

Title

From: *name of contributor and others directly involved*

To: *for which practitioners is this document accessible/addressed – useful prior experience*

For: *what investigations and settings is this relevant to – introduction to experiential landscape*

(When the conversations included a shared / facilitated activation of the form, all participants were invited to formulate a "trace which can be handed on and reused, inviting others into experiencing this practice", which are later edited. Otherwise, a written transcript was kept, at times collaboratively using Etherpad, then edited.)

Overview

"Thin description". Only the information that is necessary for someone to get a sense of what this is about – how it might look and feel to inhabit/embody it.

Minimum participants:

Approximate duration:

Set-up: critical material and environmental conditions – towards environmental provisions of field

Exercise structure (scaffolding):

Notes:

An initial formulation of principles in terms of crucial guidelines and conditions – modes of facilitation, use of language, of time, etc.

Details

"Thick description". Contingent information that makes the practice as it was practiced specific, evoking those mythic and mysterious components that made it tick, that evoked a field. More nuanced definitions and details. Space for even minor notes, angled towards an increasingly specific intended experiential and experiential landscape.

For practices composed of several phases/steps/parts, it is usually helpful to describe one at a time.

The way of description is practice dependent.

Generally, it is helpful to make a distinction between:

Primary instructions – *maybe those prompts that are always uttered*

Secondary instructions – *maybe prompts that are supportive and more context dependent*

(Notes – contingencies, time frames, possible alterations, hints, things to look out for, etc.)

Contexts

Principles:

What are the goals of this practice?

Which experience does it generate?

Which fields or fields, body or bodies, does it evoke?

How can its intended experiential and experiential landscape be described and prescribed?

How are these goals achieved through and embedded in it – structurally, discursively, conceptually?

What does the field afford?

Which further pathways and techniques can you imagine?

What is this practice not? Which moments and actions might not belong?

Which ideologies does it resonate with?

How does this specific practice interact with the invisible common principles immanent in different situations? Or, with the contamination of other (everyday) practices?

(It is helpful to attend to how mythology, as in those invisible common principles, appears.)

Instances

Where does this practice originate – in which contexts and situations?

When was this practice enacted in this way (specific times, places, and people)?

Has this practice been enacted differently in other contexts? If so, which?

Matrixes

Which other voices and techniques are present in this exercise and practice?

Which are the other components of this practice's ecosystem, and how do they relate to it?