

On a train, holding a baby, between Leeds and London, June 20th 2019  
At Saari Residency, with two americans and one austrian, June 26th 2019  
in Helsinki, backstage of Zodiak with a baby, July 11th 2019  
Backstage of Tampere Workers Theater, baby sleeping, August 9th 2019  
Colloquium on Artistic Research in Performing Arts, Kiasma, August 28th-30th 2019

[PROLOGUE in which an audience is reading]

Dear reader,

welcome to the future doctoral studies of artistic research. I am happy that you are here.

This is the curriculum. It is presented and received in a specific way: specific in time, place, materials and attendees. No-one else, nowhere else and at no other point in time could present or receive this curriculum. So, our time is precious.

The curriculum is presented as 63 letters, one for each of us. They are all unique, thus allowing our collective cognition to have the full picture.

[The audience, composed of readers, is breathing. Some of the readers glance around the room.]

This letter has 9 pages, 8 non-pages and you have 40 minutes to read. There will be a sound to mark the end.

I propose, that in the end of each page, you close the letter and take a break from reading.  
It is thus composed of two equally important registers:

READING and NOT READING

I hope you take your time and feel the pace. Slow down, give the words some air. Resist the desire to browse, skip or misread. Sigh instead. And please read this page again now.

[After re-reading the page, the reader folds the letter and takes a break from reading.]

[ACT 1 in which the audience body is landing into the space.]

So.

We are in a room.

You are (not) sitting on a chair. Even not sitting on a chair involves sitting on it.

The chairs are your external organs.

They are non-linguistic parts of the curriculum.

Conventionally, chairs exist in the liminal space between asses and floors. They facilitate our

P E R S T U N T U M A

which is Finnish for “gut feeling”, but

in Finnish one feels and makes decisions with their ass, not the gut.

The chairing of the space creates the community of conceptual butts that we are.

[The asses of the audience start to become more sensitive to their environment.]

Please take some time to concretely feel the space with your ass.

Try out how it (your ass) feels if you change your position.

Let your ass communicate with the chair(s).

Namely, try to get a PERSTUNTUMA to the event, and to the form of collectivity present here.

[The reader folds the letter, takes a brake from reading and follows their ass.]

[ACT 2 in which the audience is refusing to manifest.]

The audience does not manifest.

All avantgardists propose  
the emancipation of the audience,  
they propose to transform us.  
Every manifesto,  
turning the previous one upside down  
cunning and truthful  
one foot in tomorrow  
reaches for an audience  
for us

The author (well, I) am writing with visual disturbances in my eyes, distorting the lines and letters. They are saw-like and difficult to see clearly, since they perform in peripheral vision and flicker in a fast rhythm. One cannot tell, if they are connected to a migraine and whether the pain is coming or already went. The pain of the author is not gracious, romantic or necessary. It does not prepare me for reading.

The arrogance needed for authorship, for the lifting of a pen, for the opening of an empty file,  
for drafting a curriculum, for every manifesto artist since Marx and Marinetti,  
does not prepare us for reading

Audiencing is imposed as a kind of ritual participation  
The audience is playing the part of the community  
Performing in a game of potential transformation

We will attend  
We will submit  
We will listen  
We will (not) be seated  
We will not write a manifesto,

only read it.

[The reader folds the letter, takes a break from reading, sighs, and tries to sense what is going on in the room]

[ACT 3 in which the audience is introduced with the idea of wondering]

So what is a curriculum? Where is it? And why should we care?

Curriculum is a dramaturgical tool structuring a learning process. The word is derived from classical Latin “a running, course, career”, also “a fast chariot, racing car”, matching the spirit of the mother of all artist manifestos, the Futurist Manifesto. As I am sitting in the train in pre-Brexit Britain, racing to the precarious future, land is sweeping under me faster. Future comes after seasons, and before iPhone. It was a 20th century phenomenon, a result of modernisation and a belief in development. (btw. In 21st century academy, the components of a curriculum were referred to as *credits* (Lat. *credere* “to trust, entrust, believe”)).

That future is gone. Instead of development, there is depression, degrowth, deconstruction, destruction. “We will sing to the infinity of the present and abandon the illusion of a future”, writes Franco “Bifo” Berardi in his Manifesto of Post-Futurism.

But. In the train, I am holding a baby. She is in thin sleep, her mouth slightly open. Her head is resting on my thigh, tilted to the left. She is the antithesis of this post-futurism. She is the concrete future. When holding her, “the illusion of a future” is an empty phrase.

[The infants in the audience make some small sounds through their sleep.]

Therefore, to honor her and artistic research,  
I will substitute the term “credits” with W O N D E R S ,  
“curriculum” with M A G N A L I A .

“Thus God applies his magnalia, that is works, and thus is the school of the light of Nature, that we should not only satisfy our eyes but wonder and investigate the phenomena which we cannot see and yet which confront us as clearly as a pillar stands before a blind man...”

[The reader folds the letter and takes a break from reading, gets up and walks across the room.]

[ACT 4 in which there is a recap.]

Ok,

in case there is too much information,

let's go through the main points again:

- This is the curriculum of the future.
- It can be only experienced here and now and by us.
- It is not really a curriculum but magnalia = to do artistic research is to do the work of wondering.
- Each one of us has only one piece of it,
- and thus the whole will read by “us”.

Right?! Everything is going well, no worries.

So on the next page, the whole of magnalia is opened as a polyphonic composition.

[The reader folds the letter and takes a break from reading.]

[ACT 5 in which the audience is wondering in 21 unique ways]

So, if the page before was the same for everyone, this one is not. Your page is specific. A specific wonder.

It's aim is to

## B E C O M E   B E A U T I F U L

The American art scholar Claire Bishop suggests that the discourse on participatory art easily collapses into sociology and ethical questions. Instead, she emphasises the aesthetic -- "in the sense of *aisthesis*: an autonomous regime of experience that is not reducible to logic, reason or morality".

But to say *beautiful* is going further, to a somewhat old-fashioned, yet palpable, affective and sincere place. And to say *beautiful* about oneself is downright magical.

Let's pay attention to the fact that  
you are beautiful.

Say it to yourself: "I am beautiful".

[The reader folds the letter and takes a break from reading,  
contemplating on what it feels like to be beautiful.]

[ACT 6 in which the audience closes its eyes and imagines being in September 2013, in New York City, sitting around a long table after the last act of a week-long mystery play called Plato's Symposium. Each audience member has performed a self-made ritual, the purpose of which was to make her/himself absolutely beautiful. A luxurious feast in Ancient Greek style has followed. Cigarette smoke is moving across the air, someone burbs.]

AUDIENCE MEMBER 1:

"After the third act I planned what to say about the piece, but the fourth act destroyed my plan. Now I don't know how to describe it."

AUDIENCE MEMBER 2:

"How about: an extensive and profound rite of passage."

AUDIENCE MEMBER 3:

"A recurrent theme in our conversations has been the crisis of language, the breakdown of logos, in the face of such a complex and transformative experience. An inevitable futility seems to shade our every endeavor to illuminate those who were not involved about our experience. Perhaps there was something in this predicament that is revealing about the nature of Beauty, or more specifically, Platonic beauty."

AUDIENCE MEMBER 1:

"It got me menstruating."

AUDIENCE MEMBER 4:

"The argument of the work, one for Absolute Beauty, is levied through this process of being within one's own and others' ritual enactments, as performer and spectator. It does not exist outside of these exchanges, and therefore (though radically subjective) it is not relative [...] the rituals can seem disturbing, dark, cruel, alienating. In this sense, and perhaps in contradiction to the claims of the performance as a whole, spectatorship in Plato's Symposium—regardless of its reliance on the Absolute that emerges from the performed act—is still regulated by a subjectivity that can be seduced or repelled. It is, in the end, the performance as secret society that can deal with such subjectivities."

AUDIENCE MEMBER 1:

"Beauty is the purple of the cabbage."

[The reader folds the letter and takes a break from reading.]

[ACT 7 in which the audience is left without guidance]

[EPILOGUE in which the audience stands on its own grave]

Ok,

the last page :)

It is a great pleasure.

“Only an end, in the form of a cut or death, creates meaning.”

Yours,

Tuomas

Ps. Check out also the extra pages!

## [appendix. the table of contents]

1. Becoming adults
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10. Becoming other
11. Performing the future
12. Exposing the mind
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14. Camping
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16. Co-understanding
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18. Becoming (dis)sensual
19. Becoming beautiful
20. Loving
21. Doing time

## [appendix. references]

Kurki, Janne: Lapsi - Toinen  
Laitinen & Laitinen: Blind Spot  
Jodorowsky, Alejandro: Dance of Reality  
Huopaniemi, Otso: Algorhythmic Adaptations  
Ingvarsen, Mette: 69 Positions  
Spyropoulou & Laitinen: Thesis Work  
Prosodic Body: Landing Sites  
Rajakangas & Callaghan: Over Your Fucking Body - work in progress  
Trigomester, Hermes: Kybalion  
Neves: Voyer  
Signa: Salò  
Jamie MacDonald: Hell is Other People  
Gins & Arakawa: Making Dying Illegal  
Reality Research Center: 12 etudes on everlasting life  
The Futurist Manifesto  
Roumagnac, Vincent: WeSANK. Deep Stage As...  
Reality Research Center: Talking Head  
Reality Research Center: Renunciation  
Haila, Yrjö: Retkeilyn rikkaus (The Richness of Camping)  
Reality Research Center: Wanderer  
Johanna Hammarberg: Minäksi tunturissa (Becoming Me on the Fell)  
Rancière, Jacques: The Emancipated Spectator  
Lehtovaara, Veli: Katkelma 468 (Fragment 468)  
Nancy, Jean-Luc: Being Singular Plural  
Hans-Thies Lehmann talking in a podcast  
Rancière, Jacques: Distribution of the Sensible  
Other Spaces: Reindeer Safari  
Wonderlust Festival  
Reality Research Center: Art Prison  
Dark Mountain Manifesto  
Franco "Bifo" Berardi: After Future  
Barad, Karen: Meeting the Universe Halfway  
Danchev, Alex: 100 Artists' Manifestos from the Futurists to the Stuckists  
Bishop, Claire: Artificial Hells  
Lovers Match Making Agency  
Reality Research Center: Plato's Symposium  
Pekka Kantonen: Generational filming  
Antti Nylén's blog posts  
Theorems, Proofs, Rebuttals, and Propositions: A Conference of Theoretical Theater  
Erin Manning: How do we repair  
Sijdsåabbar Village Meeting  
Condit & Roumagnac & Kellokumpu: QQQz  
Sibylle Peters: Performing the Right to Research

[appendix. presupposed human attendees]

|                           |                        |
|---------------------------|------------------------|
| Suvi Tuominen             | Annette Arlander       |
| Liisa Korpiniitty         | Jools Gilson           |
| Taru Miettinen            | Henrik Järvi           |
| Carolina Paulino da Silva | Hanna Järvinen         |
| Olga Potapova             | Karolina Kucia         |
| Virva Talonen             | Verena Lercher         |
| Riina Hannuksela          | Paola Livorsi          |
| Ilmari Kortelainen        | Erin Manning           |
| Maija Hirvanen            | Emmi Pennanen          |
| Tone Pernille Østern      | Madli Pesti            |
| Yvonne Schmidt            | Sibylle Peters         |
| Ingvill Fossheim          | Dominique Rivoal       |
| Andrew Wass               | Vincent Roumagnac      |
| Isto Turpeinen            | Elina Saloranta        |
| Outi Condit               | Heidi Seppälä          |
| Sirpa Heikkinen           | Gerriet Krishna Sharma |
| Sami Henrik Haapala       | Jana Unmüßig           |
| Esa Kirkkopelto           | Lucie Strecker         |
| Anita Valkeemäki          | Jonna Strandberg       |
| Sonja-Riitta Lainén       | Tuomas Laitinen        |
| Iina Taijonlahti          | Rachel Krische         |
| Kirsi Monni               | Anne Juren             |
| Kira Riikonen             | anonymous attendees    |
| Maria Nurmela             |                        |
| Fabian Nyberg             |                        |
| Jenna Broas               |                        |
| Satu Tuomisto             |                        |
| Katja Kirsi               |                        |
| Ari Tenhula               |                        |
| Harri Kuorelahti          |                        |
| Vida Midgelow             |                        |
| Anna Koch                 |                        |
| Kirsi Heimonen            |                        |
| Juliette Mapp             |                        |
| Paul Russ                 |                        |
| Jim Hendley               |                        |
| Leena Rouhiainen          |                        |
| Stefanie Sachsenmaier     |                        |
| Jane Bacon                |                        |