

PRACTICE DOCUMENT 4:

SITUATED PRACTICE-EVENTS

Atlantic College

*PRACTICE DOCUMENT 4 should be read in conjunction with
CHAPTER 5: PRACTICE RESEARCH: Situated Phase and alongside
the Practice Video: SITU_AC Practice Events Video*

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SITU AC_IR1

SITU AC_IR2

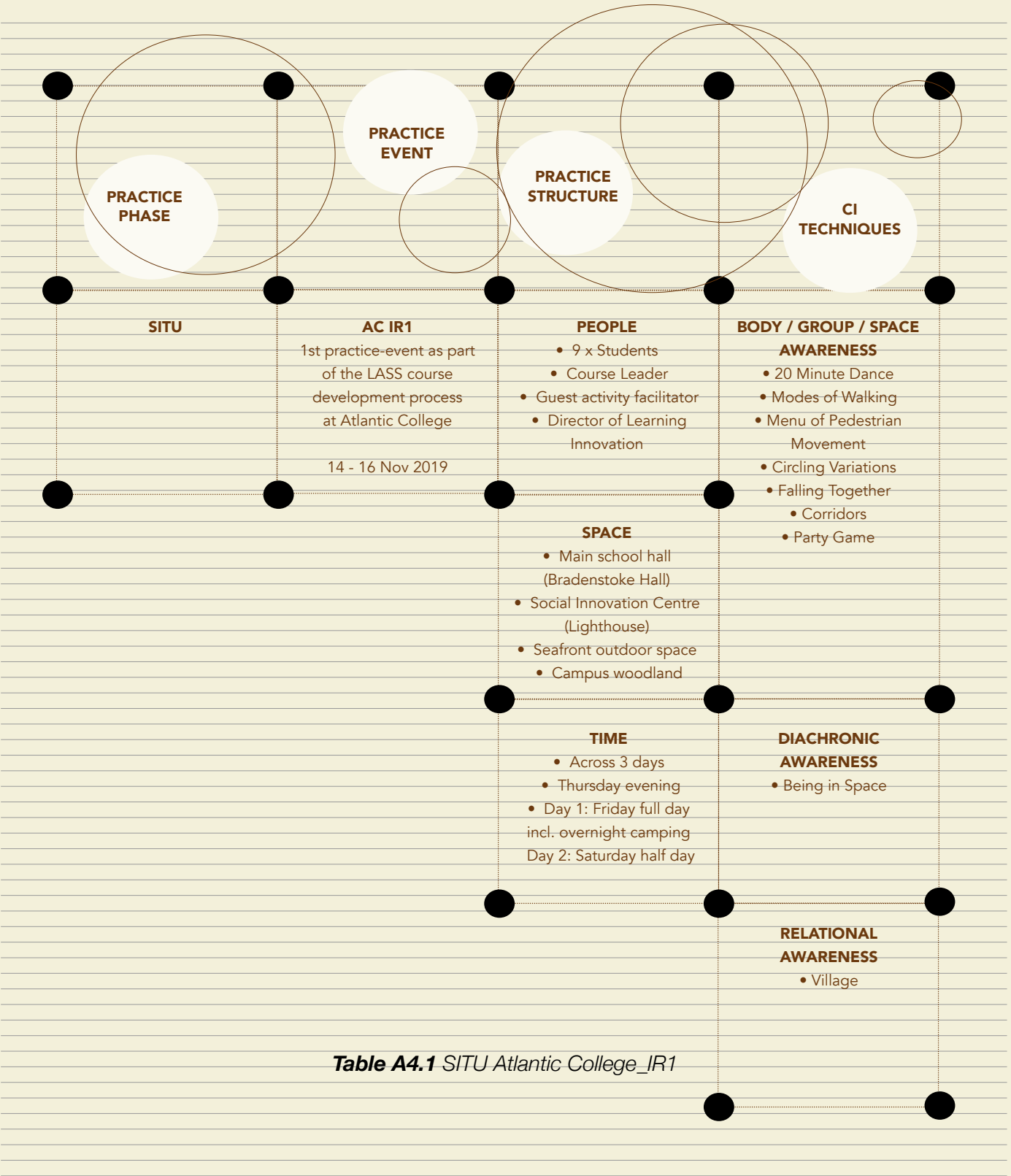
SITU AC_IR3



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SITU AC_IR1



Event description

The first in-person LASS practice days took place midway through the first semester of 2019–20, running from Thursday evening to Saturday lunchtime. Having prepared the schedule remotely, the CL and I arrived on campus Thursday afternoon to set up and finalise activities. It was my first visit to AC and first in-person meeting with the CL, DoLI, and students. Nine students formed the participant cohort.¹ The CL and I were joined by a visiting outdoor-learning specialist, with the three of us alternating between facilitator and participant roles. The DoLI joined Friday afternoon, and another AC teacher facilitated a Friday morning session. Activities took place in the main school hall (Bradenstoke), the Social Innovation Centre (Lighthouse), outdoor seafront spaces, and included an overnight camp in the school's woodland on Friday. We aimed to share all meals in the school refectory to support group cohesion.

The practice days focused on Part 1 of the draft LASS curriculum, exploring *Nature and Human Relations* through the opening question: *What does it mean to be alive on this Earth?* A mix of experiential activities and thematic discussions guided our enquiry into prevailing and emerging ontologies of life on Earth.² To establish a body-led relational learning space, four IR moments were interwoven with activities hosted by the CL and visiting teacher. CI techniques from the *Body/Group/Space Awareness* grouping were used to begin exploring the overlaps and boundaries of the individual, group, and contextual body. *Being in Space (Temporal Awareness)* was engaged to sense into parallel temporalities of lived presence, while *Village (Relational Systems Awareness)* refined observation of intercorporeal intra-actions in the group.

Opening Evening

We began with introductions to the themes and schedule, with the group sharing intentions and aspirations for the development of the LASS course. As a taster of

¹ One student joined only for Thursday and Friday, and another joined from Friday evening to Saturday. The 10th student of the cohort only joined from the following practice-event.

² For example, attending to our living selves; human and non-human others; the environment around us; and the intra-relationality between these.

PREPARATION : 11 19	- MEETING DOLI & CR : 00 00 00 - MEETING CL : 00 00 00 - MEETING CL : 00 00 00
PRACTICE DAY ONE : 14 11 19	- INTENTION SETTING - INTRODUCTION TO THEME: WHAT DOES IT MEAN TO BE ALIVE - INTRODUCTION TO RESEARCH METHODS
PRACTICE DAY TWO : 15 11 19	20 MINUTE DANCE - CIRCLING VARIATIONS - FALLING TOGETHER - CORRIDORS - PARTY GAME - KURT HAHN & EXPERIENTIAL LEARNING - BAREFOOT RUN - MENU OF MOVEMENT - VILLAGE 1 - SET UP CAMP - DISCUSSION CIRCLE - NIGHT HIKE - BEING IN SPACE - TAKING DOWN CAMP - VILLAGE 2 - CLOSING DISCUSSION (WITH LASS COHORT & VISITORS)
PRACTICE DAY THREE : 16 11 19	
 	
 	
 	
	MEETINGS LASS ACTIVITIES CI ACTIIVTES

Table A4.2: Structure of the first practice-event with Atlantic College.

the kind of activities we would be engaging in, the CL facilitated a more-than-human role-play activity and introduced a photo elicitation protocol for documenting the process over the coming days.³ I introduced body-led relational learning as a form of collective enquiry for our explorations, explaining IR as an experimental space for examining LASS themes through the body-led CI techniques. I also introduced my audio-visual equipment and enlisted students to help with setup and takedown. Final questions regarding my research were addressed, and consent forms completed.⁴

DAY1: Morning

We opened with (fig A4.1), providing a slow start and helping everyone arrive in the shared space and connect to our bodies. Our body movements are often directed by mind and habit; this technique re-familiarised us with leading from the body as primary connection with our experience and environment. Despite earlier reservations about *20 Minute Dance* in the PROTO phase, here the practice aligned well — helped by the spacious wooden-floored hall, which allowed personal space for movement. More importantly, it cultivated a slower pace and low-demand way of *being*, contrasting the norm of this dynamic learning community. This offered time to notice the individual body in relation to its environment (contextual body). To progress to moving with others, we continued to *Modes of Walking* (fig A4.2), varying pace, direction, and attending to space and others to guide our walking. Sharpened attentiveness to movement and sensation helped make the familiar pedestrian movement of walking strange, softening habituations⁵ into a finer-grained awareness of bodily knowing. *Circling Variations* (fig A4.3) extended this to observing the group body.

³ This approach was led by the CL. Students were given disposable cameras to document their learning journeys for later reflection and as potential element in a portfolio-based assessment protocol for the LASS course.

⁴ For further detail on selection, access and consent arrangements, see Appendix B.

⁵ Such as a tendency to walk fast and tighten the body to achieve a fast pace, and the effect of walking slower on relaxing one's body.

DIFFRACTIVE READING: Circling Variations and the operation of body-led relational learning in practice

On being asked to form a walking circle during *Circling Variations*, a few students happily circled in the opposite direction to the others, without prompt and with little to no demand from their peers to change direction. Further creative expressions⁶ (not observed during the PROTO rehearsals of this technique)⁷ arose as the practice progressed. This unique bodied and relational aesthetics enacted by the group provided an opening onto the *communal interiority*.⁸ From one perspective, this difference⁹ could be read as diffuse familiarity with and appreciation of variation, resonant with AC's ethos of openness to diversity. From another angle, it might reflect a drive for individuality and differentiation, undermining cohesion. Escobar, Osterweil, and Sharma argue that pressures to enact *ontological individuality* could restrict the possibility of generating or maintaining a *constitutive relationality* among a community.¹⁰ The objective of my research is not to make an assessment on which of these (or other) meanings holds the most traction. In the absence of being able to review my observations with the community, and from an ethical perspective, I have no retrospective access, ownership, or intent to analyse or evaluate these communal relationalities. What I *am* indicating here is how body-led relational learning, as enacted through this practice-research, can surface prevalent and emergent onto-epistemic orientations through the interface of the CI techniques. While objects of concern will vary according to the objectives, inclinations, and dispositions of an observer,¹¹ IR facilitates a space for collective observation and learning, where plural readings can exist in parallel and contradictions can be *collectively* and *provisionally* held. Herein lies the value of body-led relational learning as an ongoing situated process: establishing a praxis for collective observation of onto-epistemic infrastructures opens opportunities for infrastructuring otherwise. Body-led relational learning acts as

⁶ For example, when prompted to break into multiple circles, one individual started turning on the spot with others turning around them like satellites; or in another formation, a few people ran in a circle around the outside of a slower circle, with another smaller circle of two in the centre.

⁷ Common formations observed during the PROTO phase tended to be separate small circles, all moving in the same direction, focussed on introducing new gestural movements or change in direction.

⁸ Udoewa, 2022.

⁹ *Difference* here relates to Haraway's notion of a diffraction pattern, not as mapping where differences appear, but rather where the *effects* of differences appear. Haraway, 2004.

¹⁰ Escobar, Osterweil & Sharma, 2024.

¹¹ Be that the community members, researcher, or reader of this thesis.

Agamben's mesh-worked apparatus,¹² manifesting at the intersection of body-led, collective, provisional, and relational *doing-knowing*. It operates as Flores' *ontological learning*, a collective learning-towards an as-yet-unknown domain.¹³ It also operates as DiSalvo's *design-experiment-as-event*, infrastructuring towards the new and allowing the world to be known differently after the event.¹⁴ As design-research practice, body-led relational learning aspires to 'design-as-relationship building'.¹⁵ This brings into view a reconfiguration of design as a practice of designing for relationship and for transitioning between stories.¹⁶

Next, we rehearsed *Falling Together* (fig A4.4), exploring the gradient between standing and falling, attending to transitions, overlaps, and mechanisms of control.¹⁷ After solo explorations, we tried to synchronise falls as a group, shifting attention from the individual to group body. The large hall allowed the motility required by this technique, however increased the need for peripheral attention to the spread of the group. Students engaged enthusiastically in the rehearsal, but struggled to verbalise experiences in our first group dialogue.¹⁸ IR and CI compelled the students to grapple with unfamiliar ways of knowing.¹⁹ Coming-to-know through the body — integral to daily life yet marginalised in schooling — requires sensibilities different from rational closure or 'correct' answers.²⁰ IR as a provisional epistemic space was uncomfortable for the students, especially when

¹² Agamben, 2009.

¹³ Flores, n/d. Education. As discussed in Tonkinwise, 2024.

¹⁴ DiSalvo, 2022.

¹⁵ p106. Udoewa & Gress, 2023.

¹⁶ Escobar, Osterweil & Sharma, 2024.

¹⁷ Physical or conceptual; in oneself or the environment.

¹⁸ Only one student ventured to comment on using peripheral vision to attend to the movement of the group body during Circling Variations.

¹⁹ Even in the alternative education setting of AC, head / rational / logic dominant learning orientations were evident, amplified by the demands of exam driven learning during upper secondary schooling.

²⁰ Often reverent to dominant stability knowledges and ontologies.



Figure A4.1 The group starting low to the ground in the first stage of the 20 Minute Dance technique.

sustained collectively²¹ and over time.²² In systems privileging individual recall of fixed knowledge, collective provisional knowing can be misconstrued as lesser. Bodied, relational, provisional, and durational knowing challenge what counts as valid knowledge, revealing ingrained orientations in the onto-epistemic landscape.

For the final part of the morning, we rehearsed *Corridors* (figs A4.5-7), moving through four stages of paired interaction, followed by dialogue. The CL opened, noting:

Course Leader: *'...it felt easier to be touched. I'm not quite sure why. I think it felt easier because I did not have to initiate that'.*

²¹ Encouraging not-knowing as an active aspect of coming-to-know by holding observations and provisional knowledge as collective archive, where it might later inform other processes of coming-to-know.

²² Sustaining coming-to-know as an ongoing collective endeavour, rather than reaching de facto conclusions on a topic in each 'lesson'.



Figure A4.2 Exploring pace and pedestrian movement during Modes of Walking.

Some nodded in agreement, while one student shared the opposite — comfort in touching more than being touched. Another explained how his partner's comfort shaped his own:

Student 1: *'Since she had touched me first, I knew she was comfortable with me because we stayed for like 30 seconds. So when I put my hand on her, we quickly became comfortable [partner nods in agreement]. What was uncomfortable was that we were too comfortable, if that makes sense!'*

He also noticed how touch shifted the quality of eye contact:

Student 1: *'At the beginning, when we were not touching each other and we were just looking at each other, we were laughing and it was funny. But when we were touching each other, I like... we accepted that we had to look each other in the eyes and it wasn't funny anymore! I was like, we don't smile and this is weird [group laughs], but we were just comfortable. We were just, like... chatting.'* [indicating a back-and-forth in their gaze].



Figure A4.3 *The group comes to a near standstill as the group body non-verbally negotiates how to make a tighter circle during Circling Variations.*

Distinctions between 'I' and 'we' emerged as salient.²³ For some, 'we' emerged through eye contact; for others, through touch:

Student 2: 'I think it was with the eye contact. There is more acknowledgement or something. Well, there was a different kind of 'we' when we were touching, but I still think it first came with the eye contact'.

Student 3: 'I felt the 'we' when I was touching... it felt like we let go of that last boundary'.

Furthermore, a durational threshold was observed:

Student 4: 'I think there was like a threshold, kinda. Like in the beginning it was kinda weird, but then after like 20 seconds, it begins to feel normal.'

One student, partnered with her roommate, noted no difference in the closeness already existing between them. Exploring how relational proximity relates to establishing a sense of 'we', the visiting teacher reflected:

Visiting Teacher: 'It kinda felt like the 'I's'... like there were two 'I's' walking towards each other. And then 'we' do this particular dance when we come together. And then you walk on and become 'I' again'.

We recalled how proximity aided synchronisation in *Falling Together*, prompting discussion on how a sense of 'we', once established, might endure even across distance.²⁴ Tying back to LASS themes, we explored how such relationalities extend beyond human selves to non-human beings and entities.

²³ Observing when one experiences a sense of 'we', and how a sense of 'I' is experienced whilst being engaged in 'we'.

²⁴ For example, how prior to coming to AC from their respective countries, the students did not think of themselves as 'us' or 'we'. But now that they have spent time together, they will forever have a sense 'us'.

The dialogue ended with an open enquiry into the boundaries we maintain between self, other, and world. Body-led relational learning sustains such unresolved enquiry, making space for genuine collective processes of coming-to-know. Diachronic and conditional development of knowing are features of infrastructuring towards otherwise ways of being, doing, knowing, and relating. Maintaining knowledge as a collective rather than individual endeavour honours plurality, generating a more supple landscape of knowledge.

The morning concluded with *Party Game* (figs A4.8 & A4.9), further exploring different ways of connecting across the gradient of self and other. Continued dialogue deepened our enquiry into us/we, I/me, they/them, scaffolded by prompts to stay with bodily knowing. Considering what it means to be present with another, the notion of directionality resurfaced:

Student 5: 'There was something nice about just standing together... It's something you are doing together.... When one of you is talking, the dynamic shifted. It was not focused on the fact that you were together, it is focused on one of you who is talking'.

Another student noted the difference between eye contact and verbal exchange:

Student 6: '...eye contact is just 'he' or 'she' and nothing else. The connection is just between two people. It does not require any imagination, any thought process. When you hear people telling their stories... I would firstly imagine what they were telling me about... I think that arrives at different connections. So I would say you can't compare [the verbal and eye contact experiences]'.

The CL added how small sensory cues, like responding to a smile or eyebrow twitch, evoked connection:

Course Leader: '...that is when I had a realisation that this is more than just my own perception. This is a kind of two-way gaze and we have somehow connected... sometimes there is a realisation



Figure A4.4 A student stops to observe the group synchronises the fall during *Falling Together*.

*that they are looking at me and that is always really surprising.
And yet it's kind of: "Oh yeah, there is a two-way thing here!"*

Attending to such directionalities can open us to relationalities present, requiring acknowledgement of the multiple conditions each person brings. Shared presence becomes a negotiation, not a given. A student in the outer circle of reflected on the vulnerability of having to share her story verbally:

Student 7: *'I kind of wish I knew the people's stories while I was looking into their eyes. After you have shared [your story] you feel quite vulnerable... and I think having that two-way vulnerability would have made the experience stronger.'*



Figure A4.5 Pairs pausing to make eye contact during the Corridors technique.

Figure A4.6 *One pair remains in eye contact as the rest of the group break away to return to their sides in the Corridors technique.*



Figure A4.7 *A student places her hand on the course leader's head in the fourth round of the Corridors technique.*



Others explored different qualities of intra-action:

Student 2: *'I felt that giving the story did not give me that much of a connection... I was just saying things about where I've lived and what I like to do. But I did not say anything really about me... So I'm not really sure if [the verbal exchange] was like a really deep connection.'*

Course Leader: *'...after having heard the stories that people told, the thing I most thought about while looking in their eyes was, what does it feel like to be you.'*

Student 5: *'I really liked the first round... "here is my story, bla bla bla"... Whereas without talking and just eye contact, it is like... trying to get their story.'*

One student wondered if words distract from being present with the actualities of experience:²⁵

Student 3: *'I think words could be a distraction... When I was talking, it was all I was focused on. Whereas when I was looking in their eyes... I was also a lot more open to them.'*

Moving beyond our own storylines, cultivating the capacity to be present with and curiosity in in-between spaces are essential onto-epistemic reorientations. To close, we extended our enquiry to how such observations might translate to intra-actions beyond the human realm.

DAY1: Afternoon

During a break, the group moved to the Lighthouse for a talk on Kurt Hahn's educational philosophy, followed by a barefoot run on the seafront led by another teacher (fig A4.11). After lunch, we returned to Badenstock Hall for the afternoon. Students arrived with camping gear for the evening. The CL and visiting teacher

²⁵ For example, someone's unspoken hurt or excitement.

went to prepare the campsite, while the DoLI joined the students and me. We opened with *Modes of Walking*, echoing prompts from the barefoot run, followed by *Menu of Pedestrian Movement* to further sharpen attentiveness to bodied knowing and as preparation for *Village* (fig A4.12). As this was to be the first of several iterations of this technique,²⁶ I explained its origins, outlined an initial scaffold for practice, and introduced basic observation protocols, which would also support further *Relational Systems Awareness* techniques.²⁷ Students were asked to sustain awareness of the group body throughout the 20-minute rehearsal. Sitting in a wide circle established the field of our 'village', from which improvisation began.

For the group dialogue, I introduced two protocols for examining the village ecosystem. The first explored the spectrum of experiences in being part of this village community, from favourable to adverse (fig A4.13). One student at the favourable end felt the only point was to have fun, while the DoLI, at the adverse side, explained his experience:

DoLI: *'I heard a lot of joy and fun... I guess... something about having a tribe in the village... and I guess my tribe wasn't in the village. I enjoyed being in the village... but I felt like I was an observer... rather than a participant.'*

Discussion turned to inclusion:

Student 6: *'I feel inclusivity can make things better. I feel [the DoLI] was being excluded from our games and that resulted in him just lying there'.*

DoLI: *'Oh no, I was comfortable with that! I was listening to the interactions and the sounds. I was enjoying it'.*

²⁶ We returned to this practice the next day. The intention was for *Village* to be repeated at various points throughout the LASS / research process and to act as foundation of our shared circular enquiry. This was not realised due to the pandemic disruption.

²⁷ Red Square, Current Reality Movie, and 4D Mapping.

Figure A4.8 (right) *Explaining how the Party Game technique will operate before rehearsing it.*

Figure A4.9 (opposite right)
The verbal (left) and non-verbal (right) rounds during the Party Game technique.



Student 6: *'Well that is something to think about. In the sense that inclusivity can sometimes cause collateral if there is a person who does not want to be included in that way. We should give them space. So that is something to attend to either way'.*

Further exploring the gradient of personal experiences, another student noted how the absence of speech highlighted other forms of communication. Although he had 'zoned out' during the technique introduction, he read how the village functioned from the bodied actions of others. He acknowledged that while this activity could only represent a snapshot of a potential community or society, he had wished for more ingenuity:

Student 4: *'I get it is kinda unfair to say, but there was no stimulation... We were not making any big developmental strides ...that puts me closer to [the adverse end]. There were no arguments or anything. But yeah, I don't think we made a lot of progress...'*

For reasons we did not get to explore, this student was himself reserved in instigating activity in the village, largely engaging with one peer on the margins, who later added:



Student 8: *'It just felt interesting... everyone was just doing their own thing and we were just zoning out. We were doing something with our hands, which was like talking.'*

The student who had emphasised fun revisited her reasoning:

Student 3: *'I realise now that everyone else is not thinking about it quite as neutrally! For me, in my village I've always lived... there is not much going on. So fun was important.'*

Sharing experiences in dialogue made tangible the orientations guiding people's actions and the onto-epistemic infrastructures at play. DeFrantz, Johnson, and Mullis describe the notion of 'assembly' as an 'affair of appearance' where common ground might be found.²⁸ Enacting the village served as shared experience, providing an interface for distinguishing dynamics within the communal interiority that might otherwise go unnoticed or unacknowledged.

Student 1: *'I really like how everything happened naturally. There was not one person who was saying 'ah guys, let's get into a circle'. I appreciated that it just happened.'*

²⁸ DeFrantz, T.F., Johnson, J., Mullis, E., 2023. Assembly, Gathering and Being with Dance. *Dance Res. J.* 55, 1–4.



Figure A4.10 Group dialogue concluding the morning of Day 1.

DoLI: *‘Quite organic, wasn’t it? There wasn’t a hierarchy... but a willingness to go with people. Did anyone feel like they were looking to initiate something that was not reciprocated?’*

Prompted by the DoLI’s question, we moved to the second protocol: moments of *invention, interruption, transition, and containment*. The most recalled invention was forming a tight seated circle with arms and legs interlaced, identified as an *invention*, because ‘everyone joined in’²⁹ and ‘it was reciprocated’. The circle underwent several permutations and boundary testing; it was *contained* for a lengthy period. Varying from earlier perspectives that the circle came together without direction, one student identified herself as an originator:

Student 3: *‘I guess when me and [peer] came together and everyone else joined in. Like everyone else felt comfortable to just join in and be that close together. It was quite special.’*

Moments of disruption were noted in a few instances:

Student 9: *‘I felt that a little when you were moving my feet to try to get me to join the circle. That changed what I was doing.’*

²⁹ Other than the DoLI who was laying separately on the ground listening to the interactions and looking up once to see the circle.

Figure A4.11 *Students running barefoot towards the seafront.*



Student 5: *'At the end, when they started fighting... it took over everything. I was wondering if everyone was going to jump in!'*

This latter disruption initiated a *transition* away from the circle-moment into more dispersed village activities. The start of the village was identified as a moment of needing to move out of one's comfort zone.³⁰ Students described hesitations and negotiations moving between 'I/me' and 'us/we'. One of the first two students to enter the Village shared that she felt it took a long time for peers to join. Others explained their reluctance:

Student 6: *'Once the two of them had started... it was obvious there was a connection... it was kinda like '...if I join, I'm breaking that?'*

Student 2: *'It's a bit about intimacy. Intimacy creates that kind of space... It maybe explains why people stayed outside...'*

Student 5: *'I just felt I could not find the moment... the whole time I was preparing to do something.'*

³⁰ Building on earlier conversations during the barefoot running activity.



Figure A4.12 Moments during the first Village practice in the afternoon of Day 2.

Figure A4.13 Rating personal experience of the Village community.



Figure A4.14 Group dialogue building on experiences and insights from the Village technique.



Student 8: 'I guess I enjoyed being the last one to enter, because I could appreciate watching... I knew I would join... but there was something about knowing I could join when I wanted.'

Contrary to the open invitation at the start of the village, once intra-actions had formed in the field, they might impede or invite engagement. A new student arrived at this point in the conversation and the DoLI noted the synchronicity with our discussion. We continued to reflect on how comfort zones hold directional tension: keeping within the known, or keeping out of the unknown. Comfort may lead to avoiding the unfamiliar, but equally becoming consumed by enjoyment or perceived value of one's experience can result in excluding anything that might interfere. Opening to engagements beyond habit or expectation is key to shifting ways of being, doing, knowing, and relating. This first *Village* rehearsal provided ample opportunities for bodied and relational learning, laying foundations for further practice. We wrapped up to prepared for evening activities.

DAY1: Evening

We headed to the woods, set up camp, and cooked dinner by the fire, alongside thematic discussions about shelter and community. Once gathered around the fire (fig A4.15), I introduced the *Being in Space* technique to extend our bodied and relational enquiry into the LASS topic: *what it means to be alive*. Each person took a turn to stand in place,³¹ present with themselves, the group, and the natural environment. Those seated were asked to let go of thoughts and simply be present to the person standing. With a soft gaze, they opened to seeing/sensing and being seen/sensed. Shared reflections ranged from tender to tense. Some found it difficult to 'do nothing' or resist mental interpretation; others felt waves of laughter, impatience, sadness, or confusion. A few struggled to move beyond performing as though for an audience,³² yet most reported moments of presence

³¹ Due to limited time in our evening schedule, this adjustment was made to the common form of the technique .

³² p177. Hayashi, A., 2021.

and opening. We explored the possibilities of awareness of a larger present, and revisited the blurring of boundaries between self/other/environment. The CL followed with a discussion on the false divide between nature and humans, building on a reading about 'wilderness'. The evening closed with a night hike and sensory exploration of trees led by the visiting teacher, followed by hot drinks, campfire stories, and a rainy but invigorating night outdoors.

DAY 2: Morning

After breakfast and a reprise of the tree exploration in daylight, we packed up camp and returned to campus. Showered and refreshed, we resumed in Badenstock hall with students sharing prepared responses to the LASS unit question.³³ A second iteration of *Village* (fig A4.17) gave us another glimpse into the communal interiority. To encourage simplified movement actions,³⁴ we revisited the *Menu of Pedestrian Movement* and added a *greeting*³⁵ to enhance awareness of one another in the village. They were asked to simply notice any moments of *invention, interruption, transition, and containment* that arose. I further suggested we lightly attend to 'edge relationships'³⁶ and themes from the previous day: comfort zones, boundaries, inclusion, overlaps. This was a lot since the group was new to this practice, but they were up for the challenge. The CL and visiting teachers joined as active observers, documenting the activities of the village through *moment poems* from the periphery (fig A4.16).

This iteration of *Village* brought both new and repeated³⁷ motifs. Many resisted simplifying movements and dropped the greeting, often rushing past each

³³ What does it mean to be alive on this Earth?

³⁴ Sitting, standing, lying down, turning, proximity, direction, gaze, and pace.

³⁵ When eye contact with another occurs, bow or nod to acknowledge them.

³⁶ For example, observing who spends time on the periphery and what this means for the village culture. If one has a tendency to stay on the periphery or occupy the active centre of the village; what might it be like to divert such tendency? p160. Hayashi, A., 2021.

³⁷ Such as a period of foot stomping to create rhythm or forming a tight tugging circle.



other without awareness of the group body.³⁸ The 'new' student, unfamiliar with the previous day's iteration, struggled to find position, causing disruption and antagonism. Moments of radical and undifferentiated movements alternated with slumping, small interactions, or forced or performative gestures. Other movements arose more organically, tangible with collective attention. Such rise and fall is typical of the technique, which aims to make such group dynamics discernible. Growing familiarity with the technique and its observation protocols meant the group dialogue could serve consolidation of collective learning. Students entered the dialogue already debriefing. To slow cognitive sense-making, the CL and visiting teacher read their *moment poems*, provoking giggles as shared moments from the practice were recognised.³⁹ A simplified experience protocol identified

³⁸ For example, after the shared observations from the previous village around inclusion and awareness of the group body, it was surprising that two students again took over the village activity at length with boisterous wrestling, unaware or wilfully ignoring the impatience and annoyance of others on the periphery.

³⁹ Reflecting the village in this way provides the 'villagers' perspective from beyond the boundaries of the village.



Figure A4.15 *The group around the fire during the overnight camp.*

that most people felt the village culture was mid-spectrum, with three indicating 'I did not enjoy', and none indicating 'this place is excellent'.

Exploring this range of experiences, students noted a sense of speediness and non-commitment in the village:

Student 4: *'There was a lot going on, but it felt all quite disjointed. So it was not as enjoyable'.*

Student 6: *'I think there was more destructiveness than last time. Last time we were more willing to let things roll, and accept what was happening. But...I don't know if people were less inclined to join in, or just more the desire to break something up'.*

Student 5: *'Things were going faster this time. We joined in a lot faster. Change from one thing to another was faster... Last time it was slower and the things we initiated were more lasting.'*

Student 9: 'I feel everything we did was not really that interesting and I found it hard committing to things because they felt fleeting.'

Student 2: 'Because we were focusing on having fun, we were not attending to each other so much'

We revisited how the *greeting* can slow activity and build connection. A more cohesive group experience requires learning to attend differently. Attending to *where* an action arises *from* can inform how it is perceived. *Village* demands that we attend to qualitative differences between actions.⁴⁰ Knee-jerk actions often dominate attention, but can be distracting, short-lived, and difficult to get involved with. Activities do not, however, require everything to become serene, rote, or predictable. Widening attention across the individual, group, and contextual bodies can allow us to notice what is emerging and how we might respond. Hayashi calls this 'making a true move'.⁴¹ Such attentiveness cultivates the 'capacity to respond and be responded to'⁴² and is a vital operation of body-led relational learning. We next turned to how familiarity shaped engagement:

Student 9: 'Yesterday, what was really interesting is that it was really unknown... Whereas today, we remembered what we did yesterday...we knew where we might go. That lack of spontaneity... we knew what we were comfortable with. So it was just... less creative'.

Student 2: 'We had worked out what the comfort zone was, but could not work out how to move to something new'.

Such reflections point to how the *known* can divert attention, as Ingold notes:

⁴⁰ Such as differentiating actions stemming from thinking what might be a fun or 'clever' thing to interject with, versus responding to what is called for.

⁴¹ Hayashi, A., 2021.

⁴² Ingold, T. 2017.

‘With understanding, knowledge pre-empts attention’.⁴³ Moving on to talking about *invention*,⁴⁴ a number of students looked to the ‘new’ student to share the reasoning for his actions. Baffled by why his own actions were rejected by the village, another student acknowledged that the ‘new’ student had not been part of the *Village* rehearsal the previous day and ventured that the group could sense this, adding:

***Student 1: ‘I don’t know if you were aware,
but you were going around kicking people!’***

‘New’ Student: ‘I guess... it was very strange and no-one was talking... I did not know what we were doing. So I felt somewhat excluded from the society... I just wanted to be destructive. Like, come on, let’s... [gestures pushing someone with his foot] ...do something [others laugh] ...it needed a ‘kick start’.

Framing his *interruptions* as a forceful attempt to initiate inclusion and change in the village, we examined how the parallel histories⁴⁵ of the group and ‘new’ student informed their ontological orientations: the ‘new’ student’s interventions were perceived as *interruption*, rather than *invention* or a plea to be included. Unlike the passive exclusion of the DoLI the previous day,⁴⁶ his attempts were actively rejected. We concluded that experiencing a chaotic manifestation of the village was useful for recognising dynamics and strengthening observation protocols for future iterations. Through refining our capacities for coming-to-know through the body, *Village* can act as an interface to the communal interiority. We considered how it might also cultivate awareness of larger ecologies and systems, and their relationalities, in particular as we moved towards thinking about relationships, systems and their re-imaginings in Parts 2 and 3 of the LASS

⁴³ p38. Ibid.

⁴⁴ An action initiated that took hold with others joining in, or was initiated but did not catch on.

⁴⁵ Being or not being part of the previous day’s village.

⁴⁶ The DoLI intentionally excluded himself and students did not actively venture to include him.

Village pt II

- Everyone starts laughing
- Mimicry of leg motion & body positions
- Annie lays on Lucie
- Bumbling
- Carlos initiates movement
- Jamie stays on
- Carlos is
- Some people
- Fresh drumming
- Return to a
- People stand &
- Jamie fights



Figure A4.16 The Course Leader and visiting teacher watching the students rehearse Village and recording moment poems.

- Erin begins skipping
- Attempts to bring everyone to join
- low energy
- Carlos tries to play w/ everyone, falls & everyone comes to him
- One small group holding together & swaying until one breaks out
- Annie & Erin interact w/ rest of village watching
- Yonice & Lucie start movement, focus stays on ground
- Annie & Carlos jumping through legs
- Erin destroys Carlos, then

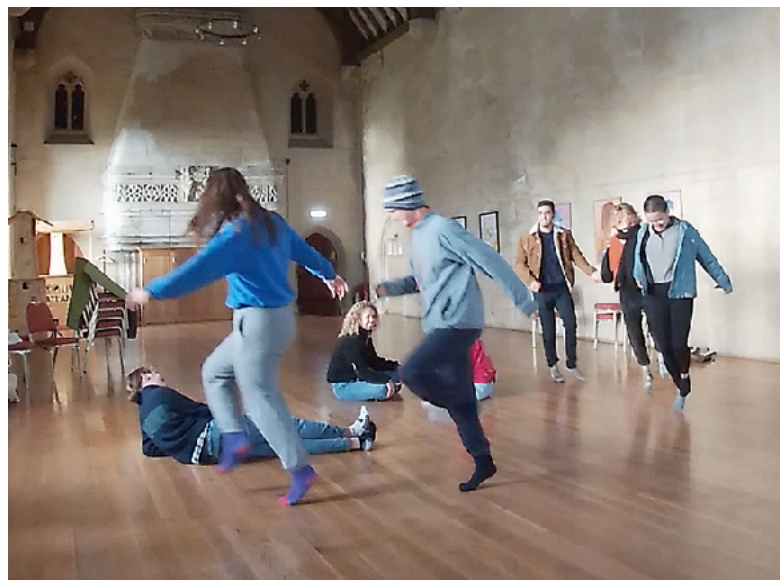


Figure A4.17 Moments during the second Village practice in the afternoon of Day 3.



Figure A4.18 Final group dialogue of the first practice-event with Atlantic College.

curriculum. With this, and joined by students from the previous year's LASS explorations,⁴⁷ we wrapped up with a discussion, LASS course development objectives, and a preview of the next theme.

Interim online meetings

In between the first and second practice-events, two online sessions were convened with the whole LASS team, including a meeting between the CL, DoLI and myself. Two aspects arising from these sessions directed the further embedding of situating body-led relational learning. The first is an observation of the role of provisionality when moving between onto-epistemic domains through an *ontological learning*⁴⁸ process. The second considers the *infrastructuring*⁴⁹ processes that took place as a result of embedding body-led relational learning in the LASS course design process.

⁴⁷ Which informed the LASS draft curricular content developed with the current cohort.

⁴⁸ See 2.3.

⁴⁹ As discussed in Chapter 2.

The *first online session* introduced a co-mapping exercise to surface shared and differing understandings of the LASS development process. We also reflected on our recent practice days, with a focus on the introduction of body-led relational learning. We revisited the broadened definition of the body⁵⁰ and considered affordances offered by the body.⁵¹ Reflecting on their first experiences with body-led relational learning, students shared that these experimental learning approaches were unfamiliar, in that they required more from the learner than just sitting down and having information delivered to them. This instigated the idea that a period of ‘unlearning’ might be needed as part of the LASS course structure. Students shared experiences that had left an impression: noticing different dynamics between the two iterations of the *Village* and neophyte awareness of the conditions and orientations involved in creating those dynamics; the differentiation between spoken interaction and non-verbal co-presence in *Corridors* and *Party Game*; and a changed perception of silence from being an ‘awkward and uncomfortable’ vacuum to fill with words, to a realm ‘full of meaning and exchange’. Two students remarked that:

Student 1: ‘...the mindset and the atmosphere of the [body-led relational] activities we were doing was really raw... it was really really impressive’.

Student 2: ‘Looking back on it, it’s sort of made me realise how, on a day-to-day basis, I am not thinking about it. My lack of, kinda, regard for the people around me. On a profound level how I don’t really take in other people. I don’t really pay attention that much to other people, I don’t really appreciate other people.... I think to, like, really evolve with each other, you would have to have that kind of stance — to really understand the people around us’.

On embedding body-led relational learning as part of the LASS learning approach, more broadly, students shared:

⁵⁰ As individual, group, and contextual body.

⁵¹ As moving and enactive, transmodal, threefold, and relationally situated.

Student 3: 'It is quite cool the whole body as a way of knowing thing, and the questions that you do ask — especially when you probe us — it makes me think more. Something that will be helpful, as someone who comes from the outside of AC, is to put the things into context so we can see how it fits into the whole LASS project. So we don't lose the meaning when we are being pulled into all these directions by AC and UWC'.

Student 4: 'Some of [the body-led processes]... like I am starting to picture it... and then I start thinking and it goes away...'

DIFFRACTIVE READING: Shifts in Ontological Domain of the LASS course

Despite such statements — unsurprisingly — legacy onto-epistemic orientations regarding learning and the relevance or potency of the curricular topics persisted. For example, most students regarded knowledge as individually held, or favoured mental logic-centred sense-making. Such onto-epistemic orientations distorted how body-led relational learning could be understood. The existing *regional ontology*⁵² was unfamiliar with, and to a degree unaware of or resistant to, the distinct ontological domain being introduced. Here, Flores' proposed trajectory of ontological learning⁵³ can help navigate the layers of provisionality in the learning processes undertaken. AC had begun to observe a breakdown in the *current onto-epistemic domain* — the faltering of pedagogies, learning processes, and isolated subject curricula in relation to shifts in wider realities in the world. The school had responded by initiating the provisional design of new courses (such as LASS) to address this unravelling. Within the LASS team, whilst there were strongly held beliefs about the breakdown in the efficacy and relevance of schooling and education, the group had only just begun to consider how

⁵² Referring to conditions and orientations of a particular ontological *context* (in this case, the communal learning setting of AC, but also schools and education systems more broadly) that specify what exists and what counts as real or valid; what is adjacent to, perceptible and accessible from that domain. Tonkinwise suggests that Flores might have drawn his use of the term 'regional ontologies' from the earlier work of Heidegger. From here, I amend the term to *regional onto-epistemology*, in line with the inseparability of ontology and epistemology advocated for in my research. Tonkinwise, C. 2024.

⁵³ As discussed in Chapter 2.

a truly distinct onto-epistemic domain might manifest. How we might learn differently about being, doing, knowing, and relating differently. The proposal and introduction⁵⁴ of body-led relational learning (as an activity within a *distinct onto-epistemic domain*) had emphasised the breakdown of the existing regional ontology. It gestured towards a location for a new onto-epistemic domain and, through IR and CI, exposed the group to operations and activities of that new domain.⁵⁵ The LASS team acknowledged the new domain and its potential but had not yet fully gained access to it or translated the perceived operations and activities. Announcing and enacting the new domain in the first practice-event required significant assimilation from the LASS team. It is not surprising that the group was still largely responding from vantage points afforded by the existing regional onto-epistemology. A further layer of complexity existed because the new onto-epistemic domain was not simply being introduced as fully realised; it was also being co-created. Both the LASS course and the body-led relational learning practice-space were prefigurative, seeking through praxis to corroborate that a very different onto-epistemic approach to learning could exist. These prefigurative processes sought to act as scaffold for the ‘not-yet domain’,⁵⁶ as a way for the LASS team to ‘hold onto the anomaly’⁵⁷ of what was being co-created. These prefigurations acted as *design-experiment-as-event*, setting out a series of enquiry events iterating through a process of gathering and orchestrating.⁵⁸ These experiments were *improvisational* and *rehearsive*, but also *choreographic*⁵⁹ in disrupting the organisation of the regional ontology so as to bring awareness to other ways of being organised.

⁵⁴ Equating to ‘announcing the domain’ in Flores ontological learning trajectory.

⁵⁵ Equating to ‘showing the domain’.

⁵⁶ Tonkinwise use of the term ‘not-yet domain’ builds on Flores, Spinoza and Dreyfuss’ book *Disclosing New Worlds*. p7. Tonkinwise, C., 2024. Spinoza, C., Flores, F., Dreyfus, H.L., 1999. *Disclosing New Worlds: entrepreneurship, democratic action, and the cultivation of solidarity*. MIT Press, Cambridge, Massachusetts.

⁵⁷ Spinoza, C., Flores, F., Dreyfus, H.L., 1999.

⁵⁸ Refer to Chapter 3.

⁵⁹ Refer to Chapter 3.

In the *second online session*, we probed themes for the next LASS module question: *What is a Relationship?* The team identified numerous points of enquiry, some drawing on experiences and dialogues from the previous practice-event.⁶⁰ I suggested we consider the meaning of interdependence and relationality, and the inherent role of temporality and directionality in relationships. In addition to elaborating on the content for this unit of LASS, we wanted to enhance the overall course development process. We concurred that CI techniques introduced during the previous practice-event were also suited to investigating relationships, such as *Corridors*, *Party Game*, and *Village*. For the upcoming practice-event, I proposed the *Current Reality Movie* technique for exploring the LASS ecosystem. In preparation, we identified stakeholders in and adjacent to the LASS ecosystem, with roles including current and future LASS students; Non-LASS teachers and students; and oversight roles like the UWC innovation lead and DoLI. Students were asked to gather quotes from these stakeholders on their impressions of the LASS course before the next practice-event. To close, the CL explained current thinking around trialling portfolios as an assessment tool and invited students to propose or co-run activities to be trialled for inclusion in the curriculum.

⁶⁰ For example, more-than-human relationships with both animate and inanimate entities; whether it is essential to have a relationship with nature to take action on ecological issues; difference in relationships with nature between individuals or groups/society/humanity; what can be done to strengthen relationships; and where the self stops and others begin in relationships.

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SITU AC_IR2

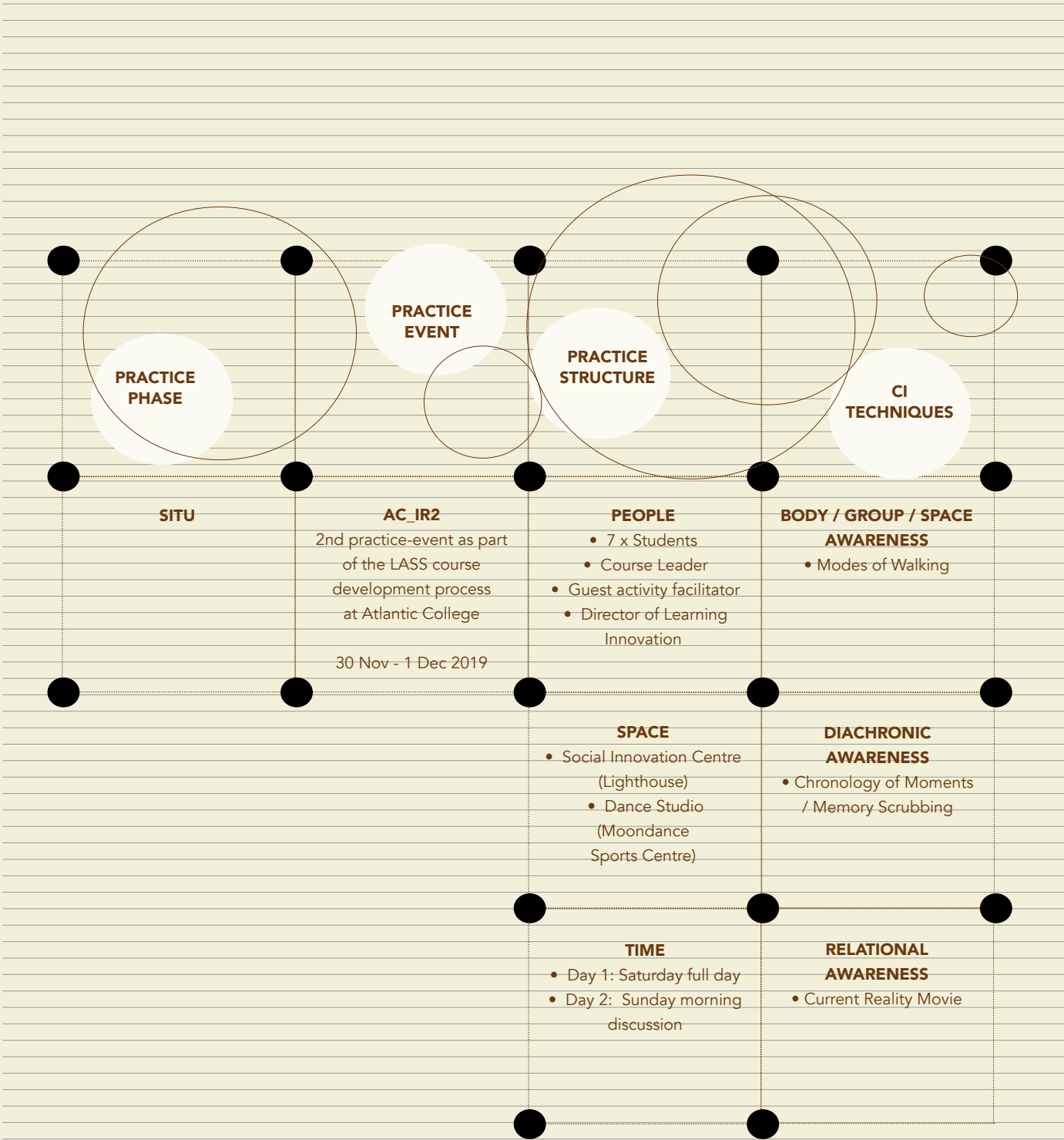


Table A4.3 SITU Atlantic College_IR2

SITU AC_IR2: Event description

The second LASS in-person practice-event took place towards the end of the first semester. Three activity sessions were planned across a Saturday and Sunday morning, with some adjustments to scheduling agreed during the weekend to alleviate the students' full schedules. In attendance were the CL, myself, and a smaller group of seven students varying across the day.⁶¹ The DoLI was away with school business, but joined on Sunday morning. For part of the first morning we were also joined by another AC teacher. Continuing with *Part 1: Nature and Human Relations* of the draft LASS curriculum, the event was focused on the unit question *What is a Relationship*. We opened with a 'big picture' overview of where this unit would be situated in the LASS course (Table A4.5) and an outline of the proposed themes to be included and activities to be explored during this practice-event (Table A4.6). We also introduced the newly formulated differentiation between the type of activities we were engaging in developing the course. I had selected the *Modes of Walking* and *Manual* techniques from the *Body/Group/Space Awareness* grouping to further develop bodied knowing and as an experience of the relationship between self and human other. The *Memory Scrubbing* and *Stuck* techniques from the *Temporal Awareness* grouping were planned for exploring relationships with self and nature through observation of directionality and temporality. From the *Relational Systems Awareness* grouping, *Current Reality Movie* would serve as LASS community process activity; and *Red Square* was selected to experiment with relationalities between human and non-human entities. If time allowed, we were hoping to revisit the *Village* technique as observation of relationships and LASS community process. Whilst five IR moments were scheduled, only two went ahead due to the aforementioned schedule adjustments, including *Modes of Walking*, *Memory Scrubbing*, and *Current Reality Movie*.

⁶¹ Students were very busy in the lead up to this weekend with end of term events, assignment deadlines, and attending climate protests in Cardiff. Some students were behind on their IB work and had to step out on this occasion. A number of students had colds, so energy levels were low. In the afternoon, we were joined by one student who was not at the morning practice-event.

PREPARATION : 11 19	• MONDAY FOLLOW-UP ZOOM : 00 00 00 • MEETING WITH CL : 00 00 00 • MEETING WITH CL : 00 00 00 • MONDAY PREPERATION ZOOM : 00 00 00
PRACTICE DAY ONE : 29 11 19	• SESSION TWO : THE LASS 'BIG PICTURE' • OUTLINE OF ACTIVITIES PLANNED • INTRODUCTION TO THEME: WHAT IS A RELATIONSHIP • TALK: ON LOVE (RELATIONSHIP WITH SELF AND PLACE) • MEMORY SCRUBBING (RELATIONSHIP WITH TIME & NATURE) • DOGS SESSION (RELATIONSHIP WITH NON-HUMAN OTHERS) • CURRENT REALITY MOVIE (LASS COMMUNITY PROCESS) • MEETING CL & ME
PRACTICE DAY TWO : 01 12 19	• CLOSING MEETING : PARTICIPATION / COLLABORATION / CO-SENSING IN THE LASS DEVELOPMENT TEAM



Table A4.4 *Structure of the second practice-event with Atlantic College.*

VISITOR TALK	
NHE ACTIVITIES	
CI ACTIVIITES	
MEETINGS	

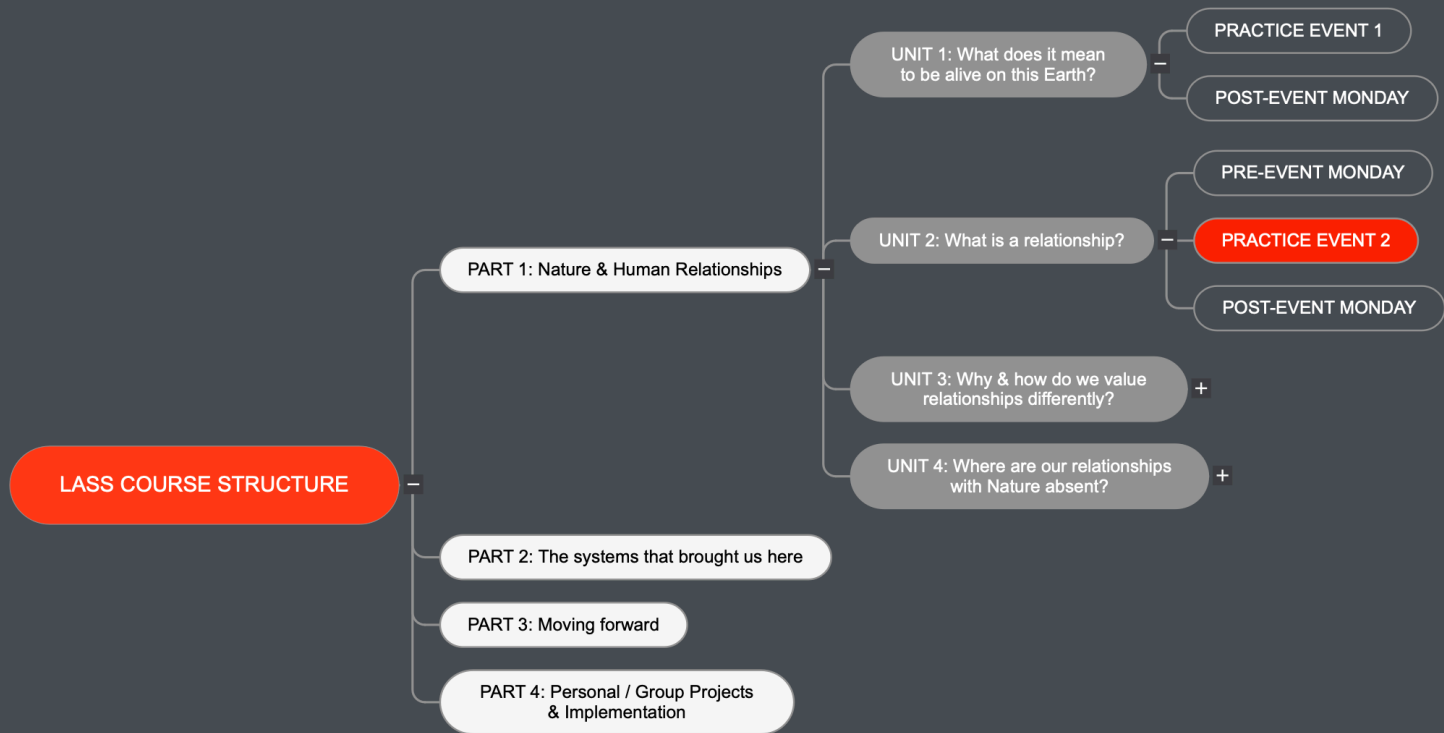


Table A4.5 “Big picture’ overview for students locating second practice-event in the LASS draft curriculum.

Table A4.6 Proposed themes for the unit and types of activities in the course development process.



Saturday Morning

After reviewing the activities for the weekend, we were joined by the music teacher at AC for a reading and discussion on journaling about his relationship and love for his local environment. The LASS session had been displaced to The Lighthouse space due to other activities on campus needing to take priority, according to the school administration team. With its stone walls and floor, the practice space was particularly cold in the early Winter in Wales. To warm up from sitting still, I excluded *Manual* and we began with *Modes of Walking*. As preparation for *Memory Scrubbing*, we explored the moment-before and moment-after in our walking trajectories (fig A4.19). To align with LASS unit themes, everyone was asked to recall a strong-bodied memory of an experience in/with nature. Extending the idea of journaling experiences, the group spent time reflecting and writing on the circumstances of their chosen experience. In retrospect, this journaling overlaid the bodied technique with conceptual memory. It would have been preferable to go straight into the bodied technique and extend journaling after.

Using my own experience of swimming in the sea at night as example, I demonstrated how to select and bracket a movement-moment from their experience. Guided by prompts, we proceeded to rehydrate our bodied memories through iteratively recreating the minutiae of movements of the bracketed moment (fig A4.20). Following the practice, we further journaled on what we came to know through the activity, using the prompts 'what I did / felt / sensed'. In the group dialogue, students reported finding the activity challenging, in part because of the cold room and general levels of fatigue. Creating a comfortable space is essential for allowing participants to fully come into their bodies and reduce defaulting to head-led processing. The students further found the process of sensing into bodied memories and working with temporal relationships unfamiliar. The group reported that the technique required perseverance on a physical, emotional and imaginal level. Nevertheless, vivid descriptions of chosen bodied memories were shared, ranging from unexpected and out of the ordinary experiences, to moments of mundane simplicity. The group dialogue identified an entanglement



Figure A4.19: Student exploring the moment before and moment after during Mode

Figure A4.20: The group engaged in reanimating a bodied memory during Memory



between mental or bodily recall of experiences. The CL shared how the moment she selected (encountering a whale whilst swimming underwater) is one she 'cherished' and often reviewed in her mind. This impeded her finding the experience in her body:

Course Leader: *'... it was hard to go back there in exactly the same way, as I have this very strong image that is burned in my mind...*

She identified that in the push and pull between a bodied and mental memory, she found she was relying on physical sensation and know-how from other moments of swimming underwater:

Course Leader: *'Because I often swim in the sea and underwater, [the movements were] not necessarily from that particular moment, rather that I know the sensation very well. So I think it is a combination of body memories, because it felt almost like I was taking it from a knowledge bank of, like, 'this is how I swim underwater'. It was actual, but also generic in a way to all the memories I have of being in water.*

This notion of bodied knowing was further interrogated by a student who had selected as his movement-memory a precarious instance of manoeuvring his surfboard under a large wave on a shallow reef when he was learning to surf. He described that particular instance of the manoeuvre as having marked the movement in his body. Analysing the relationship between that experience and multiple instances of executing the manoeuvre since, he noticed how it had become vested in his body, but less noticeable to his experience:

Student 1: *'It has become innate... if it happens a lot, you don't really think about it. It is not a big memory afterwards. You feel it and it is fine. It becomes more natural, you know how to do it'*

From an ontological learning perspective, a shift had occurred from the regional ontology (of non-surfer) to the new domain (of surfer) through iteratively developing competence by means of enactive learning.⁶² As Flores points out: ‘Developing competence in a new domain is producing [...] a modification of your body...’.⁶³

Our dialogue turned towards *task know-how*⁶⁴ as the habituation, automation, or stabilisation of our knowing and actions in a broader context. We enquired into the value of such habituation or stabilisation as an aspect of learning, knowing, doing, and being; but also the potential drawbacks when the sources of our knowing — their relationalities — become obscured from our awareness, automating our actions. To revisit Ingold’s statement: ‘With understanding, knowledge preempts attention’,⁶⁵ which echoes Suzuki’s notion of ‘beginner’s mind’⁶⁶ as cultivating a position of possibility and correspondence. In our relationships with ourselves or others, taking for granted *how* we know — or came to know — something to *be* can influence how we connect to and correspond with it. If we are to acknowledge relationality between past experiences and our present being, doing, and knowing, we should be able to account for the storylines we have created from the past moment to the present - their ‘myth’ and influence on us.⁶⁷

To conclude the morning session, we were joined by local volunteers and their dogs in an exploration of relationships with non-human others (fig A4.21). With several students needing to take leave to attend to other priorities, some confusion and discontent arose between the CL and students about who would be attending the afternoon session. It was evident that the students were under enormous pressure with competing priorities across their academic and extracurricular responsibilities.

⁶² Meaning learning through the body-mind in contextual action.

⁶³ p14. Tonkinwise, C., 2024. Tonkinwise paraphrases from p11 in Flores’ original document.

⁶⁴ Or skills acquisition through training.

⁶⁵ Ingold, T., 2017.

⁶⁶ Suzuki, S., 1973. Zen mind, beginner’s mind. Weatherhill, Boston, Mass.

⁶⁷ Escobar, A., Osterweil, M., Sharma, K., 2024.



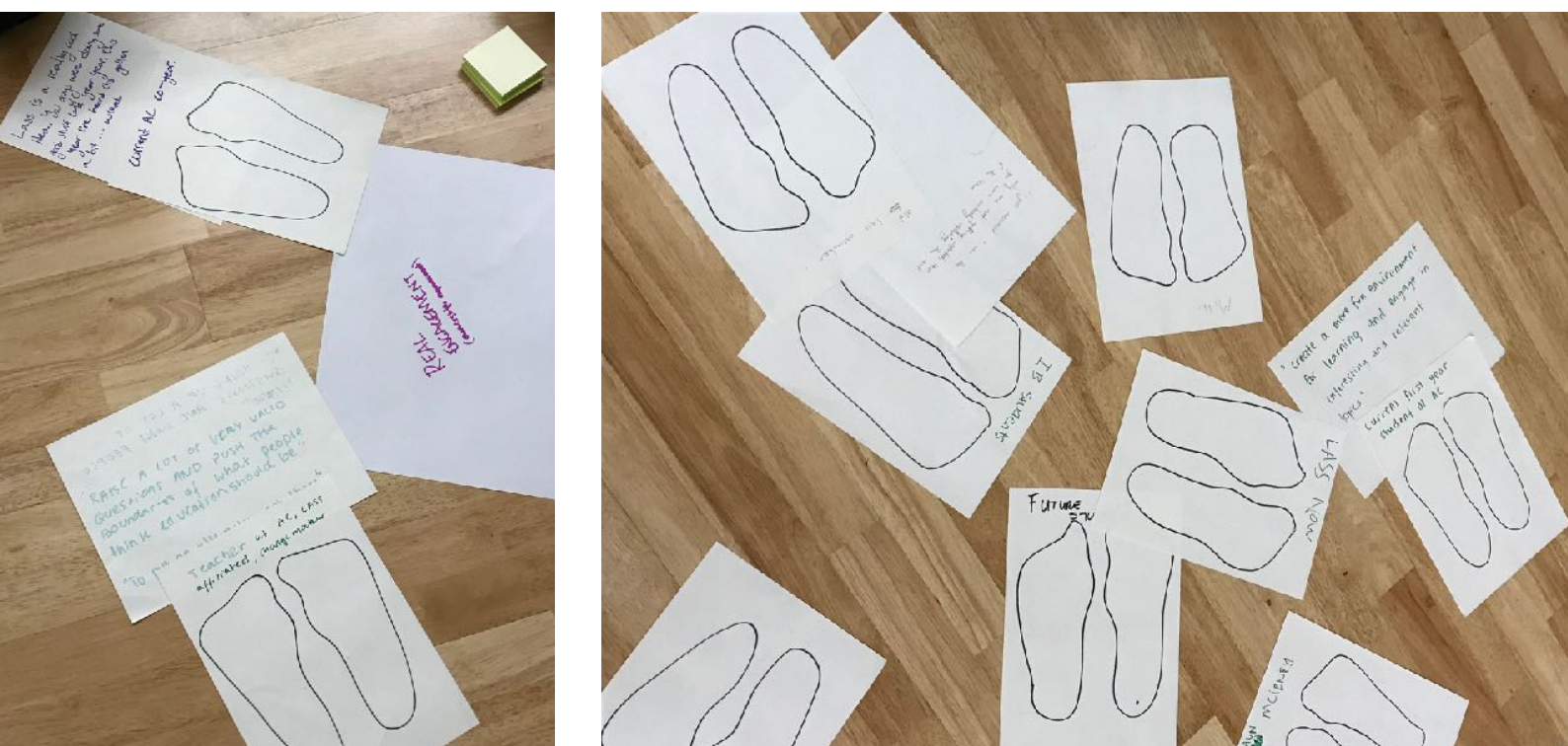
Figure A4.21
Exploring relationships with non-human others during a visit from local dogs and their owners.

Saturday Afternoon

Difficulty finding a suitable room to meet was ongoing. We eventually settled in the dance studio. Having rallied to get a larger group after the morning slump, five students and the CL joined. Responding to student requests during the morning session, the CL hosted a verbal discussion for sharing experiences of the course development process thus far. It had become evident that the LASS course development process was subject to diverse influences and expectations and that students were struggling to give it their full attention. Students further raised grievances about a perceived fragmented approach to the course development. They felt they were being pulled in multiple unclear directions and, as the least empowered members of the course ‘design team’, were finding it hard to differentiate between their roles and responsibilities as learners and co-designers. These revelations segued with the objectives to use the *Current Reality Movie* (CRM) technique. As *Relational Systems Awareness* technique, CRM provided an interface for exploring the larger LASS course development landscape, including AC as the immediate education setting; UWC as umbrella education organisation; and the IB as potential accrediting body. CRM offered an opportunity to move away from verbal complaints towards tangibly engaging with some of the relational dynamics and dimensions at play. During a previous Monday online session, students were asked to gather quotes from possible stakeholders of the LASS course development. After introducing the operation of the CRM technique, students wrote the gathered quotes on paper and

matched them with stakeholder roles footprint sheets (fig A4.22). The group also identified further stakeholder roles not yet represented. The stakeholders identified included various student, teacher, and leadership roles.⁶⁸ One by one, the different roles were placed around the room with consideration for the role's centrality, peripherality, and relationship to other roles in the larger system. As each role was placed, the person would step into the 'shoes' of that role and read any quotes in first-person. Then, through attuning to that role's perceived manifestation, each stakeholder was represented through a bodied posture or gesture (fig A4.23). At this relatively early stage of working with body-led relational learning practice, the tendency to act out conceptualised or preconceived, rather than intuitive in-the-moment bodied responses, was still prevalent. Some students found it hard to detach from their discontent with specific individual stakeholders, enacting farcical characterisations to

Figure A4.22 Some of the roles and quotations proposed by the group.



⁶⁸ Current, former, future LASS students / current Year 1 and 2 non-LASS students / IB students beyond AC / current LASS course leader (CL) / non-LASS teachers at AC / prospective teachers beyond AC / current AC Director of Learning Innovation (DoLI) / AC principle (headteacher) / Curriculum development manager from UWC.



diffuse tension with humour. I opted to slow the pace of the practice down to allow both observers and active doers to sense deeper into the qualitative differences between conceptual and bodily attuned expression. As the practice progressed, the group felt comfortable stopping and restarting a movement, feeling their way towards an authentic bodied expression. Once all identified stakeholders had been represented, the group shared observations and insights on the bodied expressions and relationalities between the roles (fig A4.24). Regarding the locations of the stakeholders and the specific formulation of the LASS landscape we had arrived at, a student noted that 'things will not stay static'. This observation stimulated discussion about the inevitable temporalities and shifts that occur in systems, and how enhancing shared awareness of the relationalities that propel these shifts could endure such shifts. It was recognised that there was a shared intent to reorient learning approaches and curricula (and the education system at large) among the LASS stakeholders. However, there was also consensus that the various efforts in the LASS system were often misaligned. Examples were drawn from the *CRM* mapping, such as the role of the UWC curriculum development manager located at a distance from the AC stakeholders, or the expression of the DoLI's role as looking in every direction except towards the students.

Figure A4.23 (left) *Enactments of stakeholder roles during the Current Reality Movie technique*

Figure A4.24 (below) *Diffractive dialogue at the conclusion of the second practice-event.*



Student 2: ‘...if we are doing something, there has to be a lot of intention and the intention has to be really clear to everyone...’

This statement highlights the need for cultivating spaces of disclosure, where the *communal interiority*⁶⁹ can come into collective view *solidarity cultivation* might occur.⁷⁰ Within the *CRM* technique, it is essential to maintain space for attending to missing voices, whether hypothetical stakeholders (e.g. future students); or those currently active in the system but not physically present at the time (e.g. the DoLI). Awareness should be cultivated that some⁷¹ are unable to speak up for their own position in the system. In probing further, we considered different power dynamics in the LASS system together with attribution of responsibility for the development of the LASS course. The group explored a range of positions, from stakeholders exerting a lot of power in the system to those with responsibilities but no power to enact them. This was exemplified by students' roles clustered tightly together, with the current LASS student role represented by a low bent posture, trying to hold on to something large. The DoLI's role was placed among the students, but the posture stood above and overlooked the students, whilst not directly seeing them. A student noted that no quote was collected from the DoLI and that he was not present to share his observations. The group acknowledged that there were different kinds of responsibility, and that it was not simply a question of equality. *CRM* created a space of disclosure where power dynamics could be broached in a non-accusatory way.

The group acknowledged that there was a marked difference in the way we were able to speak about the issues before and after rehearsing the *CRM* technique. Entanglements and neglected relationalities had been brought into view. The objective of *CRM* was not to find a conclusive resolution for the issues, rather to provide a tangible interface through which to engage with the perceived realities on the ground. In addition to acting as a community process, the *CRM* technique

⁶⁹ Udoewa, V., 2022.

⁷⁰ Spinoza, C., Flores, F., Dreyfus, H.L., 1999.

⁷¹ For whatever reason and without attributing victimhood.

was considered well-suited to explore curricular themes, for example, to examine how nature is maintained as subservient to human needs and wants. We also discussed how LASS students might use these body-led relational techniques when developing their individual or group projects in Part 4 of the LASS course.

Sunday Morning

Due to fatigue levels among the students and to further address the discontent that surfaced the previous day, the whole team agreed to cancel the planned activity session on Sunday to allow unstructured time to touch in and re-align with everyone present (including the DoLI). Making time to acknowledge the sense of discontent among the students and the pressures and responsibilities on all members of the team helped diffuse tension among the group. Insights from the previous afternoon were shared with the whole group, with students reporting that they gained clarity from using the *CRM* technique and wished other members of the team were there. There was a further recognition that a shift was happening in the original objectives for the LASS course and that the name of the course was maybe no longer apt. At the initiation of the course in the previous year, the LASS course was predominantly focused on practical training in land and sea ecological management, whereas now it addressed broader ontological and epistemic issues both in thematic curricular content and in terms of the approaches to learning. As the course development progressed, a new name — *Nature-Human Entanglements* — surfaced.

DIFFRACTIVE READING: Situated analysis with CL and DoLI

Agential cuts, informing the development of body-led relational learning, took place in situ during collective rehearsals and diffractive dialogues, arising from the material-discursive intra-action among members of the learning communities, myself as researcher, the body-led relational learning practice, and the specific conditions and orientations of the school contexts. Here, in a diffractive dialogue between the Director of Learning Innovation (DoLI), the Course Leader (CL), and me, we became aware of a diffraction pattern regarding ways of coming-to-know, allowing us to observe the effects of the difference⁷² arising from embedding the body-led relational learning practice-space in the LASS curriculum:

Following a design-team meeting with the students, the DoLI, CL, and I met to further scope the course development trajectory. I asked what the priorities are for situating my research in the LASS course. *Two priorities* were amplified as vital to the school's course development objectives. The **first**, most pertinent to the DoLI, entailed selecting learning modalities for 'bringing into frame new ways of understanding themselves⁷³ and the world'. Reflecting on how such reframing might be achieved, he sensed that the LASS curriculum needed to introduce 'things that are not attended to currently', and this called for 'embodied ways of learning' as 'it is what is missing'. He felt that understanding body-led relational modalities of learning would be 'central to us understanding transformative learning'. The **second** line of enquiry, of essence to the CL, related to the co-creation processes in LASS. For her, the co-creation process was new as she had 'never really co-created a curriculum, or anything like this before'. She felt that as much as she wanted it 'to be co-productive, co-creative...', she was 'finding it hard to not make it didactic'. From my presence as practitioner-researcher, she hoped for input on enhancing the co-creative processes in the course development and the learning approaches in the curriculum itself.

The dominance of the *major* was ever-present in the course development and my research — manifesting as a tendency to structure and organise according to preconceived notions of what valuable knowledge, learning or research is. Understandably, given his leadership role at AC, the DoLI felt that whilst the two lines of enquiry were 'equally really useful', an emphasis on 'format' was essential to prove the efficacy of the new learning methodologies. From the perspective of the accrediting

⁷² Haraway, 2004.

⁷³ Meaning current and future students in the LASS course.

education institutions,⁷⁴ the body-led and relational modalities of learning being introduced would be ‘the bit that is going to look and feel really different’, thus requiring a ‘fairly thorough, rigorous process’ as evidence of what was done, found, and modified accordingly. In an oblique move towards the *minor* — as an undoing and problematising of the assumed structural integrity and normative standards ascribed to status quo ways of knowing or learning — the CL suggested that ‘the ways in which we are trying to co-create [the LASS course] should be echoed in the [pedagogic] ways the course is actually trying to answer [curricular] questions’. She felt the LASS curriculum questions were being ‘co-answered through the same [learning] processes as the course [development]’. By ‘understanding [the course development process] better, we will also understand how we can make it core to the body [of the learning]’.

The introduction of body-led relational learning to the LASS course had initiated a rehearsive exchange through doing with others and finding what needs to be learned as a ‘common intellectual practice’ — something akin to a form of *study*.⁷⁵ Tensions between institutional priorities and the lived experience and objectives of the learning community were surfaced, leading to meetings with the other accrediting education institutions to reconsider the scope of the course. The DoLI acknowledged that the LASS team had come to act as a generative ‘community of enquiry’. Both the CL and DoLI agreed that, in the context of how the LASS course and curricular content were being constructed, a learning journey needed to be a group rather than individual experience. Collectively making and doing had started to aid in assembling collections of resources⁷⁶ in the form of curricular content, choices about modalities of learning and pedagogies, and onto-epistemic definitions of knowing and learning. Provisionally enacting these resources, in intra-action with each other, served to review the ‘arrangements of assets and means’, leading to ‘supports and connections that enable future action’.⁷⁷ In this way, the course development process had begun *infrastructuring* otherwise ways of being, doing, knowing, and relating. It had furthermore arrived at a means of communicating the operations and differences of these learning processes to other accrediting education institutions. From this point on, the LASS activities were differentiated into three aspects: Curricular Theme Investigations; LASS Course Development; and LASS Community Process.

⁷⁴ AC, as well as the United World Colleges and International Baccalaureate organisations.

⁷⁵ p110. Harney & Moten, 2013

⁷⁶ p112. DiSalvo, 2022.

⁷⁷ Ibid.

SITU AC_IR3

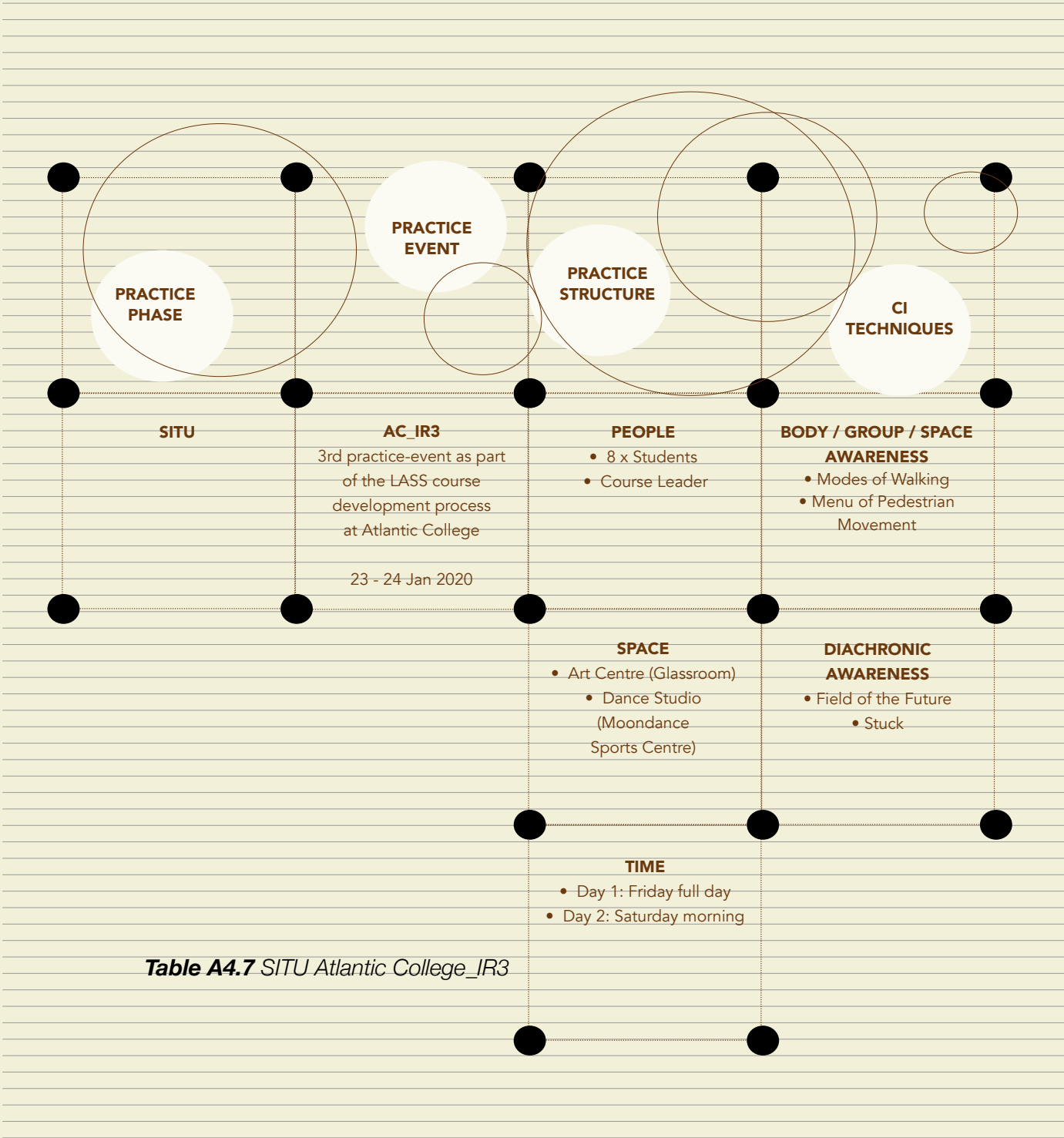


Table A4.7 SITU Atlantic College_IR3

Event description

With a clarified orientation and organisation set out in the Monday sessions leading up to this third in-person LASS practice-event, morale was high and all students attended. The event took place in January of the second semester, with students recently returned from their home countries after the Winter break. We did not know that just over a month later, all our activities would be radically disrupted by the advent of the Coronavirus pandemic. This practice-event would unknowingly be my last in-person meeting with the group, as I would be away in Mexico with work during the next practice-event at the start of March.

The third practice-event was originally intended as two full days on Thursday and Friday. Due to the students' mock exams coming up, it was decided at short notice that they could not be taken off their academic timetables for two consecutive weekdays. The event had to be revised to one full day on Friday, with a short morning session on Saturday. This again illustrated the tensions between the existing learning frameworks and the emergent forms of learning explored through the LASS course development. Having prepared the schedule with input from the students during the Monday sessions, the CL and I scrambled to select key elements to fit the reduced timeframe. The practice-event had two objectives: establishing working groups for course evaluation, and exploring (as before through practical activities) the next LASS unit question: *Why and how do we value relationships differently?* I selected two CI techniques from the *Temporal Awareness* grouping: *Field of the Future* and *Stuck*. These techniques were selected as explorations of how attending to the body might provide oblique perspectives on relationalities between present and futures, with both techniques attending to individual personal circumstances and contextualising wider relationalities. *Modes of Walking* and *Menu of Pedestrian Movement* from the *Body/Group/Space Awareness* grouping were included as warm-up activities for *Stuck*. *4D Mapping* had to be cut from the schedule due to time constraints, with a commitment to include it in the next practice-event to explore the Unit 4 question: *Where are our relationships with Nature absent?*

PREPARATION : 01 20	• MONDAY FOLLOW-UP ZOOM : 06 01 20 • MONDAY FOLLOW-UP ZOOM : 20 01 20 • MEETING CL & CR : 29 01 00
PRACTICE DAY ONE : 23 01 20	• SESSION THREE : THE LASS 'BIG PICTURE' • PARTICPATION / COLLABORATION / CO-SENSING IN THE LASS DEVELOPMENT TEAM • OUTLINE OF ACTIVITIES PLANNED • INTRODUCTION TO THEME: WHY & HOW DO WE VALUE OUR RELATIONSHIPS DIFFERENTLY
PRACTICE DAY TWO : 24 01 20	• ALTERNATIVE APPROACHES EVALUATION ACTIVITY • WORKING GROUPS • FIELD OF THE FUTURE • STUCK EXERCISE
	• SELL YOUR FAVOURITE PLACE ACTIVITY • CLOSING MEETING : PARTICIPATION / COLLABORATION / CO-SENSING IN THE LASS DEVELOPMENT TEAM • MEETING WITH DOLI : 29 01 00

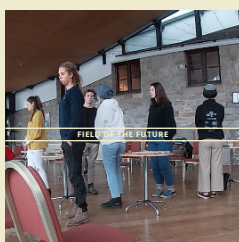


Table A4.8
*Structure of the third
 practice-event with
 Atlantic College.*

VISITOR TALK	
NHE ACTIVITIES	
CI ACTIVIITES	
MEETINGS	



Table A4.9 ‘Big picture’ overview shared with students, locating the third practice-event in the LASS draft curriculum.

Table A4.10 Proposed themes for the unit and activities for the third practice-event.





Figure A4.25 Students working on the LASS course structure and content in small groups and presenting ideas to the group.

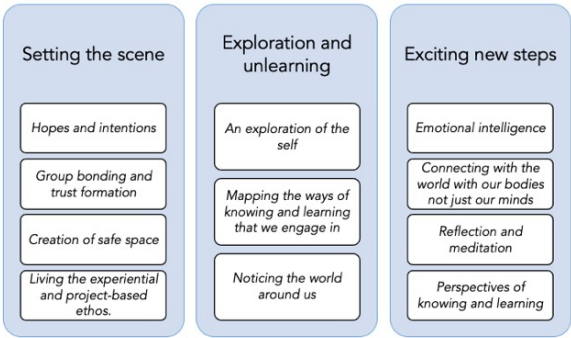
Friday Morning

We opened with an overview of the LASS ‘big picture’ (table A4.9), locating the current unit and introducing the activities for the practice days (table A4.10). The CL also shared some of the reading materials and other proposed activities that would be included in this unit of the full course. This was followed by an evaluation of the Alternative Approaches activities developed by the students in prior Monday sessions. The students then broke into working groups to consider different aspects of the LASS course (fig A4.25). The groups focused on the overall structure of the LASS course; how the progression of different student cohorts would work between academic years; and scoping potential assessment

approaches for student learning, in particular, how portfolio assessments might function. Each working group shared their thinking and proposals with the larger group. A key outcome was the proposal of a period of unlearning before starting on the thematic curricular content of Parts 1-4 (fig A4.26). Students reported that whilst they appreciated and enjoyed the divergent learning approaches being trialled, they felt thrown in the deep end because of years of habituation to didactic classroom-based teaching. The proposed unlearning period would include introductions to extended orientations, such as establishing a more-than-human outlook and relational orientation among the cohort and with the world more broadly; and extended modalities for coming-to-know, including bodied and collective knowing.

Structure of the course					
(un)learning period	Part 1: Life on earth			Part 2: What are the structures and systems that have brought and keep us here?	
	Nature and Humans	What does it mean to be alive on this earth?	Community sharing	An Anthropology (?) of power	What is power and why is it important?
		What is a relationship?		Systems and their influences	What are the intersecting systems which influence one another?
		Why and how do we value relationships differently?			How do they keep us here?
		Where are our relationships with nature absent?			
	Part 3: How do we move forward?			Part 4: Project and implementation	
	Reimagining our relationships	Where and how can the chasms between humans-nature be bridged?	Community sharing	Skills and methods	How to move from an idea to a practical reality? What do you need to know in order to make your project a success?
	Reimagining our systems	What elements of our systems need to shift in order for us to be able to engage in the world in a more just and equitable way for all life and non-life on earth?		Implementation	Lighthouse Workshops Prototyping, Ideation, Design Thinking, Project Management. One on one support for the students, check ins, personal milestones and reflection on personal growth and impact of project.

Figure A4.26 Revised structure and content for the LASS / Nature-Human Entanglements course.



(Un)learning Period



Figure A4.27 The students going through the stages of Field of the Future and the post-practice dialogue.

After a break, I led a short introduction on notions of the temporal, using the same diagram shared with African Leadership Academy students (fig. A4.28), followed by a rehearsal of *Field of the Future* (fig A4.27). In addition to attending to their personal circumstances, the students were prompted to maintain awareness of the broader context of the LASS course in their present, near, and distant futures. In the group dialogue, students shared the precarity and uncertainty experienced in their final year of formal schooling.

Student 1: *There is a lot of uncertainty right now. That is why I think the practice shifted for me from LASS and the connection to LASS, because I was really focused on my personal experience in the future.*

Student 2: *I found stepping into the future very difficult because I have no idea where I will be in two years or 5 years. I can sort of, in my head, browse the options... but I cannot really feel or step into anything personally.*

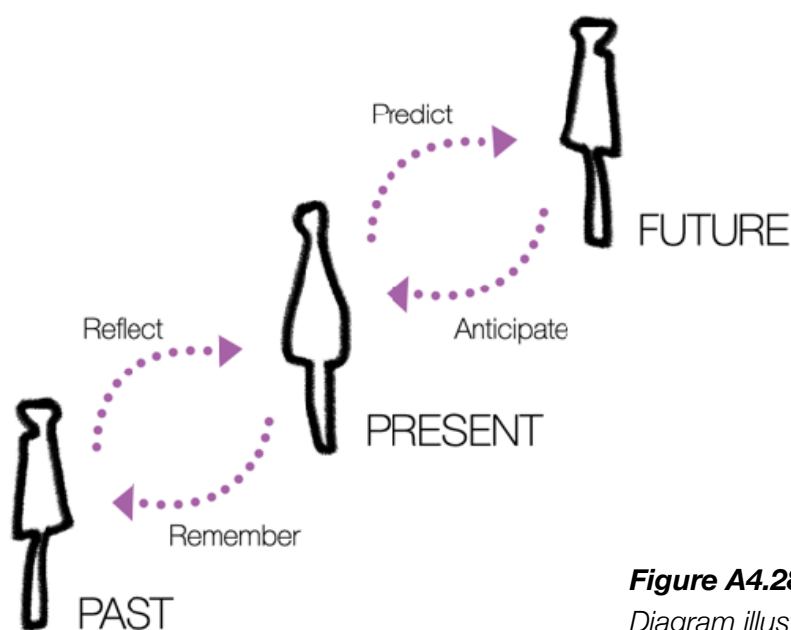


Figure A4.28
Diagram illustrating
notions of the temporal.



Figure A4.29 Introduction to the afternoon session (top) and students exploring the Menu of Pedestrian Movement in preparation for Stuck (bottom).

Friday Afternoon

In the afternoon, we had to move to the dance studio, which provided ample space, although some students found the mirrored walls intimidating. We started with a discussion on bodied knowing and warmed up with the *Menu of Pedestrian Movement* (fig A4.29), familiar to the students by now. I introduced the *Stuck* technique, enacting an example of the process with the help of two students. Each person took time to find a personal *stuck* to work with and explored embodying its sensations. We then broke into smaller groups, taking turns to show our individual *stucks* to our groups (fig A4.30) and receiving ‘I saw’ and ‘I felt’ statements from them. Moving on to rehearsing group stuck (fig A4.31 & 32), some students found it difficult to stay with the practice without talking. In the diffractive dialogue, the group shared their experiences, ranging from being unsure, being uncomfortable, to finding it funny, but also finding insight from the practice:

Figure A4.30 A student showing her individual Stuck position to a small group (top); and the group providing feedback using 'I saw' and 'I sensed' statements (bottom) .





Figure A4.31 (above left & right) A group of students exploring two different expressions of Stuck .

Student 2: Unlike the [individual stuck], you have people around you, so it was fun. When the movements are funny, it's hard to... get to the core.

Student 4: *In the beginning, I thought... this is a bit too weird to work. And then every single stage after that, I said to myself, this is more than I thought... I thought I knew the boundaries of where it could go. Yeah, so I'm learning there is always more to these activities than what one thinks.*

Reflecting on the 'I saw' and 'I felt' responses shared after both individual and group stucks, several students reported insights into their own circumstances.

Student 7: *I think it was really familiar for me, like why I was in the position I was in, and it was really interesting for me to hear what people said. I think I was more observant looking at other people's Stuck than I was able to be of my own.*





The *Stuck* technique had piqued the group's interest, with many open questions about the potential and opportunities of body-led relational learning. We closed the afternoon considering where in the LASS curriculum this and other techniques could be used, with an intention to return to the *Stuck* technique in future sessions. The parallel processes of research, course development, and community life produced complex interwoven narratives that the pandemic disruption unsettled and left formally incomplete. This very incompleteness echoes the onto-epistemic orientation of this research: the honouring of provisionality and the resistance of closure as generative of otherwise possibilities of worlding.

Figure A4.32 (below) Stages from one of the students' *Stuck*, moving from Sculpture 1 to Sculpture 2 with her group

