



Let's for a while consider waking life and dreaming together. If our dreams were duly interconnected, so that every night the same people and the same circumstances returned, we would be unsure as to what is waking and what is dream. And so, if we speak about a waking state, we must also include a state of dreaming. We dream for a single reason, and that is to access reality.

17 February (2021): To have no other dream – but this one!

We close our eyes and dissolve in blackness. We do so without fear because that which we call our 'I' disappears. We feel we are in direct contact with outside reality, but that is naive. Dreaming is likely something which happens in a dream, and not something we do. Within the seemingly infinite world of dreams we begin to exist. We lose our sense of self and find it again. In the morning, we wake up and continue in our real life although, in a way, we continue to dream. Just like at night, during the day we are plunged into the same dream as well. We move – we travel, in the same medium.

I'm an artist, a writer and the founder of A-B_HPP (Ausdruck Books Hybrid Publishing Platform – which connects authors and performers interested in researching hybrid thinking and writing). Throughout the last years, I have been deeply involved in researching hybrid praxis in the field of performative conduct, social choreography, collective action, care and writing.

What happens when dreaming becomes explicit? Will it shake the foundations of that which seems real? What happens when an overabundance of dreams is applied to reality?



We're already there. Is there an optimal method of dreaming which would make the world a "natural reality"? What regularities might we find in this intoxicated world of dream if we wake from a dream and return back to reality?

Intense, focused attention can dismantle reality and put an end to the dream – cease fascination and stop the world.

I am interested in the unstable, unpredictable, processual, maybe even alienated subjectivity. This method of thinking prompts me to conceive of processes which are rather coherent and autonomous, and which are oriented towards constructing a more profound understanding of a given theme. I am interested in the temporary methods of mutual cohabitation which are afforded by given social conditions. The participant undergoes the risk of weakening their sense of selfhood without completely dissolving.

When the word is a dream, it becomes accessible to techniques of dreaming. It is said that all human beings carry within their natural essence an infinite source of potentialities and qualities. In one dream we can recollect ten, a hundred or thousands of our past lives. Another proof that we are dreaming is that we can wake up. It is a strange form of homelessness. One of the aspects of homelessness is also a certain form of alienation which is also an integral outcome for The Transversal Navigation project. There is nothing more real than a dream...

As part of my praxis, I had the option to collaborate with diverse communities of people from all parts of the world. From working with professional actors and performers, through groups of volunteers of all age groups and religions, with migrants, children, students of art and non-art, mentally and physically handicapped groups, etc. A fundamental aspect of my work is that it isn't intended for professional artists, audiences or art institutions, but rather that it be accessible to both artists and non-artists. Throughout the last years, my work has been so open that it can include almost anyone who wishes to take part.

Everywhere I feel as if I were in a dream. That is a different state of being within the same world. If I manage to develop this skill, then we can say that maximal consciousness is a series of clear awakenings. A fall from one dream into another. We understand this when we find out that our regular waking life is just as unreal as a dream.

The Transversal Navigation project is conceived as a distributed experimental praxis, a coherent flow of experience within which the human is exposed to a vaster and ever more complex configuration of consciousness, while experiencing the incessant observation of things again from tiny, improbable places and perspectives. The transversal navigation is a collaboration of the environment – an ecology of praxis.



Formation of the body happens unconsciously. And each waking means falling asleep somewhere else. Let's return to our dream and adjust its space.

- 1 Transversality is a dimension which allows the transgression of limits within which the mind has been inserted.
- 2 Transversality is neither vertical nor horizontal.
- 3 Transversality has neither center nor periphery.
- 4 Transversality is a thin line – it cuts in a single stroke.
- 5 Transversality is that which allows anything to become anything.
- 6 Transversality questions any limits.
- 7 Transversality transcends individuals, creators, authors, their function and opens heretofore closed pathways of movement and perception. It is an open articulation.
- 8 Transversality is the ability to evade, overcome, but also protect oneself.
- 9 Transversality creates a whole new constitution for both institution and group.
- 10 Transversality is beyond any collective, although it begins with what appears to be one, it always tends towards maximum (radical) openness (sensitivity).
- 11 Transversality creates its own concepts and affirms the singularity of all in the group.
- 12 Transversality consists in the interchangeability – haziness – blur – transparency of roles.
- 13 Transversality looks for no cure but integrates everything in its relation to the environment.
- 14 Transversality cuts through both text and matter. It cancels out polarity.
- 15 Transversality is processuality. The movement between the perceivable and the almost imperceptible.
- 16 Transversality projects the new, but it is not a new method.
- 17 Transversality is an immortal force which rejuvenates life.
- 18 Transversality has pedagogical (and also political) potential for expanding the conditions of a given praxis.
- 19 Transversality occurs when we are conscious of how we move and act in a space, but not as individuals, but rather as a gathering of human and non-human, material and immaterial perceptions.
- 20 Transversality is a total welcome of all possibilities.

Formation of the body happens unconsciously. And each waking means falling asleep somewhere else. And so, each body has its own type of dreams and each night enters a wholly unknown world (when we close our eyes and dissolve in blackness).

