

Fretheim

A B S T R A C T, *NNMRE 2023*

Please, fill in the blanks. An autoethnographic exploration of a composer, the composed and trying to compose myself.

This is a ‘storied act’ of creative thinking. It is an autoethnographic exploration of a composer, the composed and trying to compose myself. How can a(ny) moment or thing, trigger my imagination to freely explore, capture and shape it into something *sharable*? How can ‘filling in the blanks’ be an exploration of creative freedom and independent thinking rather than an automatic reply?

The empirical material for this study consists of a twenty-year long ‘scroll’ of moments, memories, ideas and concepts, collaborations and teaching experiences. These are fragments from a continuous dialogue with a friend and colleague of mine, B.D. Moe, who is a composer, educator and musician. I work with the *material* creatively, molding the dialogue in different ways, tracing research pathways with art, through art, conversations on art – and life. I work with bits and pieces, weaving fragments of narratives, images, sounds and music into a *piece* of its own. What is going on in this dialogue with him and different artefacts, which *engage* me and *inspire* me to explore new perspectives on creativity? I invite the listening reader into this explorative space, where I experience thinking, doing, creating and researching to be intertwined. The ‘chapters’ of methodology, theory, expressivity and analysis become blurred, and inspire me to wonder and wander freely and fluidly in between these, dwelling in the liminal space. I lean on narrative inquiry and sensory ethnographic approaches to research, and position myself within a feminist new materialist and performative field. The idea of writing as a generative force, a story of becoming, is inspiring to me. Ellis (2004, p. 135) writes that “good autoethnographic writing is truthful, vulnerable, evocative and therapeutic”. In this context I would also like to add explorative and creative. I know, the idea of the rhizome as ‘the image of thought’ (Deleuze & Guattari, 1980), already shines through, as does Deweyan philosophy which highlights the vital function of imagination and the aesthetic qualities of thinking, requiring a leap into something beyond and indeterminate. – But what moves the thought, and what becomes of it? Please, fill in the blank.