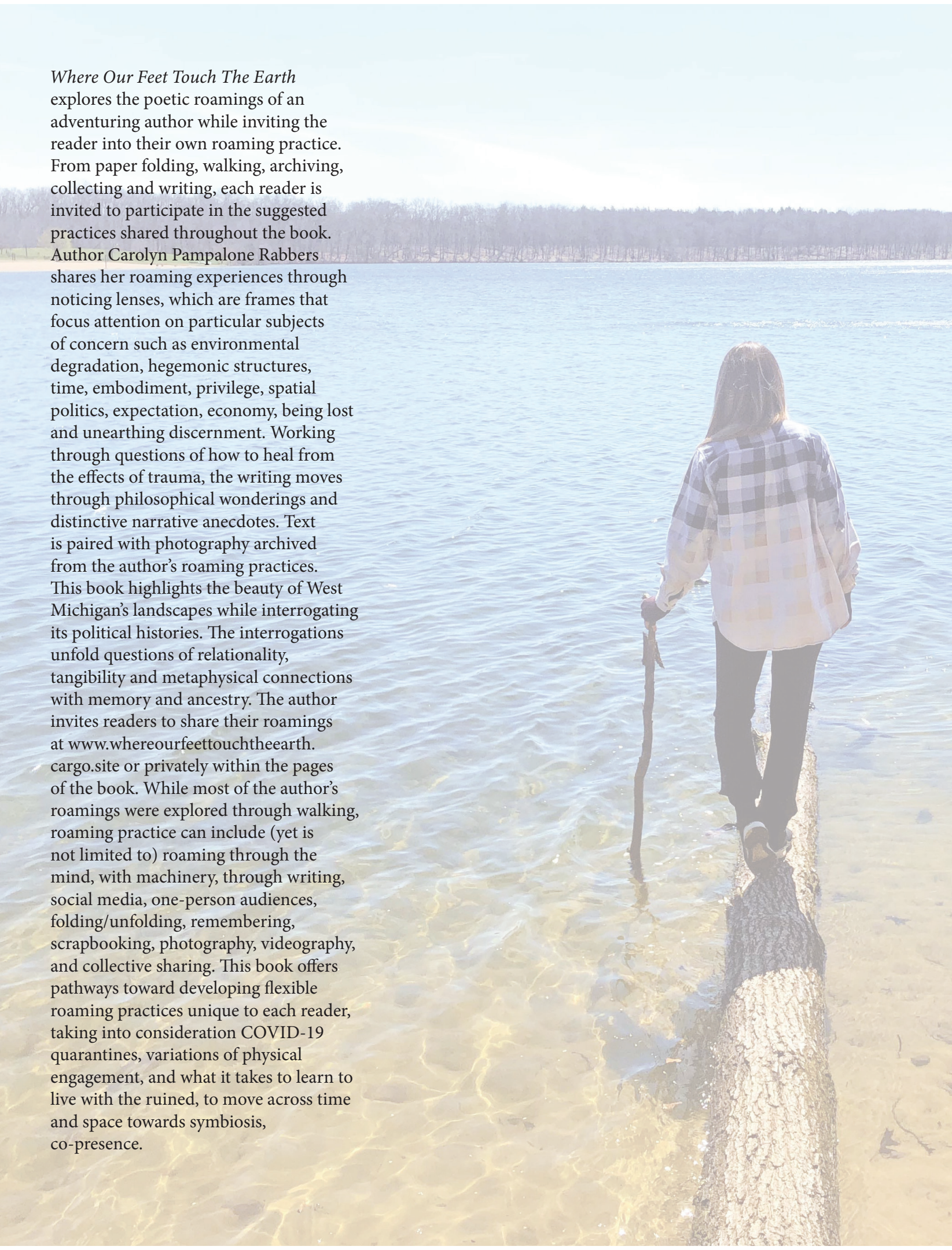


Where Our Feet Touch The Earth

A Collection of Roaming Walks
By Carolyn Pampalone Rabbers

Where Our Feet Touch The Earth

explores the poetic roamings of an adventuring author while inviting the reader into their own roaming practice. From paper folding, walking, archiving, collecting and writing, each reader is invited to participate in the suggested practices shared throughout the book. Author Carolyn Pampalone Rabbers shares her roaming experiences through noticing lenses, which are frames that focus attention on particular subjects of concern such as environmental degradation, hegemonic structures, time, embodiment, privilege, spatial politics, expectation, economy, being lost and unearthing discernment. Working through questions of how to heal from the effects of trauma, the writing moves through philosophical wonderings and distinctive narrative anecdotes. Text is paired with photography archived from the author's roaming practices. This book highlights the beauty of West Michigan's landscapes while interrogating its political histories. The interrogations unfold questions of relationality, tangibility and metaphysical connections with memory and ancestry. The author invites readers to share their roamings at www.whereourfeettouchtheearth.cargo.site or privately within the pages of the book. While most of the author's roamings were explored through walking, roaming practice can include (yet is not limited to) roaming through the mind, with machinery, through writing, social media, one-person audiences, folding/unfolding, remembering, scrapbooking, photography, videography, and collective sharing. This book offers pathways toward developing flexible roaming practices unique to each reader, taking into consideration COVID-19 quarantines, variations of physical engagement, and what it takes to learn to live with the ruined, to move across time and space towards symbiosis, co-presence.



Where Our Feet Touch The Earth

A Collection of Roaming Walks

By Carolyn Pampalone Rabbers
Donna Faye Burchfield, Program Advisor
Mark DeChiazza, Thinking Partner

In partial fulfillment of the requirements
for the degree of Master of Fine Arts, Dance

2020
The University of the Arts

I first started walking as an activity of critical, creative reflection when I moved to NYC. Walking was its own activity and not just a means of travel. As a fresh college graduate, with only acquaintances in the city, I spent my time in movement to avoid the loneliness I felt. Roaming for hours, I stepped into new environments that were so different from the lakeshores of Michigan. I enjoyed refuge¹ in discovering new parts of the city and myself, as well as chance interactions with hopes for building relationships with people, even if just for a moment. I feel dedication to the physical act of walking in my personal practice.

“Walking as striking a delicate balance between being and doing...
working and idling...
bodily labor that produces nothing but thoughts, experiences, arrivals.”
—Henry David Thoreau²

As I entered this thesis research, I wanted to continue walking as a means of study. I became aware of the ways my privileged physical mobility limited others’ participation. Languaging with the word “walk” created exclusivity, so I started navigating with the word ‘roam’ instead. Roaming opened up the potentiality⁴ for this practice outside of my own experiences and participation. Roaming became an effort towards bodily inclusivity and experimentation through different modalities that transgressed across physical and metaphysical forces.³

I’ve explored the sharing of a walk/roam in a variety of ways. During the global pandemic of COVID-19, walking/roaming outside was one of the few allowed, low-risk activities in which we could participate and enjoy. I played with a variety of methods to archive my experience and recorded, built, wrote, and captured through *noticing lenses*: perspectives in how to shift focus on sensory experience that prompted thought and reflective writing. I’m referencing the visual aspect ratios of a camera lens when one is looking through. As I’ve archived through photography and videography, I desired to understand and encapture a multi-sensory experience. A noticing lens is a way to shift perspective within an experience.

It's ironic as I'm writing, evidencing liveness⁵
through putting words onto this paper....
each word
revealing a part
of my trail
and path.
A permanently inked aspect of my roamings.
Whatever this journey is that we are going on together
A journey that is now starting
and ending,
tracing
and retracing
'steps'
together
and separately.

I've always been roaming.

And still am.
Wandering through and never really certain about the tangibility of what I find myself surrounded by.

Continuous movement, never-ending momentum, playfulness through rhythm and ideas offer a sense of liveness that richly connects my molecules and spirit with the forces surrounding them. Feeling the magnetic pull to travel in a certain direction, the weight of my body and heaviness of shoes as I start to physically exhaust, breakdown, and realize liveness through spirit, thoughts, time, and space with each transfer of weight.

We leave and come back, but it's as if we have never left.
We carry our memories with us, and the affective resonance of our presence stays.
We leave a bit of ourselves everywhere we go.

Maybe a shift
or jolt

like an earthquake. Felt when there is a difference in understanding among relationships and timings within and connected to location, memory and relational understandings.⁶

Maybe when there's distraction, _____a lack of tending to, _____we feel used like resources.⁷

We understand a break is _ from what was.

Buried and resurfaced.⁸

Yet...

How do we live with the irreconciliation of that which is undone?
An earthquake uprooting from foundational relationships we believed in.

I've buried it.
Forgetting and moving with each step.

But as feet touch the earth,
we reveal,
kick up,
scrape off the layers of sediment,
soil,
and dirt.

Resurfacing.

Haunted by memories
a knowing awakens what has long slumbered
learning to live with the ruined.⁹

Allowing open possibility for ruins to become a new foundation for my feet
a terrain yet to be traversed.
With each step the pain from harmful experiences is left behind
allowing reverberation through my body
comforting
calming
releasing¹⁰

I navigate through this
articulating through multidimensional sensory experiences¹¹
noticing what surfaces
what is laid upon the ground¹²
and how irreparable harm¹³ can be released
as if it were fire licking my toes like waves on the shore.

Michigan has suffering in its soil. But it also has grit, resistance, and refuge. As a Michigander, born, raised, and now living here as an adult, calling this location home holds heaviness and weight because of my colonial white presence. Colonialism as pretense for ownership and usage without regard. I can never be native, even on the birthing soil I came from, because of the histories of harm here. Fellow Michiganders, born, raised, and still residing, feel a prideful connection to this soil. This pride masks our colonial history and mutes the voices of indigenous peoples, both their soil rights and the genocide that took place for our births to happen on this land.¹⁴

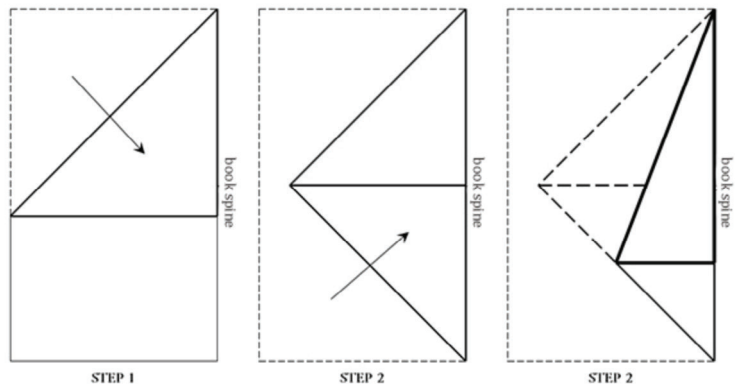


Diagram A from Johwey Redington
<https://www.johwey.com/intro-book-sculpture-lesson/>

The spirit of rebellion is alive here. The Three Fires,¹⁵ an alliance of the Ojibwa, Odawa, and Potawatomi tribes, is a refusal to be relocated west. A culture of refusal thrives here, related to, yet not synonymous with, indigenous sovereignty. I'm still trying to parse out this refusal and the community it builds: a community that raises barns, hunts, and shares folkloric stories of how the land came to be. What I experience of Michigan's culture is from indigenous heritage, but it was taught to me by white people and through a colonial public school system. I'm indebted to the indigenous people of Michigan, and so is Michigan as it is experienced today. This spirit of refusal has resisted the development of technology and capitalism and has encouraged replenishment with, and protection of, natural resources. Soil-walking¹⁶ in Michigan includes a history of trading industrialism with preservation through the Michigan Natural Resources Trust Fund in 1976. This fund is effort to amend damage done during Michigan's logging era that supplied the means for Henry Ford's assembly-line revolution.¹⁷ After wasteland and fire, Michiganders' gathered together, replanting forests, protecting waters, and continuing to learn and appreciate a *symbiosis-living-with* regard.¹⁸

As I frequented many legislated parks through my roaming practice, I learned of the political histories of the sediment my feet stand upon, and I'm faced with my colonial confictions. Another white woman present and attending to a space that might be better off without my physical presence. An environment that is harmed by my footsteps¹⁹ uprooting its ecosystem while I navigate towards spectacular sites to ease my wanderlust. A 'relationship with' this environment or a 'relationship without' for its preservation is a daily question I grapple with. Navigating a 'relationship with' practice has been built with a desire for preservation, care, and cultivating generosity towards the spaces and histories in which I've been roaming.

"Why does all this matter for us today?

Because our ideas about forests, our ideas about land, they last long after we're gone. The early white settlers of Michigan had certain ideas... Their ideas are still playing out on the land, more than a century later.

The ideas we have about land, and water, will play out for centuries after we're gone. And these ideas, they are never really just about land. They're not about forests or trees or little squirrels living in dead logs. They're ideas that affect people.

And the consequences for people can last a long time too." —Dustin Dwyer²⁰

This book is a collection of my roamings: explorations of resurfacings, evidencing a liveness of Michigan and myself. Similar to your decisions when out for a walk, you choose your own adventure as you read this book.²¹ I encourage you to go off trail or navigate with previous footsteps.

Each page has a graphic folding pattern. If you desire to, you are invited to fold its pages into a lotus. The dotted lines indicate the first folds, while the solid lines are the second folds.²² Developing alternate folding structures is encouraged, and you are invited to share them at this website: www.whereourfeettouchtheearth.cargo.site.

Noticing Lenses

-from this roaming practice series-

1. Environmental Noticings –
Garbage...Man-made remnants whose presence causes toxicity? Inside/Outside dichotomy.
2. Rule Noticings –
Laws, rules, regulations, governing, of land, person, movements.
3. Chrono Noticings –
How does time reveal itself and dictate pacing?
4. Embodied Noticings –
In what ways do bodies relate to each other, self, space, time, and environment?
How is liveness embodied?
5. Elemental Noticings –
Earth, fire, wind, air, weak force, strong force, gravity, electromagnetism.
6. Privilege Noticings –
What is able? What is revealed about my unconscious biases, especially as a white, able-bodied, neuro-typical female in my early 30's?
7. Spatial Noticings. –
What is public, private, virtual, real, tangible?
8. Expectational Noticings –
What ways do we presume? Does nature presume? And if so, how?
How does this lend to our unconscious bias? What assumptions do I make as I navigate?
What other possibilities are there from the choices I first make?
9. Economy Noticings – What ways are we participating in capitalism? How does nature navigate its economy?
10. Lost Noticings –
Wandering as an art. Navigating confusion, memory, and living with PTSD.
11. Discernment Noticings –
How do we discern advocacy versus exploitation? How do we critically and organically know what is true?

As you begin your journey, I would like to encourage you to notice what you notice.
What inspires, allows, and opens in your roamings?

Utilize the suggested lenses above or create your own lenses for your personal practice.

Types of roamings I explored include:

Physical walking

The transfer of weight through my body, shifting across time and space.

Being outside in nature

This was the practice I engaged in most. Physical participation spanned a range of athleticism through hiking sand dunes to 'sitting' and watching a sunset.

Being in a city

Sometimes walking through buildings, groups of people, and public parks of human-made environments.

At night

Under the night sky.

In the mind

Through meditation and critical contemplation.

Through the subconscious

Allowing for the forces of the physical and metaphysical world to develop and sculpt each experience through past-life regression meditations and heart-centered hypnotherapy.

With brainwaves-alpha, beta, theta

Through neurofeedback therapy roaming through an introspective relationship of primordial feelings and logical thought in hopes of reducing negative effects of trauma.

Robotic / Bionic / Mechanic

Tending to farming landscapes with a variety of mechanical equipment. This leads to an experience with less tangibility through utilizing a tool than physical walking would catalyze in my experiences. As technology develops with sensory understanding in prosthetics, I hope the relationship between machine and human will also lend itself to a felt experience as how walking invigorates the heart, pumping blood to body and brain and inspiring thought.

Walking fingers of writing

Resembling the forging of a new path, each new letter forms an experiential journey of fingers walking on the keyboard.

1 to 1

With extreme social isolation through quarantine, sharing a walk with people outside of one's quarantining circle became difficult, and desire for connecting and witnessing grew. Through Julie Tolentino's mentorship, a one to one person audience/performer walk was explored with several variations of this format.

I would explore through walking together with someone in a separate location, and we would be connected either through Facetime or a phone call. We shared our experiences through storytelling, journaling, photographs, and live narration. When possible, I would invite someone to a live one-to-one walk.

We would participate in similar activities of sharing stories, narrating and articulating noticing lenses from the virtual experiences. We also started a strengthening force creation,²³ by gathering found materials that each person would add to the developing sculpture one object at a time, leaving a natural sculpture for discovery in the roaming location.

Livestreams on social media

I was limited to walking in locations with data access to stream live through #walkingmichigan. With the livestream I was able to bring in choice making and shared experiences through chat and comments. The playful nature of presenting through livestream brought up a series of thoughts and questions about presence, plugging in, unplugging, virtual reality, and physical/metaphysical relations.

360-degree recordings

This practice includes recording aspects of a location and walk that can later be experienced through 3D virtual reality.

Memory

Through remembering, PTSD flashbacks, and catalyzing sensory experiences, roaming would happen as memories were relived.

Zoom collective action share

As an action share with the MFA cohorts at the culmination of our virtual summer session in 2020, I invited everyone to participate in a walk together and share. <https://uartshomeschool.org/MFA-ACTION-SHARES>

Book creation and reading

Through researching, writing, and creating, I found a similar process internally as the process of thought development in physical walking. All photographs I used here were captured during my roamings.

Folding and unfolding

This crosses into deciding which lens to navigate with, discerning what to reveal and what to fold into itself. It allows for a transgression and literal interpretation of how the same material may be cultivated into many different renderings. With each fold and unfold, creases and choices are permanently present for every future encounter. Book folding and unfolding work reveals our laborious participation in this roaming collection as we navigate the affective resonances of choice.

Bring Back the Beaches

Through walking, I frequented a lakefront town where there is not public access directly to the lakeshore. This realization inspired Bring Back the Beaches, a local effort to gather funding and support to revitalize public-access parks to the lakeshore and prevent further privatization of Lake Michigan's beaches.²⁴

Now it's your turn. Roaming and exploring, through pages, soil, revealing, planting, and digging up.
Your trail awaits you.²⁵



Embodied Roaming

A step is
Falling in the direction of next
Mass, weight, gravity
Letting go of something
Balancing Dynamically
Dispersing energy of the body up and out
Actively
Surrender
Pass through 'states'
A fear of falling
Tat tvam asi (you are that)²⁶
Being in relation
We are allowing ourselves to fall when we release
Don't push to fall in any next direction
Stop striving
Unfurling
Fall first, step second²⁷
Balance makes it more difficult to shift
Doing a task with awareness and tending
Do less to move more
The paradox of falling is that it is quiet and soft
With our unruly bits²⁸
Moving further in space
Porosity
Research en action
To recieve is to pause²⁹
Acknowledge the landings
An opportunity to get back up
To discover space that has yet to be experienced
Being taken by the wind
Negotiating with gravity
Permission for non-control
Risk trust
Utopic nonexistence³⁰
Mote it be

Follow your steps.
See where they take you before you settle to choose your next roaming reading.

Lost turn to page 15

Discernment turn to page 17



Lost Roaming

What about the possibility of nothing specific?

Liberation can be a choice
(we) can choose to change
God is in the transitions
extending endlessly in the space surrounding
spiritual activity
grace in every moment of change
change is hard.

“I feel spirituality is like magic, because it feels like your God is within you, sitting next to you. And it reminds me of the wind and voices and what happened in the past.”
—Akram Kahn³¹

Being is a state of not knowing.

“Fly to the edge of time and space, to the edge of creativity and imagination, to the edge of passion, abandonment and love. [We] know [we] can do that, because [our] feet are firmly planted on the ground.”
—Aditi Mangaldas³¹

Transcend without conceptualizing³²
we can be fluid
fluidity with tolerance
without fanatics
taking time out of productive activity
to rejoice and be a part of the divinity
to lose ourselves
to become one with what is around us
to live inside movement
dance

Being is a state of not knowing.

Leaving past stories
shedding skin and scales
releasing sabotage

Embodied awareness...frees me up
roaming from what is happening outside of me with how I respond inside of me
I am alive, and I have choice from the past
we have choice
power in never-ending change
unearthing
soiling
washed over by waves

Spatial turn to page 19

Expectational turn to page 21



Discernment Roaming

“All that you touch YOU Change.
All that you Change Changes you.
The only lasting truth is Change.
God is Change.”
—Octavia Butler³³

Welcoming liveness
Allowing for presence, love, and witnessing.

Being is a state of not knowing.

We have the capacity to change.
To live in a new reality.
To shift our perspective.

Awareness frees me up.
From what is happening and how I respond³⁴

Alive with choice
Letting go of
Making room

Expectational turn to page 23

Elemental turn to page 25



Spatial Roaming

taking flight
stairways
a threshold

to be co-present
live with across time and space³⁵

We show up with everything we are made of...with all sides of ourselves.
—Octavia Butler³⁶

if we could reorient³⁷
recenter our relationship with ourselves
evolving
fluid
ever expansive
creatures
the whole is to be in observation
“What is that?”
“What has that inspired?”
“What has that called forth in me?”
discomfort
that is speaking to something solid, fixed, and challenged in its location
Let us be like water.³⁸

Economy turn to page 27

Expectational turn to page 29



Expectational Roaming

“Travel Light, Live Light, Be Light, Spread Light”
—Yogi Bhaijan³⁹

with each step
one at a time
we step lightly
unpacking our trunks
we travel lightly
through one decision
one step
in each moment
action builds up
piles on
to a life lived lightly
we live this
we spread
light

Being seen. Expressing self. DNA expression.⁴⁰
acknowledge thoughts
something is needed to be heard
listening
the intergenerational inheritance
activating anew
healing generational trauma⁴¹

LIGHT

(n): the natural agent that stimulates sight and makes things visible

Being is a state of not knowing.

Elemental turn to page 31

Chrono turn to page 33



Expectational Roaming

Sometimes a walk is a question of scale.
How do we desire scale?
How far
How long
Is travel required
What types of footwear may be needed
With or without whom
Where

Where do we begin?
Maybe our starting point is where we decide to start
leaving something behind
we just change our relationship to it
as we still carry the luggage of our presumptions.

Why do we go away?
So that we can come back?
So that we can see the place we came from
with new vision and vividness?
Coming back to where we started is not the same thing as never leaving.

Aligning left.

Aligning right.

Center alignment.

s
p
i
n
a
l
align
me(a)nt
what?

All of my curves are alive
with art and memory.
The wind curves my clothing, my body,
my love curves in to kiss me.
Waves of memory wash
as I recognize curves surrounding me.

Privilege turn to page 35

Lost turn to page 37



Elemental Roaming

Let go
Beyond the attachments
New paradigms

DNA healing⁴²
Release old identities
Bedding in the light

Fire and Water
Stillness amongst turmoil
Feel
Emotional integration
Knowing where you end
And “other” begins.

Shifting into new dimensions
Sacred geometry.⁴³
Life force energy
Matrix
Bedding in the light.

Expectational turn to page 39

Chrono turn to page 41



Economy Roaming

Holding Versus Grasping

Our resources

Cupping hands to scoop up water

A container of support

Resting

When I grab at water, it runs through my fingers.

Streaming out, returning, wasted, not considered.

When we considered the fullness of identity, our resources,

We know how best to support and hold

When we humble our being in support of

Life, refreshment, renewing

May be.

Economy turn to page 44

Rule turn to page 46



Expectational Roaming

“When we gesture differently according to the imagination of others’ expectations, the power shifts.”
—Claudia Rankine⁴⁴

widening expectations
our body as a bridge of inner and outer
surrounds
environments
integrate
complement
collective action
we don’t relax a bird out of its cage, we release it.⁴⁵
As soon as we release unnecessary tension,
the weight of our body becomes available to move across time and space.
observe
without bias
judgme(a)nt means what?
I fall apart⁴⁶
instead of gripping/grasping/hoarding
like inheritance from white capitalistic imperialism⁴⁷
empirical narrowing
globalization
making the world within reach
Widening is the absence of narrowing⁴⁸
Widening falling through my fingertips
something felt yet not held onto
cupping
open without a limiting top
Widening as a sigh
Widening as a smile

Enviromental turn to page 48

Rule(s) turn to page 50



Elemental Roaming

How can bodies be carried

By Wind

Water

Air

Fire

How am I carried through my surroundings?

How does this share?

Relational.

As a space to encounter

Gesture⁴⁹

What orientation is our future self?

In front

Next to

Behind

If past-self gestures towards future-self, what to do with now-self?

Invitations

Finding roots through limbs.

Reaching expanding out

Voicing the wind

Wind as breath

Life a new

Moving anatomy

Inhale exhale

Life force

Evidencing

Living

Allowing and letting go

Transcend and transform

Restore Redeem

Envriomental turn to page 52

Spatial turn to page 54



Chrono Roaming

What to do when the time of the present is not simply there?

How is time composed?

How is it ours?

We don't have ownership of time.

Stretched out, endured, or flying by, unrealized.

Time varies and remains constant.

It's a continuing change ever present,
whether we are present or preoccupied by the past or future.

Time helps us consciously realize change as a tool.

Yet worshiping time changes the essence of us.

When we acknowledge it as a tool of process, we continue, our essence continues, we transmute, transform, uninterrupted, unforced time.

The right time will present itself.

We all have a time.

Just as we appreciate each moment and blooming flower,
we avoid cutting blossoms before they are ready.

Why do I let my impatience with reaping and realizing cut off the blossoms and beauty that are growing?

Enviromental turn to page 56

Lost turn to page 58



Privilege Roaming

Starting Point

If whiteness is a starting point for colonial thinking...whiteness as the norm⁵⁰...what does it mean if I choose to start at another place?
Where do we start from?

When I go on a walk, I choose in my mind where I want my walk to begin. But the reality is that I have already been walking to get to my “starting point.” I have already started walking. The pre-acceleration of walking to my walking “starting point” to begin my walk is a micro insanity. I find it similar to the ways we fool ourselves by the myths we accept and perpetuate—not limited to but including language, culture, and our nurturing of what constitutes a beginning and an end.

To begin: (v): start, set about, go about, embark on, launch into, get down to, take up, turn one’s hand to, undertake, tackle, initiate, set in motion, institute, inaugurate, get ahead with, commence.

So maybe the beginning, my starting point, is the mental decision, the identification, categorizing, and codification of “what it is.” The need to define is an inherited colonial way of thinking that positions itself through contrast. Defining by what it is not, rather than what it is, has been, could be. When I know where I have started, where I have been to, where I’m becoming into, maybe I can then choose elsewhere. Maybe I can choose to begin again, and maybe to never begin.

A step unstepped.

A path refused.

Embodied turn to page 60

Rule turn to page 62



Lost Roaming

Drama often obscures the real issue.
I'm not sure what the problem is, but I don't like how the conversation went.

"Anything dead coming back to life hurts.
Maybe all this pain is just a resurrection. Trauma is spectral and stretches out in time, it is here and not here. We live with it from day to day, avoid it, and occasionally turn to our ghosts and ask,
'What do you want from me?'"
—Carolyn Lazard⁵¹

What does it mean to be alive?
When you dread the waking of each day.
To find something to continue with.
When you are buried in the depths of soil.
To find harmony in the soil surrounding you.
When your inside space is at odds with the outside space.
The relationality, glass-like fragility, you secretly hope shatters.
Knowing neither reality is possible.

Looking for a new path
A new place to step
Footwork yet to be
Courage to care elsewhere
Refusal for ruin.

Enviromental turn to page 64

Priviledge turn to page 66



Expectational Roaming

Practice:

Habitual application. Try something again and again
What I need as an individual in the moment.
Ever changing.
The execution of thought.
Revisiting and acknowledging past experiences.
Ways of making the invisible visible.
Ritual.
Something I come back to often and am frustrated with before I can articulate.
Research. Movement towards integration.
Practice just because.
Mindful engagement, return, launch pad.
Practice is a place where I don't need to know; I learn through doing, without worrying of outcome.
This is where I learn because there is availability...
Practice is the repetition of foundational approaches to releasing to one's individual expression.
Thoughtful routines executed with purpose and mindfulness.
Repetitive experience to intentionally observe / study a systemic process of consciousness.
A mind zone. A "working" state of being.
Practice as being present.
A repetition of care.

Time is probing when you go back to a place you had frequented from your childhood.

A spatial affect bonded with location, soil, relations.

Shifting into new dimensions of time.

Seeing new shapes and colors within this sacred geometry.⁵²

Kaleidoscopic energy of the matrix lensing life force energy.

Bedding in the light.

Practice creating more dimensionality.

Privilege turn to page 68

Expectational turn to page 70



Chrono Roaming

“Centering grounding practice: Feel support around you, with density of bones and flesh and viscosity blood. Breathe curiosity, release the jaw, hands, thumb to each finger, purposefully creating tension to the max to purposefully release to allow for my conceptual understanding of the expansion of the scale, solar plexus, feet, heart and hand.”

—Dr. Resmaa Menakem⁵³

What is the architecture of our gesture and relations in institutional time?
It's not linear, but rather it is up to us to determine our relation with and to it.

And to do that without appropriating.

We learn to goal-set, end-game, work towards desired process and product.

A mindset. Approach. Codification.

Life translates to our reproduction, reaction or response, and relation.

Which is forced into quantifying coded sums.

Protesting through a promise of relation carried out with *agapé* love.⁵⁴

Agape operates outside of linear narrative time, without borders invading and interrogating all to
surrender. Sacrifice.

Evaluation, standards, categorizing, identifying.

Why does whiteness, science, and capitalism insist on logic-box mapping?

They must maintain their reproduction, their duplication, their amortality.

That ricochets.

Its path unmapped.

To release old identities through fire and water.

Forgiveness.

Allowing the DNA expression and healing in stillness amongst turmoil.

Identify edges, boundaries, and allow the wearing.

Deconstruct.

Burning away.

Flame licking waves upon my toes.

Diving into the deep.

Rule turn to page 72

Expectational turn to page 74





Economy Roaming

Reuse
Re - use
Refuse
Using
Again
Unweathered
Weathered down
Lost
refund

Possibility
Fear about being seen
Afraid to see the hoarded rubble built up
Piled on dirt
Afraid of the work to sort
Sifting soil
Lacking creativity to reinvent
Planting
Lose concern for
Unconstrained by the past



Rule Roaming

We stood in line for 2.5 hours. While we waited, we followed rules of where to place our steps, what not to touch, and masks were worn. We wanted to respect the space, other people around us, and the environmental institutions preserving this location. A recreation passport which fiscally supported the commodification of a sacred, isolated, and stolen location was required for us to enter. We came to consume that which is called upon to be preserved. Its preservation only in exchange for oil.⁵⁵ Oil rights over the rights of sacred indigenous practices. The Michigan Natural Resources Trust Fund exchanges revenue from permitted oil drilling towards the acquisition of land dedicated and protected by Michigan's Department of Natural Resources. Kitch-iti-kipi, a natural fresh water spring, was acquired and established as a state park through this exchange. We waited in line in order to float out on the hand-cranked barge to see the clarity within the water. We grasped towards the wonders and revelations the spring provided, never wondering or questioning if it was "open" for us.

We were not allowed to step off the path; as a pilgrimage of tourists we dutifully followed in line.⁵⁶ Renamed 'The Big Spring' for the ease of English laziness, Kitch-iti-kipi holds sacred wisdom, never freezes, and maintains its vast vision and clarity of sight and insight.⁵⁷ Children weren't allowed to play in the forest. People were called out by the attending rangers for touching the caution tape that was herding us forward. We were loudly ordered to follow the rules of colonial cueing through the forest.

If we take nothing but pictures and leave nothing but footprints, we still cause harm through the time spent and way we tread. Using the same path to the point of exhaustion from the pilgrimage. Forcing out joy of discovery while lining up with standards. Colonized standards of stolen experiences and relationships. We shared an experience of spectacularizing and commodifying that which is sacred and not ours. We only perpetuated and deepened the invasive roots that haunt and strip the soil of its liveliness.

To continue turn to page 76



Environmental Roaming

My chipmunk is back.

I was afraid something had happened to him, as I hadn't seen him since the fateful day in the egress window where he was trapped and crying out for help.

He is by his home, his hole, nest or den.

Filling his cheek and munching on his tasty snacky finds.

His den is filled with lots of grasses and stored debris.

It isn't too big so that it stays warm in the winter and cool in the summer.

Being close to the dirt offers climate control.

Is his nest structured like a bird's, or is it formed from the presence of himself?

How does my presence in my home relate my curves with the vertical walls surrounding me?



Little Traverse Bay Bands of Odawa
Fisherman's Island State Park - Charlevoix, Michigan

Embodied Roaming

squareness of daily life⁵⁸
boxed in
immobilized walking
shoulders are connected to

They Float⁵⁹

unforce curiosity
spontaneous creativity⁶⁰
sensitivity
soaking

Shifting in any direction at any given moment⁶¹



Environmental Roaming

What is the weight of sound?
As thunder rolls in, how can we measure the thunder's weight?

Its presence.

I was told as a child to count the seconds between a flash of lightning and the roll of thunder.
Every interval of 5 seconds equated to 1 mile's distance away. Learning to count and quantify the distance—or rather nearness—of the storm.

The anticipation.
The and-a before the downbeat on one.
Suspended over space.
Multiple variables carrying...determining the quickness.

I tend to think of lightness in sound as amplification of volume.

When it just thunders and never rains
Denying the release the clouds cry for
So too do amplified voices cry out for justice
Against a nature that knows only violent reproduction.



Spatial Roaming

Inside/Outside/Space

Space:

An absence of presence, a void, yet to be filled, open, possibility, potentiality.
Yet space can become filled, expanded, made smaller, lived in, left alone. Height, depth, width in which things exist and move. Availability threshold open for relationality.

Inside:

Internal, core, thought, heart, organs, rooms, home, sheltered, covered, encapsulated, restricted, reserved, privileged, separation, exclusive, within, instinct, intuition, emotions, self.

Outside:

Other, external, that which I define other than self, nature, environment, surrounds, skin, touch, nature, leaving, distant, exterior, not here, elsewhere.

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*Pokagan Band of Potawatomi
Silver Beach - St. Joseph, Michigan*

Environmental Roaming

Chickens to Children. Children to Chickens. Calling out and hearing the call back. The children's voices reveal their excitement to be in conversation. The chickens crowing back. Uniting their call. The fun and games, excitement and earnestness of...

The children's call is met with fear. Protectionism.
Protecting space.
Protecting home.
Protecting each other.

Cock.
a doodle do.

As the stakes grow, the intensity of fun and fear grows louder. Calling the attention of the neighborhood. I hope the neighbors don't complain. I don't know if I can have chickens here. Four roosters, two hens. The pen seems too small. Gender doesn't develop until the chicks start to grow. Revealing and growing as they experience and move.

I'm afraid about predators, especially in the night. Covering the darkness, wondering what's in sight. Will I be able to come to their aid in time? We've added logs all around, reinforced their perimeter. Yet dugout holes found in the morning suggest otherwise. I hope it's not a fox or coyote. Failing them would be filled with neglect and regret. I double my pen reinforcements and worry as day after day, the hole returns at the edge of their pen.

I completely tarp up the pen, filling in the hole, anchoring down walls. Certain my (s)mothering will protect these hens. The next morning, I open up their pen to realize that the hole I see comes from within.



Pokagan Band of Potawatomi
Stevensville, Michigan

Lost Roaming

Grandma:

At dinner, I asked my mom her plans, dreams, and desires. Each year we typically reflect on moving forward while looking back to make sure the rest of our group is still coming along the path with us. I asked how our family actually got to the Queen Mary, to board the vessel that would take them to America. It was revealed to me that my grandmother had left first by herself. Leaving her husband and two young daughters behind, my grandmother traveled across the Atlantic Ocean, to the United States of America by herself. She was then able to arrange the correct paperwork, and my grandfather and only one of my aunts were able to travel, also aboard the Queen Mary. But how did they leave Slovakia to get to the ship? I assume they traveled by train when possible and that they walked the rest. Being houseless from WWII, they couldn't have gone many ways. They must have walked to town to catch a train to travel to wherever the Queen Mary was docked.

Why do we walk? I wondered as I walked and toured the Queen Mary with my mother one day in Long Beach, CA, feeling and trusting the ghostly eeriness of energies rebounding and stuck in the hard carbon steel metal of the ship's belly. My Aunt Mary remembers her special red hat flew off her head while on the open deck. She cried and this remains etched in her memory as the vessel and nature forced a cleaving of my family from Europe. A cleaving that required burying the wartime traumas of Europe to be lost by the wind.

My grandmother used to tell me of her days out with the sheep. As a shepherding and farming family, they relied on the development of crops. "Off-the-grid" was the way of life. My grandmother would shepherd out in the mountain fields. They would harvest milk from the goats and create cheese or butter they could store. We would fast for Lent, giving up meat, eggs, bread, butter, cheese for 40 days. It would culminate in a celebratory midnight Mass and dinner for Easter. We carried this tradition on for years...still to this day.



Cigelka, Slovakia 1944. Wedding Day of Mary and Michael Tkach
Source: Unknown

Embodied Roaming

trauma vibration

walking rhythms

rebounding

sensory rhythms

reverb

repetitions

Sonic vibration is a majestic relation that responds backwards and forwards, in and out, rebounding and reverberating.⁶² The past is never past even as I try to leave it behind. An affective bond.

Four principles for body-mind methods...for learning⁶³

1. Start with your comfort zone and make it even more comfortable
2. Not too easy, not too hard. Pick an interesting challenge within your reach
3. Move away from the desired goal and come back to it from different angles.
4. Play with it, connect it to what you know, make it your own.

When we are under pressure...we solidify our habits.

When we are calm and vagus nerve is calm we can learn something new.⁶⁴



Pokagan Band of Potawatomi
Silver Beach - St. Joseph, Michigan

Rule Roaming

Our brains are cultural organs developed through socialization
Automatized: (dis)abling the ability to make choices
Ingrained in our sensory neurological mapping
Cognitive conformity is needed in order for technique to be reproduced⁶⁵
Our brains fire together in the same way

Historical legislation of disappearance.
Cultural baggage and assumptions from colonial disappearing, hoarding, grasping.
Is this a trait inherited in all Homo sapiens regardless of culture
as suggested by Yuval Noah Harari in *Sapiens*?⁶⁶
Is this part of our wiring?



*Pokagan Band of Potawatomi
Silver Beach - St. Joseph, Michigan*

Environmental Roaming

Poppy Field: An *Agapé* Gesture

Poppies are for mourning.⁶⁷
Deep sleep, peace and death.
In Roman and Greek cultures,
Poppies were used as offerings for the dead.
Gesturing towards.
We catch the poppy field while it's in bloom.
An *agapé*⁶⁸ gesture.
Overwhelming.
Expansive.
Only viewed in its spectacularity at this precise moment.
A temporality
Before dormancy
The gesture lingers.
Hibernating.
When blood-red blossoms ignite,
Filling the expanse
The wind breathes into its petals.
A gesture of mourning.
Of love.
Of remembrance.
Of relation.
With honor and consideration.
When memory and grief are too much to bear
Our hearts cry out.
Anguish.
Blood-red blossoms.
Love doesn't die with our loved ones.
We find ways for our grief and love to remember
Hopefully to never forget the sound of their laughter
A voice of sweet love whispering through the petals.
Nourished through tears that water them
The hands that care and plant,
The spirits that witness and tend.
In this temporality
Blood-red blossoms never die.⁶⁹



Match-E-Be-Nash-She-Wish Band of Potawatomi (Gun Lake Tribe)
Pleasant Hill Poppy Field - Fennville, Michigan

Privilege Roaming

Fire Smoke White Tears

The fire is burning.

Fueled by thick logs of despair, pain, joy, resilience, culture, burdens, weight, injustice, death.⁷⁰

Dried-out harvest tinder, hollowed-out emotions, stripped of its sap, makes it burn brighter, igniting more quickly, catching fire. When wood is first chopped it needs time to dry out, to season, so it will burn brighter with less smoke. Time and distance do not heal all wounds. Unseasoned wood is wet with life, still active and remembering. It smokes and is difficult to flame, clouding and billowing. Stinging my eyes. Forcing me to look away with frustration. As much as I want to see the flame, the logs burning, the fire that burns away, forgives, sustains new life. My watery eyes prevent me from seeing. Frustration with myself is fueled. The realization of my white privilege stings while trying to see through the wake of smoke. Creating tears of distraction, preventing clear sight and vision. I turn my head, look away to wipe my eyes. These tears are ridiculous. They offer no support and do nothing to extinguish the flames. I change my position around the fire. I can recalibrate, refocus, reflect on the fuel, the fire burning, and which actions might extinguish it.

The privilege of not being a part of the flames, but standing outside.



*Pokagan Band of Potawatomi
Stevensville, Michigan*

Privilege Roaming

we don't know what we do does⁷¹
do something
privileged with a pause
we don't know how it rebounds
bounces off
ricochets
moves
builds

actions
layer
as sediment upon
covering up
buried.
Kick up the Sediment
Fling Dirt

Land-based knowledge as soiling.
Memories haunting as soiling

With willingness to touch into those places, into the difficult places...
Pride, shame, hurt, and willingness to touch into.
Expanding capacity
Making room to be with
That is part of liberation

soil1 noun

- 1 blueberries need very acidic soil: earth, loam, sod, ground, dirt, clay, turf, topsoil, mold, humus, marl, dust.
2 the existence of American bases on British soil: territory, land, space, terra firma; domain, dominion, orbit, jurisdiction, region, country.

soil2

verb

- 1 he might soil his expensive suit: dirty, get/make dirty, get/make filthy, blacken, grime, begrime, stain, muddy, splash, spot, spatter, splatter, smear, smudge, sully, spoil, defile, pollute, contaminate, foul, befoul; informal make mucky, muck up.
2 the reputation of the company is being soiled by sinister elements: damage, sully, injure, stain, blacken, tarnish, taint, besmirch, blemish, defile, blot, smear, bring discredit to, dishonor, drag through the mud.



Match-E-Be-Nash-She-Wish Band of Potawatomi Indians (Gun Lake Tribe)
Muskegon State Park - Muskegon, Michigan

Expectational Roaming

Can we see an object/environment/person/self without bias?

What is the true essence?

What is the true nature?

What is the true identity?

What is the true reality?

What do we assume from this?

From where, when, how do our associations come?

Letting go of:

Performance-based merit

Posturing towards male energy and the appeasement of males so that I feel safe.

Doubting myself and my intentions

Making room for:

Love, *agapé* gestures

Presence, listening with my skin

Rest, recovery, being me

Non-productive play

Listening to spirit

Nature roaming



Match-E-Be-Nash-She-Wish Band of Potawatomi Indians (Gun Lake Tribe)
Muskegon State Park - Muskegon, Michigan

Rule Roaming

Judgments are psychic, metaphysical attacks⁷²
Praying for judgments to be recycled
Using judgment as an opportunity for healing

Asking for love to be sent
tenfold
What we send out we receive back
tenfold
Restore. Redeem.
tenfold
Over our nation
tenfold
Over racism
tenfold
Healing
tenfold
Restore. Redeem.
tenfold
For the whole world
tenfold
El Roi. He sees me.
tenfold
To be seen by the one who sees me.
tenfold⁷³

Our darkest fear is that we are powerful beyond measure.
You don't have to shrink to fit into small spaces.⁷⁴
When we are liberated from our fears,
our presence can liberate others.

Do Over.
Do again.
Never do.
Reverse the relation.
Re-articulate
Remove interference
Keep evolving

We can always replace a period with a comma.⁷⁵



Grand Traverse Band of Ottawa and Chippewa Indians
Lighthouse Park - Old Mission Point, Traverse City

Expectational Roaming

An ode: Fuck scoliosis

My fingers typing are curved and rounded like my spine. Yet my pen is straight.
I go back and forth between writing in cursive and printing.
There isn't an option with typing.
Coded restrictive rules.

The flexion of my spine reveals my curve(s).
Desiring proper form on the page as I write with my body.
A body that can never be "proper".⁷⁶
Am I disappointed or am I hoarding
projected disappointment
from capital's self-perpetuating greed

The expectation is hard for me to let go of
and see something fresh...
What could be
What does indentation really matter for?
What of hierarchy does indenting require?
To fit my words, and thoughts for

Eyes and minds to digest and consume with ease
My fist is ramming into the paper
and my words
As I write,
my fist brushes and bumps
Fighting expectations
Pay attention to the details
I want my eyes to write into my memory

Writing feels narcissistic
ego driven⁷⁷
To place my thoughts on paper
As if they are important enough
to be written in ink permanently
But maybe it's my self-worth
that's afraid to be permanently inked?

What is this generating
I don't always need a reason to move my body
So why do I feel as if I need a reason to write?
start writing
validate words
unearth thoughts
breath trail
noticing where my pen leads and allows
Valid in just that



Saginaw Chippewa Indian Tribe
Tawas Point State Park - Tawas City, Michigan

Are we done or beginning again?
Why do we go away?
So that we can come back
So that we can see the place we came from
with new vision and vividness
Coming back to where we started is not the same thing as never leaving
Memory is carried with us.
The affective resonance of our presence remains.
Returning to soil.

Scrapbooking-

Please, I invite you to share your roamings in a virtual scrapbook, a gathering of sharings from roaming participants. If you decide you would like to share any aspect of your roaming experiences, please do so at www.whereourfeettouchtheearth.cargo.site.

Your Roaming Note Space:

1. Refuge: A refreshing act of self-care. Not to be confused with escapism.
Marsie Klug Surguine, conversation, August 28, 2019.
2. Rebecca Solnit, *Wanderlust: A History of Walking* (London: Granta Books, 2014).
3. Four Fundamental Forces of Nature comprised of 1: Gravity: Acts between objects with mass, 2: Weak Force: Governing particle decay, 3: Strong Force: Binds quarks together, and 4: Electromagnetism: Acts between electrically charged particles.
Alex Andrews George, "The Four Fundamental Forces of Nature," ClearIAS, February 5, 2020,
<https://www.clearias.com/four-fundamental-forces-of-nature/>.
4. Erin Manning in *The Minor Gesture* speaks to potentiality as open possibility. An exponential expansion outward of what else.
Erin Manning, *The Minor Gesture*. (Durham: Duke University Press, 2016).
5. Finding ways to archive a sense of feeling fully alive with animated and/or inanimate beings.
School for Temporary Liveness, Vol 2, "Tina Campt & Simone White: In Conversation," June 17, 2020,
<https://vimeo.com/430090692>.
6. Trauma is defined by Dr. Bessel Van der Kolk as "too much, too soon, too fast." I reflect on the ways we attach the word trauma to various natural disasters such as earthquakes and hurricanes as well as forms of physical, emotional, and sexual abuse.
Bessel Van der Kolk MD, *The Body Keeps the Score: Brain, Mind, and Body in the Healing of Trauma* (San Francisco, CA: IDreamBooks Inc, 2015).
7. Our planet has a finite amount of resources available and there is growing concern towards the Anthropocene. This can also metaphorically translate into social networking relationships established without intimacy, relational care, and regard.
Adrienne Maree Brown, *Emergent Strategies* (Chico: AK Press, 2017);
"Emergent Strategy: Shaping Change, Changing Worlds," *Compassionate Communities - Day 1*, filmed 2017 at Engaging Voices, video, <https://www.youtube.com/watch?v=h-sCy8SzvHY>;
Georgia Kinch, *Body-Earthing. The Psychology of Extraordinary Beliefs*, The Ohio State University College of Arts and Sciences, April 18, 2018, <https://u.osu.edu/vanzandt/2018/04/18/body-earthing/>;
Debbie Mirza and Meredith Miller, *The Covert Passive-Aggressive Narcissist: Recognizing the Traits and Finding Healing After Hidden Emotional and Psychological Abuse* (Ashland, OR: Safe Place Publishing, 2019).
8. Western Skies Motel's album *Buried and Resurfaced* was an integral part of my audible roamings.
Western Skies Motel and René González Schelbeck, *Buried and Resurfaced*, Spotify: 1631 Recordings AB, 2017,
<https://open.spotify.com/album/1Hxr7zFbE8vJZe3ojX9wDw?si=zeuw3UdfRua2El2x9GcgDA>.
9. Recovery from trauma and learning to live with effects from PTSD.
Shahida Arabi, *Becoming The Narcissist's Nightmare* (Audible Studios on Brilliance, audio, 2017);
Van der Kolk MD, *The Body Keeps the Score*.
10. Movement as a means of releasing physicalized trauma. Examples include shaking with fear, yoga, and dancing.
Van der Kolk MD, *The Body Keeps the Score*.
11. Multi-dimensional sensory experiences: Allowing a freeing of senses with experiences outside of normativity. As Amanda Bagg's "In My Language" explores open possibilities with experience and sensation, not limited by pre-conceived norms, so too does Erin Manning's *Individuation's Dance: Always More Than One* seek to not limit learning from truth taught within self-experience.
Erin Manning, *Always More Than One: Individuation's Dance* (Durham: Duke University Press, 2013).
12. As our bodies in somatic practices typically are laying down on the ground, with softness we can articulate with more intimacy.
Moshé Feldenkrais, *The Potent Self: A Study of Spontaneity and Compulsion*. "Chapter 2: Spontaneity and Compulsive Action." (Frog, 2002);
Van der Kolk MD, *The Body Keeps the Score*.
13. Harm vs. Hurt: Hurt can be painful, like pulling a tooth, yet gathers towards building a strengthening-force relationship. Harm lingers and continuously gathers towards a weak-force decay of relations.
Shahida Arabi, *Becoming The Narcissist's Nightmare*.
14. Lisa Brody, "Native American: The 12 Tribes of Michigan". *Downtown News Magazine* Birmingham, Michigan: Downtown Publications Inc, 2019, December 27, 2019, <https://www.downtownpublications.com/singlepost/2019/12/27/Native-Americans-The-12-tribes-of-Michigan>.
15. *Look into the Michigan Tribes*, Central Michigan University Wordmark, accessed September 17, 2020,
https://www.cmich.edu/ess/cid/NAP/HP---ToBeAChippewa/Pages/Michigan_Tribes.aspx.

16. Soil Walking: A term I created to describe processing of experiences and histories. Physically with the minerality of what makes up the land we walk upon, its political histories, emotionally with our past experiences, and our 'soil' being part of our physical and emotional selves.
17. *Natural Resources Trust Fund*, DNR - Natural Resources Trust Fund, accessed October 12, 2020, https://www.michigan.gov/dnr/0,4570,7-350-79134_81684_79209_81657---,00.html.
18. A collective helping for a shared future together.
Donna J Haraway, *Staying with the Trouble: Making Kin in the Chthulucene* (Durham: Duke University Press, 2016).
19. I would like to challenge the slogan "Take nothing but pictures and leave nothing but footprints." from the Sierra Club as it doesn't acknowledge the harmful impact of the physical presence of humans in disturbing Earth's environments and ecosystems that have cultivated the Anthropocene crisis we face today in 2020.
Rebecca Solnit, *Wanderlust: A History of Walking*.
20. Dustin Dwyer, "From Wilderness to Wasteland: How the destruction of Michigan's Forest Shaped Our State," NPR: Michigan Radio, October 17, 2018, <https://www.michiganradio.org/post/wilderness-wasteland-how-destruction-michigan-s-forests-shaped-our-state>.
21. Choose your own adventure, a do-over, never-do, maybe-do novel.
Heather McElhatton, *A Million Little Mistakes* (London: Headline, 2013).
22. For help with folding, check out this video.
Redington Johwey, *Introductory Book Sculpture Lesson*, Exploring Paper, video, April 4, 2013, <https://www.johwey.com/intro-book-sculpture-lesson/>.
23. Strengthen Force Creation: Find an item in your environment. Build a sculpture one item at a time. As a group activity, each person takes a turn adding to the sculpture.
24. Check Bring Back the Beaches for the latest updates. <https://www.facebook.com/BringBacktheBeaches>.
25. "Don't follow the path. Go where there is no path and begin the trail. When you start a new trail equipped with courage, strength and conviction, the only thing that can stop you is you." —Ruby Bridges
Montrose School, *Stress Tests of Character* "Lesson Plan #4: The Courage of Ruby Bridges," LifeCompass Institute for Character & Leadership, 2020, <https://www.montroseschool.org/life-compass/stress-tests-of-character/lesson-plan-4>.
26. *Tat Tvam Asi – You Are That!* – Chandogya Upanishad, Hridaya Yoga, accessed November 17, 2020, <https://hridaya-yoga.com/hridaya-yoga-articles/teachings-from-the-upanishads/tat-tvam-asi-you-are-that-chandogya-upanishad/>.
27. Laurie Anderson, *Walking and Falling*. Big Science, Nonesuch Records, Inc, 2007, https://open.spotify.com/track/0jV8lPEbz6mVI6Q34Ru0ym?si=YO8B_jy4SbaAiqIe2S_4dw.
28. Countertechnique, *The Art of Falling with Niharika Senapati*. Online class, July 2020, www.countertechnique.com.
29. School for Temporary Liveness, Vol 2, "Tina Campt & Simone White: In Conversation."
30. Jose Munoz's *Cruising Utopia* was a wonderful reading experience. I was inspired the entirety of this text. I'm especially curious about the utopic convergence of past, present, future, with hope as a looking back to inform the enactment of future vision. In readings from Lama Rod Owens, however, they mention utopia as non-existence. So then, I wonder about the both/and concept from Nancy's Singular/Plural theory and if they are applicable here with utopia. Utopia as all-time/space convergence and no-time/space?
José Esteban Muñoz, *Cruising Utopia: The Then and There of Queer Futurity* (New York, NY: New York University Press, 2009);
Angel Kyodo Williams, Rod Owens, and Jasmine Syedullah, *Radical Dharma: Talking Race, Love, and Liberation* (Audible Studios on Brilliance, audio, 2017).
31. Akram Khan, *The Silent Burn Project*, Facebook live stream, accessed October 15, 2020.
32. To travel, transcend without/outside of/away from capitalistic white hegemonic understanding and normativity. A process of eliminating evaluative study, and realizing how the violence of my career and merit-based performance mentality had affected my life choices and perceptions. Taking away end-gaming, goal-oriented actions, commodity, and capitalism-based thinking revealed heartbreaking violence I have brought upon myself and those I care about, as well as my students, through poor teaching methodologies.

The idea of "People over Profits" was realized as "People over Performance" in the summer 2019. The development of relational care is an ongoing investigation I'm committed to; in order to be wholly present with and gesturing towards collective collaboration with people in my communities, in my teaching, and performance-based work. I have really enjoyed reading Peggy Phelan's metonymic disappearing performance words. It's wonderfully haunting...as this summer 2020 has been about letting go. Releasing the past scripting...so that a new script for people, relationships, and *agapé* can become foundational.

Peggy Phelan, "The Ontology of Performance: Representation without Reproduction," *Un-marked: The Politics of Performance*, (10.4324/9780203359433, 2003), 146-166, http://www.academia.edu/201406/Unmarked_-_The_Politics_of_Performance.

33. Brown, *Emergent Strategies*.
34. Respond Vs. React: Reactions are our immediate impulses, primordial feelings of Fight, Flight, Freeze (Collapse). A response is a choice made, after a breath. Allowing for space and time, maybe even a semi-colon pause.
School, "Tina Campt & Simone White: In Conversation"; Van der Kolk MD, *The Body Keeps the Score*.
35. See endnote 30 on the previous page.
36. Brown, *Emergent Strategies*.
37. Reorientation. A reflection on our relation to objects, environments and relationships with others and ourselves.
Sara Ahmed, *Queer Phenomenology: Orientations, Objects, Others* (Durham: Duke University Press, 2007).
38. Let us be like water to avoid police through protesting for Black Lives Matter.
Erin Hale, "Hong Kong Protesters Adopt 'Be Water' Bruce Lee Tactic to Evade Police Crackdown," *The Independent*, Independent Digital News and Media, January 6, 2020, <https://www.independent.co.uk/news/world/asia/hong-kong-protest-latest-bruce-lee-riot-police-water-a9045311.html>.
39. Yogi Bhaian, "A Quote by Yogi Bhaian," Goodreads, accessed April 17, 2020, <https://www.goodreads.com/quotes/378309-travel-light-live-light-spread-the-light-be-the-light>.
40. Epigenetics is an area of science I find fascinating. As it is still highly debated by scientists, I find it to be intriguing as a theoretical approach. How I choose to respond can change the expression activating instincts in my DNA. It feels like a way to touch into ancestors, their choices and experiences, and calibrate with today's experiences.
Bob Weinhold, "Epigenetics: The Science of Change," *Environmental Health Perspectives*, National Institute of Environmental Health Sciences, March 2006, <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC1392256/>.
41. Bradley Nelson and Anthony Robbins, *The Emotion Code: How to Release Your Trapped Emotions for Abundant Health, Love, and Happiness* (London: Vermilion, 2019).
42. See above endnote 40.
43. *Harmonia: Sacred Geometry, the Pattern of Existence*, Creative Feel, April 12, 2018, <https://creativefeel.co.za/2018/04/harmonia-sacred-geometry-the-pattern-of-existence/>.
44. Claudia Rankine, *Citizen: An American Lyric* (Minneapolis, Minnesota: Graywolf Press, 2014).
45. Tom Koch, an Alexander Technique Technician would always say "We don't relax a bird out of its cage, we release it." to emphasize physical muscle engagement was necessary to defy gravity, yet with the minimal amount needed and distributed up and out.
Countertechnique.
46. Countertechnique.
47. Yuval Noah Harari, *Sapiens: a Brief History of Humankind*, (New York: Harper Perennial, 2018);
Stefano Harney and Fred Moten, *The Undercommons: Fugitive Planning Et Black Study* (Wivenhoe: Minor Compositions, 2013);
L. T. Hobhouse, "The Ethical Basis of Collectivism," *International Journal of Ethics*, January 1898, Vol. 8, No. 2, 137-156, The University of Chicago Press, <http://www.jstor.com/stable/2375259>;
Resmaa Menakem MSW, LICSW, SEP, *My Grandmother's Hands: Racialized Trauma and the Pathway to Mending our Hearts and Bodies* (Las Vegas, NV: Central Recovery Press, 2017).
48. Countertechnique.
49. Manning. *The Minor Gesture*.
50. Whiteness as a presumption of normativity reveals unconscious biases.
Fabian Barba, *Dance And Decoloniality*, Sharing Life, video, 2017, <https://vimeo.com/223897103>;
Thomas F Defrantz, "White Privilege," *Theater*, vol. 48, no. 3, 2018, 23-37, doi:10.1215/01610775-7084669;
Robin Diangelo, *White Fragility: Why It's So Hard for White People to Talk About Racism* (Allen Lane, 2019);
Michel Foucault, *Discipline and Punish: The Birth of the Prison* (Vintage Books, 1995);
Menakem MSW, LICSW, SEP, *My Grandmother's Hands*; Rankine, *Citizen: An American Lyric*; Williams, *Radical Dharma*.
51. Carolyn Lazard, "The World Is Unknown," Triple Canopy, April 19, 2019, <https://www.canopycanopycanopy.com/contents/the-world-is-unknown>.
52. *Harmonia*.
53. Menakem MSW, LICSW, SEP, *My Grandmother's Hands*.
54. *Agapé* Love: As disruptive, inconvenient, costly, takes risks (with privilege, safety, control, compassion), invests, intervenes, action, showing up, with no expectation of return, takes responsibility, and follows through.
55. *Natural Resources Trust Fund*.

56. Walking as a practice for pilgrimage has been expressed through religion, politics and migration for centuries.
Solnit, *Wanderlust*; Harari, *Sapiens*.
57. Deb Thompson, "The Magical Kitch-Iti-Kipi," *Experience Michigan*, January 14, 2020, <http://experiencemichiganmag.com/2019/08/16/the-magical-kitch-iti-kipi/>.
58. Squareness from daily life: Being inside of a Zoom box for online meetings and classes while also referencing white normative thinking that limits potentiality.
Diangelo, *White Fragility*.
59. Our shoulder girdle's only bony landmark and place of connection is from the clavicle to the sternum. So our arms, shoulders, scapula, and clavicles float like a cape on top of our torso.
Countertechnique.
60. Feldenkrais, *The Potent Self*.
61. Countertechnique.
62. School, "Tina Campt & Simone White: In Conversation."
63. Van der Kolk MD, *The Body Keeps the Score*.
64. Van der Kolk MD, *The Body Keeps the Score*.
65. Feldenkrais, *The Potent Self*.
66. Harari, *Sapiens*.
67. *Poppy*, Wikipedia, Wikimedia Foundation, October 22, 2020, <https://en.wikipedia.org/wiki/Poppy>.
68. See above endnote 54.
69. Sgt. Mateo Donaldson returned home and suffered from PTSD. Upon his death, his family dedicated and planted a 4-acre field of poppies in memory of Sgt. Donaldson and close family friend Analilia Salinas. The field is located in Fennville, Michigan.
Brent Ashcroft, "Fennville Couple Creates Four Acre Field of Flowers in Memory of Late Son," WZZM13.com, June 16, 2020, <https://www.wzzm13.com/article/news/local/michigan-life/fennville-farming-couple-field-of-poppies-flowers/69-aa0bf5c9-0dfa-450a-bcfa-18d1a55ab742>.
70. "The First Time I Realized I Was Black," CNN, Cable News Network, video, April 17, 2017, <https://www.cnn.com/videos/us/2017/04/10/first-time-realized-black-cnngo-ts-orig.cnn>.
71. Foucault, *Discipline and Punish*.
72. These revelations were a collective sharing of voices through the Facebook group Magic in the Mitten-Spiritual Group. A group of practicing witches and spiritual empaths based in Michigan. <https://www.facebook.com/groups/magicinthemitten/>.
73. A belief in my spiritual practices is that what we put out, we received multiplied back to us. Tenfold represents a multiplier of ten.
74. This was said by Anouk Van Dijk, Founder of Countertechnique while I was taking an online Zoom Countertechnique class. We danced on our furniture and allowed for our energies to not feel trapped by the circumstances of our immediate dancing environments and COVID-19.
Countertechnique.
75. We don't have to rely on the habit of finality. Our breath allows a pause in order to respond versus react, and can be outside of linear normative timing and sequencing. Everything is continuous. It's never finished.
Feldenkrais, *The Potent Self*; Van der Kolk MD, *The Body Keeps the Score*.
76. Through dance training, symmetry is very much desired in some aesthetic styles. Because of my scoliosis, this was never possible, leading to feelings of inadequacy and low self-worth. It felt as if I was not able to live up to the standards that dance demanded.
77. Arabi, *Becoming The Narcissist's Nightmare*.

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