

Marika Orenius, Doctoral student at Department of Art, Aalto University  
e-mail: [marikaorenius@gmail.com](mailto:marikaorenius@gmail.com) [www.marikaorenius.com](http://www.marikaorenius.com)

Abstract for **4th Conference on Arts-based Research and Artistic Research**  
Related to "Art-based research and the norms of communities"

***Gaps – alienates and creates spaces in artistic process***

I elaborate the liaisons between artistic research and alienation in our culture several ways. Writing and filming are created from a state of not-knowing. The filming takes place in different spaces with a camera that is attached to my body, and even writing progresses in a responsive manner. I claim that the space of not-knowing, which is weaved with alienation, generates new knowledge.

What does a gap mean in an artistic process? A gap can be seen as a collision, a unification and a form of separation. There is a gap between a reader and a text as well as a gap exists between a viewer and artwork. Meanings are not included, they seem to be between the lines or cut away, excluded, in the processes of writing and working with moving images. In my artistic approach and my theoretical points, explanations are not exhausted in the meaning. Therefore the explanations lack and the gaps become the components of the meaning.

How does alienation show the way to get to know inside? Alienation creates a gap and being in a gap is a stage of being outside. According to Jean-Luc Nancy, my own body can only be touched from outside. Contemplation happens in absence, therefore a process of making art alienates.

The need to 'disappear' in another world seems to be essential for everyone. The time one is immersed in one's engaging activity alienates from the rest of the world. A working space or an atelier could be experienced as a 'place of alienation'. The venues of experiencing artwork have become places of otherness. In addition to the physical spaces, representations of artworks on the internet or in books are also places of alienation, otherness. Looking art in internet, being on-line, is the most common way to be touched by art and to alienate from the physical space.

Even artworks create needed gaps (places of alienation) in communities, artists are not an integral part of culture or cultural institutions – more often they are not employed. Artistic experiments, processes and research should become parts of cultural politics, they should not stay alienated and marginalised. Ignoring artists is also patronising their know-how. How does a researcher or an artist benefits from his/her alien position? How does one's isolation fit in the norms? In my research new perspectives towards an artistic process and research are elaborated through enlightening the norms of the communities.