

Review of Teaching Practice

Session/artefact to be observed/reviewed: *Unit 4: Co-design for Sustainable Future*
11/03/2026 - Reading Group: Liberated to the Bone - 10:00 - 13:00 / LCC / W317

Tutors: *Anna and Sabrina*

Size of student group: 31

Reviewee: *Sabrina Miller*

Reviewer: *John O'reilly*

Note: This record is solely for exchanging developmental feedback between colleagues. Its reflective aspect informs PgCert and Fellowship assessment, but it is not an official evaluation of teaching and is not intended for other internal or legal applications such as probation or disciplinary action.

Part One

Reviewee to complete in brief and send to reviewer prior to the review

What is the context of this session/artefact within the curriculum?

This session is part of the Unit 4: Co-design for Sustainable Future. This is Week 5 of the unit and last week the students had their first tutorials to share any initial ideas they had for their research.

We will be exploring the text 'White Supremacy Culture - Still Here' by Tema Okun and looking into some of the characteristics and how they show up in the wider world as well as in our personal lives/ behaviours and in our bodies. We will then think about some antidotes to these characteristics and how they might transform oppressive traits into liberatory traits. We will relate this to the person > collective > wider world and think about examples of liberatory creative practitioners/ projects that could inspire the students own work.

How long have you been working with this group and in what capacity?

I have previously met this cohort and facilitated a workshop with them in September 2025 in their first unit as an Associate Lecturer. Last week I met some of the students again for our first tutorial of this unit and I will continue to have tutorials with the students until the end of this unit.

What are the intended or expected learning outcomes?

✨ *Learning Outcome* ✨ *Embody anti-oppressive and liberatory ethics/practices when working with others as artists and researchers.*

What are the anticipated outputs (anything students will make/do)?

Embodied sculptures/ postures that represent their interpretations of the Characteristics of White Supremacy Culture and transformed embodied sculptures/ postures that represent antidotes for those characteristics.

Discussions and reflections of the exercises along with examples of how these characteristics show up in the world and how various creative practitioners' works become antidotes/ liberatory practices will hopefully allow the students to situate the learnings from this workshop into their own practice.

Are there potential difficulties or specific areas of concern?

Not having had many touch-points with the students in their prior units means I haven't been able to develop rapport with them over time. This may mean that it takes longer for them to feel comfortable and at ease communicating. Other lecturers have also noticed that the students do not share much when they are within the larger group so we will see if they share more within smaller groups.

I'm also aware that some students may not feel as comfortable with embodiment and somatic practice so some of the exercises could prove challenging.

How will students be informed of the observation/review?

Anna, one of the senior lecturers on the course has informed the students about the teaching observation to make sure they are aware of it and are comfortable with it.

What would you particularly like feedback on?

Nothing in particular at this point. Anything you observe and would like to give feedback on.

How will feedback be exchanged?

I would like the feedback in writing if possible. Ideally I'd like a combination of verbal and written feedback but I'm not sure if we will have time to debrief during the session. So let's say written feedback just incase you need to leave in the midst of it!

Part Two

Reviewer to note down observations, suggestions and questions.

The approach to the use of scholarly texts feels like it is inviting and dynamic, from: the use of a shared document with sections that are highlighted by students to discuss; to the use of images and contemporary references alongside the #keyword/ concepts; to the task asking students to use their bodies to critically represent and sculpt ideas around the characteristic they have been assigned.

It feels like there are a lot of lessons and teaching, around sensory and bodily knowing as alternative ways to traditional hermeneutics, to demystifying the 'sanctity' and privileging of the text which can be intimidating especially for students whose first language isn't English.

The scaffolding of the session modelled for the students the many different ways in which knowledge is processed and articulated. I missed the first activity in the session and I wondered if it highlighted that disciplinary power (Foucault/Moten/ La Marr Jurelle Bruce) around the body, the production of bodies through White Supremacy? Most of all the session articulated the concept of White Supremacy in diverse ways that gave multiple entrypoints to students in thinking how it works, and how they might recognise expressions of it in their own lives. It felt like a very generous and kaleidoscopic pedagogy.

What worked especially well was how the different concepts on each of the slides anchored practices of White Supremacy in topical cultural discourses and conversations. The conceptual connections between epistemological concepts and culture were imaginative and inventive. For example the Right to Comfort visualised in connection with ICE raids, or connecting Perfectionism in social media with the idea of there only being One Right Way to do things or be in the world (the model minority). Or the One Right Way with COVID-19 and vaccine governance, where particular marginalized communities would have a history of medicine and surveillance that might make people suspicious.

There were good questions around Paternalism from the students, and thoughtful answers around the 'infantilization of the other' and 'the patronizing'. Again powerful pedagogic connection between the idea of 'the Qualified', the thinking of Edward Said and Mo Salah, where you gave the teaching example of black players on the England football team, when they are doing well "their sense of safety is not permanent and privilege can be revoked."

The session as a whole felt really imaginative and offered lots of touchpoints for students. It is really difficult to highlight the value of research and scholarship and make it accessible, inspiring, useable for a wide range of students.

It is always worth thinking about the references and how culturally resonant they are (Farage) and I imagine this is a continuing challenge. It is good that you checked in about JK Rowling to see if people recognised and there was lots of nodding especially among international students. It might have been interesting to hear from them how that issue was played out in their home countries? Team-teaching is a skill

and you worked really well together. You might experiment being on different ends of the screen, talking from different places?

The capacious materials and references suggested a tangible sense of support for the students. You provided a rich pedagogy of care and complexity.

Readings you may find useful

“Risking the sovereignty of our own stories. What if the practice of referencing, sourcing, and crediting is always bursting with intellectual life and takes us outside ourselves? What if we read outside ourselves not for ourselves but to actively unknow ourselves, to unhinge, and thus come to know each other, intellectually, inside and outside the academy, as collaborators of collective and generous and capacious stories? Unknowing ourselves.”

McKittrick, K. (2021) *Dear Science and Other Stories*. Durham: Duke University Press.

“I’ve been thinking more and more of study as something not where everybody dissolves into the student, but where people sort of take turns doing things for each other or for the others, and where you allow yourself to be possessed by others as they do something. That also is a kind of dispossession of what you might otherwise have been holding onto, and that possession is released in a certain way voluntarily, and then some other possession occurs by others.”

Harney, S., & Moten, F. (2013) *The Undercommons: Fugitive Planning and Black Study*. Minor Compositions.

Part Three

Reviewee to reflect on the reviewer’s comments and describe how they will act on the feedback exchanged. Reviewee should return this to the reviewer once complete.

Thank you for taking the time to observe the session and for sharing such generative reflections. I found your feedback particularly affirming in relation to the intention behind the workshop, which was to create multiple ways for students to engage with a complex text. It was encouraging to hear that the session felt dynamic and inviting, especially in the way the activities — from collaborative annotation to embodied sculptural exercises — opened different entry points into the material.

One of the core motivations for structuring the session in this way was to soften the perceived authority or intimidation that academic texts can sometimes hold, particularly for students whose first language is not English or who may feel less confident navigating theoretical writing. I was therefore glad to hear your observation that the session demonstrated different ways of processing and articulating

knowledge, and that the emphasis on sensory and embodied approaches offered an alternative to purely textual interpretation.

Your comments about how the slides connected theoretical concepts to contemporary cultural references were also helpful to reflect on. Making these kinds of connections is something I try to do intentionally so that abstract ideas feel more grounded in lived contexts. I appreciated your examples of where this seemed to resonate, such as linking concepts like the “Right to Comfort” or “Perfectionism” to current cultural and political conversations, as this helped me recognise how these moments can support students in situating theory within everyday life and within their own research.

One suggestion that stood out to me was your reminder to remain attentive to the cultural reach of certain references when working with an international cohort. While I did briefly check whether some references were familiar, I agree that there could be more space to invite students to contribute examples from their own cultural contexts. Creating moments where students bring their own references into the discussion could deepen the collective nature of the conversation and allow the ideas to travel across a broader range of perspectives.

I also found your comment about the dynamics of team-teaching interesting to consider. The idea of experimenting with how Anna and I position ourselves physically within the space, with the example of us speaking from different sides of the room is something I had not consciously reflected on during the workshop. It made me curious about how spatial positioning might subtly shift the energy of the room or encourage different levels of attention and participation from the students, particularly within a larger group.

Finally, I appreciated your reflections on the overall tone of the session, especially your description of it as offering a “pedagogy of care and complexity.” Facilitating conversations around topics such as White Supremacy Culture requires careful attention to how ideas are held within the room, and it was encouraging to hear that the combination of discussion, references and embodied exploration felt supportive while still allowing space for critical engagement.

Thank you also for the reading suggestions you shared. The excerpts from Katherine McKittrick and from Harney and Moten resonate strongly with the spirit of collective inquiry that I hope to cultivate in workshops like this. Their reflections on study as a shared and relational practice echo many of the pedagogical values I am trying to explore in my teaching.

Your feedback offered both affirmation and helpful points for further reflection — particularly around expanding the cultural range of examples and exploring the possibilities within collaborative teaching. I’m grateful for the opportunity to reflect on the session through your observations.