

**Inaugural Educere Network Meeting**  
**A network of scholars, practitioners and policymakers**  
**working together to synergise the fields of education,**  
**wellbeing and environmental sustainability.**



**Ex-ducere and edu-care : Learning together for an ecology of well-being**

**Saturday 18th - Sunday 19th November 2017**

Hosted by the Oxford Department of International Development  
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*“education (...) is a process of living and not a preparation for future living.”*  
*My Pedagogic Creed, John Dewey*

*“Problem-posing education affirms men and women as beings in the process of becoming.”*  
*Pedagogy of the Oppressed, Paulo Freire*

The inaugural meeting of the Educere Network invites you to participate in a lively hands-on event where we shall practically consider the relevance of anthropology, and its primary method participant-observation, to education, care and transdisciplinary research. We hope to explore entangled, meaning-matter, processes of learning and knowing (Barad 2007). Bringing into attention an embodied ethic of awareness, extended at once to living beings, materials and things, we will work together to support an environment for care-full participatory learning.

Participant-observation is understood here neither as data collection nor the descriptive documentation of social facts but a symbiotic process of educating. It entails the training of attention, movement, sensory-spatial orientation; it is a way of taking turns in leading each other out into the world (Ingold, 2018) and learning how to live well. To practice anthropology, then, is to explore and learn *with* and *from* people and to pursue skills and attitudes such as care, compassion, curiosity or playfulness.

During the workshop we will engage in a wide range of practices such as basketry, dance, contemplative practice, performance, to name a few, while reflecting on the following questions:

- *What and how do we learn with and from our research participants: whether they be people, non-human organisms, materials, things or landscapes?*
- *How does the method of participant-observation resonate with other methods of enquiry and/or pedagogical practices?*
- *How can sensitivities, attitudes and skills generated through participatory research support a dialogue with other academic and non-academic fields of inquiry/activity?*

The event is free of charge but places are limited so to book a place, please register your participation via eventbrite: <https://www.eventbrite.co.uk/e/educere-network-workshop-tickets-39014791291>

**PROGRAMME**

**SATURDAY 18th November 2017**

<b>TIME</b>	<b>SESSION 1</b>	<b>SESSION 2</b>	<b>SESSION 3</b>
<b>09.00 - 09.15</b>	<b>Coffee and Registration</b>		
<b>09.15 - 10.00</b>	Keynote - Welcome Anthropology of/ for indigenous education by <b>Laura Rival</b>		
<b>10.05 - 11.35</b>	'Situating cultural diversity in movement' with <b>Anne Leseth &amp; Gunn Engelsrud</b> (Seminar Room 1/ unlted.)	'Sharing subjective experiences of objective worlds inside' with <b>Cesar Giraldo Herrera</b> (Seminar Room 2/ 25 ppl.)	The pleasure of making things: learning beadwork' with <b>Elizabeth Ewart</b> (Foyer/ 20 ppl.)
<b>11.40 - 13.10</b>	'(En)sounding plants' with <b>Julie Laplante</b> (Seminar Room 1 and University Parks / unlted.)	'New Materialities' with <b>Luci Attala</b> (Café Area/ 15 ppl.)	Educational nexus working in the Canarias and service learning with <b>David Hanisch</b> (Seminar Room 2 / 20 ppl.)
<b>13.15 - 14.00</b>	<b>Lunch</b>		
<b>14.00 - 17.00</b>	Transformance towards a 'good life' paradigm' with <b>Dan Baron Cohen</b> (Seminar Room 1 / unlted.)	'Transformational learning and empathic dialogues: creating meaning and understandings through embodiment' with <b>Isabel Ruiz Mallen &amp; Maria Heras</b> (Seminar Room 2/ 10-20ppl.)	
<b>17.00 - 17.15</b>	<b>Coffee Break</b>		
<b>17.15 - 18.00</b>	'Reversing the Learning: Indigenous Epistemologies and Children's Experience' Keynote by <b>Felix Padel</b>		
<b>18.00 - 19.30</b>	'Integrating first-, second- and third-person perspectives of the self-construal in contemplative science research: Implications for education' with <b>Dusana Dorjee</b> (Seminar Room 1/ unlted.)	'Planing a plank' with <b>Clemens von Schoeler</b> (Café Area/ 10 ppl.)	'Learning from indigenous expression' with <b>Malvika Gupta &amp; Felix Padel</b> (Seminar Room 2 / unlted.)

**SUNDAY 19th November 2017**

<b>TIME</b>	<b>SESSION 1</b>	<b>SESSION 2</b>	<b>SESSION 3</b>
<b>07.30 - 08.45</b>	‘Caring in Movement’ with <b>Krzysztof Bierski</b>		
<b>09.00 - 09.15</b>	<b>Coffee and Registration</b>		
<b>09.15 - 12.15</b>	‘The Garden’s Secrets’ with <b>Sigrd Shreeve</b> (Seminar Room 2 and Botanical Gardens / unlted.)	‘Practorium: tension, binding, holding and folding in rush work’ with <b>Stephanie Bunn</b> (Café Area/ 15-20 ppl.)	‘Cultural Fusion: Amazonian shamanic concepts in practice to support pregnancy, birth and early parenting’ with <b>Françoise Barbara Freedman</b> (Seminar Room 1/ 20 ppl.)
<b>12.30 - 13.15</b>	‘Educating our Attention to the Responsive Other’ Keynote by <b>Elisabeth Hsu</b>		
<b>13.15 - 14:00</b>	<b>Lunch</b>		
<b>14.00 - 16.00</b>	Not too Much Light: A practice of care and attention through the Feldenkrais method® with <b>Paolo Maccagno</b> and <b>Alan Caig Wilson</b> (Seminar Room 1/ 10-12 ppl.)	‘We learn together, with machines: Exploring meaning in the internally-gearred bicycle hub’ with <b>Tom Martin</b> (Café Area/ 9 or 12 ppl.)	‘The Forest School’ with <b>Paloma Blanco Perales</b> (Seminar Room 2 and University Parks / 25 ppl.)
<b>18.00 - 19.00</b>	<b>Dinner in a local pub</b> (self-funded)		

Most workshops will be held inside or around the Oxford Department of International Development, Queen Elizabeth House, 3 Mansfield Road, Oxford OX1 3TB except for ‘The Garden’s Secret’ which will be held in the Botanic Garden located within a walking distance from the main venue.

All keynotes will be held in Lecture Theatre, also in the main venue.

We are planning to dine together on both days at 20.00 on Saturday and 18.00 on Sunday (self-funded)

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Organised by Elizabeth Rahman and Krzysztof Bierski

## **List of Contributions**

(in first name alphabetic order)

### **Keynotes**

‘Educating our Attention to the Responsive Other’ by **Elisabeth Hsu**

This workshop underlines the importance of working with and through one’s body towards the making of sociality. An education of our attention involves not only making ourselves aware of our aesthetic and sensory experiences of and with the world around us. It involves importantly also educating ourselves to engage with an Other as a sensuous being/object/thing/energy/atmosphere that is existentially affected by our doings. As some of the workshops show educating such attentiveness has a political dimension for ensuring the future of our planet. Even speaking – as well as observing silences, as said in Michael Jackson’s recent Astor lecture - can be understood as a bodily technique that reaches out to and affects a sensuous other. In this introductory note I aim to show that “the body” need not be understood in opposition to “language as an expression of the mind”, but that speaking and its “gestural meanings” can be seen as a rhythmic activity accompanying the rich spectrum of bodily engagements that the workshops will be offering.

‘Reversing the Learning: Indigenous Epistemologies and Children’s Experience’ by **Felix Padel**

In the genocide of indigenous cultures, as we understand it from north America and Australia for example, a policy of physical extermination was complemented and consolidated by a policy of regimented schooling. The irony is that the values and epistemologies of most of these cultures were based on an ecological consciousness that promotes real, longterm sustainability – something that mainstream society is in urgent need of relearning from the cultures it has obliterated. The violence of imposed ‘education’, clearly visible in indigenous contexts, is also apparent in mainstream schooling, where children’s experience is systematically discounted in favour of textbook ‘knowledge’. This extends to academic disciplines: should today’s students of economics be learning from systems of egalitarian, non-exploitative exchange characteristic of many ‘pre-modern’ societies? Can we even find a way to talk about learning from dreams and shamanic dialogues in an academic setting?

‘Anthropology of/ for indigenous education’ by **Laura Rival**

Using insights from my earlier research and the research of other Amazonianists, I show how indigenous education has been studied by social and cultural anthropologists. I then discuss some of the ways in which future research could facilitate a move towards an anthropology for indigenous education.

### **Workshops**

‘Situating cultural diversity in movement’ with **Anne Leseth** and **Gunn Engelsrud**

There is a growing body of research on cultural diversity, discrimination and racism in education teaching and practice. However, although ‘cultural diversity’ is a central concern in research, curriculum and policies of higher education, it is not clear how and in what ways students and teachers should consider cultural diversity. In an ongoing research project on cultural diversity in physical

education teacher education in Norway, we investigate how and in what ways students and teachers regard cultural diversity' in that context. We find that cultural diversity is not sufficiently understood as fixed positions or identity categories (white, black, minority, majority, Muslim, Christian, men , women). Rather, cultural diversity is visible in movement and in bodily resonance between people. In this workshop we will work with identifying the relational, embodied and social aspect of cultural diversity. Drawing on our own research experience on movement, experience and culture, our aim is to inspire participants to 'solve' situations of cultural challenges, conflicts or friction, through movement, resonance and inter-affectivity. We will construct cases and ask participants to demonstrate solutions and discuss experiences of situations of cultural encounters.

#### 'Sharing subjective experiences of objective worlds inside' with **Cesar Giraldo Herrera**

Since the early Encounter in the Sixteenth and Seventeenth Century, missionaries, and later anthropologists, have assumed that Amerindian shamans employ hallucinogenic or entheogenic substances to alter their mind, and consequently that they delude themselves, and others. However, In 1665 Breton, one of those missionaries, notes of the people he was trying to convert: "...they know only what they can see, and refuse to acknowledge what they cannot, or have no use for." What if the 'trip' did not just short-circuit the brain? What if when shamans describe: tiny but multitudinous, luminous, and powerful beings, adorned with feathered armbands, and headdresses, chanting, and dancing to their joyous, and nefarious songs, they are seeing and hearing an objective forest within? What if they, if we all, have microscopes embedded in our eyes; if we could hear the sounds of cells flowing through the capillaries in our ears? This workshop questions the boundaries of objective and subjective knowledge exploring entoptic microscopy, endoacoustics, and olfaction, subjective means to experience objective microscopic worlds within the body, which are enhanced under in physiological and environmental conditions involved in various different forms of Amerindian shamanism.

#### 'Planing a plank' with **Clemens von Schoeler**

Planing is a fundamental technique of woodworking. It was discovered in early Bronze Age as the only technique creating a smooth and even surface. It was constantly refined throw-out three millenniums. Only planed surfaces could allow precise joinery, necessary for very fine cabinet-making demands, developed during 14<sup>th</sup> and 15<sup>th</sup> century. The cabinet-maker's guild uses a plane as its symbol until today. During the industrial revolution, step-by-step, traditional energy sources of knowledge were replaced by the new efficiencies of steam-engines or electric motors. They create a very different work environment, too.

Nowadays hardly any cabinet maker uses a plane (or knows how to use it). Nevertheless, machine-planed surfaces don't have the same character as hand-planed ones. Realising that difference by experiencing the unique quality of a hand planed surface is a first goal of the workshop. Producing it oneself is the second one. Understanding the implicit information of the sound produced by planing opens the field of looking at its communicative competences. Finally, some information contained in the waste we produce in planing will be exemplified by looking at REM-photographs of shavings.

Studying our pre-industrial knowledge could open new perspectives on designing our post-industrial knowledge. The importance of time-management will change fundamentally. Therefore basic differences used in the crafts - simplicity of tools, adaptability of embodied techniques, the use of group intelligence and special awareness of the materials properties - are an inspiring phenomenon that could open new perspectives in designing a future work-society.

‘Transformance towards a “good life” paradigm’ with **Dan Baron Cohen**

This workshop introduces participants of all ages and areas to the performative, sensitization, creative and community-making multi-vocal eco-pedagogy of the Transformance methodology, based on personal storytelling and collective story-making through dance, sculpture, song and theatre. In addition to experiencing these techniques, participants will have an opportunity to discuss two short documentaries about Rivers of Meeting, Dan's present 9-year community arts-as-transformation project in the Amazon, to better understand a paradigmatic project committed to participatory democracy and the development of sustainable communities, through intercultural performance and education as knowledge-exchange through the arts. Dan will include reflections on the impacts of and challenges facing his Transformance methods in the Amazon today.

‘Integrating first-, second- and third-person perspectives of the self-construal in contemplative science research: Implications for education’ with **Dusana Dorjee**

The exploration of the experiential/phenomenological construal of self and reality is central to research in contemplative science – new discipline examining metacognitive (introspective) self-regulation and existential awareness in the context of contemplative training. Contemplative science theory emphasizes that focused examination of the experiential/phenomenological dimension of self-construal requires integration of interdisciplinary research methodologies including first-, second- and third-person methods. Yet, despite the unique standing of phenomenological self-construal in contemplative practices, third-person methods - including traditional psychological self-reports and experimental neuroscience paradigms - currently dominate research in contemplative science. This is somewhat paradoxical since the third-person methods imply observer-observed duality, whilst first- and second-person methods aim to bridge the observer-observed gap by capturing the phenomenological dimension of the self-construal experience.

In this workshop, we will explore the first-, second- and third-person approaches both in theory and in our own experience of the observer-observed duality. We will also examine examples of how contemplative training aims to go beyond the observer-observed duality and how this could inform research in contemplative science and other disciplines. It will be highlighted that from the perspective of contemplative training, development of metacognitive (introspective) self-regulation is a necessary pre-requisite for effective exploring of the observer-observed gap using first- and second-person methods. Implications of these proposals for learning and education, which currently mostly neglects training in metacognitive (introspective) self-regulation and existential awareness related to self-construal, will be discussed.

‘The pleasure of making things: learning beadwork’ with **Elizabeth Ewart**

In this workshop we will sit together working with beads and learning a simple bead working technique. This technique is but one of the many practised by Panará women in central Brazil, who spend many an afternoon sitting companionably working on beads. The activity will give us a chance to reflect on how it is that women start to work with beads, not through a process of explicit teaching but rather by a process of being with one another. This process starts at a young age when girls pick up discarded beads or left over pieces of beadwork which they turn into their own projects. While working with beads may lead to beautiful objects, the process of sitting together working on beads is in itself considered a beautiful activity. The manufactured objects, bracelets, armlets, necklaces and short

bead 'skirts' contribute to the beautification of the person, even as these objects are themselves often ephemeral, worn, passed on, and frequently 'unmade' again in order for the beads to be reused for yet new items.

'Cultural Fusion: Amazonian shamanic concepts in practice to support pregnancy, birth and early parenting' with **Francoise Barbara Freedman**

The experience of two pregnancies and apprenticeship to a shaman-midwife in the Peruvian Upper Amazon outside the scope of my anthropological field research has motivated me to create practical applications in cultural fusion to support the transition to motherhood in the UK. Practices were couched in the idiom of yoga that is globally accepted (and familiar to me as a qualified practitioner). Birthlight, the non-profit organisation set up in response to growing demand, now has a worldwide outreach, including training centres in Russia and China. In this interactive workshop, I will present a few of the shamanic concepts that underscore the simple practices imparted to new parents-to-be and to parents and babies in Birthlight circles. Participants will be invited to experience practices related to 'energetic cleansing', 'core strength', nurture by way of 'entrainment' and 'rhythmicity' (using breath and movement and touch), calm centring and use of "pañó" (women's cloth also known as "rebozo"). Practices will be supported with slides showing how cultural adaptation rests on research in anatomy, physiology and neurobiology that can explain efficacy. The phenomenon of "couvade", the anthropological term for the joint participation of birth partners in ritualised behaviours before and after childbirth, is salient in Amazonia. While most interpretations focus on kinship, this workshop offers an experiential exploration of the shamanic components of Amazonian couvade.

'Learning from indigenous expression' with **Malvika Gupta** and **Felix Padel**

To introduce this workshop, we shall examine what we know about indigenous epistemologies and how they have been supported or suppressed through school-based systems of education. Children from non-literate families are often termed 'first generation learners' – a phrase that discounts past generations of learning passed on through highly developed systems of oral and non-verbal communication. Most of what was traditionally counted as 'knowledge' finds no place in most schools, that promote literacy, discipline and competition as core values, in distinction to old values such as sharing and 'the spoken relationship of a people'. Many pre-school institutions have been suppressed so effectively that memories of them are quite hard to reconstruct, such as the ghotul ('youth dormitory') of the Gonds in Central India, in which older children trained younger ones, with a lot of humour, using riddles, songs, dancing, and a vast repertoire of skills and stories. Even before this, as babies were learning to speak and walk, they were also learning work-skills in the field and home from family members – a process that collapses modern distinctions between 'leisure' and 'work'. Conjuring this back in a modern academic context is not easy, but a key assumption in a tribal community is that everyone is a singer and dancer, so we shall complement discussion of these themes with a journey to the roots of sound as an approach to making music, sharing some indigenous songs and dances, along with processes of learning music and rhythm, using a tampura from India.

'Transformational learning and empathic dialogues: creating meaning and understandings through embodiment' with **Isabel Ruiz Mallen** and **Maria Heras**

*'Sustainability is what lies between catastrophism and denial. The challenge is to fill the concept with a positive meaning, reclaiming a collective sense of purpose'* Dewandre 2011

If we understand environmental sustainability as a performative concept that becomes alive through action, then, sustainability transformations can be seen as broad social learning processes through which we can fill sustainability with meaning and purpose aligned with wellbeing. These processes should be able to better connect people with each other and with the Earth we inhabit and belong to, so as to reinforce relations of empathy, love, humility, mutual support and understanding. In this regard, we need transformative learning processes through which we can transit again and rethink and feel our ways of being in the world through multiple lenses and sensibilities.

Our workshop will focus on experimental approaches trying to foster transformational learning processes and participatory research capable of connecting different kinds of knowledge with emotions, experiences and critical reflection. It will build upon insights gathered from two empirical arts-based research experiences: one in a rural, indigenous setting in Mexico (applying community theatre) and the other in an urban, European context (based on the PERFORM project). Within the session we will collectively experience several embodied approaches that merge movement, observation and reflection in action to meaningfully explore the connections between sustainability, transformational learning and wellbeing and to reflect on our role as active co-creators of meaning. This is an invitation for those interested in exploring with body movement, awareness and emotions

### ‘(En)Sounding Plants’ with **Julie Laplante**

To compose a world which can endure, Natasha Myers (2016) suggests we should learn to involve ourselves with plants, find ways to conspire with them or vegetalize our all-too-human sensorium such as by 'becoming sensor'. While this invitation comes as an alarmist necessity to counter a continuous motion of enslaving plants as per turning them into bioresources or commodities, I would like to suggest that plants always overflow attempts to contain and control them. More specifically, I would like us to explore how plants take lines of flight to create new smooth space (occupied by intensities, wind and noise, forces, and sonorous and tactile qualities) out of striated space (grids); two rhythms of different nature, one cadenced and the other without measure, as identified by Deleuze and Guattari (1980). In other words, how can we double a concern with ecology (eco or oikos commonly reduced to the general economy of organisms or (a)biotic components) with one of ec(h)ology (a kind of square elevation, a resonance that goes beyond nomos and logos to equate the mutation of both life forms and their associated environments) (Cooke 2013)? The workshop aims to explore this in practice by going on a noticing/walking tour around campus to engage with plants in their place of growth, whether it be through their aromas, textures, tastes, movements or to their modes of presence more broadly. Perhaps the best way to think of the experience while walking is not imagining we are 'at one' with the plants and place, yet as if we were 'already gone', so that plants are only faintly touched. I would like us to record, photograph, draw, speak or write what emerges 'en route' or as we let plant matters grow into our imagination. How might plants vary qualitatively with us, transforming through copresence? I'd like to discuss knowing as what emerges in-between, as well as how it might point both towards transformative ways of healing or of keeping going attentively with other forms of life, potentially enabling new ways of doing through and with conservation initiatives.

### ‘New Materialities’ with **Luci Attala**

Schooled in a system that has a tendency to encourage categorisation, classification, taxonomies and, in some ways, the recognition of differences over similarities, people imagine themselves as distinct from the rest of the material world, despite being aware that this is physically inaccurate. In an attempt to challenge this human exceptionalist perspective the New Materialities approach encourages attention both to the materials we are comprised of and to where those materials meet. In part inspired by Barad's assertion that intra-action and relationships are the places where agency is

active (2007), the New Materialities move explores the places-between, the porosity of materials or substances, and the blurring or blending of what appear to be boundaries.

In a bid to suture the intellectual rupture that powerfully articulates how we live, this workshop attempts to encourage an embodied realisation that people – and all entities - live as this world together. By engaging with multiple materials collectively this workshop hopes to support a re-membering of how people are enabled, restricted, inspired, thoughtful, emotional, provoked and supported because they are materials being affected by other materials.

In this workshop we will explore/discuss some of the work that can be loosely held under the New Materialities heading whilst making bio-plastic casts of our limbs. This will entail making mod-roc casts of bits of body while cooking up bioplastic (vegetable oil based) to pour into the casts. The plastic will be clear making it possible to embed 'bits of the world' into it.

### 'Caring in Movement' with **Krzysztof Bierski**

This workshop invites you to practically explore the relationship between attentive movement and wellbeing by engaging your body, breath, and voice through contemplative practices. Physical inactivity is widely recognized as one of the main modifiable risk factors in non-communicable diseases that contribute to over two thirds of deaths globally. Contemplative practices such as yoga, tai chi, meditation and movement improvisation appear to offer some of the most opportune responses to the global burden of chronic illness because they can be practiced by anyone, they can be low-cost and they already enjoy a considerable public and professional recognition. Here we will ask how educating their attention in movement, contemplative practitioners come to grips with or transform experience of illness, distress and ageing.

During this workshop, consisting of a 60-minutes long practice followed by a 30-minutes long discussion, we will draw from various contemplative systems to explore how moving with awareness can support senses of acceptance, freedom, independence, stability, comfort and/or safety. In addition to guided practice, participants will be invited to share their former experiences of contemplative practices. By thinking, feeling, and experiencing in movement, our aim is to consider wellbeing not as an inscription of form onto the materiality of the body but as a process of caringly or skilfully corresponding with and as part of the environment.

### 'The Forest School' with **Paloma Blanco Perales**

BOSQUESCUELA of Cerceda Madrid was a driving force behind a new movement for infant education in nature in Spain. The course of 2015-2016 was the first legally recognized forest school in Spain. The most important aspect of this form of education is that the children pass as much time as possible in the countryside surrounding the centre. Nature is the classroom and the educational resources come from nature itself. Free play and the innate curiosity of the children are fundamental pillars of educational model. The education team focus their efforts on providing the children with a learning environment that maximize their potential and cover their basic needs. During a typical school day there is a combination of structured play combine with as much freedom as possible the boys and girls. Another aspect fundamental for the school is the daily communication with the parents in as fluid a way as possible so that they feel as partners in their children's education. At the forest school we have developed a practical workshop, in which we demonstrate the fundamentals of our methodology as a lived experience, the importance of the children's natural surroundings, free play, the beginning

of reading and writing, mathematics and communication and demonstrate our experience of developing our methodology in Spain.

'NOT TOO MUCH LIGHT: *A practice of care and attention through the Feldenkrais method®*' with **Paolo Maccagno and Alan Caig Wilson**

*Sometimes it cries two or three times before pausing.  
And the pause terrifies us.*

*We can see that education is required;  
otherwise, how can we bear to wait five long minutes doing absolutely nothing?*

*An elusive, ephemeral moment.  
Near-darkness... silence...  
A profound peace steals over everything, almost unnoticed.*

Leboyer F., *Birth without violence*

We need *not too much light* to welcome the new born baby into life (Leboyer 1975). We need *not too much light* to get deep in ourselves and be able to open up to the world in wonder (Masschlein – KFI workshop 2016). We need a good context to encounter the Other.

My proposal is to offer a workshop through the Feldenkrais method® (somatic educational method based on movement synthesized in the words “awareness through movement®”) *as a practice of care focusing on* the epistemology of attention (introverted-extroverted-social) to imagine an alternative anthropology.

*Not too much light* is a workshop conceived as a practice of the limit in the Feldenkrais sense of making the impossible possible and the possible easy (no physical ability requested, just the pleasure of playing through the body) and it will be organised in the following steps:

- 1 lesson of movement ATM (Awareness Through Movement®)
- work in group of 3 through touch
- group discussion

*The workshop will highlight the potentialities of the Feldenkrais method* as a contemplative and phenomenological practice for anthropology. In gathering people to work through movement on specific topic, the workshop contributes to efforts of envisaging innovative forms of living together and points in the direction of new communities in rethinking the Greek philosophical communities. These are politics in the making where the role of the anthropologist is one of care and attention to a process of growth. *Not too much light* is thought as a “context of encounter” where *learning together is also living together*.

'The Garden's Secrets' with **Sigrid Shreeve**

Four powerful and great leaders have come together in the University of Oxford's Botanic Garden for a last ditch meeting to save the world. The year is 2050. Nearly 9 billion people live on the planet and the human race is facing its own extinction. Mankind has exploited and devastated Mother Earth for millennia. Africa has turned to a dust bowl and whole populations have migrated or been wiped out. In Asia, population growth is out of control and the continent is ravaged by wars for basic resources. In Europe, an aged population clings to power and sucks the resources from the young. In the Americas, disease and depression has decimated urban populations. It is winter, but all around in the Garden are

the seeds of rebirth long forgotten even by the Garden's keeper. The leaders are joined by a shaman of an indigenous Amazonian people who still knows the secrets - but why should she reveal them when mankind is responsible for its own destruction?

You are invited to join a workshop facilitated by Voices for Nature, which uses techniques from Augusto Boal's "Theatre of the Oppressed" and draws on characters from the novel "Jabujicaba" to explore together what happens in this encounter. Some workshop participants will take the role of actors, others the role of audience observers. What pleas will the leaders make to elicit the shaman's help? Only one will succeed, as each leader's urgent cause is invalidated by pleas made by the others. In the end, the audience enter the discussion themselves. Will it change the outcome? A briefing will be given for each role and this three hour workshop will begin with a journey of discovery involving hands-on learning around the Botanic Gardens.

The actors are:

- the leaders of Africa, Asia, Europe and the Americas with their entourage, including a feisty journalist, a loyal maid, a humble gardener, an intellectual human rights lawyer,
- the Shaman of a forgotten indigenous Amazonian peoples,
- the Keeper, a learned Professor of Botany from the University of Oxford.

The Audience will divide into three teams - Blue Sky, Yellow Sun and Green Nature.

'Practorium: tension, binding, holding and folding in rush work' with **Stephanie Bunn**

The workshop will explore different methods of using plant materials, especially rush, to bind, weave and create cordage and small textile structures. The aim is to both learn a few simple skills, but also to explore the different knowledges that these skills entail. These knowledges could be sympathetic, detailed, holistic, problem-solving, mathematical, structural, personal, emotional, memorial, and so on. The session will begin with a short 10-15 minute talk, and end with a 20 minute reflective discussion of the outcomes.

'We learn together, with machines: Exploring meaning in the internally-gearred bicycle hub'  
with **Tom Martin**

Some forms of understanding resist description in linear propositions. One example is the understanding of the bicycle mechanic, who sees causation unfold across a dense network of meaningful parts, all operating at once. But if the linear structure of language is better suited to describing step-wise operations rather than multiple events unfolding simultaneously, how can the expert mechanic transmit his or her understanding of these complex systems to newcomers in the trade? In this course I lead an exploratory, student-led disassemble and interrogation of a Sturmey-Archer brand internally gear bicycle hub to show how the machine itself is the best teacher, as it slowly reveals its design secrets to the curious learner. Groups of three work together, exchanging hypotheses and pressing language to its natural limits to try to understand these complex devices, but ultimately the machines speak for themselves more eloquently than any person can explain them. This is an adaptation of a similar course that I teach at the Broken Spoke Bike Co-Op in Oxford. Two years ago I published a chapter on the design of this course in the book 'Craftwork as Problem-Solving', (Trevor Marchand, ed.). Since then my research focus has shifted from the use of language in craft problem-solving to changes in perception of tools and materials as the craftsperson develops their expertise, a topic I hope to discuss in this workshop.

## Biographies

### **Alan Caig Wilson** Arts Educator – Feldenkrais Practitioner

I have an MA in Psychology and a Masters in Theatre Directing. I am a graduate of the Ecole Jacques Lecoq in Paris and, since 2001, a certified and senior practitioner of The Feldenkrais Method®. I have a practice based in Suffolk and Scotland. I have directed and performed in theatre, opera, physical theatre and live art, have facilitated workshops in theatre, movement analysis and Feldenkrais in the UK, Europe and India. I have trained actors at a range of acting conservatories in the UK and India, and have developed collaborative, embodied learning projects with student architects in Scotland and Austria. During a nine year relationship with the Polish Institute of Choreotherapy in Poznan, I developed the BodyThink Process – a training programme for educators and therapists, focusing on strategies of student-centred creative learning. I am a veteran of Arts Council England's Creative Partnerships programme – having worked in partnership with a range of schools in Essex and Suffolk to embed a curriculum based on artistic exploration and creative engagement. I am currently devising and developing a range of projects that will bring young people into creative, exploratory contact with their historical environment.

In my ideal conception, education as a process: - is student-centred, creative and constructivist, - moves from instability to stability, - is embodied. At the hub of the process the self-as-explorer, a naturally anarchic creative entity, moves through experiences. Knowledge is acquired as and when it is needed. The facilitator must delineate an appropriate path, then employ techniques that inspire curiosity. The moment of learning is private, silent and wonder-ful. Opening this moment is the goal.

**Anne Leseth (Dr. Scient)** is associate professor in social anthropology at the Center for the Study of Profession. Oslo and Akershus University College. Leseth have education both as a teacher in physical education and as a social anthropologist. She has a PhD from the Norwegian university of Sport and Physical Education. She has extensive fieldwork experience from Eastern Africa. Her PhD Culture of Movement explore cultural continuity and change through people's ways of using their bodies. She has a particular expertise in perspectives on embodiment, embodied learning and cultural movement practices. She teaches anthropology to students in sports, physiotherapy, nursing and teacher education as well as psychiatry.

Our vision (**Anne** and **Gunn**) for education is to encourage students in learning situations, to be aware of their bodily presence in relation to all kinds of pupils and trust their bodily resonance and affectivity in which they are situated. This bodily presence is crucial as a point of departure for generating new knowledge on learning. We believe that working with others through teaching and practice is a lifelong project, with abundant opportunities for connecting and moving with others.

**César E. Giraldo-Herrera** is a Victoria Maltby JRF at Somerville College affiliated to the InSIS, University of Oxford. I am a biologist and received my PhD in anthropology at the University of Aberdeen. I have worked on the skilled practices of seamanship in the Pacific littoral of Colombia, exploring how the mixed ethnic identities and social dynamics of crewmembers permeate and are mediated by the abilities required to interact with this highly dynamic environment. This research revealed a detailed mimesis of the environment which is unknowingly produced, while the seamanship it inadvertently interpreted, through the dance and music of syncretic Catholic Afro-Amerindian religious festivals, allowing the community to collectively process embodied information about their surroundings. My doctoral research explored European skilled practices of seamanship, learning about rope-making, rowing and sailing at the Viking Ship Museum in Roskilde, and fishing on modern trawling vessels off the coast of Shetland, exploring how harmonies were laid between crews, boats,

the sea, weather and fish, becoming perceivable through many varieties of nausea. Later in Iceland, I carried ethnographic fieldwork with biomedical engineers developing lower limb prosthetics with artificial intelligence systems, microbiologists, and immunologists, exploring how innovations in biological knowledge and in biotechnologies are reconfiguring Western understandings of nature and society. Currently, I am exploring shamanic epistemologies, inquiring into ways to take animistic ontologies seriously. I am interested in how we exist with other beings (human and non-human) in partially shared realities, perceived, and interpreted through partially shared means, constituted through both shared and conflicting intentions, and memories. The question is: How do we come to relate or not? How do we communicate? How do we go about the negotiated process of interpreting relations together, and thereby performing alliances?

Born in Frankfurt and trained in Bordeaux, Munich, London and Venice, **Clemens von Schoeler** has worked and delivered training for restoration, opening his own workshop in Munich in 1980. As a conservator and restorer for private collectors, national trusts and museums, he has simultaneously trained students in conversation and restoration techniques. He is currently working with the “Image-Knowledge-Gestaltung”, an interdisciplinary laboratory at Humboldt University/Berlin. About my vision of education: Every person has their own approach to knowledge. To discover that personal “entrance” is the overall challenge for any teacher. Experiences are personal and collective at the same time. Therefor they are the easiest way to communicate in education. Guiding someone to a special experience is the most sustainable way of teaching, since it does not overlap the person’s existing knowledge of things, but enlarge them to a wider area of orientation given by any technique or discipline to share or communicate.

**Dan Baron Cohen** is a community-based arts-educator and eco-cultural activist from Wales, who lives and works in the Brazilian Amazon city of Marabá. After post-graduate studies in Oxford University, Dan developed collaborative projects with young people and their post-industrial communities at risk in northern England, South Wales, north of Ireland and South Africa. In 1998, a visiting professorship launched collaborations with landless, indigenous, trade-union and university communities in Brazil. Since then, sustained residencies have developed performance-based pedagogies of cultural action for social transformation, in collaboration with arts education networks in Africa, Asia, Latin America, North America and Europe. These ‘transformance’ techniques have been applied to develop community security, teacher education and youth-led advocacy for a paradigm of good life, sustained by solar energy, notably in Dan’s current nine-year project in the urban Amazonian community of Cabelo Seco. Dan has published numerous essays, plays, short-stories, poems and the books *Theatre and Self-Determination* (Derry, 2001), *Alfabetização Cultural* (São Paulo, 2004), and *Harvest in Times of Drought* (Belem, 2011).

**Dusana Dorjee**, PhD is a cognitive neuroscientist at Bangor University investigating changes in brain and body physiology resulting from meditation training across the lifespan. Aside from basic research in contemplative science, Dusana studies neurodevelopmental modulations resulting from secular contemplative training with children and adolescents in the context of mental health prevention within education. Dusana has received several awards in support of her research, including British Academy Small Grant and Mind and Life Contemplative Studies Fellowship. She has also co-authored *The Present Curriculum* for primary school children. Dusana has authored two books: ‘*Mind, Brain, and the Path to Happiness*’, (Routledge, 2013) and ‘*Neuroscience and Psychology of Meditation in Everyday Life*’ (Routledge, 2017).

**Elizabeth Ewart** is Assistant Professor of Social Anthropology at the University of Oxford. She first started fieldwork in central Brazil with Panará people in 1996. Since then she has been interested in

processes of making, growing and building and has looked at such processes in relation to beadwork, gardens and village space. In particular she is interested in the way Panará people seem to emphasise making over and above the made, finished object. In this regard, the process of learning may be understood not as a mere path towards a final goal, such as 'knowledge' or 'final manufactured object' but rather as a pleasurable and sociable process in its own right.

More recently, she has started new research among farmers in the highlands of southern Ethiopia, where she is looking at crops, growth and relations between people, plants, animals and earth.

**Elizabeth Rahman** is a social and medical anthropologist and specializes in hands-on, indigenous and applied techniques that cultivate mindfulness in diverse environmental and socio-political settings, with a special focus on Amazonia and rural Spain (Canary Islands). She has developed a range of anthropology courses for the Oxford Department of Continuing Education and has acted as an examination paper Scrutineer for the A-Level in Anthropology. Her publications include the edited volume, *The Master Plant: tobacco in lowland south America* (Bloomsbury 2015); the Special Issue of the *Journal of Lowland South America SALSA on The Alchemical Person* (2016) and a book chapter in *Reproductive Cultures: Kinship, Social Practice and Inter-Generational Transmission* (eds, S. Pooley and K. Qureshi) Oxford: Berghahn Books.

Currently a Global Challenges Research Fund Fellow at the Oxford Department for International Development (ODID) Elizabeth applies biosocial anthropological research to promote wellbeing and sustainability – as part of the curriculum and through outdoor pedagogic approaches – in primary, secondary and tertiary education. With the focus on the development of human capabilities in both the so called developing and the 'developed' world, Elizabeth envisages a holistic eco-pedagogy that offers more coherence and consistency between curricula ends and the pedagogic means to achieve them.

**Elisabeth Hsu's** research interests lie within the fields of medical anthropology and ethnobotany; language and text critical studies. They concern Chinese medicine; the transmission of knowledge and practice; pulse diagnosis; body and personhood; touch, pain, feelings, emotions, and sensory experience. Ongoing field research (since 2001) has been for a monograph (forthcoming) on *Chinese medicine in East Africa* for the medical anthropology book series *Epistemologies of Healing*. Elisabeth Hsu has also undertaken ethnobiological and linguistic anthropological research, as well as textual translation work, into the interpretation of the practical applications of the herbal antimalarial *qinghao* in the Chinese recipe and *materia medica* literatures from 168 BCE-1911, with the assistance of academic staff working at the Traditional Chinese Medicine Universities of Shanghai and Beijing, the Swiss Tropical Institute, Basel, and the Pharmacognosy at the University of Bradford. After completing her longterm project on early Chinese pulse diagnostics (Hsu 2010), she revived her research interests derived from her field trips into remote areas of Southwest China (since 1979) and mountainous Huizhou (since 1997) in respect of tactility in caring practices that contribute to emerging anthropological themes regarding ontologies of care and technologies of the self, kinship and relatedness.

**Felix Padel:** Schooled in London, my first degree at Oxford was in Classics, where immersion in ancient Greek and Roman cultures opened up a major interest in different societies. I therefore switched to anthropology, before doing an M.Phil in sociology at the Delhi School of Economics. Here I was simultaneously taught by some outstanding social scientists, such as J.P.S. Uberoi, who took on western science and culture as a major theme in his lifetime study, and initiated into Indian society. Partly inspired by Uberoi and others in India, my D.Phil in anthropology at Oxford turned into an exercise in 'reverse anthropology', analysing the power structures imposed by British rule over a tribal

people in Central India, that have endured and intensified post-Independence. This 'reverse anthropology' involved analysing the colonial social structure of soldiers/administrators, missionaries and ethnographers/anthropologists, who at first were mostly themselves administrators or missionaries, and who left a legacy of ways of thinking about tribal peoples as 'primitive' or 'backward' that proves hard to escape from. The D.Phil became my first book, *Sacrificing People: Invasions of a Tribal Landscape* (1995/2010). Since then I wrote two more in collaboration with Indian authors: *Out of This Earth: East India Adivasis and the Aluminium Cartel* (with Samarendra Das, 2010), and *Ecology, Economy: Quest for a Socially Informed Connection* (with Ajay Dandekar and Jeemol Unni, 2013). The former proved an effective tool in supporting activism aimed at stopping the London-based company Vedanta from mining a sacred mountain in Odisha. Among several positions in India I was Professor of Rural Management at the Indian Institute of Health Management Research (2012-14), and Visiting Professor at Jawaharlal Nehru University during 2015-16.

**Françoise Barbira Freedman** is an Affiliated Lecturer in Social Anthropology at the University of Cambridge, with a specialty in Medical Anthropology. Her first fieldwork (Cambridge PhD) on the internal and external dynamics supporting group continuity through time in Western Amazonia led her to a life-long interest in shamanism and in the evolution, spread and uses of shamanic plant medicine. Collaborative longitudinal research on local perceptions and trajectories of healing across health-care services, shamans and midwives (both indigenous and non-indigenous) resulted in the creation of two community-based conservation education projects in the Peruvian Upper Amazon. In the reproductive process, cosmology is enacted in practices that so far have not been part of dominant research, development and conservation agendas. Through three-generational dialogues with shamans and midwives, Françoise currently explores and aims to facilitate the inverted cultural translation, self-reflection and validation required for a sui-generis development of 'indigenous' (?) 'education' and 'health care'.

**Gunn Engelsrud** (Dr. polit) is professor of health science at the Department of Physical Education and Pedagogy at the Norwegian University of Sports and Physical Education. Gunn Engelsrud have education both as a physiotherapist and physical education teacher and has a PhD from the Faculty of Social Sciences at the University of Oslo. She has a particular expertise in qualitative research, phenomenology and body appreciation. Her expertise is also exploratory movement practice, where she both teaches, tutors PhD students and working with several interdisciplinary research projects.

**Isabel Ruiz-Mallén** is a 'Ramón y Cajal' research fellow at the IN3-Universitat Oberta de Catalunya (UOC), and an associated researcher at ICTA-Universitat Autònoma de Barcelona (UAB). She has a professional background in environmental science research, and specifically in environmental education, community-based natural resource management and biodiversity conservation, rural vulnerability and adaptation to global changes, and participatory research approaches. Her research interests now lie in co-creation for sustainable and resilient urban settings, and science learning and engagement through arts-based approaches. She is a member of the Catalan Council of Science Communication (C4) and the coordinator of the Horizon 2020 European project PERFORM 'Participatory Engagement with Scientific and Technological Research through Performance' [www.performresearch.eu](http://www.performresearch.eu).

**María Heras** is a sustainability researcher at the Institute of Environmental Science and Technology (ICTA-UAB) and a participatory theatre practitioner. She holds a PhD in Environmental Sciences and Technology, through which she explored the potential of participatory theatre for sustainability science. Her research interests focus on social learning, participatory action-research methods and the potentials of Art/Science hybrid experiences for transdisciplinary dialogues and sustainability

transformations. As a theatre practitioner, she's been trained in the techniques of Augusto Boal's Theatre of the Oppressed, social theatre, experimental theatre, poetic body and corporeal mime. She is currently working in the PERFORM H2020 research project exploring the impact of participatory educational processes based in performing arts in students' learning about and engagement in science. She is also actress and coordinator of the theatre company Projecta Teatre Social (Barcelona, Spain), since 2008.

**Isabel and María** share their passion for learning-as-performance in socioecological contexts. Learning as a process is intimately related to meaning making. Through learning we make sense of information and experience and transform it into further understanding and/or meaningful practice. Different kinds of learning can produce different types of knowledge, which, in turn, lead to different processes of change (Dieleman and Huising 2006). Applying the lenses of transformative and social learning, learning 'occurs when people engage one another, sharing diverse perspectives and experiences to develop a common framework of understanding and basis for joint action' (Schusler et al. 2003). In the case of sustainability and wellbeing we understand that such learning relates to changes derived from conscious actions or feedback adaptations within the social-ecological system: 1) discovering and reframing, related to cognitive and moral frames, 2) transforming relationships, related to social interactions and interactions with the environment, and/or 3) transforming institutions, related to norms or institutional arrangements which constrain or enable social action.

**Julie Laplante's** interests revolve around indigenous and humanitarian medicines, knowledge in healing, plant and molecule based remedies, clinical trials and bodily, visual, sound abilities in healing. She is the author of *Pouvoir guérir* (Power/ability to Heal, Laval University Press 2004) and *Healing Roots* (published in Parkin and Hsu's *Epistemologies of Healing Series* at Berghahn 2015), numerous articles and she produced a film on human-plant entanglements in Java (*Jamu Stories* <https://www.youtube.com/watch?v=CMRZRw1z2Fw>). With an expertise in medical anthropology, her research recently took a plant turn which is now moving towards an 'ensounded anthropology'. Julie's interests in bodily healing is now opening to broader concerns with the need of entertaining good relations within mediums (animal, vegetal, elemental, ephemeral...) for any kind of healing to occur, as per having heard this repetitively from healers during fieldwork both in Brazilian Amazonia as well as at the two edges of the Indian Ocean (South Africa and Java, Indonesia).

My positioning on education is in the middle of things; this means that I do not agree with a vision of education as transmitting information yet rather as an ability to correspond, very much in the sense of an education of attention as suggested by Ingold. Education for me is thus finding meaningful and transformative ways forward that involve becoming more attentive with others, letting something new emerge in-between. For student supervision, I thus aim to maximise their potentials and interests, learning along with them.

Trained in the UK (Goldsmiths) and Germany (Free University Berlin) **Krzysztof Bierski** is an anthropologist and filmmaker working across the fields of health, communication and ecology with a focus on mental health, contemplative techniques, participatory media and volunteering. He is particularly interested in ecological dimensions of recovery processes, correspondence between skilled/ attentive movement and wellbeing and the applications of participatory - including visual - methods in health practices and research. Krzysztof's most recent project is concerned with transnational developments of therapeutic uses of yoga and other contemplative practices in India, Japan and Israel. Previously, he has conducted anthropological research with mental health activists in the United Kingdom and online. Krzysztof has worked with people of all ages in a variety of educational settings, including secondary and special education schools, colleges, ashram(s), city

learning centres and universities exploring diverse practices including art, dance, media, anthropology and horticulture. Education for me entails not a realisation of individual talents but a collective effort that requires a sustained sense of wonder.

Senior lecturer and Senior Fellow HEA, **Luci Attala** won the Green Gown Award for her innovative teaching methods in 2015. She tends to favour the spontaneous and the creative over a planned didactic structure for her classes recognising that when ideas are ‘flattened’ out on a piece of paper they may lose their vitality. Consequently, she works in her ‘Lab’ with the students to create visual representations of complex concepts and ideas. Video of me!

<https://www.youtube.com/watch?v=dri0N0b-JNo>

**Laura Rival** is an Associate Professor at Oxford, where she has been teaching and researching the anthropology of nature, society and development since 2001. In addition to her position at the Oxford Department of International Development (ODID, also known as Queen Elizabeth House, QEH), where she has directed the MPhil in Development Studies, she is an active member of the School of Anthropology (SAME), the Institute of Human Sciences (IHS), and the Latin American Centre (LAC). With her students and research collaborators, Laura Rival has studied a wide range of conceptualizations and uses of the Amazon biome, including the mechanisms by which humans know and symbolize the biological world, reproduce and transform their social and cultural worlds, and contribute to the making of the forested landscapes they inhabit.

She has conducted ethnographic fieldwork in Ecuador with the Huaorani and the Chachi, and with the Makushi in Guyana. Through her numerous publications on Amerindian conceptions of nature and society; plant knowledge and plant symbolism in the Americas; indigenous rights and oil development; schooling and culture; and social and community forestry, she has contributed to the theoretical development of Amazonianist anthropology, historical and political ecology, and ethnobiology.

**Paolo Maccagno** Anthropologist - Feldenkrais practitioner® - Marathoner.

After more than 15 years as a landscape architect, my ongoing life-research concentrates into the notion of limit focusing on movement, body and touch. I am currently doing a PhD in anthropology at the University of Aberdeen under the supervision of Professor Tim Ingold and Dr. Jo Vergunst. I am also a contract professor for the chair of Pedagogy of the body (Prof. Ivano Gamelli) at the Milan-Bicocca University. Registered with the UK Feldenkrais Guild. Recent publications: *Lungo lento. Maratona e pratica del limite* (Quodlibet - 2015), *Running walls: the performance of the limit in prison* (Scottish Journal of Performance – 2015), *Through these walls* (Like the wind magazine –2016), *Solitudine esposta* (Magazzino di Filosofia – 2016), *Running north* (La Repubblica - 2016), *Guidare libertà* (Amica Sofia magazine - 2017), *Whiteout, a radical approach to art education through Feldenkrais* (IFF Feldenkrais Research Journal – forthcoming 2017).

Vision for education: Guiding freedom is my paradoxical idea of education which is based on the notion of “limit experience” (Foucault 1994:43) opening an existential space of freedom. The practices of the limit take the form of art-performances and at the same time of inquiries in the possibilities of leading groups of people through creative processes of education as an opportunity for joint world-making. They are about “leading out into the open” as a different way of education (Ingold 2015: 135) which is not about knowledge aimed at understanding but at “cutting through the world” (Masschelein 2010), at possible self-transformation. This way of understanding education as leading out instead of instilling knowledge as a ready made content, opens minds to the wisdom of experience (Ingold 2015: 136). The practices of the limit are creative actions of hope, care and inspiration to investigate new possibilities of freedom in a neoliberal era.

**Paloma Blanco Perales** is an English teacher and teaching assistant at Bosquescuela Cerceda. Graduate Education with mention in English by the Universidad Autonoma de Madrid and La Salle University. She is Postgraduate in Early Care and she does continuous training in non-violent communication, in philosophy for children, Reggio Emilia, Waldorf and Montessori. She is also trained in Forest School methodology. She collaborates in the NGO Nepal Sonríe doing educational volunteering in Nepal.

**Sigrid Shreeve** is the founder of *Voices for Nature*, a green arts organisation based in Oxford. *Voices for Nature* uses literature, theatre and creative debate to engage people with sustainable development thinking that is more radical than current mainstream policy. Writing under the penname of Rosa da Silva, she is the author of the novel *Jabujicaba*, set in an apocalyptic Brazil. *Voices for Nature* uses the novel as engagement tool in its work. Sigrid's professional background is environmental policy and communications, change management, journalism and merchant banking. She studied Modern & Medieval Languages at Cambridge University, is half German and half English and speaks six languages. She has lived and worked in various countries, including Brazil. Her vision for 'education' is that it needs to build a future world which is fair and truly sustainable, where all people feel connected with each other and with Nature and act without exploitation.

**Stephanie Bunn** began her working life as a textile artist and sculptor, re-entering academia at the age of 38. She began her research by studying felt tents, textiles and the relationship between humans and their environment among high mountain Kyrgyz pastoralists. She was UK delegate on UNESCO's Integral Study of the Silk Road programme and curated the first-ever British Museum exhibition on Central Asian nomadic textiles. Stephanie is currently researching Scottish vernacular basketry with contemporary Scottish basket-makers and regional museums, learning about heritage and social life through this important 'fabric of society'. See website [www.wovencommunities.org](http://www.wovencommunities.org). Stephanie has always brought her early experience as a sculptor and maker into her research and teaching. This interdisciplinary perspective means that she has learned most of the crafts skills entailed in her research. From this experience, she is concerned how hand-work is an important element of learning and cognition, and should be considered an essential component for a fully rounded education. She is particularly interested in how learning hand-skills links to how we think mathematically, communicate with each other, remember things, how they help people in recovery from illness and the importance of the rich context they provide for learning and thinking.

**Tom Martin's** Oxford DPhil project explores the kind of understanding that underpins practical skill through an ethnography of the wooden boat workshop, where I learn the basics of the trade by participating alongside boatwrights at various stages in their careers. My guiding hypothesis is that the understanding these boatwrights demonstrate is characterised by meaningful perception, where they see, hear, and feel the tools and materials of their trade in ways the uninitiated cannot. The particular boatwrights I worked with refer to this as 'having the feel' for their work, a phenomenon I relate to Heidegger's concept of the 'ready-to-hand'. The two main questions in this work are how newcomers 'get the feel', and what role context and community play in that process.

I came to Oxford after five years teaching vocational education courses, frustrated with how little respect the craftsman's nuanced understanding of the world receives relative to knowledge that is demonstrated in classrooms. I am convinced that this lack of respect is due in part to the lack of good explanations of craft understanding and how it differs from propositional, language-based thinking. After this project I intend to work as an advocate for craft education by continuing this research and arguing for the place of craft within a well-rounded liberal education curriculum.