Teaching Practising

Practising can be defined as a mode of engaging with the practices to which we are committed. Practising theory (Pont 2021) contends that practising constitutes a precise and thinkable mode whose techniques at once cultivate stability and do not preclude transformation. If habit is that which keeps us the same, practising is that which, without destruction, allows us to be(come) otherwise. In practising, the so-called self (who-would-practise) is thus de-emphasized, gently forgetting itself and its moorings in identity, but stabilized via the container of practising. This might be understood as “the do-er” is invented as an after-thought – the doing is everything’ (Nietzsche cited in Rothfield 2021).

In its coinciding with habit, practising can be said to involve (broadly speaking) structured behaviours or actions which involve repetitions among difference. Repetition occurs both within the discrete episodes of doing the practice (the repeated cutting motions of cooking, the repeated walks to the compost in gardening), and also in the repeated episodes of that practice over time.

It is in terms of intentionality, however, that practising diverges from habit. Unlike habit, in practising one intends the repetitions (both the internal and episodic), alongside a subtracting or fading-out of intentions-towards-a-known-end. Thus, in practising, one doesn't intend to become different (read: different in a way I can anticipate). Instead, practising mobilizes the strange intention of repetition-without-modification – Deleuze's miraculous repetition (2004: 3) – in order to access change that would not just be more of the same, not just more of an anticipated ‘present’.

One doesn't, therefore, (unlike a lay use of ‘practice’) engage in ‘practising’ for any later performance; it is not preparatory for any end foreseeable in advance. This in no way precludes practising being generative, surprising, healing, unrecognizable or revolutionary.

Practising, thus, cannot be coerced, but its conditions and attitudes can be cultivated, cared for and articulated and explored. For the purposes of this Special

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Call for Papers and Contributions

Special Issue: ‘Teaching Practising’

Guest Editor: Antonia Pont, Deakin University, Australia

Deadline for Expressions of Interest (EOIs): 20 July 2022

(acceptance notified by late August 2022)

Deadline for full accepted articles: 21 November 2022
Theoretically inclined explorations of what constitutes practising and the notions of mentoring duration and the temporalities of practising; case-studies of teaching practising drawing on extensive experience and field art, creativity, making and teaching; discussions of the difficult or challenging aspects of teaching practising, politics of practising and teaching practising’s specific subtraction from practising and resistance/reluctance, teaching and supporting students in how to think and say the experiencing body during practising and how the body, its impulses, drives, inclinations and desires play out in First Nations'/Indigenous Knowledge approaches to practising, to ethics, to violent transformation and stability-beyond-identity?

Finally, how do we teach body-to-body and how would this embodied, somatic intelligence be preserved, articulated, shared and extended as part of our work and as an aspect of our somatic engagements and commitments?

This Special Issue invites papers from all manner of established practitioners in various practice modes who have experience in, and thoughts and inquiries about, what happens when we embark on teaching practising. Naturally, in any discrete mode of practice – dance, yoga, creative writing, somatic work, meditation, visual art, cooking, martial arts, running, flower arranging, rowing, archery, pottery, silversmithing – one tends to teach the elements of the practice itself: the choreographies of dance; the bodily skills of throwing pots; the knowledge of different plants and so on. (These may be relevant to the context of articles, but they will not be their focus.) If one is not emphasizing mastery, or a telos of competency or a competitive sensibility, while sharing the structured doings of a discrete practice, one tends also to be teaching the practising proper, its nuances in relation to, and differences from more typical modes of ‘doing’ or ‘getting things done’.

How does one at once teach a practice and its scaffoldings, assist in the acquiring of an intentional habit, while also hinting consistently, modelling – in the ethics of one's own engagement, manner of practising and well-chosen words of pedagogy – at the strange mode of operating that the term practising intimates? How does one teach practising in order that practising remain alive to its potential for non-violent transformation and stability-beyond-identity?

Papers for this issue might include:
- Theoretically inclined explorations of what constitutes practising and the implications of attempting to teach what these involve;
- case-studies of teaching practising drawing on extensive experience and field work;
- discussions of the difficult or challenging aspects of teaching practising, relations between students and teachers, ethics of care;
- notions of mentoring duration and the temporalities of practising;
- First Nations'/Indigenous Knowledge approaches to practising, to ethics, to teachings of tradition, law, creativity, relations to land and place, Indigenous knowledges of ways, or other potentially relevant explorations pertaining to ethnic minorities, or marginalized communities/histories;
- how to think and say the experiencing body during practising and how pedagogies of bodily and somatic intelligence play out in lived complications;
- art, creativity, making and teaching;
- how the body, its impulses, drives, inclinations and desires play out in practising;
- practising and resistance/reluctance, teaching and supporting students in these regards;
- politics of practising and teaching practising’s specific subtraction from...
transactional and competitive agendas;
• teaching perceptual intelligence, sensing, patience and registers of silence and quieter information;
• inclusive teaching of practising and practice, for diverse communities, for differently-abled bodies;
• teaching practising as resistance to hegemonic modes of inhabiting a body, to atomized attitudes to bodies and the communal, shared body.

References:

Submission Guidelines
Traditional scholarly research contributions are welcomed and will form the bulk of the issue; less conventional submissions (manifestos; autoethnographic pieces, lyrical nonfiction, artworks etc.) are also invited. In the latter case, a link or reference to existing work could assist in making selection for peer-review. Out of respect for scholars’ time and the unpaid labour that often features in academia, we are requesting abstracts (prior to the writing of full papers). These should provide concise but clear information about the intended content of the proposed paper (up to 600 words + 70 words bio/affiliation; independent scholars welcome). We will then confirm whether the author should proceed, thus there will be peer-reviewing of the full-paper versions of the accepted abstracts (accepted notified late August 2022).

Standard articles will be in the range of 4000–6000 words (including references and endnotes). Less conventional submissions and the potential inclusion of images (please specify in the abstract) can be of differing lengths. For final papers, alternative formats or with images: please submit a PDF with how you wish the article to appear in print, along with text (Word) and any images (TIFF/JPEG/PDF, 300dpi) attached separately in the same submission. A guide on alternative formats can be found here: https://www.coventry.ac.uk/globalassets/media/global/08-new-research-section/c-dare/guidlines-for-jdsp-alternative-formats.pdf.

Please submit via the ‘Submit’ link on the JDSP webpage: https://www.intellectbooks.com/journal-of-dance-somatic-practices, which will direct to the JDSP submissions system. Select the section ‘Special Issue articles’.

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