

Some quotes as inspiration:

"Line. (...) A conduit, a limit, a demanding course of thought. (...)" (Ingold, 2015, p.66).

"The first footprint is the end of a rope" (Ingold, 2015, p. 80).

"Life can never contain itself; its threads will always find a way to find their way across borders" (Ingold, 2015, p.148).

I imagine our future circus practices as spaces in which we can ask ourselves where our capacity and responsibility to act lies. Thinking with political theorist Jane Bennett, agency is a matter of affecting and being affected. In that sense, agency in circus is perhaps more a matter of mapping and representing the many ways in which objects, nature and other bodies affect and are affected by us, rather than showing how well we master and control them. For me, this means asking what it means to take up space, to make space with and for others and to let ourselves be affected by others (rather than humans). (Lievens et al., 2020, p. 26-27)

Paycha said: "Taking on the object position can only be empowering if we manage to escape the binary thinking that frames the object as passive, in opposition to the subject as active. [...] using my own body as material [...]" (Lievens et al., 2020, p. 24)

Challenge the concept of the subject and the object as ontologically separated, which I understand as a dichotomy that leads to both anthropocentrism and human exceptionalism. An overarching entry point to the processes and thoughts conveyed in this chapter is the attempt to shift from anthropocentric circus making to practices that take significant consideration of the other-than-human forces in circus composition. (Robitaille, 2020, Page 4)