

doing together 26

***doing together 26* is a two-day practice research symposium that will take place on Monday 30th and Tuesday 31st March 2026 at the Locksbrook Campus, Bath Spa University.**

The symposium is hosted by the Art Research Centre (Bath School of Art, Film and Media) in collaboration with the Centre for Cultural and Creative Industries. This year, *doing together* is also supported through central HEQR funds.

doing together is a platform to connect BSU staff, students, and external guests through making, collaboration and experimentation. The event is proposed as a generous space for practitioners to make, do, share and discuss practice with others from across and beyond the University.

For *doing together 26*, we are placing particular emphasis on practice research as a way of *being-with* — with materials, with ideas, with one another and with time. We are interested in the ecology of doing and not doing, recognizing that practice research requires intervals, pauses, and time to linger as much as it requires activity and making. We want to explore the quality of time within our practices: not the relentless rush of productivity, but the unhurried openness that allows for deep attention, for dwelling, for insights to emerge.

We are also interested in different forms of togetherness — the necessary rhythm of coming together and being apart. How might we honor both the collective experience of shared activity and the solitary absorption required when we are deeply engaged with materials or processes?

We plan to curate the two days to allow time to come together, creating space for connection, reflection, and integration. We will be attentive to the transitions between activities, considering what moving from one workshop to another does, and how connectedness can be fostered throughout the event. Can time be embedded into the programme for reflection, for the experience to settle, and for group cohesion to develop?

The symposium will culminate in a reflective discussion on the event as it evolved, facilitated by an external guest who will be invited to attend as an observer, participant, and writer/ethnographer.

This is the 4th iteration of *doing together*. For information, see BathSPAdata for *doing together 23*, *doing together 24*, and *doing together 25* where you can find details of all the activities that took place.

EXPRESSIONS OF INTEREST

We welcome expressions of interest from staff (academic, professional services and technical) and Postgraduate Research students across the University. **This year, we particularly encourage collaborative proposals and group submissions.**

We would be delighted to receive proposals from Research Centres, Groups and Clusters, as well as from individuals that consider collaboration, inclusivity, group cohesion and inter-group connection.

We encourage research groups to use *doing together* 26 as an opportunity to meet, discuss and welcome others into this space; and to collaborate with other practice researchers, from both BSU and other institutions.

What are we looking for?

doing together is primarily about exploring forms of sharing through doing. We have found that the workshop form is particularly fruitful, but we also welcome proposals for other forms of sharing – “*being with*”.

When developing your proposal, please consider:

- What forms of togetherness does the session require, enable, or generate?
- What methods will be used to facilitate shared making, thinking, or being-with?
- How might the activity build a sense of community or cohesion among participants?
- How might your proposal create space for reflection, dwelling, and integration?

It might be helpful to look at the work developed by our previous writer/ethnographers (**see Appendix 1 and 2**).

HOW TO SUBMIT

You will need to complete the [online Microsoft Form](#) and include:

- the names of all researchers involved
- your relationship to BSU
- a short paragraph with preliminary details of the session you would like to facilitate (up to 300 words)
- the type of space required
- A/V resources required
- any materials required
- ideal number of participants (for workshops)
- preferred length of session (for workshops)

DEADLINE

The deadline for expressions of interest **Monday 12 January 2026 (23:59pm)**.

We will contact selected colleagues by **Monday 2 February 2026**.

A finalised programme of activities will be advertised at the end of February 2025, and an event booking link will be shared.

GET IN TOUCH

If you have any questions, please contact: s.hesselberg@bathspa.ac.uk

APPENDIX 1

thinking through knowing though doing (for doing together 24)

Dr Lauren Redhead

Reader in 20th and 21st Century Music, Goldsmiths, University of London

[See BathSPAdata for introduction text and sonic essay.](#)

From Lauren's introduction to her sonic essay, *thinking though knowing through doing*:

- Consider[ing] *sounding* as a form of *doing* rather than treating sound only as a trace of actions that have already happened.
- Della Pollock describes performative writing as one that 'recasts rhetoric as a constitutive aesthetic.' (2004, p95) She describes it as having six aspects: it is evocative, metonymic, subjective, nervous, citational, and consequential. (2004, pp80–95) All of these descriptors are relevant to the activities that were undertaken while we were *doing together*.
- I don't want to explain, justify, or theorise what took place during *doing together*, or my role in those events, but rather to think about how practice as a method was evidenced through this *doing*, to reflect this back to the *doers*, and to engage others in listening as a form of *doing*. As I seek to do this, I notice that this is fragile and precarious. Fragility and precarity could also be considered with respect to knowledge in the workshop format...
- Practice researchers could consider what Sara Ahmed has termed, 'a political economy, or an uneven distribution of attention.' (Ahmed, 2006, p32) This would invite us to question how the manners in which we engage in the workshop can become productive as well as receptive, which means acknowledging, articulating, and sustaining what has happened. This means asking how our practice research experiences become 'effectively shared'?
- For me, one way forward is to acknowledge all practices as embodied practices. This challenges the narrative of thinking and doing: are these really different or separate activities? And if so, could their differences be evidenced? Or, rather, can they evidence each other? There is, further, a

question of vernacular aesthetics, and whether the workshop is perhaps a place where these are created?

- ...for those of us who took part in *doing together*, ideas may have come into being and then died away; this is something which can be allowed to happen during this type of event. But it still makes sense to ask how does this process continue beyond and exceed the event? There is also an ethics of doing so: of sharing and creating an ecosystem of access to knowledge, and of extending the potential for further phenomenological experiences while trusting in our own experiences and the validity of those of others.
- Ahmed, Sara. (2006) *Queer Phenomenology: Orientations, Objects, Others*. Durham: Duke University Press.
- Pollock, Della. (1998). 'Performing Writing'. In *The Ends of Performance*, edited by Peggy Phelan and Jill Lane, 73–103 New York, NY: New York University Press.

APPENDIX 2

(Un)Doing-Being Together-Apart (for doing together 23)

Emma Cocker

Associate Professor in Fine Art, Nottingham Trent University

[See BathSPAdata for full essay.](#)

- How might we share practices? How to share one's practice *in its practising* — not just to not *talk about it*, but rather to share through co-inhabitation of the very practice itself?
- Consider workshopping *as* the practice.
- Consider the 'maintenance work' of practice —the doing which is *not* the doing; all the work which is *not* the work. What would it mean to *not do* together?
- Are the deep states of absorption necessary for certain kinds of practice possible within the frame of sociality? Does an emphasis on (human) *doing together* eclipse these other kinds of (more-than-human) relationality or *being-with*?
- Consider the notion of care and caring. Listening as a mode of *being-with*. Hosting, guesting, audiencing, supporting, bearing witness, hearing out, feeding back, offering help, spending time.



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