

# **30th International Human Science Research Conference Intertwining body-self-world**

**27-30 July 2011**

Hosted by the Department of Psychology, The Open University  
Held at St Catherine's College, Oxford

## **Programme and abstracts**

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## Meet the Conference Team

### Organisers

Darren Langdrige  
Linda Finlay

### Conference Helpers

Mark Anderson  
Adam Crossley  
Barbara Payman  
Minh Tran

### Administrative Assistants

Julie Page  
Lynda Hammond  
Elaine Richardson

## Schedule at a glance

<b>Wednesday</b>		
Morning	Registration	
	<b>Keynote: Prof Emmy van Deurzen</b>	Bernard Sunley Theatre
Afternoon	Paper presentations and symposia	Bernard Sunley (BS) and Junior Common Room (JCR) Buildings
	Wine Reception (sponsored by Sage Publications) and Poster presentations	JCR Bar
<b>Thursday</b>		
Morning	Paper presentations and symposia	BS and JCR
	<b>Keynote: Prof Bernd Jager</b>	Bernard Sunley Theatre
Afternoon	Paper presentations and symposia	BS and JCR
	Disco (sponsored by Qualitative Methods Section of BPS) and Drinks	JCR Bar and Annex
<b>Friday</b>		
Morning	Paper presentations and symposia	BS and JCR
Afternoon	Paper presentations and symposia	BS and JCR
	<b>Keynote panel: Prof Churchill, Prof Dahlberg &amp; Prof Todres</b>	Bernard Sunley Theatre
	Gala Dinner	Magdalen College
<b>Saturday</b>		
Morning	Business Meeting (All invited)	Bernard Sunley Theatre
	Paper presentations and symposia	BS and JCR
	<b>Keynote: Prof Jonathan Smith</b>	Bernard Sunley Theatre

Dear Colleagues

We warmly welcome you to the **30th International Human Science Research Conference** hosted by the Department of Psychology, Open University and held at St Catherine's College, Oxford.

St Catherine's College (St Catz), The Open University and the Human Sciences tradition share a similar spirit and an explicit commitment to 'openness'. The stunning modern architecture and gardens of St Catz reflect its founding spirit of openness, diversity and dynamism. Similarly the mission of the Open University (OU) is openness to ideas and people from all backgrounds. The OU occupies a unique role in British higher education, having spearheaded the provision of open and distance learning, of providing education to people who otherwise might never have had the opportunity to study. In seeking to explore the human condition while respecting people's unique experience, human science researchers also aim to be open to ideas and to engage phenomena in as fresh a way as possible.

The theme of 'Intertwining body-self-world' goes to the heart of the challenge we face in attempting to theorise and research the interface between bodies, selfhood and the social world. For instance, phenomenology wants us to relinquish our conditioning and to bring together polarities of mind-body, self-other, individual-social, feelings-thoughts, body-soul, nature-nurture, mental-physical. The hyphen signifies holistic intertwining rather than separation: the world does not exist 'out there' separate from our perceptions, rather it is part of us and us of it.

The four-day conference programme ahead is a full and exciting one. There are many wonderful paper and poster presentations, symposia, and workshops planned demonstrating the diversity and depth of our human science scholarship. That many participating in the conference come from all corners of the world is a testament to the vibrancy of our field and the passion and commitment of the members of our community.

We also have a full social programme: On Wednesday, please join us for an early evening Welcome Drink Reception sponsored by Sage Publications. On Thursday night we will have drinks, music and dancing (the latter kindly sponsored by the Qualitative Methods Section of the BPS). On Friday we have the special Gala dinner being held at the historic Magdalen College. We also hope you will take some time before and after the conference to explore the medieval university city of Oxford – 'The City of Dreaming Spires'.

We look forward to stimulating dialogue and to connecting with both old and new friends.

Darren and Linda



## General information

### Accommodation and facilities

Bedrooms at St Catherine's College are en-suite, with soap/linen/towels provided, and include a kettle to make hot drinks. An ironing room is also available for use. Bedrooms (if booked) will be available from 14:00 and you collect keys from the Porter's Lodge; luggage can be stored safely for earlier arrivals. Presentation/teaching rooms are located in either the Bernard Sunley (BS) Building or the Junior Common Room (JCR) Building. For information on conference facilities at St Catz see [www.catzconferences.co.uk/](http://www.catzconferences.co.uk/) and/or Download St Catz's brochure from [www.catzconferences.co.uk/brochure.pdf](http://www.catzconferences.co.uk/brochure.pdf).

### Book display of IHSRC authors' work

A table will be set up in the JCR bar annex specifically to display IHSRC authors' books. These are for reference only and should not be removed.

### Car Parking

If you have special needs and/or mobility issues we can issue you with a parking permit. Otherwise there is no parking on site.

### Catering

*Breakfast* at 07:45-08:45; *Lunch* at 12:45-13:45; *Dinner* at 19:00-20:00. Lunch and dinner entail three courses and are served at your table. Please arrive promptly or you may miss a course or two. *Tea and coffee* will be available in the BS Building at set times. *Drinks* can be purchased at the JCR bar before and after dinner (from 18:00-19:00 and 20:00 onwards). The *Gala dinner* (pre-booked) is being held at Magdalen College – the neighbouring College a short walk away. If you have mobility problems please let Darren, Linda or the helpers know and we can arrange a lift for you. If you have not booked for the Gala event there will be a dinner held as usual at St Catz.

### Chairing sessions

If you have been asked to Chair a session please see the Chairing schedule near the board by the Helper's desk in the BS building. Chairs are primarily in charge of introducing the presenter/s and keeping an eye on timing in negotiation with the presenter. Giving a '5 minute' warning for running out of time, for instance, is helpful. We would also ask those chairing to keep an eye on numbers of people in sessions. The limit for numbers is set by the number of chairs available.

### Contact and Emergency details

St Catherine's College, Manor Road, Oxford, OX1 3UJ, Tel. +44 (0)1865 271700  
For problems/emergencies during the night please contact the Porters' Lodge.

### Departure & Check-out

You will need to vacate your bedrooms and return keys to the Porters' Lodge by 10:00 on the morning of your departure. (There is a secure left luggage room available to store luggage for a few hours). A charge of £20 will be incurred if a key is not handed in by 10:00, and an additional day's charge will be incurred if a room is not vacated in time for it to be ready for the next guest.

## Enquiries/information

The Helper's desk will be set up throughout each day in the BS foyer. The Porters' Lodge is open 24 hours.

## Leisure

St Catz's has a spacious bar and common room arrangement (in the JCR) which open onto attractive gardens. There is footpath access to the University parks for walkers and joggers. All IHSRC visitors can use St Catz's gym facilities and squash courts – note you use these at your own risk. The key for these facilities is available from the Porters' Lodge. The College also has a few of its own punts for hire - details available from the Porters' Lodge.

## Location

Being a few minutes' walk from the centre of town, the campus is both quiet and convenient. An online map of the area: [www.streetmap.co.uk](http://www.streetmap.co.uk)

## Medical facilities

First aid facilities and trained staff can be accessed by contacting the Porters' Lodge.

## Messages

Any messages will be put up on the Message Board next to the Helpers' Desk in the BS foyer. Please remember to check it regularly! You're welcome to use it yourself if you wish to post a message.

## Paper and symposia presentations

Please note that we have a full programme and a very tight schedule. All presenters and participants are reminded to keep to strict timings for their sessions – ideally, 20 minutes presenting and 10 minutes discussion. *The Law Library* - a small spare room upstairs in the BS Building – is available for participants to meet and to carry on any unfinished discussions. See also notes for PowerPoint.

## Posters

Posters will be displayed/presented in the JCR Common Room during the Welcome Wine Reception on Wednesday 18:00–19:00. We will keep them up throughout Thursday as well to allow participants time to read them more carefully.

## PowerPoint and other Technical requirements

If you have any technical requirements for your presentations please give us plenty of notice. If you are planning to use PowerPoint please ensure your PowerPoints are set up in good time – preferably first thing in the morning/afternoon before sessions start or on a previous day.

## Registration

Registration is formally at 09:00-11:00 in the BS building foyer on Wednesday 27 July. For arrivals in the evenings, please go to the Porters' Lodge (the first glass-fronted building over the bridge at the entrance of St Catz).

## Security

St Catz accepts no responsibility for any items. Conference participants are reminded to lock their bedrooms and/or keep valuables on their person.

## Technical support

If you have any technical problems or needs please contact a Helper in the first instance. Technical support is available to set up College equipment that has been specifically requested.

## Tourist information

Enjoy the sights and sounds of Oxford, historic and modern, within walking distance.

Oxford Tourist Information Centre 15–16 Broad Street, OX1 3AS, Tel. +44 (0)1865 252200

Online tourist information: [www.visitoxfordandoxfordshire.com](http://www.visitoxfordandoxfordshire.com)

## Wi-Fi

There is Wi-Fi coverage throughout the college (a username/password will be given upon arrival upon request). There will also be access to networked computers (in the Junior Common Room) for all conference participants.

# Keynote Speakers and Abstracts

## Prof Emmy van Deurzen

New School of Psychotherapy and Counselling, London



Emmy van Deurzen is a counselling psychologist, psychotherapist and philosopher. She has published eight books on existential therapy and on the application of philosophical ideas and methods to psychology. Her work has been translated into a dozen languages. She lectures and holds workshops all over the world and was the founder of the Society for Existential Analysis and its international Journal Existential Analysis. She established, directed and developed both Regent's College School of Psychotherapy and Counselling and the New School of Psychotherapy and

Counselling in London of which she is Principal. She is visiting Professor of Psychotherapy with Middlesex University for whom she directs two doctoral programmes at NSPC. She has been a professor with Regent's College and an honorary professor with Schiller International University and the University of Sheffield and a visiting fellow of Darwin College, Cambridge. She was the first chair of the United Kingdom Council for Psychotherapy and the European Association for Psychotherapy, ambassador to the European Commission and Council of Europe for many years.

Amongst her books are the bestseller *Existential Psychotherapy and Counselling in Practice* (2nd edition Sage, 2002), *Psychotherapy and the Quest for Happiness* (Sage, 2009) and *Everyday Mysteries* (2nd edition Routledge, 2010). Sage publishes her new co-authored book *Skills in Existential Psychotherapy and Counselling* in 2011.

### **Abstract**

#### **Radical Freedom: The Challenge of Being-Well-in-the-World**

Guarding and improving our physical, mental, emotional and spiritual well-being is an existential challenge that concerns each of us on a daily basis. If we ignore or neglect this challenge our lives tend to deteriorate rapidly, as we lose vital contact with reality. Yet, we are not always sure how to get it right.

It is quite easy to become so anxiously preoccupied with survival and danger that we self-consciously reflect on every move we make and constantly weigh up the often contradictory data at our disposal, becoming paralyzed with worry, stress and tension.

As the pursuit of happiness features increasingly prominently on political and private agendas, we urgently need to engage with the metaphysical and ethical questions that are thrown up by this preoccupation with well-being. What does it mean to us today to live a good life or rather to live our lives well? Moral debates are often marred by clashes between scientific argumentation from cold facts on the one hand and religious discourse based in a felt sense of righteousness on the other. Neither of these positions can sufficiently quench our thirst for a worthwhile, truthful and meaningful way of existence. Philosophy has an important role to play in sifting the facts, clarifying the issues and helping people engage with

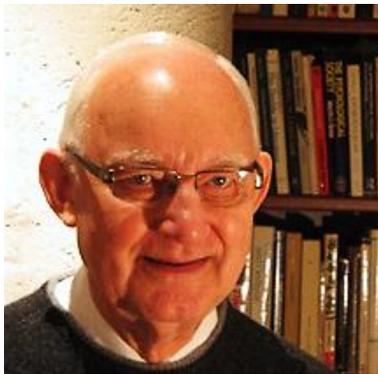
these questions for themselves. Unfortunately philosophy is all too often absorbed in theoretical abstractions and consequently dismissed as irrelevant.

It is high time that we take our existential thinking and phenomenological praxis a little more seriously and apply these to practical and everyday concerns. Thus, in line with the original and radical purpose of philosophy, the love of wisdom for the sake of right living, we might find new ways of taking charge of our destiny and live engaged, intertwined, coherent, full and cohesive lives.

## Prof Bernd Jager

Université du Québec à Montréal (UQAM)

Bernd Jager was born in Groningen, the Netherlands and studied agronomy at the Royal Institute for Tropical Agriculture at Deventer. As a young man he served as an agricultural



assistant to Dr Albert Schweitzer in Lambarene in West Africa. He subsequently studied psychology at the Universities of Groningen and San Francisco and obtained his doctorate at the Duquesne University in Pittsburgh, Pennsylvania. He has taught at the universities of California, Louvain, Rhodes and Johannesburg. He currently teaches at the University of Québec in Montréal, Canada. Prof Jager's essays have appeared in numerous books and journals in the U.S, Canada, Europe and South Africa. The main theme of these publications concerns a critique of psychology's

overly dependent relationship to modern natural science and technology and its general neglect of the arts and the humanities.

### *Abstract*

#### **Rethinking Psychology's Relationship to Humanism**

Rethinking psychology's relationship to humanism requires first of all that we differentiate between the various philosophies and ideologies that describe themselves as humanistic. We will distinguish principally between modern Enlightenment humanism (progress, scientific rationality, and liberation from the tyranny of the old) and the older Renaissance humanistic tradition. The chief emphasis of the talk will be on Renaissance humanism and its attempt to renew Western art and thought by means of a sustained dialogue with the civilizations of Greece and Rome.

Applying this model to contemporary psychology would mean a shift away from the dominant attitudes and methods of the natural sciences and the acceptance of the arts and the humanities as the native soil of and the primary resource for the study of psychopathology and the practice of psychotherapy.

Prof Jonathan A. Smith  
Birkbeck College, University of London



Jonathan A Smith is Professor of Psychology at Birkbeck University of London where he has taught social psychology and qualitative research methods. He has articulated and developed interpretative phenomenological analysis (IPA) as one particular qualitative approach to the study of human experience. IPA is now widely used in psychology and beyond. Jonathan's own research has applied IPA to a broad range of fields in health and social psychology, including work on the transition to motherhood, the experience of physical illness and depression. Much of his recent research is in psychosocial aspects of the new genetics and in family and health. He has published numerous journal papers and edited four books. He is the lead author of the book on IPA (written with Paul Flowers and Michael Larkin): *Interpretative Phenomenological Analysis: Theory, Method, Research* (published by Sage in 2009). Jonathan previously held appointments at Keele and Sheffield Universities and he has been co-editor of the journal *Psychology and Health*.

#### **Abstract**

##### **Testing times: the patient's experience of medical genetics**

We are in what has been described as the era of 'the new genetics'. Increasingly, genetic medical information of existential import is available to individuals. This raises complex personal, relational and ethical issues which call for human science inquiry. In this paper I will draw from a body of research I have conducted in this area over the last decade. All the research employs a hermeneutic phenomenological methodology which has a particular concern with how participants make sense of complex and existentially significant events. And all the work focuses on the idiographic analysis of hot cognition. The research explores in detail how individuals negotiate the difficult and emotionally important issues arising from the availability of genetic tests for serious medical conditions. It is hoped the paper will demonstrate the value of this work both within human sciences and also in medicine.

## Keynote Discussion Panel

The discussion panel will involve an interactive presentation format with audience questions and discussion focused on addressing 'the future of phenomenology'.

### Prof Scott D. Churchill

University of Dallas, USA



Scott D. Churchill is currently Professor and Graduate Program Director for the Psychology Department at the University of Dallas, where he has been teaching for three decades. His professional focus has been on the development of phenomenological and hermeneutic research methodologies, particularly in regards to understanding various forms of expression, both human and non-human. Currently, he has been developing the notion of second person perspective in connection with qualitative research, ethology, and health care. Dr Churchill is a Fellow of the

American Psychological Association, a liaison to its Science Directorate, past President of the Society for Humanistic Psychology, and current Editor-in-Chief for *The Humanistic Psychologist* (having served as Editor of *Methods: A Journal for Human Science* from 1989 to 2003). He is a Consulting Editor for *Journal of Phenomenological Psychology*, *Encyclopaideia: Journal of Phenomenology and Education*, *Qualitative Research in Psychology*, *Human Studies*, *The Janus Head*, and *The Psychotherapy Patient*. Dr Churchill has been a local coordinator for Jane Goodall's Roots & Shoots program, and senior film critic for Irving Community Television Network. He has been a frequent host for TalkCinema in Dallas and is currently guest film critic at the Dallas Institute of Humanities and Culture.

### Professor Karin Dahlberg

Linnaeus University, Sweden



Karin Dahlberg is Professor in Health Sciences. She has been a professor at Linnaeus University in Sweden where she developed and directed a doctoral program of health sciences, as well as the Centre for Lifeworld Research. Besides being now a guest professor at Linnaeus University, where she mainly advises PhD students in phenomenological research, she has taken a break from university work in favour of authoring books and articles, and – not least – to train her horses. She has been a visiting scholar at several universities in the US and has given a number of summer courses in the

philosophy and methodology of phenomenology at the University of Minnesota, and is presently a visiting scholar at Bournemouth University.

Her publications include the book: Dahlberg, K., Dahlberg, H. & Nyström, M. *Reflective Lifeworld Research* (2nd edition), Studentlitteratur (Sweden) 2008. Some of her key articles

include: The essence of essences - the search for meaning structures in phenomenological analysis of lifeworld phenomena. *International Journal of Qualitative Studies on Health and Well-being*, 2006, 1(1), 11–19 and 'The individual in the world – the world in the individual': towards a human science phenomenology that includes the social world. *Indo-Pacific Journal of Phenomenology*, 2006,6, August. See also an article together with S. Halling: Human science research as the embodiment of openness – Swimming upstream in a technological culture. *Journal of Phenomenological Psychology*, 2001, 32(1), 12–21; and together with L Todres & K. Galvin: Lifeworld-led healthcare is more than patient-led care: an existential view of well-being. *Medicine, Health Care and Philosophy*, 2009, 12(3), 265–271.

## Prof Les Todres

Bournemouth University, UK



Les Todres is a clinical psychologist and Professor of Qualitative Research at the School of Health and Social Care, Bournemouth University. His previous occupational roles have included head of a student counselling service and director of a clinical psychology training programme. He has also worked within National Health Service Clinics and GP practices within the United Kingdom. He has published in the areas of health-related philosophy, phenomenological psychology, integrative psychotherapy and practice-related education in health and social care. In 2004 he co-founded, and now leads, the Centre for Qualitative Research at Bournemouth University. His career spans both academic and clinical contexts, reflecting his interest in pursuing knowledge and practice that is both academically and professionally integrated. He is the author of the book, *Embodied Enquiry: Phenomenological Touchstones for Research, Psychotherapy and Spirituality*.

## Programme

Wednesday 27 July 2011

	<i>Bernard Sunley Theatre</i>	<i>Room A</i>	<i>Room C</i>	<i>Room D Boardroom</i>	<i>Junior Common Room Theatre</i>	<i>PDR</i>
11:00–11:30	<b>Formal Welcome</b>					
11:30–12:30	<b>Keynote: Prof Emmy van Deurzen – Radical Freedom: The Challenge of Being-Well-in-the-World</b>					
12:45–13:45	Lunch					
14:00–14:30	Psychotherapy <b>Goldstein</b> Shall we restore emotions to Psychotherapy?	Healthcare <b>Karlsson et al</b> Intertwining of body-mind-world in a intraoperative situation	Philosophy <b>Landrum</b> How vision tells the truth: Merleau-Ponty's Phenomenology of Perception and the neuroscience of vision	Culture <b>Hiles et al</b> Human Narrative Intelligence: From the embodied to the Aeolian mode	Methodology <b>Heaslip</b> The kaleidoscope of vulnerability: Proposing a methodological approach enabling breadth and depth of exploration	Empirical <b>Band Winterstein</b> Body, Time and Space in the Life World of Old Battered Women: A Phenomenological Perspective
14:40–15:10	Psychotherapy <b>Sousa</b> A Descriptive Phenomenological Exploration of Significant Events in Existential Therapy	Healthcare <b>Nosek</b> Nonviolent communication: A dialogical authenticity	Philosophy <b>Butnaru</b> 'Minimal Embodiment' and Its Implications in the Shaping of Selfhood	Culture <b>Avakian</b> Heritage: Liberation Arts as Restorative Practices of Cultural Trauma	Methodology <b>Sævi</b> The feel for lived experience and language: How to learn hermeneutic phenomenology through collaborative writing	Empirical <b>Boden</b> Body-world disruptions: Metaphor and imagery in men's accounts of guilt-experiences
15:20–15:50	Psychotherapy <b>Grosso</b> Not So Perfect Pitch: Tuning the Therapeutic Encounter	Healthcare <b>Martinsen</b> The lived experience of physical dependency	Philosophy <b>McNiesh</b> Self, Body, and World in Mood	Culture <b>Popp-Baier</b> Heaven Could not be as Beautiful as Here: Religious Voices in Christoph Schlingensiefel's Cancer Diary	Methodology <b>Hess</b> Embodied understanding: (Re)-Connecting with Ourselves in the World?	Empirical <b>Palmér</b> Breastfeeding as intertwining between mother and infant
15:50–16:10	Coffee/Tea					

	<i><b>Bernard Sunley Theatre</b></i>	<i><b>Room A</b></i>	<i><b>Room C</b></i>	<i><b>Room D Boardroom</b></i>	<i><b>Junior Common Room Theatre</b></i>	<i><b>PDR</b></i>
16:10–16:40	Empirical <b>Koren et al</b> Interplays between Second-Couplehood and Old-Age: Figure and Ground	People and place <b>Zaprucki</b> The ecological self: On the literary construction of local identity under the influence of the natural and cultural environment	16:10–17:40 <b>Workshop</b>  <b>Evans &amp; Finlay</b> Introducing relational-centred research: an experiential workshop	Psychotherapy <b>Hill</b> Synchronicity & Grief: The Phenomenology of Meaningful Coincidences as it Arises During Bereavement	Healthcare <b>Sandvoll et al</b> Unexpected incidents versus daily routines-challenges for nursing practices	Methodology <b>Graber et al</b> A Thematic Empirical Phenomenological Approach to Relational Experience: Exploring Adolescent Friendships
16:50–17:20	Empirical <b>Ashworth</b> The gift relationship	Phenomena <b>Lafleur</b> A reflection on Posture and Attitude		Psychotherapy <b>Spaten et al</b> Men's bereavement: a phenomenological life-world study of men's experience of meaning, grief and loss	Healthcare <b>Greatrex-White</b> A Phenomenological study exploring the first year experiences of Neophyte Nurses in Taiwan	Methodology <b>Beer</b> Phenomenological focus groups: a dysfunctional child in a dysfunctional family?
17:30–18:00	Empirical <b>Carless</b> When bodies, selves and stories collide: Exploring sexual identity development in school sport			Psychotherapy <b>Olive</b> Desire for Higher Education in First-Generation Hispanic College Students Enrolled in a Graduate Counselling Program	Healthcare <b>Clancy</b> Public health nursing revisited-lived bodies in time and space	Methodology <b>McAndrews</b> Going Native: An Autoethnography of an Ethnographer
18:00–19:00	JCR: Wine Reception/Posters (sponsored by Sage Publications)					
19:00–20:00	Dinner					

Wednesday 27 July 2011 (continued)

Thursday 28 July 2011 – Morning

	<b>Bernard Sunley Theatre</b>	<b>Room A</b>	<b>Room C</b>	<b>Room D Boardroom</b>	<b>Junior Common Room Theatre</b>	<b>PDR</b>
08:45–09:15	<p>Psychotherapy</p> <p><b>Lilleleht &amp; Schulz</b></p> <p>Rediscovering Empathy</p>	<p>Healthcare</p> <p><b>Aujoulat</b></p> <p>Living-related donation in paediatric transplant recipients: A challenge to family dynamics, individuation process and self-management</p>	<p>Phenomena and theory</p> <p><b>Biggerstaff</b></p> <p>Turning points and change in everyday experience</p>		<p>Pedagogy</p> <p><b>Leonard &amp; Hindery</b></p> <p>Appreciating and Making Beauty: in interpretation of Regio-Emilia Early Childhood Education</p>	<p>Methodology</p> <p><b>Enosh &amp; Ben-Ari</b></p> <p>The Contribution of Dialectical Mode of Thinking to the production of Knowledge in Qualitative Research</p>
09:25–09:55	<p>Psychotherapy</p> <p><b>Chang</b></p> <p>Trauma, Embodiment and Life-Worlds of the Natural Disaster Survivors</p>	<p>Healthcare</p> <p><b>Cypress</b></p> <p>The Lived ICU Experiences of Nurses, Patients and Family Members: A Phenomenological Study with Merleau-Pontian Perspective</p>	<p>Phenomena and theory</p> <p><b>Krycka</b></p> <p>Peace Building from the Inside</p>	<p>Philosophy</p> <p><b>Tanaka</b></p> <p>Phenomenological view on the theory of mind</p>	<p>Pedagogy</p> <p><b>Waibel</b></p> <p>Education towards self-esteem and meaningful life</p>	<p>Methodology</p> <p><b>Archbold &amp; Richardson</b></p> <p>The trials and tribulations of crafting children and families health related behaviours: Adopting a creative non-fictional approach</p>
10:05–10:35	<p>Psychotherapy</p> <p><b>Wagner</b></p> <p>The Embodied Experience of being Deaf: Language, Psychotherapy, and the 'Other'</p>	<p>Healthcare</p> <p><b>Olsson &amp; Söderberg</b></p> <p>Meanings of fatigue among women with multiple sclerosis</p>	<p>Phenomena and theory</p> <p><b>Alerby &amp; Kostenius</b></p> <p>Silence for health and learning: a phenomenological reflection</p>	<p>Philosophy</p> <p><b>Watanabe</b></p> <p>Developmental Epoché?: A five-years-old child had an 'I-am-me' experience and afterwards created the 'incarnation doctrine'</p>	<p>Pedagogy</p> <p><b>Ventura</b></p> <p>A student's resistance grounded theory within Italian high school</p>	
10:35–10:55	<b>Coffee/Tea</b>					
10:55–11:25		<p>Healthcare</p> <p><b>Angel</b></p> <p>The experience of being a partner to a spinal cord injured person</p>	<p>Phenomena and theory</p> <p><b>Wasik, E.</b></p> <p>The existence modes of the self and the reality of every-day life world in human communication</p>	<p>Philosophy</p> <p><b>Stuart</b></p> <p>Enkinaesthesia: The Essential Sensuous Background for Co-Agency</p>	<p>Pedagogy</p> <p><b>Yoshida</b></p> <p>On Reading the Mind of the Other's: Explicating the implications of a Master Teacher's reading of a child's mind</p>	

	<i>Bernard Sunley Theatre</i>	<i>Room A</i>	<i>Room C</i>	<i>Room D Boardroom</i>	<i>Junior Common Room Theatre</i>	<i>PDR</i>
11:30–12:30	<b>Keynote: Prof Bernd Jager – Rethinking Psychology’s Relationship to Humanism</b>					
12:45–13:45	Lunch					

Thursday 28 July 2011 – Morning (continued)

Thursday 28 July 2011 – Afternoon

	<i><b>Bernard Sunley Theatre</b></i>	<i><b>Room A</b></i>	<i><b>Room C</b></i>	<i><b>Room D Boardroom</b></i>	<i><b>Junior Common Room Theatre</b></i>	<i><b>PDR</b></i>
14:00–14:30	Empirical <b>Bille</b> Becoming a Policeman: Researching Police Identity as Lived Experience	Pedagogy <b>Francesconi</b> Body, Space, and Mathematics Education. The embodiment of numerical cognition	Healthcare <b>Kuzmanic</b> An existential-phenomenological study of suicide	Pedagogy <b>Kirova</b> The Experience of Foreignness as Transgression: Children's Encounter with the Alien World of School	14:00–15:30 <b>Symposium</b>  <b>Seamon, Moore &amp; Griffiths</b> Environmental intertwinements: lived relationalities among place, space, and environmental embodiment	14:00–15:30 <b>Symposium</b>  <b>Pence &amp; Bryant</b> Writing as Embodiment/ Writing of embodiment
14:40–15:10	Empirical <b>Doron &amp; Band Winterstein</b> When the body meets the self: The lived experience of self- neglect in old age	Empirical <b>Boudreau</b> Comparing the Psychological Benefits of Long-Distance Running between Novice and Elite Marathoners	Healthcare <b>Norlyk</b> Lived space at the hospital and at home-patients' experiences	Pedagogy <b>Vuoskoski</b> Work-placement assessment as lived and experienced by the student: an application of descriptive phenomenological approach		
15:20–15:50				Pedagogy <b>Schwarz et al</b> School Embodied: Lived Experience and Learning at School		
15:50–16:10	<b>Coffee/Tea</b>					
16:10–16:40	Philosophy <b>Morley</b> Lived Body/Subtle Body: Phenomenology and the Yogic Somatic Traditions	Healthcare <b>Rees</b> Over-the-edge: Being reflective- the drive to establish 'own knowing'	Healthcare <b>Sneltvedt</b> Challenges for leaders and colleagues based on recently graduated based on recently graduated nurses' narratives	Empirical study of phenomena <b>Heap &amp; Minocha</b> The experiences of academic and research bloggers: a phenomenological enquiry Empirical study of phenomena	Empirical study of phenomena <b>Mastain</b> The Lived Experience of Cross- cultural Altruism	Methodology/Theory <b>Pellanda</b> Experiences on narrative: constructing self and cognition Empirical study of phenomena

	<i><b>Bernard Sunley Theatre</b></i>	<i><b>Room A</b></i>	<i><b>Room C</b></i>	<i><b>Room D Boardroom</b></i>	<i><b>Junior Common Room Theatre</b></i>	<i><b>PDR</b></i>
16:50–17:20	Philosophy <b>Tomano</b> Overcoming Conflicts among Various Political Theories via a Phenomenological Perspective	Healthcare <b>Nåden &amp; Torunn Bjork</b> Patient's experiences in hospital following a liver transplantation	Healthcare <b>Franklin Dwyer et al</b> Older people's creation of meaning in their end-of-life in nursing home	16:50–17:20 <b>Symposium</b>  17:30–18:40 <b>Workshop</b>	16:50–18:20 <b>Symposium</b>  Guts, Halling, Pierce, Romatz & Schulz  Finding our way to deep connection	
17:30–18:00	Culture <b>Matulaite</b> Two in One: Lived Body Phenomenology in Pregnancy	Healthcare <b>Van Manen</b> Carrying: Parental Experience of the Hospital Transfer of their Baby	Healthcare <b>Pound et al</b> 'My friends are my anchors': friendship and aphasia	<b>McAllister &amp; Rebelo</b> Phenomenologically-structured storying for threshold moments in life and work		
18:10–18:40		Healthcare <b>Almarza</b> Togetherness in suffering- Connecting to the world, others and the 'Other': An examination of the lived experience of adult children living at home whose parent has cancer	Healthcare <b>Eatough &amp; Parker</b> What can't be cured must be endured: The lifeworld of the person with Parkinson's disease			
19:00–20:00	Dinner					
20:30–01:00	JCR: Disco/Drinks					

Thursday 28 July 2011 – Afternoon (continued)

Friday 29 July 2011 – Morning

	<i>Bernard Sunley Theatre</i>	<i>Room A</i>	<i>Room C</i>	<i>Room D Boardroom</i>	<i>Junior Common Room Theatre</i>	<i>PDR</i>
08:45–09:15	Empirical <b>Madill</b> Visual and narrative creation of the erotic in "Boys' Love" manga for girls	Healthcare <b>Goldblatt et al</b> Being Within or Being Between? The Intercultural Context of Israeli-Arab Women's Experience of Coping with Breast Cancer	Culture <b>Wasik, Z.</b> The Discursive Self as an Object of Linguistic Studies	People and place <b>Fisogni</b> When the world disappears: Space and self identity in terrorism and mental diseases	Making art; making sense <b>Olausson et al</b> Photo-Voice as a Data Collection Method in Intensive Care Units	Philosophy and phenomena <b>Hardy</b> Phenomenology of Kinaesthesia and Phenomenology of Gesture
09:25–09:55	Empirical <b>Chao</b> From West to East: Life Experiences of Taiwanese Queers Suffering from Internalized Homophobia	Healthcare <b>Natvik &amp; Råheim</b> Profound change in perceived health and participation in daily life: Long-term experiences after bariatric surgery	Culture <b>Nochi &amp; Harada</b> The body as a catalyst in the construction and reconstruction of self-narratives: Analysis of a collaborative auto-ethnography project with a woman with a disabled sibling	People and place <b>Shah et al</b> An approach to existential Inquiry of the Body-Space Relationship- (dis)Ability, Dwelling, Design	Making art; making sense <b>Shinebourne</b> Poetry and qualitative psychology: the intertwining of embodiment, emotion, imagination and sense-making	Philosophy and phenomena <b>Van de Vijver</b> Bodies and boundaries. Tactile experience and the sense of place
10:05–10:35	Empirical <b>Adler</b> Men from mixed orientation marriage: shifting from splitting to integration	Healthcare <b>Lindberg</b> Nurses' Experience of Older Patient Involvement in Care with a Specific Focus on the Round	Culture <b>Lanigan</b> Communicology and Phenomenological Method in Small Group Cultures	People and place <b>Collen</b> The Embodiment of Place	Philosophy <b>Embree</b> Seven Epochés	Philosophy and phenomena <b>Wang</b> Shall we change our style of living, or can we?: A Phenomenological look into our bodily needs
10:35 –10:55	Coffee/Tea					

	<b>Bernard Sunley Theatre</b>	<b>Room A</b>	<b>Room C</b>	<b>Room D Boardroom</b>	<b>Junior Common Room Theatre</b>	<b>PDR</b>
10:55–11:25	Methodology <b>Herold</b> Social experiences and identity: Possibilities of combining phenomenological-psychological method and positioning theory	Empirical <b>McCune</b> Living When the Other's Intertwining Body-Self-World Ends: Phenomenological Perspectives on Death	Philosophy <b>Takeda</b> An Attempt of Complete Decoding of Husserl's Text-How to Understand the Conception of 'Reduction' and 'Essential Insight'	Making Art; Making Meaning <b>Goble</b> Evoking the Unspeakable: the Possibilities and Problems of Using Images in and as Phenomenological Texts	10:55–12:25 <b>Symposium</b>  <b>McGuirk, Bondas &amp; Fuglseth</b> The Contribution and Limitations of Phenomenology for Empirical Research	10:55–12:25 <b>Symposium</b>  <b>Amrine, Miller &amp; Bortoft</b> Goethe's Alternative Science: Dynamic Morphology and Epistemology
11:35–12:05	Methodology <b>Willis</b> Reading life from illness stories	Empirical <b>Tran et al</b> A phenomenological analysis of consumers: experiences in virtual worlds	Philosophy <b>Fjelland</b> The lived world and the world of science	Making Art; Making Meaning <b>Caulfield</b> Body-Self-World in Sabina Berman's Bubbeh		
12:15–12:45	Methodology <b>Hansen</b> To be in a wonder-based and ontological relation to the world	Empirical <b>Lee</b> Horrific Ontogeny of the Sexual Other and 'Managing' Intersex	Philosophy <b>Ferrarello</b> Thinking, Acting and Being	Making Art; Making Meaning <b>Zielinski</b> Transforming Fiber: Art As Embodied Inquiry into Visual Perception, Imagination, and Tactile Experience		
12:45–13:45	<b>Lunch</b>					

Friday 29 July 2011 – Morning (continued)

Friday 29 July 2011 – Afternoon

	<i>Bernard Sunley Theatre</i>	<i>Room A</i>	<i>Room C</i>	<i>Room D Boardroom</i>	<i>Junior Common Room Theatre</i>	<i>PDR</i>
14:00–14:30	Philosophy <b>Nitsche</b> Phenomenology of Self-inscriptive Intertwining	Healthcare <b>Lykkeslet et al</b> From Loneliness to belonging	Phenomena and theory <b>Rosan</b> The Poetics of Intersubjective Life: Empathy and the Other	14:00–15:30 <b>Symposium for students</b>  McNiesh, Finlay, Langdridge and others Questions and discussion with a panel of experienced researchers	14:00–15:30 <b>Symposium</b>  Bengtsson, Andrén, Bredmar, Jørgensen, Lilja & Rinne With the life-world as point of departure in empirical educational research	16:50–18:20 <b>Symposium</b>  Gåre Kymre, Maekelae & Eldevik The body and qualitative research: perspectives from the health sciences
14:40–15:10	Philosophy <b>Garza &amp; Landrum</b> Data as Gesture: A Merleau-Pontian Approach to Phenomenological Research	Healthcare <b>Hakanson</b> Embodied shame and unhomelikeness in irritable bowel syndrome. Experiences of everyday life and health care encounters	Phenomenon and theory <b>Lloyd</b> Moving to Learn and Learning to Move: A phenomenological inquiry into movement function, feeling, form and flow consciousness			
15:20–15:50		Healthcare <b>McGreevy</b> Overweight nurses; experiences of their interactions with overweight patients	Phenomena and Theory <b>Bengtsen</b> Who Am I?-How to access the singular dimension of the self through a phenomenology of style			
15:50–16:10	<b>Coffee/Tea</b>					
16:10–16:40	Philosophy <b>Macke</b> The Dream and the Self: Consciousness, Identity, the Sign, and the Image	Healthcare <b>Østergaard Steinfeldt</b> Spiritual care as an integrated part of holistic hospice care	Healthcare <b>Austin</b> Addressing the Moral Distress of PICU Teams: The Power of Stories	Empirical <b>Louchakova-Schwartz</b> Merleau-Ponty's Reflective Analysis and Ontology in Experiential Science: Embodied Visual Cognition in Tibetan Mediators	Empirical <b>Holloway &amp; Shipway</b> Health, identity and the running body	Culture <b>Nadan &amp; Ben-Ari</b> Discourses of 'Cultural Competence' in Social Work education: Conceptualisation of a construct
16:50–18:00	<b>Keynote panel: Prof Churchill, Prof Dahlberg, Prof Todres – The Future of Phenomenology</b>					
From 19:00	Dinner at St Catherine's or gala dinner at Magdalen College					

Saturday 30 July 2011

	<i>Bernard Sunley Theatre</i>	<i>Room A</i>	<i>Room C</i>	<i>Room D Boardroom</i>	<i>Junior Common Room Theatre</i>	<i>PDR</i>
08:45–09:40	Business Meeting – All welcome					
09:40–10:10	Culture <b>Hiles</b> Black Swan: Sensuality in the waking dream of Self-Body-World	Mental health care <b>Tookey</b> The experience of seeking help: An IPA investigation of mental health services in Integrated Primary Care	People and place <b>Galvin &amp; Todres</b> In the Middle of Everywhere: The Intertwining of Rurality, Well-being and Ageing	Healthcare <b>James &amp; Cameron</b> Using stimulation and Virtual Practice in midwifery Education 'Experiencing self-body-world differently'	Psychotherapy <b>Starr</b> Chance encounters along the crooked path of experience: A Montaignian sidelong glance at psychotherapy	Philosophy <b>Reyes Cardenas</b> A Renewed View of Charles Peirce's Phenomenology
10:10–10:30	Coffee/Tea					Symposium starts 10:20
10:30–11:00	Culture <b>Ulland</b> Embodiment and religious ecstasy	Mental health care <b>Mugerauer &amp; Buckner</b> Sojourning and Respite: Making Room for Resilience	People and place <b>Turk</b> Tjukurrpa, Embodiment and Phenomenology	Healthcare <b>Werkander Harståde et al</b> Next of kin's feelings of guilt and shame in end-of-life care	Psychotherapy <b>Lee Wei-Lun</b> A Phenomenological Approach to the Acts of Consciousness in Hypnosis/Hypnotherapy: A Proposal	10:20–11:45 <b>Symposium workshop</b>  <b>Wood, Latham &amp; Thomson</b>
11:10–11:40	Culture <b>Aanstoos</b> How 'The Sixties' Intertwined Body-Self-World: A Cultural Phenomenology	Mental health care <b>Vatne &amp; Michaelsen</b> Individual plans in mental health-a self-empowering process?	People and place <b>Durgan</b> Dwelling and Psychopathology in Impoverished Urban Settings		Psychotherapy <b>Gravereau</b> Forgiveness	Intertwining body/self/museum
11:50–12:50	<b>Keynote: Prof Jonathan Smith – Testing times: the patient's experience of medical genetics</b>					
12:50–13:00	Conclusion and Farewells					

## Abstracts of Paper Presentations

Aanstoos, Christopher

***How 'The Sixties' Intertwined Body-Self-World: A Cultural Phenomenology***

A holistic vision of embodied-being-in-the-world provides a timely foundation for the human sciences. Though perennial, it crests rarely, at fecund historical moments. The 1960's provided the context for the current iteration. To understand that revolution, this paper offers a cultural phenomenology of the 1960's, taking as its locus not an individual's experience but a zeitgeist's. The United States of the 1950's was a toxic brew of affluence, naiveté, optimism, and repression. As a crossroads of east and west, the dissident movements in the U.S. imported existentialism from Europe and Zen from Asia, combined them with a uniquely American 'radical empiricism' of the Jamesian kind, and doused it all with the power of psychedelics to recover the voice of experience. A counterculture coalesced, with movements for civil rights, antiwar, women's liberation, and environmentalism, as it became possible to imagine heretofore unseen possibilities of freedom, love, peace and justice. This ferment of sociocultural change provided a powerful impetus for the more holistic foundations being developed in the human sciences. But the relationship between the popular culture and this intellectual development has remained poorly understood, indeed rarely articulated. Partly such neglect reflects the difficulty inherent with broad cultural analysis: the risk of collapsing into a postmodern cultural imperialism in which the intellectual movement is reduced to putative social forces. Eschewing such causal thinking, this paper instead seeks to highlight this linkage by means of a phenomenology of a cultural and intellectual mentality.

Adler, Adir (with Ben-Ari, Adital)

***Men from mixed orientation marriage: shifting from splitting to integration***

The phenomenon of homosexual men who are married to women (Mixed-orientation marriage) is usually invisible, but its frequency is not insignificant. In some cases the women are aware of their husband's sexual orientation, in others the men choose to conceal their orientation from their wives. Despite the fundamental differences between the two situations, both are experienced as complex and challenging and require different modes of coping. This study was designed to explore this relatively unstudied phenomenon by taking the insider's perspective .

Thirty eight in-depth semi-structured interviews with heterosexually married homosexual or bisexual men were conducted. Whereas, the sexual orientation of 22 participants was known to their wives, 16 participants concealed their homosexuality from their wives .

The findings show that life in a mixed-orientation marriage can be understood along a continuum ranging between two poles: splitting and integrating. This continuum corresponds to the fundamental question in the lives of heterosexually married gay men: Is integration between homosexuality and heterosexual marriage possible, and if so, how?

In this study we propose a theoretical model which evolved from participants' narratives and highlights the essential components that may contribute for the integration of homosexuality into heterosexual marriage.

Alerby, Eva (with Kostenius, Catrine)

***Silence for health and learning: a phenomenological reflection***

'Silence is a 2 on a 10 grade scale' one student pointed out when describing the silence needed in order to be a good learning environment. This is one way to experience silence and we can assume that silence means different things to different people, in different situations. We can, for example, elect to be silent, silence can be imposed as one cannot find words to respond, or we can be silenced.

According to Polanyi every human being has silent and unexpressed dimensions within themselves, which acknowledge situations where we recognise that we know more than we can explain. This is also stressed by Merleau-Ponty, who argued that something exists beyond what can be communicated orally a silent and implicit language. To be able to be silent, one must have something to say the loss of voice is not the same as to keep silent according to Merleau-Ponty. Heidegger claimed that silence is constitutive of discourse, and Bateson emphasised that a non-message is also a message the silence tells us something. Within this paper we will highlight and discuss different aspects of silence, as well as different expressions of silence in connection to health and learning.

One way to approach these dimensions, from a scientific perspective, is to take the phenomenological movement as a point of departure. To be more precise this paper will discuss silence using a phenomenological life-world approach.

**Almarza, Carmen**

***Togetherness in suffering – Connecting to the world, others and the ‘Other’: An examination of the lived experience of adult children living at home whose parent has cancer***

The purpose of this phenomenological study was to understand the meaning of one lived experience: that of adult children living at home whose parent has been diagnosed with, and treated for cancer. Little is known how adult children experience their parents' illness. What does this illness mean to them? Our goal was to uncover the meaning of Being-in-the-world when a parent has cancer. Confronting Death and The Need for Emotional Support are two themes that resonated from the participant's lived experience. Confronting Death captures above all an intense fear of a parent's early death. It denotes a defining moment wherein cancer changed how the participants understood life, themselves, and others. The Need for Emotional Support is about togetherness in suffering: Participants' narratives speak to the need of connectedness with family, with friends, as well as connectedness with other adult children experiencing a parental cancer. Closeness with significant others can facilitate how they navigate the cancer journey. Emotional support allowed these adult children to process feelings of death-fear, uncertainty, anger, and shock. Talking functioned as a coping mechanism that allowed them to work out the stressors they faced daily at the cancer ward. It was also a mechanism of security, a safeguard against the fear and chaos of the hospital existence. Talking to others who had gone through the same experience instilled a sense of hope and also provided a validation of the competing feelings and emotional struggles the patient's adult children were facing.

**Angel, Sanne**

***The experience of being a partner to a spinal cord injured person***

The "spirit-body-other-world connection" takes on a new meaning if my partner suffers a spinal cord injury. When the other's body and life changes dramatically (from the spinal cord injury), this causes an alternation to my own world, so much so that I may not even know myself or my capacity to cope anymore. In a situation like this, I am in no doubt that "the world is not [merely] an object", as Merleau-Ponty says. "It is the field for my thoughts and all my explicit perceptions"; but it may seem as if the world (my own world) is hindering my living through the injury with my significant other, not being able to be in communication with my world and not knowing myself anymore. A study of eight partners to newly spinal cord injured persons showed that the partner suffered despite an unharmed body. In the search of the meaning two men's different experiences were compared; a husband who was managing the situation and found it tolerable despite his efforts of helping his wife hindered him in doing his work; another husband who had troubles in managing the situation being uncertain of whether he could handle it in the long term despite he could find some kind of normality in his job. The focus for the presentation is the question of justification of the researcher's perception of the participants' situation, exemplified by one of the men's expressed experiences.

**Archbold, Victoria (with Richardson, Dave)**

***The Trials and Tribulations of Crafting Children and Families Health Related Behaviours: Adopting a Creative Non-Fictional Approach***

This study utilised a theoretical perspective of existential phenomenology (Dale, 1996) to conduct a nine month period of protracted participant observations within the context of a family's home. This paper is motivated by the professional and ethical considerations of adopting such a research approach and the ongoing challenges the researcher and participants faced in conveying the health related behaviours of children and families through the lens of creative non-fictional techniques. This paper will extend the discussion further and illuminate how the techniques of writing a creative non-fictional children's story enables the reader to explore the lives and personal experiences of children and families of Knowsley UK. Moreover, extracts from the story will be presented to disclose how theoretical and personal perspectives of children's and family data can be presented in an intertwined way to illuminate how the researchers own thoughts and experiences of what has been observed are dialogically interwoven with those of the family, forming an 'inter world' and thus forming the common structure to the final creative non-fiction diary extracts. Moreover, the importance of adopting a writing style that not only represents the findings but is also suitable for children and young people to observe, understand and embrace will also be proposed.

Dale, G. (1996), Existential phenomenology: Emphasising the experience of the athlete in sports psychology research. *The Sports Psychologist*, 10, pp.307–321.

## Ashworth, Peter

### ***The gift relationship***

In early anthropological work, Marcel Mauss (1990/1925) argued that gifting was a major means of maintaining social cohesiveness between tribal societies. Because gifts entail obligations, one event would lead to a further event in reciprocation, and so on. Thus a cycle of gift ceremonial is established which carries much of the weight of economic exchange but also has many other functions including marriage arrangements, cementing tribal and group dominance hierarchies, and so on. The gift relationship, because of the norm of reciprocity, forms a bond between groups.

Gift relationships seem ambiguous: the 'pure gift' is seldom if ever seen because of the element of obligation and reciprocity (normally) involved. Derrida (1992) radicalized this finding by claiming that gift relationships are (almost) inevitably reduced to relationships of economic exchange. The conditions of possibility of the pure gift are undermined by the logic of reciprocity.

This position on gifting is reminiscent of the exchange theory of the social behaviourists and of Homans' (1961) sociology. Such authors treat economic exchange as a general model of human social behaviour.

The work reported in this paper involves the qualitative analysis of reports of giving and receiving between individuals. Eighteen written accounts of gifting are analysed using established phenomenological tools of reflection as the basis of a preliminary description of the various meanings involved in giving and receiving. It is shown that the dynamics of the gift relationship are extremely varied (e.g. a gift can evoke several emotions; the urge to reciprocate varies in strength and form; the recognition of personal identity is involved, and those 'entitled' to give or receive are closely circumscribed). And specifically, the relationship of gifting to conventional economic exchange is not straightforward.

It is argued on the basis of the phenomenology of the gift relationship that the use of economic exchange as a general model of social psychology is to be attempted only with circumspection. In particular, it should be restricted to the realm of the *practical* – not the *expressive* (Harré, 1979). This was, intriguingly, known explicitly by Adam Smith (2006/1790).

## Aujoulat, Isabelle (with Schwering, Karl-Leo; Charlier, Dominique;

## Masson, Antoine; Longneaux, Jean-Michel; Reding, Raymond)

### ***Living-related donation in paediatric transplant recipients: A challenge to family dynamics, individuation process and self-management***

We aimed to explore the factors which may impact on self-management during the healthcare transition process of adolescent transplant recipients. We conducted a retrospective qualitative study on the experience of growing up with a liver transplant and developing self-management capacity during transition from childhood to adulthood. Our study involved 15 in-depth interviews with patients (mean age: 21). All interviews were transcribed verbatim and analysed inductively, referring to interpretative phenomenology.

We found that a sense of obligation toward the donor may persist years after transplantation and challenge the sense of self in a way that creates a barrier to the process of developing independence from parental caregivers. We will present and discuss the case of Clara, 22 years old, who was transplanted at the age of 7 with a split-liver that was donated to her by her mother. Clara remembers well how she felt about the transplantation, and how she developed a sense of guilt toward her mother. We will discuss this case referring the ethnological theory of Mauss (1925), which defines the donation process as a gift exchange with 3 interrelated obligations: to give, to receive, to give back. Our findings suggest that the recipient's perception or understanding that the donated thing (organ, parental economic input, 'sacrifice') cannot be given back constitutes a barrier toward the very process of receiving the donated thing, ie. the process of incorporating the organ not only physically but also psychologically, which is an important precondition of self-care capacity.

Austin, Wendy (with Garros, Daniel; Franco Carnevale, Franco; Frank, Arthur)

***Addressing the Moral Distress of PICU Teams: The Power of Stories***

Stories are a way to convey experiences, raise questions, and search for answers. The sharing of stories supports learning to live together ethically: we learn about and from one another. In this presentation, the power of narrative inquiry to help paediatric intensive care unit (PICU) teams address their experiences of moral distress will be described. Moral distress is the name given to the anguish that arises when one believes a moral situation to have gone awry. One has been unable, due to real or perceived constraints, to bring about the action judged to be the fitting response. In contemporary PICUs, where advances in technology are 'pushing the envelope' in attempts to save the lives of seriously ill or injured children, team members struggle daily to address issues of consent, futility, and quality of life. The risk of moral distress is high when team members disagree with one another or with children's families over the right thing to do. In an effort to facilitate understanding of moral distress among Canadian PICU teams, a participatory action research project was designed in which stories were collected and a typology of paradigmatic stories developed. The typology identifies five patterns of stories: Stories Bearing Witness, Stories of Collusion: Stories of Resistance, Untold Stories, and Stories of Legend. The research underscores the need for an end to a culture of silence around moral distress and for the creation of processes in which stories can be shared as a means of preventing and resolving it.

Avakian, Peggy Diane

***Heritage: Liberation Arts as Restorative Practices of Cultural Trauma***

Heritage is the French translation of inheritance, heritage, and succession. For generations who have inherited their ancestors' psychic trauma, bodily torture, and cultural genocide, their suffering remains deeply intertwined in the body, self, world, and soul. The extensive historical and cultural psychic wounds are birthed with one's entrance into the world and without integration, continue to coexist in the individual and collective unconscious. Without dialogue between the conscious (ego) and the unconscious (psyche), the psychic remnants, symbolic images, and archetypal patterns can perpetuate psychic and cultural violence. Historical testimonies describe extensive atrocities including sexual annihilation and torture to both men and women. In photo collections of survivors, the burnt writings on the bodies of slave girls tattooed with their captors' language provide disturbing narratives to the silenced stories. This research endeavour invites philosophers, phenomenologists, psychologists, and practitioners into dialogue to address one of our world's most important concerns. This research remains grounded in the phenomenology of Merleau-Ponty and expands the depth psychology of Jung and Freud. The researcher's use of contemporary methodological approaches of collective witnessing and liberation arts serves to transform violence to peace, death to life, and hate to love. This presentation concludes with stories of the researcher's original work with descendants and survivors of genocide. Through Heritage participants co-create venues for collective witnessing of cultural rituals, performance art, moving narratives, traditional music, and cultural dance. Heritage opens psychic space where the inherited disconnected remnants of body, self, world and soul may finally be integrated and then liberated.

Band Winterstein, Tova (with Eisikovits, Zvi)

***Body, Time and Space in the Life World of Old Battered Women: A Phenomenological Perspective***

The purpose of this paper is to present a phenomenological conceptualization of violence against old battered women. This was done by using the concept of intentionality of body, time and space, heuristically. Data for the paper was drawn from a series of qualitative studies on the lived experiences of old battered women performed by the authors during the last five years. Interviews with old battered Israeli Jewish women aged 60 to 84, were used to substantiate our claims. Most were clients of social service agencies.

Content analysis pointed to the uniqueness and depth of understanding that can be drawn from this kind of conceptualization and highlighted the need to listen to the voices of the women and to understand the highly complex situations arising from being old and battered.

## Beer, Sean

### ***Phenomenological focus groups: a dysfunctional child in a dysfunctional family?***

One area of discussion within Phenomenology relates to the appropriateness of the phenomenological analysis of focus group material. Focus groups are a popular methods of data collection. As Jonathon Smith and colleagues indicate, focus groups allow for multiple voices to be heard, to interact and for more voices to be heard per data collection event, but do these multiple voices and the complexity of their interaction make it difficult to capture and analyse lived experience in the rich way that a phenomenological perspective demands?

Recently I have undertaken a number of focus groups, centered around a meal, as part of a study looking at consumers perceptions of the authenticity of food. Subsequently I have looked at the data using descriptive and interpretive phenomenological analysis. I have found this process to be problematic in some ways, but also to be a valuable and genuine way of gathering and analysing data. It has led me to new insights in terms of the subject, and taken me in a direction which I did not anticipate. I consider that the process speaks to the Dialogical Approach to Phenomenology developed by Halling and colleagues and a more genuine interaction with living speech as outlined by Paul Ricoeur.

In this paper I will discuss the practicalities of running and analysing these groups, along with some of the struggles that I have had in positioning what I have done within the broad range of phenomenological opinion.

## Bengtson, Soren

### ***Who Am I? – How to access the singular dimension of the self through a phenomenology of style***

What does it mean to grasp or frame the singular level of the self? The difficulties in exploring and laying bare the singular dimension of the self have haunted qualitative research for several years.

The literature on supervision in higher education has for the last three decades been occupied with research into the personal dimension of the supervisory dialogue (Bengtson, 2011; Wisker, 2005). However, this research defaults to descriptions of the personal dimension through the use of general types, categories and conversational patterns.

In my own research I explore the relation between general and singular dimensions of the supervisory dialogue through the category of style. I draw on the work of the American phenomenologists Alphonso Lingis and Graham Harman, little known in European context, who share the understanding that the category of style holds the key to accessing different planes of the self which are made manifest in the concrete situation (Lingis, 2007; Harman, 2005). Inspired as well by the American linguist Barbara Johnstone I term this singular level of the self the idiosyncratic dimension – a dimension where stylistic features specific to this person and this interpersonal meeting can be located (Johnstone, 1996).

In the conference presentation I take the point of departure in my own data material and show how I am able to locate general and singular levels of the self by the means of stylistic analysis (a fusion of linguistic and phenomenological approaches).

Bengtson, S. (2011, in print): 'Getting personal, what does it mean?' IN: London Review of Education, Volume 9, Issue 1

Harman, G. (2005): Guerrilla Metaphysics. Phenomenology and the Carpentry of Things. Open Court

Johnstone, B. (1996): *The Linguistic Individual. Self-Expression in Language and Linguistics*. Oxford University Press  
Lingis, A. (2007): *The First Person Singular*. Northwestern University Press  
Wisker, G. (2005): *The Good Supervisor*. Palgrave

## Biggerstaff, Deborah

### ***Turning points and change in everyday experiences***

Exploring the phenomenology of people's lived-world experiences provides a rich source of data grounded in the observations of their *life-world*. Analyses of interview data, drawn from several in-depth studies, analysed using phenomenology (IPA), offer evidence of how participants narrate their engagement with the world. Experiences explored include: women's lives following the births of their children; health professionals' attempting to reconcile their own and their patients' personal values with their learned evidence-based (EB) approach; and professionals' perceptions of the potential introduction of a screening tool (identification of a possible genetic link for osteoporosis in older women). The process of giving birth and becoming a mother, for example, engenders a perceptual shift or re-negotiation with their *being-in-the-world*.

The data for these studies include how participants report experiencing a changed view of their bodies, their perceptions of their identity and sense of self and their interactions with their social worlds. Analyses of in-depth interview transcripts, using IPA linked with an approach based on narrative psychology, lead to rich sources of data regarding these lived experiences. For example, perceptions of mothers after childbirth are of a transition which is both quotidian and extraordinary.

This paper focuses on the nexus of perceptions of body, self and society. In each of the studies referred to there is a search for meaning. Each of the situations studied is in some sense a crisis (in the sense of a turning point) in which roles and expectations are frequently subject to renegotiation and the outcomes are not always certain.

## Bille, Thomas

### ***Becoming a Policeman: Researching Police Identity as Lived Experience***

How do you become a policeman? With this broad question in mind I will present and discuss my work-in-progress research on the practical training program of apprentice police officer engaged in and learning from police activities together with a more experienced and educated police officer.

My field work takes place in a rural police district in Denmark following two-four trainee police officers in their practical police training doing actual police work. It is based on observations patrolling the streets and following-up interviews of specific situations.

Becoming a policeman is indeed the interconnectedness of body-self-world. The work of the policeman is a bodily engagement with the world and perception is a crucial matter of bringing meaning to social events and situations and acting accordingly. Therefore, I am interested in investigating how trainee police officers learn to perceive situations due to their bodily involvement in situations and perform actions based upon the perceived conditions of the situation, the self and the world.

My presentation will equally deal with two questions: How do trainee police officers perceive the world and act accordingly due to their bodily involvement and consciousness in actual police situations? And how can you investigate the lived experiences of the trainee police officers doing police work through phenomenological descriptions?

## Boden, Zoë

### ***Body-world disruptions: Metaphor and imagery in men's accounts of guilt-experiences***

This presentation reports on a study with men that aimed to explore guilt as it is lived, and in particular to get close to the felt bodily experience. The men shared examples of times they felt guilty in the context of an intimate relationship. In previous interviews participants struggled to find words that adequately communicated the

complexity of their feelings. Thus, the men were encouraged to use imagery and metaphor as a way of articulating what-it-is-like to be guilty. Interviews employed the Imagery in Movement Method, using drawings and embodied awareness to elicit rich verbal descriptions of the phenomenon. The experiential structure of the holistic guilt-experience can be mapped as 'disruption' caused by dissatisfaction and threatened integrity, followed by the 'felt-states' that form the heart of the guilt-experience, ultimately resolved through a period of 'reorientation'. This presentation will focus on the felt-states of guilt, including disorientation, distress and disease. The men drew on idiosyncratic and powerful images of decay, instability, collapse and vulnerability to describe these feeling states. These images illuminate what guilt feels like for these men, as well as how it is relived across time, disrupting their sense of belonging-to-the-world.

**Boudreau, Alison**

***Comparing the Psychological Benefits of Long-Distance Running between Novice and Elite Marathoners***

Few studies have investigated the personality characteristics of ultra distance trail runners (Sandlin, 1992), or compared the psychological profiles of novices with elite distance trail runners.

This talk evaluates the experience of mental change of novice female and elite runners, connected to long-distance trail running. Three female beginning marathoners (26.2 miles) and four ultra runners (100 miles) were interviewed regarding their life-changing experiences associated with endurance exercise. Based on van Manen's (2007) approach, a hermeneutic phenomenological data analysis was conducted to compare the novice and elite experience.

Participants were located in the United States, Canada, and South Africa. All identified themselves as being primarily a trail runner, as opposed to a road marathoner. Data were collected from semi-structured interviews with open-ended questions. Novice and elite runners exhibited more mental and behavioural differences than similarities. The six primary themes that highlight these differences include: Focus, Problem-Solving, Confidence, Awareness, Happiness, and Adaptability. Meditative or spiritual connection only occur while trail running and not during road running (short or long-distance).

**Butnaru, Denisa Lucia**

***'Minimal Embodiment' and Its Implications in the Shaping of Selfhood***

The notion of 'minimal selfhood' was discussed in phenomenology by Dan Zahavi and it is understood as a pre-reflective and basic awareness of our experiences. Selfhood and its constitution are associated thus with awareness. My aim is to discuss the constitution of this 'minimal' aspect in relation to embodiment and how the disruptions in embodiment render present such 'minimality' and hidden aspects of selfhood.

Very often, we ignore our bodies. They are forms of our being-in-the-world which are taken for granted. As Drew Leder argues, we are reminded of their important functions when our body schemes are replaced in their 'I can' by their counterpart: the 'I cannot' (1990: 48). This reveals those structures of our embodied relations to the world that are often 'invisible'. The 'minimal' invisible body becomes visible when we experience disruptions or distortions in the body scheme. These distortions are experienced in various forms of illness.

I argue that it is in such moments of disruption in the body schemes that what I term 'minimal embodiment' becomes 'seizable'. The 'minimal embodiment' gives account of primary forms of sedimentation that represent our possibility of being worldly.

'Minimal embodiment' is grounded within the invisibility of our body schemes. Thus, instead of stressing the role of consciousness in the individualization of our 'selfhood' I defend the position in which selfhood is shaped by forms of embodiment and body processes, which remain 'unaware' up to the moment when we experience forms of body illness.

Carless, David

***When bodies, selves and stories collide: Exploring sexual identity development in school sport***

In this paper I explore experiences related to sexual orientation, sexual identity, and masculinity within the context of school sport.

Researching this topic among school-age males presents numerous ethical and practical challenges, not least the problem of how to explore same-sex attraction among those who may not yet have acknowledged their feelings or think of themselves as gay or bisexual.

These challenges go some way to explain the current silence in academic literature regarding the voices of same-sex attracted young males in school sport. To counter this silence, I use an autoethnographic storytelling approach to reveal how sometimes ambiguous encounters with heterosexism, homophobia, and hegemonic masculinity in sport can problematize identity development for young same-sex attracted males. By privileging personal embodied experience, I work to bridge the silence that surrounds gay and bisexual experiences among males in physical education and school sport, as a way to reduce the sense of Otherness and difference that continues in these contexts. I rely on the stories themselves to best express the visceral, embodied forms of knowing that permeate these experiences, and resist a finalising interpretation of the stories in favour of seeking consideration based on an emotional engagement with the stories. I offer some reflections on (i) theoretical issues which relate to the complex but potent relationships between bodies, selves, personal stories, and dominant narratives, and (ii) methodological issues concerning the uses of stories to access and represent embodied (and sometimes uncertain) forms of knowledge.

Caulfield, Catherine

***Body-Self-World in Sabina Berman's Bubbeh***

This paper presentation will focus on the fictional text *Bubbeh* (The Grandmother) by Sabina Berman. The story is that of a Jewish girl growing up in Mexico City. The relationship of inner and outer worlds is complex. The child's perception is marked by her close relationship with her grandmother and her guiding of the child in relation to Ein sof that from which the ten Sefirot of the Kabbalistic tree of life are manifested in the world. The story is narrated from the perspective of the adult child, a retrospective rendering following the death of the grandmother. In the paper I will present a brief overview of the corpus of work of Sabina Berman, situating it within the broader context of Hispanic and Mexican letters. Utilizing phenomenological hermeneutic theory (Paul Ricoeur, Mario Valdés) I will elaborate the narrative techniques employed in *Bubbeh* that serve to create for the reader an understanding of the protagonist's intertwining of her body-self-world. It is an interesting text through which to examine this theme due to the element of memory present in the narration, the interlacing of the physical world of Mexico (to which the adolescent child, with her developing sense of self, wants to belong), and the influence of the grandmother's mystical interpretation of being in that world.

Chang, Wei-Chen (with Lin, Yaw-Sheng)

***Trauma, Embodiment and Life-Worlds of the Natural Disaster Survivors***

The risk society is a global phenomenon. In the recent years, there are frequent natural disasters happening around the world, such as "2004 South Asia Tsunami in Indonesia", "2005 Hurricane Katrina in American", "2008 Sichuan earthquake in china", "2009 Typhoon Morakot in Taiwan", and 2010 earthquake in Haiti. Because of those horrible disasters and aftershock response, the relationships among the survivor's self, body and life are worthy to be explored. How the survivors cope with the trauma? What does it mean posttraumatic growth? Does different culture have different traumatic meaning towards the same disaster? To understand the ambiguous loss phenomena, we conduct the study. Traumatic event is not an accident. It is the open wound interweaved the body, self and life- rlds of the survivors. The traumatic psychological experiences and suffering voices are the important narratives needed to be heard and responded with the ethical call in contemporary. Social suffering belonged to moral genre. So far, the researcher had interviewed two aboriginal survivors whose house was destroyed by typhoon Morakot emergent flooding on 8 August 2009 in Eastern Taiwan. Using qualitative research to observe, analyze and understand how they cope with the immediate crisis, and how their lifestyles

and psychological experiences are disrupted and transformed in past years. Through the study, we can understand the mechanism between the posttraumatic growth and psychopathology through the views of the wounded helper and sustained victims. Besides, we can also know how the different religions play the important roles in living through the suffering times.

**Chao I-Chi (with Liu Yen-Chun; Lin Yaw-Sheng)**

***From West to East: Life Experiences of Taiwanese Queers Suffering from Internalized Homophobia***

The issues on homosexual rights have been gradually noticed recently. In 2006 and 2010, South Africa and Argentina respectively passed the law to allow the marriage of same-sex couples. Although there are many countries being friendly towards Lesbian, Gay, Bisexual, and Queer (LGBQ) people, some countries still hold the hostile attitudes.

Like the Malawi government had considered to penalize one gay couple because they held a wedding publicly in 2010. Violence towards LGBQ people is also not uncommon. In 2009, there was a shooting targeted at one LGBQ community center in Israel and caused three deaths.

Living in a world against minority might lead a person to construct a negative self-image and had adverse effects on self-identity. As a result, LGBQ people might develop internalized homophobia among themselves and it becomes their crucial risk factor. How to stop the institutionalized homophobia is an important agenda to be heeded. How the minority makes the abjection and terrible responses is the intertwining self-body-world issue. It is essential to explore the reasons behind internalized homophobia in different cultures.

In this study, the researcher used internalized homophobia scales to select three Taiwanese homosexuals who potentially have internalized homophobia. The goal of this study is to analyze the relationship between their life experiences and their styles of being-in-the-world using interviews and qualitative method. Through this study, we can understand how the culture, the religion, and the tradition affect Taiwanese homosexual life experiences. This research will be a pilot study to develop the Eastern model of internalized homophobia.

**Clancy, Anne**

***Public health nursing revisited- lived bodies in time and space***

The focus of this study is to explore the life world existentials of lived bodies in time and space during public health nursing consultations. Five consultations at four child health clinics, six consultations at two health clinics for young people and a consultation at a school nurses office were observed. The participants were public health nurses, parents, small children, and young people.

The concept of life world existentials and Van Manen's hermeneutic phenomenology provide the analytical framework for the study. The author spars with the critical philosophy of Michel Foucault on aspects of professional power and knowledge.

Visible upper bodies in an office- type setting can render certain power and knowledge structures evident. Visible whole bodies can dilute and not necessarily divulge more of these structures. Rich descriptions and interpretations from observations can help expose the core of public health nursing practice; and give voice to the ethics and ideologies of ordinary, everyday public health nursing.

**Collen, Arne**

***The Embodiment of Place***

The purpose of this presentation is to describe the nature of a construct of human consciousness we may term body-self-world from an approach to its inquiry that is autobiographical, hermeneutic, narrative, and phenomenological. Much of the construct is an embodiment of place that is an ontological emergence of remembered experiences of space and time in and of that place. This embodiment becomes apparent in its description. But its description also provides insights into the importance of birthplace, place itself, architecture,

design, signs, and other features of and in space, implicit to consciousness, that imbue place in and with human consciousness. The process of embodiment is described by means of a condensed personal autobiographical narrative to illuminate and illustrate body-self-world and its essential features. The presentation concludes with inferences drawn from the account about the potential benefits of this way of knowing, specific to the study of the construct body-self-world, and in general to study human beings and human consciousness.

Cypress, Brigitte

***The Lived ICU Experiences of Nurses, Patients and Family Members: A Phenomenological Study with Merleau-Pontian Perspective***

Critical illness is a life-threatening state in which death is potentially imminent. It affects not only the patient but also their family. When the relationship between the body and world is disturbed or when bodily capacities are changed related to critical illness, a person's existence is shaken. A change in the body and in physical and perceptual possibility transforms subjectivity itself. In this phenomenological study, patient's embodiment (corporeality) is threatened by critical illness that has effects and meanings on their life world, lived relation (relationality), lived space (spatiality) and lived time (temporality). Phenomenology and Merleau-Ponty's fundamental existentials helped in describing and understanding the lived intensive care unit experiences of nurses, patients and family members during critical illness. Understanding the lived experiences of the participants helped describe their lifeworld as real, meaningful and as experienced. The patient's experiences as they relate to finding meaning during critical illness is centered on obtaining support from their family and professionalism from the nurse. Adaptation in the ICU, as experienced by nurses, patients and family members integrates family as a unit, physical care/comfort, physiological care and psychosocial support resulting in transformation. Examining embodied experience of corporeality, temporality, spatiality and relationality revealed a more holistic, subjective consideration of the person's narrative and lifeworld, and opens new ways for coping among patients and their families, as well as care giving possibilities for the nurses.

Doron, Israel (with Band Winterstein, Tova)

***When the body meets the self: The lived experience of self neglect in old age***

The aim of this study was to examine the 'lived experience' of older adults who are defined as self neglected, and to describe their unique life world through body, space and the self. The study used a phenomenological approach, in order to capture the subjective experience and perspective of the older participants. Semi-structured interviews were conducted with sixteen participants (six men and ten women) living in the community, between the ages of 62-90, who were recruited after being referred by adult protective services. Four major themes emerged from the content analysis: (1) A continuous life course characterized by suffering, losses, and lack of continuity; (2) 'Normalization' of daily routine in a reality of self-neglect. (3) Old age as promoting and exposing self-neglect. (4) The struggle for self-identity in the context of self neglect. The discussion will focus on the inter-relationships between the social construction of old age (ageism) and the subjective construction of the personal life world - body, space, and self - from the perspective of older adults living in self neglect.

Durgan, Edward

***Dwelling and Psychopathology in Impoverished Urban Settings***

The concept of dwelling has been well developed in the existential-phenomenological (EP) traditions of philosophy. Most notably it is essential to the works of Martin Heidegger and Immanuel Levinas, and yet it remains largely overlooked by EP psychologists.

Bernd Jager (1985) has also made valuable comments in this area. Here I consider a reading of these philosophers' works on the subject in conjunction with an analysis of some novel qualitative research. A mixed method study was performed in Vancouver B.C.'s most impoverished neighbourhood in 2008. It considers quality of life amongst chronically mentally ill adults across a variety of dwelling situations. The design was informed partially through a reading of Levinas on dwelling and thematic analysis of data shows affinities with the 'four fundamental motivations' for a fulfilled existence proposed by Alfried Laengle in the school of Existential Analysis.

The result is a view of severe mental illness and dwelling that modifies traditional psychiatric models of mental health and brings it in line with findings in the genetics and epigenetics of schizophrenia. This view also helps explain recent international findings showing significantly higher prevalence of severe mental illness in urban settings than are predicted by that traditional model of genetic psychiatry. Following this analysis some solutions to the crises of homelessness and urban pathology are considered including: architectural interventions; anti-authoritarian models of psychiatry; and forms of direct action resistance that have manifested in places like Vancouver (during the 2010 Olympics), Toronto (during the G8/G20 meetings) and Athens (current).

## Eatough, Virginia (with Parker, Caroline)

### ***What can't be cured must be endured: The lifeworld of the person with Parkinson's disease***

This presentation addresses the conference theme, 'Intertwining body-self-world' through the story of Elsa, an 82 year old woman living with Parkinson's disease. Our understanding of Elsa is guided by a lifeworld-led care perspective (Todres & Galvin, 2010), which emphasizes the need to strengthen healthcare practices and policies with an appreciation of the everyday concrete world as it is lived by those who need care. Increasingly since diagnosis, Elsa no longer inhabits a taken-for-granted world of unthinking engagement with people, objects, activities and so on; rather her lifeworld is structured by relationships which are indelibly marked by the pervasive presence of Parkinson's, the ways in which it manifests itself as the ever-present backdrop in Elsa's daily life. We describe how Parkinson's disease has transformed inevitably and irrevocably these relationships, and we attend to how Elsa's world is both diminished and enhanced by Parkinson's disease. First, we aim to illuminate and understand these transformations by focusing on particular aspects of Elsa's lifeworld, namely embodiment, sociality and selfhood. These aspects are links in the existential chain (Van Der Bruggen & Widdershovern, 2004) and remind us to understand Parkinson's disease not simply as a clinical entity but as it is experienced in everyday life. Second, we invoke the concept of well-being as a fundamental experiential structure (Todres & Galvin, 2010) in order to explore how those involved in the care of people with Parkinson's can assist them in accepting their vulnerabilities alongside restoring well-being possibilities.

## Embree, Lester

### ***Seven Epochés***

For a philosopher of Husserlian background, some uses of the expression 'phenomenological reduction', especially by colleagues in other cultural disciplines, often motivate puzzlement and pondering. In order not to embarrass Others needlessly, the present effort will not document curious occurrences of this expression.

Instead, it will try to clarify more than a half a dozen concepts of specific procedures and first of all their genus and also to offer specific expressions for them the use of which might reduce confusion and obscurity. This is not an exercise in scholarship. Rather, some freedom has been taken to simplify and also to extend and describe some phenomenological methodology. Whether the following account is true in whole or part must be judged by the hearer and/or reader through further reflective observation and analysis of practices of research.

'Reduction' is a short form for what at least oral tradition reports was fully expressed by Edmund Husserl with the phrase that translates as 'epoch', 'reduction', and 'purification'. Strictly speaking, 'epoch' names a mental operation, 'reduction' refers to a consequent change in the researcher's attitude, and 'purification' refers to a consequent change in the thing-as-intended-to whereby something is somehow purified in some respect or other and thereby becomes pure. Because it is what effects such changes, 'epoch' is a better short form to name the whole than 'reduction'.

## Enosh, Guy (with Ben-Ari, Adi)

### ***The Contribution of Dialectical Mode of Thinking to the Production of Knowledge in Qualitative Research***

In this presentation we want to build upon different trajectories that we have suggested in previous works, delineating the content and processes of knowledge production in qualitative research. Taking the interaction between the research partners as a point of departure, those relationships may be conceived as occurring

between a perceiving subject (researcher) and an object, (participant) who is also a subject with agency. However, such conceptualization is too simplistic. The research relationship is much more complex than that, and the research partners are constantly interacting by cooperating, negotiating meanings, agendas and realities, or even by resisting and engaging in conflict. This interaction serves as both a process and a source for knowledge construction. By noticing different moral stances between researcher and participant, power differentials, interactive styles, and observing the developing relationships, the researcher is inevitably employing reflective processes. Reflective processes refer to deliberate awareness involving both contemplative stance and intentional activity aimed at recognizing differentness and generating knowledge. Those processes may become part of the ongoing encounter, enriching and affecting it, thus creating further loops of interaction and reflection. Reflecting upon these works we realized that it was the dialectical mode of thinking which proved useful in reaching those conceptualizations. We refer to dialectical thinking as the ability to integrate apparent contradictions into a synthesis of two opposing poles at a higher level of conceptual analysis.

In the current presentation we emphasize the contribution of dialectical thinking to the construction of knowledge in qualitative research.

## Ferrarello, Susi

### ***Thinking, Acting and Being***

Thinking and acting are pivotal poles of our daily life, involving epistemological and practical faculties. To understand the balance between what we know and we do, we should figure out at what extent our education and our being affect practical choices. How do we choose our values? Are our evaluations based on our knowledge? Or are they a translation of what we feel? The purpose of this paper is to figure out the relationship between body and mind in the axiological life of a subject. The life of our body probably affects the direction of our moral and social life more than our logical voice seeks to do. On the other hand, it is our knowledge or education that prevents us from making wrong choices within a social context.

To flesh out this issue I will follow Husserl's ethical phenomenology. My purpose is to understand the relationship between bodily volitions and rational values. Husserl's ethics aims to the satisfaction of what we really are but concurrently it fosters us to accomplish our duties which are occasionally distant from our strivings or practical intentions. To explain how we choose our values and how much our bodily dispositions affect the choice, it could be useful to vet the acts of practical reason within the axiological and ethical context drawn by Husserl mainly in his articles published on Kaizo review and his ethical lectures.

## Fisogni, Primavera

### ***When the world disappears: Space and self identity in terrorism and mental diseases***

The human beings make the experience of an inner link with the environment. In some circumstances, however, a person is unable to feel the fullness of reality. It may depend 1) on a deliberate choice or 2) it has nothing to do with one's will: the first case seems to be peculiar of the phenomenon of terrorism, the second belongs properly to the mental diseases. This paper intends to explore the relation between the intimate 'loss' of the world and the dis-orientation in the space. Precisely, I'd like explore the link existing between space and self identity. My aim is to answer the question: why do people with a distorted attitude to reality reveal a sort of intimate dryness?

I'll briefly take in consideration three historical perspectives about the relation world/Self: the ones provided by Martin Heidegger, Romano Guardini and Maurice Merleau-Ponty. Moving from their theoretical achievements, I'll come back to the phenomenological description. I'll argue that the loss of contact with the world of life reflects on personal identity because it provides a wrong relation to the space. People affected by mental illness primarily loose the space orientation and secondarily the personal interiority; terrorists seem not to have any personal interiority; the subversive action 'unlimited and dis-ordered' nevertheless shows not to be correctly oriented to the world of life. These results allow me to conclude that people who are affected by a loss of reality loose a component of the self. This is the consequence of both a physical (Heidegger, Merleau-Ponty) and a metaphysical impoverishment (Guardini): I'll argue that they are strictly related.

Fjelland, Ragnar

***The lived world and the world of science***

In Phenomenology of Perception Merleau-Ponty uses the example of the blind man's stick to illustrate that the stick is not an object for the blind man, but rather an extension of his body. Niels Bohr used a similar example (a man finding his way around a dark room with a stick) to illustrate his idea of complementarity. Both Merleau-Ponty and Bohr argued that although the stick might be made an object of physical investigation, its function as a tool is primary. The lived world has primacy over the world of science. But how are the two worlds related, and how can a dualism between subjective and objective be avoided? This topic will be elaborated in the presentation.

Francesconi, Denis

***Body, Space and Mathematics Education. The Embodiment of Numerical Cognition***

The Embodied Theory is a new paradigm that is rapidly increasing into cognitive, psychological and educational sciences. In this paradigm the role of the body and the environment is completely revised and reevaluated, specifically with regards of their importance for the constitution and development of cognition (Gallagher & Zahavi, 2008). Indeed, there is mounting research evidence that contests the metaphorical perspective of knowledge as mental process detached from the physical world (Thompson, 2007). Among all the different kinds of cognition, even the most abstract and formal one, the numerical cognition, is now considered strictly related and dependent on the bodily and environmental dimension of being (Dehaene 2011; Lakoff & Nunez, 2000).

In this paper, I will first briefly present the paradigmatic and theoretical question about how phenomenological pedagogy can work within the mathematic and science education field through the embodied approach. Then, I will show how the phenomenology of the body and the lived experience of space relate in practice to mathematics learning and teaching (Nunez, 2007) and how the embodiment helps to constitute mathematical and geometrical concepts and metaphors (Kim, Roth & Thom, 2010). Finally, future perspectives and limits of this new and mixed approach will be discussed.

Franklin Dwyer, Lise-Lotte (with Norberg, Astrid; Ternestedt; Britt-Marie)

***Older people's creation of meaning in their end-of-life in nursing home***

Introduction: As older people living and dying in nursing homes is increasingly frail and dependent on others for their everyday life, it is utterly important to understand their own experiences of their situation. A palliative care approach has been suggested as a model of care in nursing homes. Palliative care strives to provide care involving the person's physical, psychological, psychosocial and existential dimension. There is little research focusing on the existential dimension from older people's perspectives in their end-of-life. Consequently, this study aims to reach an understanding of how older people in nursing homes described their sense of meaning.

Method: Through a secondary analysis of two prior studies with repeated interviews conducted over a period of 18 months, with twelve older people in nursing homes (a total of 39 interviews). Preliminary results show that; the nursing homes are experienced as silent, boring places often marginalized from mainstream society. In this 'culture of care' meaning can be understood as; having physical capability, having cognitive capability and being needed. Meaning was created through an inner dialogue and through relations with others. Meaning in end-of-life was sometimes difficult to obtain. Often due to the person experiencing a poor self-image and lacking relationships with others. Conclusion: This raises the question of how those involved in nursing home care can support the older people's sense of meaning in their end-of-life in nursing home settings.

Galvin, Kathleen (with Todres, Les)

***In the Middle of Everywhere: The Intertwining of Rurality, Well-being and Ageing***

When visiting her grandfather's home in rural west England, she exclaimed: "Grandad, you live in the middle of nowhere", to which he replied "No, I live in the middle of everywhere". This interaction is from a phenomenological study that we are undertaking as part of a collaborative project into older peoples' quality of

life in rural settings. Our particular focus has been on the meaning of mobility for older people and the significance of this for their transport needs. The emerging findings of our phenomenological study indicate how older peoples' sense of well-being in rural life is particularly connected to a sense of embedded 'at-homeness' in their locality and landscape. It is this intertwining of rurality, well-being and ageing that is emerging as pivotal for understanding older peoples' mobility needs. These findings are consistent with our 'dwelling-mobility' theory of well-being in which the meaning of mobility is always in play with the meaning of dwelling. In their experiences of storied places, older people in rural settings may be teaching us about portals, pathways and homecomings that we are in danger of losing in our increasingly decontextualized world.

**Garza, Gilbert (with Landrum, Brittany)**

***Data as Gesture: A Merleau-Pontian Approach to Phenomenological Research***

Phenomenological researchers have historically understood the importance of articulating their philosophical aprioris as part of the criteria for assessing the validity of their work (see von Eckarstberg, 1998; Giorgi, 1974, 1985, 2009; Churchill, Lowery, McNally & Rao, 1998; and Garza, 2004, 2007 for example). This paper will articulate a phenomenological approach for research rooted in the philosophy of Merleau-Ponty. Central to such an approach is the notion of gestural signification. For Merleau-Ponty, expression is fundamentally gestural. As a gesture, human expressivity describes, even articulates, a meaning stance before the world.

Indeed, it is by virtue of such positionality that world and phenomena arise for Merleau-Ponty. Tracing this idea through its development in the *Phenomenology of Perception* (1945/1962), this paper will describe perception as the primordial act of meaning making, will discuss this relationship as the ground for a phenomenal field that surpasses the dualism of subject and object, and finally describe gesture and expression as the foundations of a human world. We will then discuss and illustrate with examples how different forms of data can be understood as gestures and how these gestures can be taken up by researchers to illuminate regions of lived meaning in phenomenological research.

**Goble, Erika**

***Evoking the Unspeakable: the Possibilities and Problems of Using Images in and as Phenomenological Texts***

Qualitative researchers are increasingly using images as both a source of research data and as a means of expressing their research findings. By appealing to one's senses and emotions, images can offer researchers an additional source of knowledge about a given phenomenon. However, unlike their textual counterparts, the analysis of which has been extensively explored, there is little research addressing the analysis of images as data independent of their creators, and even less exploring the use of images to evocatively illustrate or augment the presentation of research. In this presentation, the author explores the potential problems and possibilities opened up when using images as part of phenomenological research, both as data and as a means of presentation, by considering a phenomenological study of the sublime image currently underway.

Specifically, the author considers how images' intense, pre-reflective appearance may offer phenomenological texts "which by their very nature are highly descriptive and evocative", the means of revealing phenomena in new, evocative ways. She also explores how the effective use of images in phenomenological research may paradoxically be limited and even prevented by the image's very mode of revealing.

**Goldblatt, Hadass (with Cohen, Miri; Azaiza, Faisal; Manassa, Raymond)**

***Being Within or Being Between? The Intercultural Context of Israeli-Arab Women's Experience of Coping with Breast Cancer***

The rate of Arab women diagnosed with breast cancer in Israel is steadily increasing. Among the Arab population, breast cancer is perceived as an extremely serious illness, which has an adverse effect on the personal, familial and social status of the woman. To date, however, only few studies have examined how Arab women cope with breast cancer and how the illness affects their lives. In this study, we examined Arab women's perceptions of the cause of their illness, its meaning for them, and personal, familial and social implications, as well as their coping strategies within the religious and traditional cultural context. This was a qualitative

phenomenological study. Participants were 20 Muslim and Christian Israeli-Arab women from northern Israel, aged 20-50 years, who had been diagnosed with primary breast cancer in the five years prior to the study. They had all completed chemotherapy and/or radiation treatments. In-depth, semi-structured interviews were conducted and later transcribed.

Findings revealed a duality in participants' experience of coping with cancer according to the traditional cultural norm of concealing the illness, while simultaneously encountering Western society norms through interactions with healthcare providers and Jewish women receiving treatment alongside them. This situation challenged the Arab women's management of the illness in diverse areas, such as expression of suffering versus presentation of a strong external facade, and concealment versus exposure of physical signs of illness. The implications of such duality for these women's identity and construction of their coping with cancer will be discussed.

## Goldstein, Ralph

### ***Shall we restore emotions to Psychotherapy?***

Despite the vast increase in publishing on emotions, there has been little apparent impact on how we do psychotherapy. One major reason for this is the dominance of interpreting meaning-making activities from a purely cognitive point of view. Specifically, in the cognitive therapies, emotions are accounted for as special cases of cognition; emotions and feelings are reduced 'in its philosophical sense' to cognitions. This hollowing out of the concept of emotion has a long history and is reflected in the history of psychology most clearly since the 'cognitive revolution'.

There are a number of ways out of this problem; two of them seem fundamental. One way out is to recognise that what we call emotions are indeed multi-dimensional and do not belong in a single class of 'information'. One of the most interesting properties of some emotions at least some of the time is their ability to motivate behaviour and sometimes learning. People do not seek psychotherapy for cognitive reasons, but for emotional reasons. Their dis-ease motivates a search for help to change their current state and return to some equilibrium.

The second way out is to avoid the categorical error of dividing one function from another in a dynamical, embodied system. These ideas will be amplified and explored with a view to restoring a psychology of emotional learning to an appropriate place in the doing of psychotherapy.

## Graber, Rebecca (with Madill, Anna; Turner, Rhiannon)

### ***A Thematic Empirical Phenomenological Approach to Relational Experience: Exploring Adolescent Friendships***

In their influential paper, Braun and Clarke (2006) made explicit a series of 'decision points' for researchers to consider in conducting a thematic analysis. This talk will show how utilising this framework of decision points may enable researchers to creatively integrate a thematic perspective with empirical phenomenological work, and to navigate the myriad ways of conducting descriptive phenomenological research. An example will be used of an empirical phenomenological analysis of experiences of close supportive friendships amongst British adolescents from socio-economically vulnerable backgrounds. Integrating the broad methodologies of thematic analysis and empirical phenomenology may serve both to encourage researchers using thematic analysis to be more sensitive to experiential data, and to aid researchers wishing to creatively use and adapt empirical phenomenological analysis. Analysis leads to a set of rich experiential themes which do not aim for a general structural description. The talk will highlight where tensions may occur surrounding epistemological frameworks, reflective and reflexive analysis, expressiveness of participants, and the intersubjectivity of both participants' experiences and the research encounter. The talk will demonstrate that the technique is well-suited to exploring relational aspects of experience, which may be particularly intriguing analytically due to considerations of self in intersubjective context, dialogue, and self as experienced by participants. This thematic, empirical phenomenological approach will be applied to an exploration of the experiences of self moving towards a place of resilience through closeness with a significant friend.

Greatrex-White, Sheila (with Lee Li-Hung)

***A Phenomenological study exploring the first year experiences of Neophyte Nurses in Taiwan***

The high neophyte nurses' turnover rate has been recognized as one of the most important issues in Taiwan's nursing profession.

Although Taiwanese researchers have started to investigate the reasons why neophyte nurses' leave their jobs, most studies tend to neglect the interlacing perspectives of body-self-world. We still know very little about how neophyte nurses experience their first year after graduating. In order to understand more about the phenomenon the following research question was posed: How do neophyte nurses experience their first year after graduating in Taiwan? The aim of the study was to explore the first year experiences of Taiwanese neophyte nurses.

The study was undertaken using a hermeneutic phenomenological approach. The participants were recruited from two sources: a nursing junior college and a healthcare institute in central Taiwan. One hundred and forty-three neophyte nurses from a local junior nursing college and one hundred and thirty-six neophyte nurses from a healthcare institute were the potential participants: we recruited thirty-one to this study over a period of six months. Data were collected via unstructured, in-depth interviews and analysed using phenomenological methods.

The study uncovered the phenomenon of how neophyte nurses experience their first year of practice in Taiwan. Three themes emerged: hesitation, a hard beginning, and achievement. The findings might usefully bridge the gap in the knowledge of how neophyte nurses experience their first year of practice, provide valuable insights for future neophyte nurses, nurse administrators, preceptors and nurse educators who may wish to guide neophyte nurses. It will also help policy-makers to understand what efforts could be made to facilitate the neophyte nurses' transition from student to nurse and to reduce the number of neophyte nurses who leave the profession at an early stage in Taiwan.

Grosso, John Paul

***Not So Perfect Pitch: Tuning the Therapeutic Encounter***

Employing the metaphor of 'attunement' to describe the process of achieving a therapeutic alliance has been commonplace in humanistic psychology where it typically elicits notions of rapport, compatibility, and likeness. To deepen this understanding I propose a phenomenological exploration of tuning and attunement as it has been practiced by musicians since times immemorial. The Western musical tradition in particular offers a rich source for reflection on this important and intriguing topic seeing as the tuning system that has guided musical practice since Bach, instead of aspiring to achieve ideal and ultimately unattainable pitches across the whole harmonic register, bases itself instead on compromise, imperfection, and modulation. By incorporating these very same principles into our therapeutic dialogue, we can greatly enrich our clinical encounters.

Hakanson, Cecilia

***Embodied shame and unhomelikeness in irritable bowel syndrome. Experiences of everyday life and health care encounters***

In this abstract, findings from two qualitative studies (one performed with Giorgi's phenomenological method and one guided by the interpretive description approach according to Thorne), concerned with lived experience of everyday life and health care encounters, among nine adults with Irritable bowel syndrome (IBS), are synthesized. Interpretations have been guided by the ideas of Merleau-Ponty and Svenaeus' phenomenological theory of health and illness.

For those nine persons, living with IBS meant to struggle with an everyday life that had gradually gone out of rhythm, as lived body had become unfamiliar and unreliable. Feelings of not being able to trust one's body, of being ashamed of bodily symptoms, and of feeling different, brought about a restrained access to everyday life. Hence, living with IBS meant being in a mood of unhomelikeness.

The most common meaning of being a person with IBS in the patient position was being exposed to unsupportive health care encounters shaped by humiliation, insignificance, and abandonment. Feeling mistrusted, and not being acknowledged as an experienced person, brought about a lack of self-trust and a devaluation of one-self.

Additionally, encounters with health care, was often experienced to be a matter of having to reveal bodily issues that were experienced to be shameful. Shame in the context of IBS can accordingly be described as belonging to the embodied experience of unhomelikeness. Experiences of supportive encounters that were characterized by openness and acknowledgement of the patient's life world were present but less prominent.

## Hansen, Finn Thorjbørn

### ***To be in a wonder-based and ontological relation to the world***

A hermeneutics and qualitative research without a phenomenological ground is like a ghost. It is then not life talking to us, but dead words and techniques trying to capture our attention and life. The phenomenological reduction is a key notion and starting point in our try to listen to the phenomenon itself. Eugen Fink describes this moment of fundamental listening and dialogue with the phenomenon as wonderment. And Merleau-Ponty points to the enigmatic 'cipher' in experience we must train our ear for in order not only to hear the empirical: "*It [phenomenology] must stick close to experience, and yet not limit itself to the empirical but restore to each experience the ontological cipher which marks it internally*" (Signs, 1964, p.157) But how do we as qualitative researchers train ourselves and doctoral students to be able to listen from an authentic wonderment (*thaumazein* as the Greek called it) in order to hear the 'ontological cipher' in the experience beyond the empirical? In presentation I will report from a research-based development project at the Danish School of Education, University of Aarhus and the Danish School of Architecture, where we in Autumn 2010 at master level have tried out different phenomenological and hermeneutical practices and exercises in order to get the participants into a 'Community of Wonder' and into a phenomenological listening. Here we discovered the importance of poetic dwelling and Socratic midwifery.

## Hardy, Jean-Sebastien

### ***Phenomenology of Kinaesthesia and Phenomenology of Gesture***

Husserl's 1907 lectures on Thing and Space have had a major role in the evolution of phenomenology (on Merleau-Ponty's and Pato's thoughts for instance), mainly for having first understood body movement as one of the very fundamental structures of our worldly experience. However, in so far as Husserl characterizes, willingly or not, the 'kinaesthesia' as being a type of sensation (muscular, postural, etc.), one might justly wonder if this conception of embodiment is radical enough to fully grasp the concrete and active intertwining between the body and the outside world.

Indeed, Husserl's writings themselves tend at times to suggest that kinaesthesia refers to a practical potentiality towards spaces, things and others, rather than to a mere inner sensibility. Therefore, our hypothesis is that, in order to sketch out the phenomenological relation between self and world, body movement should not to be understood as having primarily a sensitive nature, but as bearing a specific significative nature. As we can interpret from Husserl's later works and manuscripts, each movement is first and foremost the institution of a significant relation to the world, e.g. a way of approaching, resting on, standing among, giving to etc. In short, the phenomenology of kinaesthetic experience has to be rooted in a phenomenology of gesture.

## Heap, Tania (with Minocha, Shailey)

### ***The experiences of academic and research bloggers: a phenomenological enquiry***

Our research project investigates the experience of academics (i.e. educators working in higher education) and researchers using blogs in their work. The three objectives are: 1) to identify reasons why academics and researchers begin writing and maintain a blog as part of their practice, 2) the contribution of blogging to the academics; and researchers; personal and professional development and 3) the challenges they experience. One component of the research involves conducting individual open-ended interviews by email with academic/research bloggers. The interviews are analysed using descriptive phenomenology, to gain an understanding of both the idiosyncratic aspects and the general essence of the bloggers; experiences. Findings

reveal that bloggers think of others through their blog: beginners feel encouraged to blog by following advice from others or examples of experienced bloggers; the more experienced consider blogging an opportunity to disseminate and exchange information with others. Therefore, blogging does not mediate relationships only between bloggers and readers, but also with people outside the readership but still connected to the blog. For some academics and researchers, blogging is an 'experiment' to think through ideas and find a voice in the public arena. This form of experimentation and exploration fosters both personal reflection and social interaction. However, public experimentation triggers feelings of anxiety and uncertainty amongst some academics/researchers. This seems due to the unfamiliar way in which blogs occupy an intermediate space among established writing forms (i.e. academic papers, journalistic articles, diaries), thereby blurring the private-public and formal-informal divide.

## Heaslip, Vanessa

### ***The kaleidoscope of vulnerability: Proposing a methodological approach enabling breadth and depth of exploration***

People can experience feeling vulnerable whenever their health or usual function is compromised and can increase when they enter unfamiliar surroundings, situations or relationships. One's experience of vulnerability can also be heightened through interaction between the individual and the society within which they live. As such, vulnerability is a dynamic concept that crosses the interface between the self and the social world. It is therefore a key concept for professional practice; however this complex, elusive phenomenon is ill defined within the literature.

Within studies of vulnerability it is the existential (lived) experience that is the most silent in comparison to normative perspectives, for example the Gypsy/Travelling community are often normatively identified by researchers and professionals as a vulnerable group due to increased morbidity and mortality as well as their marginalised status within society. But this tells us nothing of the experience of feeling vulnerable by the individuals themselves, and yet without their stories and experiences how can professionals ensure that service developments meet their needs.

Within a PhD study (The Lived Experience of Vulnerability; understanding vulnerability from a Gypsy/Travelling community) that wished to explore this further, many methodological challenges have arisen. Firstly, defining what is meant by the term vulnerability (breadth), and secondly illuminating the 'essence' of the phenomenon (depth). This paper presents the proposed methodological approach chosen to enable both breadth and depth of exploration for discussion and debate.

## Herold, Maria

### ***Social experiences and identity: Possibilities of combining phenomenological-psychological method and positioning theory***

The aim of my PhD-project is to obtain a better understanding of how socially vulnerable adolescents (15-20 years old) with a problematic use of drugs/alcohol, experience their social worlds, with an emphasis on the interrelatedness of social experiences and self-understanding (identity), and by extension of this, their sense of agency and empowerment.

Identity is conceptualized through a combined narrative and discursive understanding. This means that identity is seen as a social construction, which is 'done' socially, and has important implications for how individuals participate in and experience their social worlds and themselves. Main questions are: How do these adolescents experience their social worlds and interaction in different contexts, and where do they 'grow' and develop a positive sense of self?

These questions are explored through qualitative interviews with 20 adolescents, interviewed twice: First self-biographic narrative interviews; then discourse-oriented phenomenological interviews, which draw on theoretical perspectives from positioning theory (e.g. Davies & Harré).

In my presentation this in some ways controversial combination of phenomenological method and a discursive approach will be discussed. A focal point is that the combination offers some advantages in relation to research questions focusing on experience, life-world issues, identity and agency.

Hess, Regina

***Embodied understanding: (Re)-Connecting with Ourselves in the World?***

This paper will discuss 'embodied understanding' of human experiences as a place where being and knowing meet, based on - Embodied Enquiry. Embodied Enquiry is an embodied descriptive phenomenological methodology, concerned with an existential tradition assuming a non-dual vision of existence. This research applied an embodied phenomenological method and employed a pluralistic epistemology, including bodily reactions, imagery, emotions, intuitions, aesthetic sensibilities, cognition, and extraordinary experiences, with the aim of exploring the human experience in as full and transformative a way as possible. An embodied inquiry into human experience is understood as relational, dialogical, intersubjective, and co-creative. Embodiment is seen as a bodily awareness of 'being and knowing.' To investigate the impact of a body-mind-spirit practices training as a potential adjunct treatment for traumatic stress reduction, the subjective experiences of change as a result of the training were explored with a multicultural, multilingual group of women living in the violent U.S.-Mexican borderlands. Examples of findings will show the co-researchers experiences of embodied understanding and transformation. It can be suggested that the women's embodied understanding of their subjective experiences of change is an example of accessing the implicit, the 'more than words can say,' which nonetheless looks for words to be expressed. This phenomenon can enhance an innate capacity to transform or integrate human experiences in order to (re)-connect with ourselves, and the world. The experiences of change relate to the co-researchers' biographical experiences and cultural context.

Hiles, David

***Black Swan: Sensuality in the waking dream of Self-Body-World***

Black Swan, winner of an Oscar and numerous other awards, while superficially being a movie about ballet, can be more usefully regarded as an essay on the human body, a quest for the integration of self-body-world. Various described as nightmarish masterpiece, ham-fisted hokum, dark erotic thriller, absurd, hot-blooded, art film, it can leave audiences confused and unsatisfied, it does demand a second reading. When the conference theme for the 2011 IHSRC was announced, what immediately encaptured my imagination was the opportunity to present a paper on my long-standing pre-occupation with the Participatory Turn that has been gathering apace in the human sciences. However, in the meantime, the release of Black Swan has offered the opportunity to explore this pre-occupation from another perspective. Amongst the many devices and themes employed in the film's basic linear narrative, e.g. mirrors, horror genre motifs, and the striking oppositions of black/white, sensuality/sexuality, feeling/technique, letting-go/perfection, good/bad mother, experience/innocence, there are two participatory themes deserving further exploration. The first concerns Nina's projection of her fears and self-doubt onto the people around her, a fascinating portrayal of how her fears become embodied through psychodynamic projection. The second concerns the major theme of the movie where the sensuality of her body becomes the mediator of her tensions between self and world. Using a range of previously developed techniques for cinematic textual analysis (Hiles, 2008) this paper will examine how Black Swan can add to an existential-phenomenological analysis of the intertwining self-BODY-world.

Hiles, David (with Čermák, Ivo; Chrz, Vladimír; Urbánek, Tomáš)

***Human Narrative Intelligence: From the embodied to the Aeolian mode***

This paper concerns a wide-ranging psychological approach to human narrative inquiry. Over the past ten years, our research has been within the field of narrative psychology, where we have developed a methodology that we call Narrative Oriented Inquiry (NOI), which examines the inter-relation between told, telling and teller, especially with personal narratives. This has led us towards theorizing the crucial concept of narrative intelligence, which we define as an underlying, fundamental competence of the human mind which enables us to understand both ourselves and the experience of our relationship to the world in which we live, together with how we imagine and construct the nature and possibilities of this embodied existence. The outcome of this has been the development of our Dreamcatcher Model, which proposes seven basic modes of narrative intelligence that we name:

embodied, intentional, discursive, praxis, cultural, imaginative and Aeolian. The current paper builds upon a recent presentation delivered at the International Conference on Narrative, in St Louis, USA, where we have begun to build an important bridge to the literary and cultural traditions in the study of narrative. A key issue that we would like to explore at this conference includes our previous claim (Hiles & Čermák, 2008) that a study of narrative might prefigure a 3rd Cognitive Revolution for the discipline of psychology, one that might accelerate its movement in a human science direction. Moreover, there is the possibility that the Dreamcatcher model may have much wider implications for the human sciences in general.

Holloway, Immy (with Shipway, Richard)

***Health, identity and the running body***

This presentation is intended as a discussion of one of the major themes from an ethnographic study of the culture of long distance running - the desire for a healthy and fit body. We shall argue that the perceptions of runners are dominated by 'the running body' and the various discourses that surround and influence it. It is also suggested that both individual perceptions and social influences affect the behaviour and thinking of participants.

The body, both in its individual and its social dimensions, has long been a focus of sociology and psychology. The body in sport, especially the 'running body', is seen by participants in this study as a source of well-being and affirmation of identity. The findings from the study suggest that running and strong identification with the long distance running community can provide a buffer from feelings of alienation and depression, can improve the physical self, and at the same time, foster feelings of belonging and self-worth. The results also indicate that distance running might assist with social interaction and enhanced body image. We shall discuss some of the perceptions of long distance runners about the body, as well as the contradictions and tensions which emerged in this research.

Hill, Jennifer

***Synchronicity & Grief: The Phenomenology of Meaningful Coincidences as it Arises During Bereavement***

This study explores the lived experience of synchronicity (meaningful coincidence) arising within the context of bereavement. The research question asked is: 'What is the essence of experiencing a personally meaningful coincidence while coping with the death of a loved one?' Phenomenological methods are used to arrive at a description of the essence of participants' experience of meaningful coincidences related to dead loved ones. This experience is structured in a sequence of five stages. First, participants experience an active grief state. Then, a perception of a meaningful coincidence occurs, which leads to an affective response of surprise, awe, or wonder. This is followed by a cognitive attribution as to the causality of the coincidence. Finally, participants experience some meaningful change in their belief system or in their life direction. This structure is explored in depth and implications for future research are discussed. The findings have relevance to grief counselors, bereavement researchers, and transpersonal psychologists.

James, Susan (with Cameron, Brenda)

***Using stimulation and Virtual Practice in midwifery Education 'Experiencing self-body-world differently'***

The journey into the 'world of midwifery' requires the becoming midwife to attend to the intertwining of self-body-world both from her own perspective and the perspective of the midwifery client. And, like others in caring professions, she must attend to the intertwining of the selves-bodies-worlds of the woman with woman relationship - two alike bodies working together. Students find themselves shifting their knowledge of self-body-world into a woman centered context.

One of the teaching-learning strategies used to provide safe opportunities is the use of simulations and virtual practices. Rather than learning intimate acts of touching or life and death decision making in situations with actual midwifery clients, students enter the world of midwifery with rubber torsos, cloth babies, and cyber clinics. The 'other' is a simulated other, not a human. How does the student shift from seeing this simulated other as object to a sense of other as subject? In our world of constant use of technology for communication and entertainment,

do students shift in and out of a cyberworld easily or are they more captured by the simulated experience than with the human world? Or has the human world redefined itself where the intertwining of self-body-world blurs the sense of where human body ends and cyber or simulated world begins? What is the place of Bildung when engaged with a cyber other?

Karlsson, Ann-Christin (with Ekebergh, Margaretha; Larsson Mauléon, Annika; Almerud Österberg, Sofia)

***Intertwining of body-mind-world in an intraoperative situation***

This presentation will illuminate patients' experiences during regional anaesthetics and surgery within a phenomenological frame of reference based on the philosophy of Merleau-Ponty. His thoughts concerning situation, lived body and intersubjectivity are used to illustrate how the awake patients' perception of the body's ambiguity together with the newness in an intraoperative situation can be understood. Communication takes place and unfolds during surgery in the space between the patient and the nurse anaesthetist (NA) where their thoughts are inter-woven into a single fabric. The NA needs to be attentive and reflect upon the patient's intraoperative experiences as lived through; experiences that are only displayed for the NA. The NA must step out of his/her viewpoint as an external observer in order to understand what the intraoperative situation is like for the patient. The NA can act as a prompter for the patient's experiences during surgery and help the patient to interact with the world. The patient's harmony of the intraoperative situation is based upon the correspondence between the embodied subject and the situation. The challenge for the NA is to not perform care on basis of routines, but to acknowledge every patient's lifeworld and uniqueness enabling the patient to easily move on the mind-body continuum. A lifeworld-led healthcare in this context can support the patients who are awake during regional anaesthetics and surgery to dwell in the situation in order to reach a state of well-being.

Kirova, Anna

***The Experience of Foreignness as Transgression: Children's Encounter with the Alien World of School***

Schuetz's (1964) description of the stranger invites a phenomenological investigation of school as a place where all children are strangers. The experience of schooling represents a rupture in the child's taken-for-granted life at home; it imposes new and foreign order and rituals on the child. This discontinuity is experienced in changes in a child's embodied sense of space, time and relationships.

Using Husserl's (1973) generative phenomenology framework, in this presentation I will discuss three main points: 1) The appropriation of home world as our world and the place of the child. 2) The experience of foreignness as transgression: the child's encounter of the alien world of school; 3) The meaning of pedagogical understanding of the child as a stranger.

Foreign is explored as a relational concept that has to do with not fitting into the known structures of normalcy (Lippitz, 2007). Human order is built on continuity, regularity and dependability. The inclusion into this order constitutes normalcy while exclusion is experienced as foreignness and abnormalcy. And yet, the experience of foreignness belongs to the normal experiences of normal school life.

The theme of foreignness and school has been comprehensively studied in the rich tradition of German phenomenology and pedagogy. Drawing on Waldenfels' (1996) exploration of foreignness and otherness in general and Lippitz's (2007) exploration of foreignness and otherness in pedagogical contexts, this presentation focuses on a specific case of foreignness in the experience of cultural foreignness in (im)migrant children's experiences of schooling.

Husserl, E. (1973 [1913]), *Logical Investigations, 1973 [1913]*, Findlay, J. N., trans. London, Routledge.  
Lippitz, W. (2007). Foreignness and Otherness in Pedagogical Contexts. In *Phenomenology & Practice*, Volume 1 (2007), No. 1, pp.76-96.  
Schuetz, A. (1964). *The Stranger: An Essay in Social Psychology*. In A. Schuetz, *Collected Papers II*. Pp. 91-105.

Koren, Chaya (with Band-Winterstein, Tova; Eisikovits, Zvi)

***Interplays between Second-Couplehood and Old-Age: Figure and Ground***

New forms of relationships in old-age, such as second-couplehood, are emerging in the 21st century, calling for in-depth understandings. Second-couplehood and old-age are concepts which, are usually not perceived as belonging together. Second-couplehood is associated with renewal and starting over, while old-age is perceived as a period of losses and deterioration. The aim is to explore how second-couplehood and old-age interplay as figure and ground by exploring how second-couplehood reflects on being old and how being old reflects on second-couplehood.

20 couples using theoretical sampling according to the following criteria were recruited: Men aged 65 + and women aged 60 +, who had previously been in a lifelong marriage, including children and grandchildren, which ended due to widowhood or divorce, and at present live under the same roof, either married or not, or live in separate houses. Forty individual semi-structured interviews were tape-recorded, transcribed verbatim and analyzed according to phenomenological tradition.

Five themes emerged demonstrating interplays between couplehood and old-age as figure and ground: 1. Enjoying life while still possible; 2. Living with health issues; 3. Relationship with grownup children: Autonomy versus dependency; 4. Loneliness: Living as a couple is better than living alone; 5. Self-image: Feeling young - feeling old.

Themes discussed through the phenomenological concepts figure and ground reveal complexities related to interplays between second-couplehood and old-age. How the interplays influence the way these older persons perceive themselves, their relationships with partners and offspring, will be addressed for improving understandings of needs older persons living in second-couplehood have.

Krycka, Kevin C

***Peace Building from the Inside***

A deeper understanding of the role embodied intelligence can play in social change is vitally important if we are to be successful in creating and maintaining a more just and sustainable world. I believe a key component of any social change process is developing inwardly focused bodily intelligence. I have found that social change that is experienced from the inside, with bodily felt recognition, is quite distinct in its character and function in life than a change of mind stemming solely from assimilating new information, such as what typically happens after we've read the latest book or professional journal. Both processes indeed are kinds of change, yet the embodied change, the one felt from the inside as embodied knowledge turns out to be far more generative than change that is altering or shuffling around existing schema or concepts.

It must be admitted however that this view from the inside is not as yet readily associated with such external, demonstrative work as one finds in peace building. Embodied interior intelligence as a concept, though known in phenomenology and recognized in emerging theories of cognition, may not as yet be sensible to many of those working in the peace building arena.

To help further explore peace building as an inherently personal and social event I have developed a distinct approach to peace building based in part on Gendlin's philosophical works. I call my approach a process model for peace building, which articulates how intrapersonal, interpersonal, and social agency are in fact one movement.

Kuzmanic, Marja

***An existential-phenomenological study of suicide***

This study explores the lived experience of suicide attempt and ideation from an existential-phenomenological perspective to contribute to a holistic understanding of the phenomenon of suicide. The purpose is to broaden the field of suicidology by giving attention to the subjective experience.

Phenomenological research approach with a special focus on the existential characteristics of the human condition in relation to various suicidal experiences is employed. Semi-structured interviews with 15 Slovenians with an experience of suicide attempt or ideation were conducted and analysed. Participants were recruited through NGOs, e-mail and otherwise to participate in an interview about their experience. The interviews were analysed on the basis of a combination of phenomenological research methods with an existential focus (IPA 'Smith, Flowers & Larkin, 2009; Researching Lived Experience' van Manen, 1998) in order to examine the emerging themes, their relatedness and structure.

Several main themes addressing the notions of 'death', 'choice', 'despair', 'others', 'body', 'suicidal world' and 'meaning' were identified. The study focuses on exploring existential dimensions of the experience of suicide that might not have been explicitly addressed in suicidology. It gives a description of how suicide is experienced and perceived in the Slovenian context. The study touches upon the notion of how suicidal crises might be related to dualistic world- and self-views and looks for potential in a different, existential-phenomenological understanding of a human being in terms of self-body-world. Several individuals who have recovered from a suicidal crisis speak of a transformation along these lines of understanding themselves and the world differently.

Lafleur, Yann

### ***A reflection on Posture and Attitude***

The upright position assumed by human beings in the course of their evolution does not merely change bodily aptitudes and capabilities but establishes a radically new attitude and a specific new mode of being-in-the-world. I will discuss the role of the painter's model and show how a very slight movement of an actor's or a dancer's hand or head can alter the meaning and the mood of a representation and open new worlds to the audience. Posture indicates a state of mind and tells where we stand in the world. This stand constantly shifts and needs to be revisited and readjusted so that it can be fully assumed and inhabited.

Landrum, Brittany

### ***How vision tells the truth: Merleau-Ponty's Phenomenology of Perception and the neuroscience of vision***

In his seminal work *Phenomenology of Perception* (1945/1962), Merleau-Ponty criticizes the prevailing empiricistic model wherein sensation is primary and perception is epiphenomenal. The essence of his critique is that meaningful perceptual wholes cannot be 'assembled' from meaningless raw sensoria. Indeed, 'empiricism cannot see that we need to know what we are looking for, otherwise we would not be looking for it' (p. 28). Careful examination of the contemporary neuroscience of vision would seem to support this view.

A careful articulation of the neural pathways amongst the cortical systems involved in vision suggest that seeing is not merely passive. Eighty percent of the synaptic connections to the lateral geniculate nucleus, 'the gateway to the visual cortex' come from the primary visual cortex and not the retina (Bear, Connors & Paradiso, 2006, p. 316). While the physiological model has not identified a role for this input, Merleau-Ponty seems to understand that in order to 'see' anything, we need to know what we are looking for.

Neuropsychology is on the cusp of a nascent awareness that 'the LGN is more than a simple relay and that what we see is influenced by how we [look]' (Bear et al., 2006, p. 318). This paper will utilize an examination of vision to illustrate a complementarity of neuropsychology and phenomenological epistemology in describing how sensation is already perception and that perception is the ground of a human world.

Lanigan, Richard L.

### ***Communicology and Phenomenological Method in Small Group Cultures***

Communicology is the science of human communication where consciousness is constituted at four interconnected levels of interaction experience: intrapersonal (embodied), interpersonal (dyadic), group (social), and inter-group (cultural). The focus of the paper is the group level of communication across generations, thus constituting inter-group communication that stabilizes norms (forms culture). I propose to explicate the way in which phenomenological method informs the pioneering work of Tom McFeat, a Harvard trained cultural

anthropologist, on small group cultures as an experimental phenomenology. Rather than the cognitive-analytic techniques suggest by Don Ihde as a pseudo -experimental phenomenology, McFeat provides a method for the experimental constitution of culture in conscious experience. Group cultures are constructed in the communicological practices of group formation and transformation by means of a self-generating group narrative (myth) design. McFeat's three steps of culture formation by communication are: (1) Content-Ordering, (2) Task-Ordering, and (3) Group-Ordering. These three steps will be compared to the phenomenological concrete research procedures suggested by Amedeo Giorgi: (1) Find a sense of the whole, (2) Determine meaning units, (3) Transform of natural attitude expressions into phenomenologically, psychologically sensitive expressions. A second correlation will be made to Richard Lanigan's semiotic phenomenology method: (1) Description of signs, (2) Reduction of signifiers, and (3) Interpretation of signifieds.

Amedeo Giorgi, *The Descriptive Phenomenological Method in Psychology* (Pittsburgh, PA: Duquesne University Press, 2009).

Tom McFeat, *Small-Group Cultures* (New York, NY: Pergamon Press, Inc. 1974).

Richard L. Lanigan, *The Human Science of Communicology* (Pittsburgh, PA: Duquesne University Press, 1992).

Lee, Andrew

### ***Horridic Ontogeny of the Sexual Other and 'Managing' Intersex***

The western history of 'marking' the two sexes extends to at least the eighteenth century (Laqueur, 1990). Hird (2005) situates the management of intersex bodies in this history and problematises this medicalising practice by underscoring genetic and phenotypic multiplicity. The 2006 'Consensus Statement on Management of Intersex Disorders' outlines acceptable practices of 'managing this condition'. Foucauldian critiques of normalising sexually dichotomous bodies and correcting deviant others is not new. However, my question is: what are the psychosocial factors that undergird the need to 'correct' bodies through invasive means?

Drawing on my background in human anatomy, I am to underscore the imperfect ontogenesis of sexually functional males and females. I draw comparisons to Haraway's 'postmodern body' (1991), wherein knowledge of the immune system obliterates the assumed naturalness of opposing self/other. Haraway throws into relief the fragility of constructed differences inside and outside the body. The usually incomplete differentiation of sexual anatomies similarly destabilises the boundary between males and females. I contend that supposedly 'normal' sexual anatomies are an imperfect dichotomy in light of vestiges of the other inside the self; the two sexes are always already intertwined from conception. Intersex bodies visually and cognitively manifest the impossibility of sexual opposition. I use Kristeva's 'abject' (1982) to explain the horror and fascination when confronted with a 'impossible' bodies. By putting into conversation psychodynamic and postmodern theories with sexual embryology, I aim to situate the medicalising corrective practices of intersex management in a broader framework of boundary-marking anxiety.

Lee Wei-Lun

### ***A Phenomenological Approach to the Acts of Consciousness in Hypnosis/Hypnotherapy: A Proposal***

In this presentation I propose a theoretical framework of conscious acts to explore hypnotic phenomena. I first examine the state/nonstate debate concerning theorizing hypnosis and find that the conceptualization of consciousness is the key to understand and resolve the debate. Second, a critical review on the multi-level approaches toward hypnosis indicates that the patterns of organizing intra- and inter-personal faculties should be considered seriously in illustrating hypnotic phenomena. And third, the discussion on the neodissociation theory and the dissociated control theory points further to the interpersonal and contextual dimensions in the organization of conscious operation. All of the above strongly indicate that it is a necessity for hypnosis researchers to consider the theoretical constructs concerning the operation of conscious activity. With the help of Tart's conception of discrete state of consciousness, Gibson's theory of affordances, Husserl's doctrine of intentionality, and Gendlin's phenomenology of experience, the present study gains a preliminary differentiation of three conscious acts: the significative, the imagery, and the sensorial/perceptual. This presentation thus proposes that the alteredness of an altered state of consciousness can be characterized as the alternations among various modes of intentionality. The method of phenomenological description which can provide structural details of the formation and transformation of various modes of conscious intentionality thus is a proper

tool for disclosing the conscious experiences in hypnosis. To describe and analyze phenomenologically the various modes of conscious intentionality in the enactment of hypnotherapy, therefore, may disclose the mechanism of changes in hypnotherapy.

**Leonard, Timothy (with Hindery, Kim)**

***Appreciating and Making Beauty: in interpretation of Reggio-Emilia Early Childhood Education***

The Reggio Emilia approach to early childhood education is dedicated to the idea that children make connections between themselves and other children, between themselves and the objects in their environment, and between the objects they come in contact with.

Children make these connections through drawing, speaking, conversing, painting, sculpting, dancing, and a myriad of other ways that Loris Malaguzzi, the founder of the approach calls the 'One hundred Languages of Children.' Malaguzzi said that when we tell the children about the world we steal ninety-nine of their languages.

Teachers, in this approach, document everything the students do.

These documents are shared as they are being made with parents to keep them involved in understanding the order their children are making of themselves, each other, and the world. Students then make portfolios of their documented work and talk about this with their teachers and parents increasing their awareness that their engagement with each other, with things, and the relationships among things is a communal matter connecting child with parent, parent with teacher, and all three with the school community.

The paper describes these and other activities of the Reggio Emilia approach, and its way of making genuinely meaningful connections. Then it turns to an interpretation of these data in terms of Bernard Lonergan's treatment of the good of order, Umberto Eco's analysis of the aesthetics of Thomas Aquinas, Jan Patocka's lectures on the body, community, and language, the psychoanalytic self psychology of Heinz Kohut, and the mysticism of John O'Donohue.

**Lilleleht, Erica (with Schulz, Jennifer)**

***Rediscovering Empathy***

Current research and theories of psychotherapy agree that empathy is fundamental to successful clinical work. Although its framing can differ depending on therapeutic orientation (e.g., empathy as an indicator of ego functioning, or as part of a supportive emotional environment), at some point most approaches posit empathy as a skill or technique available to the therapist, who will mete it out strategically in the clinical encounter (Clark, 2010). Empathy thus becomes instrumentalised, prescribing the therapeutic encounter and establishing the primacy of the therapist's emotional experience and his or her agency within such experience. But what happens if we don't use this as a starting point for understanding empathy? In this talk, we will attempt to explore empathy from a non-instrumental perspective. In doing so, we will use the work of Edith Stein, an early twentieth century phenomenologist who understood empathy as a human (vs. instrumental), other (vs. self)-originating, and epistemological (vs. emotional) phenomenon.

We will explore how Stein's (1964) view of empathy is most startlingly 'other' to 21st century clinicians when she establishes the primacy of the Other in the empathic experience. In other words, what happens when we, as therapists, conceptualize empathy as a foreign experience that does not originate in us? Further, what is the significance of understanding empathy as less of an emotional experience seated in the self than an epistemological experience through which we come to know the other and the self? By placing Stein's philosophy next to current theories of psychotherapy, we invite discussion on whether and how this approach to empathy might offer a new way of 'keeping company' with the other.

Clark, A. J. (2010). Empathy: An integral model in the counselling process. *Journal of Counselling & Development*, 88, 348-356.

Stein, E. (1964). *On the problem of empathy* (W. Stein, Trans.) The Hague: Martinus Nijhoff.

Lindberg, Elisabeth (with Persson, Eva; Ekebergh, Margaretha)

***Nurses' Experience of Older Patient Involvement in Care with a Specific Focus on the Round***

Previous research shows that there are several challenges when the patient perspective is to permeate clinical practice. The present study is part of a larger research project in Sweden where researchers together in cooperation with a geriatric ward are developing forms for care based on the lifeworld perspective with the patient's story in focus.

The hierarchical structure of the health care sector along with the exposure of the patient role means that in many situations, the patient is assigned a passive role in care – especially the older ones. By tradition, the round is the time for crucial decisions that concern the patient's care. Also in other ways, the round mirrors the hierarchical care structure. Thus, the studied phenomenon is as follows: How nurses experience patient involvement in care with a specific focus on the round.

The preliminary results of the study show that through his/her approach, the nurse can either support patient participation or confirm prevailing hierarchical traditions where the patient is subordinated. Patients' lived experiences of being involved in care will be described in a future study. In extent, the study can contribute to new knowledge about the phenomenon, Patient involvement in care with a specific focus on the round, both from a nurse and patient perspective, as well as give an insight to the use of phenomenological lifeworld research in a cooperation project between clinical caregivers and researchers.

Lloyd, Rebecca

***Moving to Learn and Learning to Move: A phenomenological inquiry into movement function, feeling, form and flow consciousness***

Physical activity understood and taught from an exercise science perspective significantly differs from an approach informed by a perceptual intertwining of self-other-world. The present curricula of health-related fitness in education tend to separate physiological functioning from what has been identified as the kinetic, kinaesthetic, aesthetic, and somaesthetic registers of consciousness.

A study aimed at exploring the process of becoming physically educated with an expanded movement consciousness was thus conducted in five schools with the intention of understanding how even the most basic fitness motions may deepen a connection with others and the world at large. A school-based JungleSport physical education program designed with intention of bringing a sense of the natural world into the gymnasium where students swing, climb, curl, and twist their ways to new levels of fitness as they interact with obstacle courses, vertical challenges such as ropes and climbing walls, bouldering walls, as well as zip lines was selected to frame the context of this phenomenological inquiry. The overarching question that informed the data collection and analysis was: 'What is it like to become physically healthy and physically educated in a way that invites an expanded movement consciousness, from the rudiments of fitness to the somatics of flow?'

Implications of this inquiry further the development of a curriculum and pedagogical model, inspired by a Merleau-Pontian direct connection to the world, that details how one might become physically educated and fit in a way that articulates energetic aspects of movement function, form, feeling, and flow.

Louchakova-Schwartz, Olga

***Merleau-Ponty's Reflective Analysis and Ontology in Experiential Science: Embodied Visual Cognition in Tibetan Mediators***

Even though theories of enactive cognition in neuroscience are based on Merleau-Ponty's analysis of perception, there are hardly any studies where the first-person based phenomenological approach would be used in an actual cognitive experiment. In this study, we closely followed not only the philosophical principles outlined by Merleau-Ponty, but actually applied his method of thorough bracketing of assumptions, presuppositionless attitude, and the reflective phenomenological analysis to the study of consciousness of Tibetan meditators. We wanted to check whether the claims of Tibetan monks to the exceptional visual memory developed as a result of

meditation training would be supported by cognitive testing. This task was especially interesting because according to theories of visual and spatial cognition, enhancement of visual memory by any kind of training is not possible. To solve this contradiction, we used an extensive constitutional analysis of consciousness of monks engaged in meditation, in order to determine what kind of meditation to investigate. Application of Merleau-Ponty based analysis in the design of cognitive experiment led to novel data with regard to possibilities of human brain. Specifically, we discovered that the enhancement of visual memory happens only after the meditative 'priming', but is not present on the baseline. Phenomenological analysis proved to be indispensable in these findings, as there are no cognitive theories which would inspire an a priori building of a relevant hypothesis. Phenomenological analysis based on Merleau-Ponty, including his ontology (!), also proved to be extremely useful in data interpretation, and in planning of future studies.

## Lykkeslet, Else (with Eva Gjengedal, Eva; Skrondal, Torill; Storjord, May-Britt)

### ***From loneliness to belonging***

Dementia affects everyday life due to reduced cognitive and practical function, reduced memory and perceptual problems. It complicates communication and interaction and may result in sadness, despair, and anger. Further, the illness disturbs human relations and can result in isolation and feelings of loneliness.

Different methods like sensory-stimulation and the Marte-Meo method are developed to facilitate health personnel's interaction with the patients. The first aims at breaking their isolation by trying to get in touch with them and thereby increase their sense of belonging. The second is used to make health personnel aware of own strengths and weaknesses in interaction with patients.

The aim of this study is to increase our knowledge of how these methods may facilitate interaction between patients with dementia and health care providers. It is designed as an action research with intervention taking place in two different Norwegian nursing homes, by teaching, supervising and promoting reflection among the providers.

It is too early to present final findings. Therefore, we will rather present some preliminary results by describing two cases that illustrate how the methods are used in relation with two different patients.

The process of making health providers conscious about different interaction methods seems to contribute to breaking the patients' isolation, they seem to re-experience human relationship and experience increased wellbeing - at least in brief glimpses.

## Macke, Frank

### ***The Dream and the Self: Consciousness, Identity, the Sign, and the Image***

In this paper I will maintain that, thus far, the conjunction of literary and rhetorical scholarship with the human sciences' assimilation of phenomenology and psychoanalytic theory has been unable to render a sufficiently lucid explication of the experiential differences of the image and the sign. As such, this paper aims to explicate these experiential differences, and will do so in terms of what seems the inherent nature of image (or imago) to the development and unfolding of the self. Unlike the 'sign' the image/imago is always in motion. It is only when, via the intellectual work of techné, it is held still or hypostatized that it can enter into the play of a shared grammar of consciousness. Following the work of Bachelard, Binswanger, Foucault, Merleau-Ponty, and Lacan (as well as Erikson), I will initiate a discourse regarding the tension between the conscious grammar of interpretation and the unconscious work of dreams and their elusive images.

## Madill, Anna

### ***Visual and narrative creation of the erotic in "Boys' Love" manga for girls***

Manga is a style of comic central to Japanese visual culture which, in recent years, has become a global phenomenon. "Boys' Love" (BL) manga is a controversial genre portraying romantic and sexual relationships between young men. Surprisingly, BL is largely produced and consumed by young heterosexual women. No

similar, commercially-available, product has developed outside of Japan and BL has a growing female audience worldwide. BL has a unique erotic aesthetic. Visually BL presents pairings of bishonen 'beautiful boys' who are, characteristically, in their teens, although the age ranges from early adolescence to late 20s. The stories are generally formulaic, although a spectrum of depth and complexity exists. Narratives are often melodramatic and sentimental with common themes including first love, relationship angst, and life-threatening illness but, on the other hand, also rape, incest, and Bondage-Domination-Sado-Masochism. Even so, the stories are often playful and can be read on a sophisticated level as parodying gender and sexual stereotypes. BL is also playful visually through the use of exaggerations and distortions available by way of the comic book format and the presentation, sometimes, of protagonists as boy-animal hybrids characteristic of Japanese kawaii - cute - culture. This talk will explore some of the ways in which BL creates a unique, and sometimes morally-challenging, erotic aesthetic through its integration of specific visual and narrative forms. It will also consider ways in which body (sexual desire/arousal) self (male/female, homo/hetero) world (social mores, gendered subjectivity) interlace in complex ways in the act of reading BL.

van Manen, Michael

***Carrying: Parental Experience of the Hospital Transfer of their Baby***

Some hospital practices that are routine for staff may carry unintended significance for patients and their families. The transfer of infants between hospital environments is one such practice that may be covered by perfectly acceptable policies and procedures but that, at times, gives rise to unsuspected anxieties, pain, and worries in the parent. The research question for this study becomes: what is the phenomenological meaning of the lived parental experience of the hospital transfer of their baby? An exploration of the phenomenon of transfer revealed eidetic meaning aspects of 'carrying'. Here, transfer is not just the experience of my child changing place, but the experience of someone 'carrying' my child between places. In this way, carrying is an experience of parent as self, child as other, and healthcare professional as third. Thematic descriptions were formulated to give structure to the lived experience of transfer: (a) transfer as a carrying across from here to there and with or without parental presence; (b) transfer as a carrying between changing places; (c) transfer as a carrying contact of parent-child that is enabled or compromised; (d) transfer as a carrying with care; and (e) transfer as a search for place as home. Far from routine and innocuous from the family's perspectival experience, transfer as 'carrying' speaks to the need for understanding the phenomenological meanings of parental experience of their hospitalized babies, and speaks to the active and passive tactful sensitivities required of the healthcare team during the transfer of child and family.

Martinsen, Bente

***The lived experience of physical dependency***

The need for independence arises from the basic human desire for autonomy. However, a lot of people lack the resources to meet their own needs and require support from others for a shorter or a longer period of time. In this situation the ailing body stresses the interaction between its surroundings and the humans inhabiting it. In this presentation, we explore how a life of dependency is experienced among people living with severe physical impairment.

Method: The study is based on a secondary analysis of two interview-studies. A phenomenological hermeneutic approach influenced by Paul Ricoeur's philosophy of interpretation was chosen for the analysis of the original data. The interpreted meaning of the interviews is presented as a series of short stories.

Findings: A life of physical dependency is experienced as a passage from freedom to limitation. Helpers hold a key position in assisting the impaired person to discover the life they want to live, and being forced to 'borrow' their helper's body to perform most of life's practicalities. Verbalisation of the dependent person's needs is paramount for this exercise and the constant challenge of physical obstacles, such as difficult accessibility to buildings etc. may suppress their aspiring self-realisation. Furthermore, being creative is an important part of everyday life and all activities should preferably be carried out exactly as the impaired person would wish them to be to enhance their own self-recognition and personal thoughts and ideas.

## Matulaite, Agne

### ***Two in One: Lived Body Phenomenology in Pregnancy***

This presentation examines empirically the notion of the world-as-it-is-embodied-by-women-themselves in pregnancy.

Accounts of body experience – in verbal and non-verbal form – were obtained from six women at five semi-structured in depth interviews during their transition to motherhood. Using interpretative phenomenological analysis (J.A. Smith), I argue that women experience themselves as: losing control over their bodies, having fluctuating perceptions of their own body and the baby within, having a need to re-draw and re-own bodily boundaries, experiencing their pregnant body both as a divider (marking a division between different stages in their own lives as well as between themselves and others) and as a stranger.

These meta-themes will be explored along with some nuances of the pregnant embodiment in different cultures as the women interviewed came from five countries: Lithuania, Latvia, England, USA and New Zealand. Multicultural participation opened up the possibility of looking at body phenomenology as a process embodying some cultural and historical aspects.

## Mastain, Lisa

### ***The Lived Experience of Cross-cultural Altruism***

This research study used descriptive phenomenological methods to investigate the lived experience of cross-cultural altruism. Three altruists were interviewed, and the results of the descriptive phenomenological analysis resulted in the following eight constituent

themes: 1) A longing to belong and to make a difference in the world combined with a deep empathy and desire to relieve the suffering of others; 2) A feeling of specialness and appreciation; 3) An awareness of the pressing and immediate need of those individuals served overseas combined with an opportunity for inter-personal connection that is not as accessible in one's own culture; 4) A deep connection, respect for and partnership with those served; 5) An experience of anxiety, stress and sadness over the limitations in their ability to help; 6) A strong sense of purpose, fulfilment and an inner imperative to serve that manifests in a sense of imperviousness to harm and a disregard of criticism; 7) A desire to serve as a role model, guide and catalyst for personal growth in others wishing to serve; and 8) An experience of spiritual and personal growth and transformation. These results point to the universal need humans have for interpersonal connection, meaning and purpose.

## McAndrews, Robert

### ***Going Native: An Autoethnography of an Ethnographer***

This paper represents three phases of an ethnographic life as well as three distinct approaches to ethnographic inquiry. Beginning as an inadvertent ethnographer in 1962 as a Peace Corps Volunteer in Liberia, West Africa, the author presents an account of a Liberian moot court trial along with his self-reflective concerns about appropriate justice. Following several years of graduate study in Social Anthropology and Ethnography and directing a Peace Corps program in the Western Caroline Islands, Micronesia in the late 1960s, the author follows a traditional British fieldwork manual while investigating contemporary manifestations of a traditional tributary system within the Yap Empire. Finally, current ongoing research follows what George Marcus refers to as 'multisited' ethnography of the culture of psychotherapy. Data gathering includes interviews with leading psychotherapists from around the world, participant-observation at 'tribal gatherings' (psychotherapy conferences), clinical case studies, and representations of psychotherapy in films, TV, and fiction.

## McCune, Susana

### ***Living When the Other's Intertwining Body-Self-World Ends: Phenomenological Perspectives on Death***

Issues surrounding death are as old as life itself. In contrast to historical experiences of mortality, a modern-day death presents an evolving array of emotion-laden ethical concerns and dilemmas. This paper aims to explore how we might better prepare for a future of extended living and dying.

How do we live on when the other dies? End of life, death, and bereavement are currently discussed together under the term thanatology. Throughout continental philosophy and in current thanatological literature the impact of death is discussed in two seminal ways' the death of the self and the death of the other.

However, wisdom from the philosophical movement of phenomenology is largely missing in current thanatological literature. The importance of including phenomenology in theory and praxis of care during end of life, at death, and through bereavement will be explored. Perspectives on death will be considered as they are found in the works of Heidegger, Gadamer, Levinas, and others.

A case study will unite theoretical wisdom with clinical insights to reveal individually lived experience and explore societal implications of modern-day death. This exploration will also investigate the impact of the other's death on care providers, and on psychotherapists in particular. Phenomenology, hermeneutics, psychology, health and hospice care, and grief theories will be combined with arts-based research methodologies to illuminate the challenges of living and dying in the 21st century.

## McGreevy, Deborah

### ***Overweight nurses; experiences of their interactions with overweight patients***

*Background:* My research study explored and interpreted overweight nurses' experiences of their interactions with overweight patients. Literature suggests that overweight nurses may have more empathy with overweight patients, who may receive discriminatory care, and that some nurses might be reluctant to initiate the sensitive conversation about weight.

*Aim:* This phenomenological study explored how seven overweight nurses, firstly, managed their self in the interaction and, secondly, managed the interaction itself.

*Method:* Seven nurses from various nursing disciplines participated in two semi-structured interviews and note-book keeping. Data were analysed using a hybrid model of interpretive analysis, underpinned by Gadamer's hermeneutics. Ethical approval for this study was granted in August 2006.

*Findings:* Nurses in this study developed their Self and Other understandings of being overweight through personal experience. They acted upon their understandings and managed their Self in the interaction with their overweight patient by managing their guilt, and personal prejudices. They managed their sensitive conversations with their overweight patient by developing embodied empathy.

*Conclusions:* This study demonstrates practical applications of Gadamer's 'fusion of horizons' and has generated new knowledge for nursing by proposing that the overweight nurses within this study combine: Self understanding; Other understanding; Acknowledging then-managing prejudice; and Being-with: holistic interacting within their interactions with their overweight patients, which is defined as the new and original concept of embodied-empathy-in-action. This study also has implications for nursing policy and suggests the provision of further support for overweight nurses who are required to initiate sensitive conversations with overweight patients.

## McNiesh, Susan

### ***Self, Body, and World in Mood***

This paper begins as a reflective account of Heidegger's notion of mood. Mood according to Heidegger is part of our thrownness in that we find ourselves so attuned. A mood is more than something subjective within the individual; it is not primordially an interior condition. Rather a mood is an atmosphere that is already there that sets the tone for our being-in-the-world. In this way mood opens us up or tunes us into a disclosure of what is important to us. Attunement is another word that captures the constituting nature of mood; that is, mood discloses not only what matters to us but also discloses our being in relation to our situatedness. A mood is pervasive; it is an atmosphere that saturates our being. Using a paradigm case from my doctoral thesis as well as a casual

conversation with an individual encountered on public transportation, I will explore the meaning and experience of mood for these two individuals, myself as researcher, and conference attendees listening to the case narratives.

**Morley, James**

***Lived Body/Subtle Body: Phenomenology and the Yogic Somatic Traditions***

This presentation will review the centrality of embodiment to phenomenology and the contributions and challenges embodiment presents to Human Science Research. Principally, it will be asked how researchers can describe and articulate somatic phenomena that are ambiguously 'passive' to the experiencing subject? To this end we will explore Husserl's and Merleau-Ponty's engagement with the phenomenon of passive genesis. Furthermore, we will apply this understanding to a cross-cultural hermeneutic with the subtle-body Yogic traditions of South Asia. Bypassing the more generally known 'chakra/kundalini' models we will instead focus on the less-known yogic paradigms of the of the Taittiriya Upanisad (the pancamaya framework) and of the Yogayajnavalkya Samhita (the prana vayus model). The common element of breath, contained in these models, shall be clarified as the exemplar of subtle body passive experience and the potential basis of a mutual enrichment between phenomenology and the somatic-contemplative practices of archaic yoga.

**Mugerauer, Robert (with Buckner, Francine)**

***Sojourning and Respite: Making Room for Resilience***

The emerging dialog applying Heidegger's later thought on making- room, space, and abiding-expanse to issues of health and well-being (Dahlberg, Todres and Galvin, 2009; Mugerauer, 2010; Todres and Galvin, 2010) opens further avenues of inquiry. The proposed presentation would explore the phenomena of journey and dwelling (Jager, Seamon) by 1) elaborating Heidegger's ideas about how human life amounts to being always underway but requires periodic sojourning (Heidegger, 2005) and 2) findings from complexity theory and ecology concerning resilience (Gunderson and Pritchard, 2002); then 3) making explicit the implications for understanding and promoting well-being.

Two possible trajectories toward or away from health and well-being will be examined. First, health as the ability to continue relatively uninterruptedly in the course of one's usual way of life (Gadamer, 1996) depends on at least temporary respite from distressing perturbances (Buckner and Mugerauer, 2010). Second, overwhelming perturbances may either a) destroy one's life possibilities or b) as complexity theory describes, provide sites at which bifurcations happen - discontinuous jumps to other viable states (the latter positive possibilities would also depend on having adequate reserves to metamorphose rather than be incapacitated or die). We will unfold the consequences concerning what a person needs and what a society has a moral obligation to facilitate via practices and public policy.

Empirical evidence will be drawn from case studies of community psychiatric nursing (Buckner, 2010) and counselling military veterans with PTSD (Watson, 2011). Note will be made of how sojourning, respite, and resilience illuminate deeper issues such as self-identity.

**Nåden, Dagfinn (with Torunn Bjork, Ida)**

***Patient's experiences in hospital following a liver transplantation***

Research is scarce regarding patients' experiences, feelings and thoughts the first four weeks after liver transplantation. Most research involving patients with a liver transplant is conducted several months, or even years, after the transplantation. The aim of this paper is to present results from research interviews that took place post-transplant whilst patients still were in hospital. The design is explorative and hermeneutic. Fifteen patients were interviewed three to five weeks after transplantation. The results are presented in the following themes: 1) General contentment with the hospital stay, 2) Physical discomfort, 3) Dreams, nightmares and hallucinations, 4) Comedowns experienced during rejection of the transplant, and 5) Other psychological/mental reactions. A major result of this study is patients' own descriptions of comedowns experienced during rejection of the transplant, and the seemingly little consolation and support the patients receive. Another major result is patients' own descriptions of dreams, nightmares and hallucinations, which are not fully described from the patients' own perspective while still in hospital.

Nadan, Yochay (with Ben-Ari, Adital)

***Discourses of 'Cultural Competence' in Social Work education: Conceptualization of a construct***

Socio-political changes of past decades have led the helping professions to respond to the diverse, multicultural fabric of societies. Social work policy-makers and scholars have dealt extensively with the development of particular knowledge and skills to work effectively in cross-cultural practice, resulting in the inevitable question of how to educate and train practitioners to become culturally sensitive and competent to working in diverse, multicultural environments. The current research is based on in-depth interviews with social work educators, field instructors and students, and it is critically examining the ways in which the concept 'cultural competence' is constructed and conceptualized in the social work professional discourse in Israel. Preliminary findings indicate a discrepancy between the conceptualization of 'cultural competence' on two levels: declarative and practical. On the declarative level, an indisputable consensus prevails regarding the importance and necessity of integrating elements of cultural competence within social work education, and the meanings ascribed to the construct seem to be comprehensible and coherent. On the practical level, however, the construct is rather fluid, inconsistent, incoherent and not based on a defined solid theoretical or practical framework. Different patterns and mechanisms by which this discrepancy is formed, handled and explained will be exemplified and discussed.

Natvik, Eli (with Målfrid Råheim)

***Profound change in perceived health and participation in daily life: Long-term experiences after bariatric surgery***

The aim of this study was to enhance the understanding of the impact of change after bariatric surgery in the long-term.

Methods: The research design was qualitative and retrospective, and anchored in a lifeworld perspective. In-depth interviews were carried out with four women and four men, five to seven years after bariatric surgery. Analysis was inspired by Giorgi's phenomenological method and Systematic Text Condensation as described by Malterud. Merleau-Ponty's phenomenology of the body was used to deepen the understanding of the participants' experiences.

Results: The participants' described their experiences in terms of one core theme; Profound change in perceived health and participation in daily life, consisting of two dimensions; The lived body and bodily functions - the tension between keeping control and feeling secure and Being active and participate in the community - between coping and demands. Their experience illuminates how considerable bodily changes intertwined into life and relations to others in particular ways. The descriptions offer insight into what it takes to change habits which are incorporated over time. Profound changes after bariatric surgery were experienced as enriching as well as demanding, and a considerable variation of how the participants negotiated changes and adapted to new ways of living were expressed.

Conclusions: Bariatric surgery provided the starting point for a life-changing process. The participants' situation at present varied from a much better life with new opportunities, to exertion and defeat, related to weight gain, lifestyle and fatiguing complications.

Nitsche, Martin

***Phenomenology of Self-inscriptive Intertwining***

The paper explores methodical accessibility of the intertwining body-self-world. If we try to express originality of this intertwining, we usually point at hyphens in distinctive expressions like for example mind-body, logos-eidos, self-other and say that they rather join than separate. But in this way we grasp intertwining as something secondary, as relation of originally distinctive parts. In this paper we ask if there is a methodical approach to originality of twine or its fibres. We do not want to make an ontological decision whether the intertwining is secondary or primordial, our questions are just methodical. Does the inevitable difference between describing and described (i.e. between theoretical ego and an observed object) necessarily lead to a tear within intertwining? Does it mean that the idea of methodical originality of intertwining is absurd, because twine as being

described is always already ripped? An interesting answer to these questions offers the latest thinking of Merleau-Ponty in his *The Visible and the Invisible*, on which this paper is based.

Merleau-Ponty is thinking of a self-inscriptive nature of the intertwining body-self-world, which means that description could be understood rather as an inscription that involves descriptor into twine than as traditional distant observation. In this paper, we try to introduce this idea of self-inscription and to discuss its methodical possibilities for philosophical accession to the intertwining body-self-world.

Nochi, Masahiro (with Harada, Mariko)

***The body as a catalyst in the construction and reconstruction of self-narratives: Analysis of a collaborative auto-ethnography project with a woman with a disabled sibling***

This research explores the role that one's body can play in the construction and reconstruction of self-narratives through a collaborative autoethnography project. The project was initiated by a woman in her twenties whose sister was diagnosed with cerebral palsy.

As a graduate student of clinical psychology, she wished to review her life by focusing on her relationship with her sister. As she reflected on this relationship, I played the role of a listener, and at times I helped her clarify her account. The narrative sessions, which amounted to a total of almost twelve hours, were recorded with a digital voice recorder or a video camera. In one such narrative she stated that she and her sister were moving toward independence from their original family. She then encountered an unexpected change in her feelings and bodily expressions, for instance, she shed tears; this appeared incomprehensible to her at first. When she reviewed the transcripts of her narratives with me, she interpreted this bodily change as representing an ambivalent feeling toward the independence, and she sought an alternative concept like 'interdependence'. Thus, the body acted like a catalyst, and seemed to help in the reconstruction of self-narratives; this helped her gain a renewed understanding of her relationship with her sister. Moreover, interactions with the listener may have brought about awareness of her body, as I will demonstrate in the presentation.

Norlyk, Annelise

***Lived space at the hospital and at home – patients' experiences***

This presentation addresses issues related to ambiguity and differences between patients' experiences of lived space at the hospital and at home. The paper refers to Heidegger's, Bolnow's and Merleau-Ponty's works on lived space.

The findings of a descriptive phenomenological study on patients' experiences of a fast-track programme revealed that lived space was a significant factor (Norlyk, 2009). Sixteen patients suffering from colonic cancer were interviewed twice.

The analysis revealed two essential structures. Both structures showed that the illness itself represented a fall from equilibrium into an existential limbo and changed the patients' being-in-the-world. The patients experienced tensions as they had to both struggle against the body while also protecting and caring for it. The dissimilarity between the two structures was related to patients' different experiences of lived space at the hospital and at home.

The patients' spatial experiences primarily concerned the influence of social conventions, e.g. the role of the good patient, the influence of the atmosphere of the rooms, and the feeling of being on either alien territory (at the hospital) or familiar territory (at home). The patients experienced hospital space as characterized by a specific discourse, a specific atmosphere and a specific logic related to a sense of strangeness and the discomfort of not belonging. Home, on the other hand, represented a safe haven or sanctuary characterised by dignity and a positive resonance. This contrast, however, is not one of black and white, as the findings also show that patients' experience of lived space at home might suddenly change and become unmanageable.

Nosek, Meera

***Nonviolent communication: A dialogical authenticity***

Charles Taylor defined the human dialogical character as the use of rich language to identify ourselves through exchanges with others who matter to us. This dialogical ideal forges the transformation that occurs exclusively via the ties with others draped in horizons of significance. Skilful dialogue with others, that which nonviolent communication affords, supports the development of a meaningful identity—one that is formed through the realization of what exists beyond the self. The purpose of this presentation is to report on a pilot study conducted with nursing students reflecting on the use of nonviolent communication skills. Preliminary data demonstrate this transformation of self and the development of an authenticity that enhances both the expansion of self-fulfilment while simultaneously protecting and nurturing the opportunity of fulfilment for others.

Nonviolent communication is an empathy based skill set aimed to use language as a means to acknowledge (and at times, meet) universal human needs, those of one's own and of others'. Through emotion—a person's response to a situation, one's needs may be accessed and understood, an imperative step along the path of attending to. This dialogical approach to addressing a shared sense of significance supports the argument that authentic identities are formed within this open dialogue. Stories will be shared of students' reflections via journals describing their use of nonviolent communication and the subsequent experiences of connection—either with self or others—that followed.

Olausson, Sepideh (with Ekebergh, Margaretha and Lindahl, Berit)

***Photo-Voice as a Data Collection Method in Intensive Care Units***

Intensive Care Unit (ICU) is the place of care for the most critically ill patients. ICUs are strange and unfamiliar environment to be cared for. The patient room in ICU is not only a place for care, treatment and recovery but also a visiting room and a working place.

Previous research emphasizes that it is a traumatic experience to be a patient in ICU, not just because of the illness per se but also because one's human existence is threatened. Many patients suffer from unreal experiences and unpleasant memories. The next-of-kin are considered to be the link between the ICU and the world outside and bring hope for the patient and therefore important for the patients' survival. The literature suggests that the design of ICU and presence of the next-of-kin bedside effects patient's recovery process.

This study as part of a larger research project aim to illuminate patients' and the next-of-kin's experiences of the ICU patient room, the design and the interiors. A photo-voice method was used. Next-of-kin and patients were invited to take photos various aspects of the room that they remembered or associated with a feeling. The pictures were used later during a research interview. Data were analysed using phenomenological hermeneutics. This method provides an opportunity to gain a deeper understanding and capture aspects of the room that otherwise might have been hidden.

The presentation will focus on photo-voice as a data collection method in lifeworld research.

Olive, Tamara

***Desire for Higher Education in First-Generation Hispanic College Students Enrolled in a Graduate Counselling Program***

Existing empirical studies examining Hispanic first-generation graduate students in the United States generally fail to explain these individuals' perspectives regarding their educational aspirations. Past motivation to seek higher education is rarely examined in these students, those whose parents have not attended college. Further, there is a lack of literature addressing the unique meanings within a lived experience for those students whose desire for higher education extends beyond an undergraduate degree to a master's degree in counselling.

The purpose of this study was to conduct a phenomenological examination of the desire to attend college among first-generation Hispanic students enrolled in a counsellor education program. One-hour taped interviews were conducted with three volunteer participants enrolled in a graduate counselling program at a Texas university

designated as a Hispanic-serving institution. Meaning units and constituents were extracted, and a general structure was developed using the Descriptive Phenomenological Method (Giorgi, 1985). The phenomenological analysis resulted in one structure that identifies the influence of respected others; resilience and self-efficacy; self-denial; a need for distinction and career satisfaction; spirituality; altruism; and a view of commitment to a counselling degree as a nonlinear process.

**Olsson, Malin (with Söderberg, Siv)**

***Meanings of fatigue among women with multiple sclerosis***

This paper reports the findings of a study that aimed to elucidate the meaning of fatigue for women with multiple sclerosis (MS). Living with chronic illness can involve giving up usual activities. MS is a chronic autoimmune disease of the central nervous system. Fatigue is a common experience among people with MS; however, little is known about the meaning of fatigue experienced by women with this condition. Ten women with MS were interviewed about their experience of fatigue.

A phenomenological hermeneutic method influenced by Ricoeur was used to interpret the transcribed interviews. The findings were presented in two major themes with five subthemes; experiencing the body as a barrier and experiencing a different absence. Fatigue seemed to give rise to an experience of being absent and divided into two parts. This also led to a feeling of not being able to participate in the surrounding world. The feeling of being an outsider and lacking the ability as a healthy person is interpreted as a form of suffering. Although the fatigue had a great impact on the women's daily life, the women still hoped for some relief. Fatigue seemed to imply that instead of working as an implement to manage in the world the body has become an enemy of survival. This study highlights the importance for nurses of understanding how women with MS experience fatigue, which is a prerequisite for communication based on a shared understanding.

**Østergaard Steinfeldt, Vibeke**

***Spiritual care as an integrated part of holistic hospice care***

**Background:** Nursing literature shows, that seriously ill cancer patients have a broad range of needs including those of existential and religious nature and nurses find it both important and difficult caring of patient's existential and religious needs. Research shows that physical needs have a higher priority than other needs, and patients experience that psychological, social and spiritual needs often are neglected.

**Aim:** 1. To describe how nurses provide care of cancer patients' needs with a specific focus on spiritual concerns.

2. To understand what it means to cancer patients when existential as well as religious issues are integrated in the terminal care.

**Method:** The empirical data are generated through ethnographic fieldwork in two hospice settings. The fieldwork consists of participant observations and interviews as well as informal conversations and different kind of written documents. A narrative approach is used in generating data and in the analysis and interpretation. The theoretical frame work is inspired by the Norwegian nurse and philosopher Kari Martinsen in particular, and also Maurice Merleau-Ponty, Medard Boss among others.

**Prospects:** It is expected to gain increased insight in how spiritual care takes place in the interaction between the patients and nurses in hospice care settings, what encourages the nurses providing spiritual care and including what skills are required. Furthermore it is expected to provide knowledge of how to integrate the spiritual dimension in clinical nursing practise. The results are expected to be transferable to oncology settings, palliative settings or other settings where patients struggle with existential concerns.

**Palmér, Lina**

***Breastfeeding as intertwining between mother and infant***

Background: For most women, breastfeeding is an essential part of the childbearing period. Yet, the meaning of breastfeeding from women's perspective is scantily explored. Therefore, the aim of this study is to describe women's lived experiences of initiating breastfeeding.

Method and approach: A reflective lifeworld research design based on phenomenological philosophy was used. Eight women were interviewed within two month after giving birth.

Result: The essential meaning of the lived experience of initiating breastfeeding, in spite of good conditions, i.e. experience as 'well-functioning', is conceptualized as, 'A movement from a bodily performance to an embodied relation with the infant and oneself as a mother'. This constitutes a balancing act experienced as an existential challenge, which is to understand and meet the needs from the infant as well as from oneself. The movement, from breastfeeding as a bodily performance toward an embodied relation, entails a separate strives to manage breastfeeding, both from mother and from infant. Nevertheless, attaining confidence in one's ability to breastfeed, the infant's responses to breastfeeding is essential.

Through breastfeeding, mother and infant become intertwined in a way forming an entity. Thus, initiating breastfeeding is more than a biological adaptation. Breastfeeding interlaces biological and existential issues that cannot be separated. According to these, it is suggested that health care professionals to rejects the idea of breastfeeding merely as meals or eating for the infant. Instead, they ought to embrace its origin, namely as a way to closeness between mother and infant.

## Campos Pellanda, Nize Maria

### ***Experiences on narrative: constructing self and cognition***

I focus here some self-experiences with students of a Masters Course on Education in which auto-narratives were used as tools to trigger subjective/cognitive processes of transformation, basing my practice in the complexity paradigm that approaches reality in a intertwining way, deeply articulating subjectivity and cognition. The teacher configures the didactic process in such way not working with transmission of contents, but in a challenging way, creating disturbance among the students. The basic theoretical frame that were used are: assumptions from the Biology of Cognition developed by H. Maturana and F. Varela, with emphasis in the Autopoiesis concept, the Ecology of Mind by G. Bateson and **Atlana**'s theory of the Complexification from noisy. All of these elements are based on a cybernetic epistemology and the issues from Heinz von Foerster's Second Order Cybernetics. He had an important role in the new science in proposing the inclusion of the observer in the observed system. The students are invited to write auto-narratives from the classes experiences focusing not in the contents it self but in the perceptions of their selves triggered by the didactic process. The analysis of the results is showing an important inference: the cognition and subjectivity emerge together in the core of the process of classes presenting the self-organization capacity of each one creating order from noise. This experience is part of a broader project that deals with the question of the inseparability of construction of knowing and construction of subjectivity.

## Popp-Baier, Ulrike

### ***Heaven Could not be as Beautiful as Here: Religious Voices in Christoph Schlingensiefel's Cancer Diary***

The director and artist Christoph Schlingensiefel (1960-2010), often called the 'enfant terrible' of German artistic and culture communities, was one of the most controversial and provocative cinema, theatre and opera directors in Germany. His unconventional TV talk shows and his public performances, some resembling a guerrilla style, drew greater attention from a broader audience. The first opera he directed, 'Parsifal' at the 'Bayreuther Wagner Festspiele' in 2004, established Schlingensiefel's international reputation. In January 2008 Schlingensiefel was diagnosed with lung cancer. Ever since, he has focused on his illness experiences in most of his works, such as in his 'ReadyMadeOpera Mea Culpa' (2009). In early 2010 Schlingensiefel teamed up with an architect on the ambitious scale project of an Opera village in West Africa, succumbing to lung cancer in August 2010. Although most of Schlingensiefel's works are more 'assemblies of attractions' (Seeßlen 2010) than conventional narratives, and although Schlingensiefel vehemently criticised, deconstructed and destructed conventional narratives, he also produced a conventional narrative of his own: his cancer diary (2009), which became a bestseller in Germany. As a psychologist of religion I was struck by how prominently 'religion' figured in this self-narrative.

In my paper I intend to analyse how Schlingensief struggled with being a Catholic and tried to give meaning to his illness from this perspective as well. Some references to his late work will also be included.

## Pound, Carole (with Grzybowska, Basia and Reynolds, Frances)

### ***'My friends are my anchors': friendship and aphasia***

People who acquire aphasia frequently describe existential experiences of loneliness and otherness imposed by loss of language and the experience of living with an invisible and unrecognised disability. Metaphors of fog, exile and imprisonment are commonplace in the descriptions of those who live with aphasia. With diminished access to language at the core of their impairment both understanding the inside experience and reconnecting to social worlds represent a significant challenge for those with aphasia and those around them.

Whilst people with stroke and aphasia are recognised to be at risk of social isolation, loneliness and depression, few studies have explored the role of friendship in supporting restoration of self and social wellbeing.

This qualitative study aimed to explore how people with aphasia define and think about friendship. 12 in depth interviews were carried out within the exploratory phase of a participatory action research project. Participants were aged 20-60 and had lived with aphasia for between 2 and 20 years. Some of the interviewees had minimal expressive language posing methodological challenges to accessing phenomenological data.

Inductive, thematic analysis and scrutiny of data by co-researchers with aphasia revealed 6 core themes: friendship is hard work, communication is only one dimension of friendship, friendship is two way, friendship is constantly changing, friends as anchors and friends and identity. This presentation will focus on exploring core phenomenological themes relating to perceptions of friendship as a grounding or alienating force in the strange land of aphasia.

## Rees, Karen

### ***Over-the-edge: Being reflective – the drive to establish 'own knowing'***

The student nurse participants in this study described the lived experience of 'being reflective' as the self-initiated, private and personal reflection-on-experience that contributed to 'own knowing' something more than a reduction of experience to 'rational understanding'. Much of the contemporary reflective literature asserts that the impetus for engaging in reflective activity is the contradiction between the practitioners' vision for, and the reality of, practice or a sense of anxiety or discomfort about practice experiences, however; the participants in this study described their trigger for engagement in reflective activities as a 'felt bodily sense' that there was something more to know or understand, the insistent sense of 'the edge' (Gendlin, 2004), that something demanded attention.

The 'edge' was sometimes associated with feelings such as anxiety, anger, frustration, shame and fear, but also with achievement, satisfaction, joy and a sense of becoming, the recognition that their vision for practice had become, or was becoming, the reality of their practice. The felt sense of the edge prompted the drive to understand 'something more' about 'something that mattered', and several participants felt that this drive extended into their personal worlds as they sought authentic personal knowing. Reflective activity became an existential and humanistic concern for the participants, a conscious act to determine their own development to satisfy the insistent sense of 'something more' that typified the participants commitment to 'becoming', an intertwining of body, self and world which will be explored in this paper.

## Reyes Cardenas, Paniel

### ***A Renewed View of Charles Peirce's Phenomenology***

Phenomenology is conceived as the study of structures of consciousness as experienced from the first-person point of view, it was comprehended and grasped by leading philosophers such as Husserl or Merleau-Ponty. Yet, the achievement on this ground of English speaking philosophers is commonly neglected, but there was a time of mutual esteem and inquiry. That seems to me the case with Charles Peirce's philosophy, founder of the philosophical doctrine of pragmatism. Phenomenology, understood as a fundamental theory of categorization,

was a central concern in Peirce's Philosophy, yet he labelled it as 'Phaneroscopy'. Studies of contemporary scholarship on Peirce about phenomenology are rather scarce and lack a complete vision of his ongoing development.

My aim is to put forward a schematic agenda of a renewed image of his writings more closely related with the unity of his thought in topics coming from his theory of inquiry, his theory of perception and his pragmatism; under the guiding principle of understanding the phenomenological character of reality. The purpose of his phenomenology as a 'preliminary inquiry' was to unravel the ultimate analysis of all experiences and therefore 'the first task of philosophy has to apply itself.' (CP 1.280)

I will present claims of a renewed picture of Peirce's phenomenological project which are roughly along the lines of place phenomenology in his architectonic philosophy by explaining the pervasive character of his doctrine of categories and then show the fundamental agreement of that approach with other accounts of phenomenology.

Rosan, Peter

### ***The Poetics of Intersubjective Life: Empathy and the Other***

This paper offers a phenomenological description of an empathic way of being. The dialogical structure that emerges from this description illuminates the invocation of a dance between two that folds back on itself and duplicates the coupling in the very depths of one. Subject and other are paired in an intertwining of their similarities (mimesis) as well as their differences (alterity).

An empathic presence is a form of joining or being with the other. Specifically, the other's expressivity mirrors profiles of and possibilities for the subject and, in turn, the subject lends his/her own sensibilities to an illumination of the other. A circular movement is thus constituted. The encounter: (1) opens with a reflexive revelation or the subject's rediscovery of profiles of self in the other; (2) passes through a middle phase involving a poetics or bringing forth of multiple worlds of meaning (i.e., the subject turns-toward the situational referents of the other's expressions even as he/she co-experiences dimensions of his/her own affective, rememorative, imaginative and/or somatic life evoked by the other);

(3) engenders a knowing naiveté implicating both the subject's realization of profiles of the other and nascent comprehension of their autobiographical context; and (4) is finally brought full circle in an existential epiphany or the subject's discovery of self in the new realms of meaning introduced by the other.

The philosophical as well as the psychological implications will then be drawn from the description of this phenomenon. In particular, it will be shown that an empathic presence opens the subject to a variety of ways of knowing another person. And these different ways of knowing are embodied in the concrete vicissitudes of the feelings, memories, imaginings and/or bodily enactments brought forth by the subject's encounter with the other.

Sævi, Tone

### ***The feel for lived experience and language: How to learn hermeneutic phenomenology through collaborative writing***

Anchored in the lived experience descriptions of the collaborative writing, reflecting, rewriting process borrowed from the author (supervisor) and her three students, the paper empirically is based upon the collaborative writing of three papers published in international journals during the last 3 years. The paper presents and discusses the pedagogical- ethical practice of collaborative writing of a hermeneutic phenomenological paper intended for publication in an international journal. The writing process includes a supervisor and a doctoral student who are equally entailed in the process of writing, nonetheless is the purpose of the process pedagogical and educational. The centre of rotation is threefold; the experience of the joint existential and ethical dialogue that the two parties necessarily enter into with the experiential philosophical (phenomenological) literature, the two parties lived experience of self and other, and finally dilemmas in the concrete dialogue of whole and parts in the coming into existence of the phenomenological text through the continuous personal and mutual professional effort of writing, reflecting and rewriting. The study builds on Gadamer's reflections on understanding and interpretation, and lived relationality between persons as well as between person and text. The paper intends to cultivate an

understanding of lived writing/reflecting/rewriting of both the planned product and of the relational professional structure that constitutes the collaborative writing process.

Sandvoll, Anne Marie (with Kristoffersen, Kjell; Hauge, Solveig)

***Unexpected incidents versus daily routines – challenges for nursing practices***

Practice in nursing homes is a very complex topic, where the actions of the staff depend on many factors. However, routines play an important role when it comes to structuring the job; they help to get the care done, and make the day predictable for both staff and residents. The strength and importance of daily routines have been described in a range of empirical studies.

In this paper we aim to describe and explore what happens to nursing care when daily routines are disturbed by unexpected incidents. An ethnographic design was selected to gain an in-depth understanding of nursing practice. The context of the study was two long-term units in two nursing homes, and a total of 45 nursing aides/nurses participated in the study. Data was collected by participant observation, interviews and document studies.

To underpin the discussion we will present a brief section from our field notes: The staff has almost finished the morning care routine on a Friday, and planned a special social coffee break with ice cream. Suddenly, a resident who sits in the kitchen starts to undress himself. This situation seems to appear out of nowhere, and the staff seem unable to understand what the resident actually want. They try to put his cloths back on but don't succeed, and the situation ends up with confusion and irritation for both resident and staff. In the presentation of this paper we will elaborate the staff's care intervention further. In the discussion we will draw on different theoretical perspectives to explore and interpret the situation additionally.

Schwarz, Johanna F. (with Westfall-Greiter, Tanja; Schlichterle, Birgit; Schatzl, Zita)

***School Embodied: Lived Experience and Learning at School***

The authors present hermeneutic phenomenological studies on various phenomena of learning including *practicing (Üben)*, *ascribing (Zuschreiben)* and *measuring (Maßstab)* as investigated in a grant-funded, nationwide research project which seeks to reveal phenomena of learning in the lived experiences of 5<sup>th</sup> grade students in Austria's New Middle Schools, a current reform pilot. Corporeal modes of being in the world will be particularly attended to by analysing selected anecdotes of lived experiences collected at 24 schools across Austria in order to approach the "whatness" of the students' experiences at school. Being mindful of how little we know about the human experience of learning (Meyer-Drawe 2008), this work ultimately questions the assumption that learning and instruction are bound to one another in a causal relationship. Rather, the learning experience is an inchoative act (Meyer-Drawe 2010) which cannot be consciously initiated, controlled or brought to closure. In view of this ambivalent relation between teaching and learning, the presenters contribute to the notion of a phenomenology of pedagogical practice with the intention of opening up possibilities for creating formative relations between being and acting (Van Manen 2007). The authors present hermeneutic phenomenological studies on various phenomena of learning including practicing (Üben), ascribing (Zuschreiben) and measuring (Maßstab) as investigated in a grant-funded, nationwide research project which seeks to reveal phenomena of learning in the lived experiences of 5th grade students in Austria's New Middle Schools, a current reform pilot. Corporeal modes of being in the world will be particularly attended to by analysing selected anecdotes of lived experiences collected at 24 schools across Austria in order to approach the "whatness" of the students' experiences at school. Being mindful of how little we know about the human experience of learning (Meyer-Drawe 2008), this work ultimately questions the assumption that learning and instruction are bound to one another in a causal relationship. Rather, the learning experience is an inchoative act (Meyer-Drawe 2010) which cannot be consciously initiated, controlled or brought to closure. In view of this ambivalent relation between teaching and learning, the presenters contribute to the notion of a phenomenology of pedagogical practice with the intention of opening up possibilities for creating formative relations between being and acting (Van Manen 2007).

Shah, Rinkle (with Franz, Jill; Mugeauer, Robert)

***An approach to existential Inquiry of the Body-Space Relationship - (dis)Ability, Dwelling, Design***

Due to the disability itself as well as the built environment not supporting or respecting their needs, situations arise which are not very favourable, likable or comfortable for everyone, including people with disabilities. The impact of this scenario on the people with disabilities is that they feel 'they don't fit' in their own homes, they don't belong within their own families. The family members of such people also experience a range of emotions about how to handle things within their home and with the person having disability.

If the environment is designed for the full range of human functioning and incorporates appropriate accommodations and supports, then people with functional limitations would not be 'disabled' in the sense that they would be able to fully participate in society. According to the social model, disability is the outcome of the interaction of person and their environment and thus is solely dependent neither on a person nor the environment specific.

The proposed article aims to address the current demand for a more holistic understanding of the nature of disability as it is experienced by adult children with disabilities and their families who are the major carers and the implications of this for residential design and associated social support structures. The paper explores what it means to dwell for people with disabilities and their families and carers and how this changes when the person with disability moves to a more independent residence. Connected with an existing Australian based project concerned with the development of independent housing options for families with an adult child with a disability (the Living in Independent Living project), the paper aims to address several shortfalls in existing responses to design for disability that ignores the social and existential dimensions to disability; and design that fails to appreciate the potential of interior design to provide for meaningful person-environment interaction.

Shinebourne, Pnina

***Poetry and qualitative psychology: the intertwining of embodiment, emotion, imagination and sense-making***

This presentation explores potential contributions that poetry can make to qualitative psychology. It is suggested that the use of poetry can provide access to intensely focused, embodied, emotional, sensory and cognitive dimensions of subjective experience. As a mode of discourse constructed in specific linguistic, cultural and social contexts, poetry also illuminates aspects of experience embedded in being-in-the-world in a specific context. Poetry also engages an imaginative capacity to offer, as the poet Seamus Heaney suggests, 'a glimpsed alternative, a revelation of potential'. I consider the value of poetry as a source of psychological data, as poetry is written self-consciously as literary texts in contrast to most other texts used in qualitative psychology (e.g. transcribed interviews, diaries or internet sites). At the same time, poets, like psychologists engaged in qualitative research, are often concerned with making sense of experiences of considerable existential significance. It is suggested that poetry may be most valuable as a source of insight into lived experience and illuminate aspects of making sense of experience. I provide examples from the work of contemporary poets and from empirical research using poetry. Finally, I suggest possibilities for exploring some features shared by both poetry and qualitative psychology.

Sneltvedt, Torild

***Challenges for leaders and colleagues based on recently graduated based on recently graduated nurses' narratives***

Newly educated nurses' meeting with working life probably constitutes the most demanding period of their entire working career. This study aims to shed light on what leaders and colleagues can do to ensure newly educated nurses' competency and retention. The design of this study uses a phenomenological approach with narrative interviews and text analysis.

\* The results show that the newly educated nurse needs leaders and colleagues who take the right initiative with regard to receiving and incepting.

\*They need help to clarify their professional role and to confirm their professional pride and commitment.

\* Showing trust, providing competence time, and supporting the newly educated nurse's initiative to increase his/her competence are all of vital importance during this period. The new generation nurses actively seek knowledge and generally possess good computer skills. They can therefore represent a major resource for the working environment. In exchange the newly educated nurse needs leaders and colleagues to share their experience with them. Leaders who encourage this exchange of experience and help to develop professional standards. The differences in competence can create a sustainable nursing staff, this will in turn promote recruitment and nurse retention.

The presentation will focus on the complex information presented in the narrative interviews and point out possible ways to improve the difficult period that the new nurses often experience in their first job.

Sousa, Daniel

***A Descriptive Phenomenological Exploration of Significant Events in Existential Therapy***

The aim of this work is to present phenomenological research focused upon the descriptions of significant events experienced in the context of existential psychotherapy as provided by both the therapist and the client in each of five therapeutic dyads. A significant event is defined as a point in any therapy session when something important or significant was felt (by either the client or therapist, or both) to have occurred in terms of its impact on the therapeutic process. The descriptive phenomenological psychological method was used to analyse the participants' retrospective descriptions. The main characteristic of the significant event that occurs in existential psychotherapy is that it has a powerful psychological significance that impacts upon the relational processes of therapy. However, the experience of significant events is multifaceted and dynamic, and only a holistic perspective would seem to do justice to the complexity of these interrelational phenomena. The results show a set of eidetic dimensions, invariant structures experienced by both clients and therapists, of which the human relationship stands out as particularly significant. The human encounter is a structuring space, where significant events are sometimes preceded by tensions between therapist and client, which in turn promote turning points and breakthroughs in the therapeutic relationship. The results will be discussed in the light of the literature on psychotherapy research and existential therapy and some suggestions are made regarding the practice and research of the existential approach.

Spaten, Ole Michael (with Byrialsen, Mia; Langdrige, Darren)

***Men's bereavement: a phenomenological life-world study of men's experience of meaning, grief and loss***

Qualitative research which focuses on men's experience of bereavement and particularly on men grieving the loss of their partner is very sparse (Reiniche, 2006). This presentation seeks to address this by presenting the findings from a phenomenological study of the life-world of a small number of bereaved men, and considers how the loss of a partner affects men's experience of meaning, grief and loss. Three men aged 32-54 who have all lost their partners to cancer between 3 and 7 years ago were interviewed. The hermeneutic phenomenological method of van Manen (1990) was employed revealing three key themes: grief and self-reflection; meaning of life and loss; re-figuring the life-world. These themes are discussed in the light of broader existential concerns and limitations of this study are pinpointed in the end.

Starr, Rachel

***Chance encounters along the crooked path of experience: A Montaignian sidelong glance at psychotherapy***

In his celebrated inquiry into the manifold dimensions of his self and world in flux, Michel de Montaigne flouts any systematic order imposed by general theories. Instead, his Essays cheerfully follow the order of the particular, that is to say, of conversation. Bodily experience, that most particular of experience, is his best, though fallible and ephemeral, source of truth. However, the more directly he searches, the more elusive this knowledge

becomes. Our 'accidental philosopher' learns to appreciate the role of chance in the revelation of truth. The 'disciplined digressions' of his newly invented essay genre allow ordinary aspects of his experience to reveal important discoveries. In this way, the essay is the literary form of the sidelong glance; its meaning often unexpectedly arises 'from a word - found off in a corner.'

The Montaignian essay forms a fruitful parallel with the psychotherapeutic conversation and the sidelong glance is a wonderful metaphor with which to contemplate the human encounter. Meandering side by side, the therapist accompanies the patient along crooked paths; they may chance upon oblique revelations of each other or catch glimpses of new paths- perhaps a path that has always been right before their eyes but never seen.

The Montaignian sidelong glance allows us to reframe our profession within the wider humanist vision. This biased and embodied mode of inquiry reaffirms the value of the particular, challenging therapists to swim against the narrowing currents of theoretical specialization.

## Stuart, Susan

### ***Enkinaesthesia: The Essential Sensuous Background for Co-Agency***

The primary aim of this essay is to present a case for a heavily revised notion of heterophenomenology. I will refer to the revised notion as 'enkinaesthesia' because of its dependence on the experiential entanglement of our own and the other's felt action as the sensory background within which all other experience is possible.

Enkinaesthesia<sup>1</sup> emphasizes two things: (i) the neuromuscular dynamics of the agent, including the givenness and ownership of its experience, and (ii) the entwined, blended and situated co-affective feeling of the presence of the other(s), agential (for example, human, horse, cat, beetle) and non-agential (for example, cup, bed, apple, paper) and, where appropriate, the anticipated arc of the other's action or movement, including, again where appropriate, the other's intentionality. When the 'other' is also a sensing and experiencing agent it is their - in this case, the pair's - affective intentional reciprocity, their folding, enfolding, and unfolding, which co-constitutes the conscious relation and the experientially recursive temporal dynamics that lead to the formation and maintenance of the deep integral enkinaesthetic structures and melodies which bind us together, even when they pull us apart. Such deeply felt enkinaesthetic melodies emphasise the dialogical nature of the backgrounded feeling of being.

## Takeda, Seiji

### ***An Attempt of Complete Decoding of Husserl's Text – How to Understand the Conception of 'Reduction' and 'Essential Insight'***

The application of phenomenology has now become an increasingly noticeable trend in the field of psychology, nursing science, medical welfare and so on. However, to most of those who would attempt to apply phenomenological method to medical practice, (for instance), texts of phenomenology are so difficult to understand that there exists the striking situation of difficulty and confusion in understanding phenomenology.

It is most crucial task for them to understand the conception and the method of 'phenomenological reduction' and 'essential insight'. In particular, the latter is the most important for them because the actual practice of human sciences as the 'science of essence' lies in the substantial usage of 'essential insight'.

I have been lecturing phenomenology for decades. Meanwhile, I have been continuing an attempt for the 'complete decoding' of phenomenological texts as well. The attempt is paraphrasing the important texts of Husserl or Heidegger into more intelligible sentences so that a common reader can fully understand their intention. I'm planning to publish 'The Complete Decoding of The Idea of Phenomenology' this year in Japanese, and at the same time I will complete writing its English version.

Along with this, I would like to show the contrastive sentences of the English translation of 'The Idea of Phenomenology' and my own 'complete decoding' as a guide for reading Husserl's texts for those earnestly wishing to learn phenomenology. In addition, I would also like to explicate how to understand the core conceptions of 'phenomenological reduction' and 'essential insight'. (250)

Tanaka, Shogo (with Tamachi, Masahiro)

***Phenomenological view on the theory of mind***

How do we understand other people? In cognitive science, there is a complex discussion concerning this simple question, which is known as the theory of mind debate (see Davies and Stone, 1995). The theory of mind, in general, is defined as the ability to imagine and make inferences about other people's minds and behaviours. Within this field, there is a debate between the 'theory theory' and the 'simulation theory.' The former claims that we use common sense kind of theories to understand other people. In this view, we understand the mental states of other people and predict their behaviour through theoretical inferences. On the contrary, the latter theory suggests that we understand other people by simulating their mental states. In other words, we put ourselves in other people's situations and virtually perceive, imagine, and think from their perspective. Beyond such differences, however, both theories share the common view that the minds of others are hidden behind their behaviours (Gallagher and Zahavi, 2008). In this presentation, we will propose the phenomenological alternative. From the phenomenological perspective, especially from that of Merleau-Ponty, the mentalistic supposition shared by both sides is 'the prejudice to be renounced', because it divides others into minds and bodies, whereas our direct experiences make it clear that we perceive them as a whole (Merleau-Ponty, 1951). We practice various embodied interactions with them, before making theoretical inferences or simulations. It is suggested that our ability to understand others is based on this type of embodied interactions, which Merleau-Ponty called 'Intercorporeality'.

Tomano, Ittoku

***Overcoming Conflicts among Various Political Theories via a Phenomenological Perspective***

Although 'justice' has been debated seriously in the realm of contemporary political philosophy since John Rawls' A Theory of Justice was published in 1971, no persuasive answer has been arrived at thus far. Political theories are rife with conflicts and confusions.

In my opinion, the reason behind this flux is the fact that no theorist has been able to furnish the most persuasive thought 'an approach or methodology' envisaging a 'good society'. That is to say, each theory has a fundamental flaw in its approach.

In this presentation, I would like to categorize various political theories into three approaches and demonstrate the problems of each approach in principle and then offer a phenomenological approach that would resolve the flaws and free the path to seek a principle of justice or the legitimacy of society in a constructive manner.

Tookey, Sara

***The experience of seeking help: An IPA investigation of mental health services in Integrated Primary Care***

The experience of seeking help: An IPA investigation of mental health services in Integrated Primary Care.

This study is ongoing and is to be completed by the conference date. Results will be analysed utilizing a descriptive phenomenological approach, the Interpretive Phenomenological Analysis (IPA) (Smith, Flowers & Larkin, 2009) approach. Results will thematize the interpretation of a person's experience of seeking mental health care (psychological services) through the U.S. system of integrated primary care.

The purpose of the study is to understand the experience of patients seeking mental health care (psychotherapy) within the U.S. integrated primary care system (IPC). Aims of this research are to: a) Describe the process of coming to seek the help of a psychotherapist (at a time before one has received help) for issues of a diagnosable mental health disorder. b) Describe one's interpretation of their experience in seeking help within the context of primary care. c) Describe the possible barriers or limitations to seeking help for a mental illness, d) aim d) to provide the research clinic with the potential for program revision to ease access to mental health services based on results gathered from patient experience.

IPC combines medical and behavioural health services to address the spectrum of biopsychosocial problems patients bring to primary medical care (Blount, 2007). The approach of IPC is to understand the patient within the context of their world. This includes the physiological, psychological, socioeconomic and social world. An essential aspect of such care includes a team who collaborates to serve the needs of their patients and thus is able to see the patient as living through his/her world. By teaming mental health and medical providers, IPC is the structural realization of the biopsychosocial model. It is the intertwining of mind, body, and world which is essential in the treatment of an individual on the whole.

Tran, Minh (with Langdrige, Darren; Minocha, Shailey; Laing, Angus; Roberts, Dave)

***A phenomenological analysis of consumers: experiences in virtual worlds***

Virtual worlds are 3D, online, persistent, multi-user environments where users interact through avatars. Virtual worlds support many types of applications, such as gaming, education and socialising.

Increasingly, they are being used for business-to-consumer (B2C) e-commerce. Our aim is to understand how a phenomenological perspective that highlights embodiment, perception of others and perception of being-in-the-world can inform the design of B2C e-commerce environments in virtual worlds. We have conducted phenomenological interviews and descriptive-phenomenological analysis to understand consumers: lived experiences of the consumption process in virtual worlds. Twenty-two consumers were interviewed in Second Life, a virtual world. The analysis highlights (1) the variety of emotions involved during the consumption process, (2) how consumers become aware of their avatars, and (3) how consumers appropriate affordances of virtual worlds. This suggests that B2C e-commerce environments in virtual worlds should be designed to reflect consumers' emotions, support intuitive control of avatars, and provide context-dependent tools during the consumption process. Design guidelines that are sensitive to the moment-to-moment experience of consumers, which the phenomenological perspective highlights, can result in an immersive online experience and increased consumer satisfaction.

Turk, Andrew

***Tjukurrpa, Embodiment and Phenomenology***

The author's second PhD research is examining whether some form of Phenomenology can provide an effective overarching paradigm for trans-disciplinary investigation of Ethnophysiology (the study of terms used for aspects of landscape in different languages/cultures).

It is important that this approach does justice to Indigenous worldviews. As part of this study the author is exploring the hypothesis that the Australian Central Desert and Western Desert Aboriginal (Yarnangu) concepts of 'The Dreaming' and 'Tjukurrpa' can be represented as a form of philosophy.

Traditional Yarnangu singing and dancing performances (Inma) can be considered as an embodied representation of Tjukurrpa, the linking of 'The Dreaming' to 'placelines' through landscape ('country'). This paper examines examples of Inma from performances by Ngaanyatjarra Lands Yarnangu in Turku, at the Perth International Arts Festival in 2007, as a window on the worldview embedded in traditional Yarnangu culture. It also discusses the role of every-day movements through and between places, as part of the traditional practical and social activities of the Yarnangu life-world, in providing an embodied intentional relationship with landscape, and hence the basis for Tjukurrpa and Inma. Establishing of cultural relationships with landscape (Tjukurrpa), and their representation through performance (Inma), are both examined through Merleau-Ponty's concept of the 'phenomenological body', rather than the 'objective body' (physiological). This discussion of embodiment and Tjukurrpa does not necessarily posit a unique Yarnangu Philosophy. Rather, examination of Yarnangu representations of dwelling with landscape may illuminate phenomenological ways of interrogating 'Being' for all peoples.

Ulland, Dagfinn

***Embodiment and religious ecstasy***

In this paper I want to present the main findings in a research on religious ecstasy. The purpose of this research was to study how to interpret ecstatic religious experiences, illustrated by the Toronto Blessing, from a religio-psychological point of view. The study was a qualitative research based on interviews, field observations and written documents. The theoretical framework was interdisciplinary, using theories from ego-psychology, social psychology, sociology, cultural anthropology, and ritual theory. The anthropologist, Professor Thomas Csordas, has developed a cultural phenomenology, which is a culturally constructed way of understanding a situation through the body. It is a sort of sensory engagement that is linked with intersubjectivity. This way of thinking assumes that the body can give knowledge and help to understand apparently irrational phenomena.

Ritual theory was used to design a presentation of the material where the sequences in meetings contain topics for discussion. The results showed that the cultural context is important both for the bodily knowledge, as for the interpretation of the ecstasy. The ecstatic phenomena can be interpreted as bodily knowledge, a habitus, stored or saved in the body to be activated in a cultural and ritual context.

The ecstatic phenomena may also be understood as bodily icons and as external manifestations of an inner touch of God.

## Vatne, Solfrid (Michaelsen, Ragnhild)

### ***Individual plans in mental health – a self-empowering process?***

Individual plans in mental health - a self-empowering process?

Empowerment refers generally to the increase of strengths of marginalized people, involving development of confidence in their own capacities. Empowerment as a methodology is associated with consciousness-raising by participating in processes of sharing something in common with others, and in activities that increases people's ability to make choices for themselves, including ability to learn. These are self-empowering processes, which can increase positive self-confidence and overcome stigma.

This project is about implementation of computer-based individual plan in community mental health in Norway. The research question addressed was: Will a computer-based individual plan foster patient involvement? The study was designed as a follow-up, with an intervention focusing on the intentions and content of the individual plan, and an education program with exercises used from the computer-based tool. Nine of 37 patients participated in the education program, and got continuous support, based on dialogues about concrete issues in the plan, from a nurse researcher.

The results showed that eight of the patients worked on their plan with great engagement, and placed themselves in a leader role of the plan. The plan contained descriptions of small steps in getting a better life, how their worked with emotional challenges - confronting themselves, and preparations for and after individual therapy. By this, the plan became different from the descriptions in the brochure from the Norwegian Health Department, but it led to mark able changes in the individual patient's lives, which falls along with definitions of self-empowerment. The 28 non-educated patients showed no involvement in the plan.

## Ventura, Michela

### ***A student's resistance grounded theory within Italian high school***

Nowadays, school failure is considered a priority in the European education policy agenda. While in average Europe dropout rate is 15,3%, in Italy it is 20,8% (Miur, 2008) and it mostly involves immigrant and lower social class students.

In spite of the official efforts, Italian high school system has failed in removing the obstacles to academic success for all students: within vocational courses the dropout rate is 100% higher than in other high schools. That means that certain students are pre-destined to reach lower school and job positions in the society.

In this paper I describe the findings of an empirical research carried out during the school year 2009/2010 in three cities of North, North-West and South of Italy. The research is based on theoretical sampling typical of grounded theory method and involved six different high schools.

The data collection was based on 36 participant observations in schools and classrooms and on 40 interviews with students (27), teachers and key informants (13), such as principals and experts. Data analysis followed the open, focused and theoretical coding of grounded theory (Glaser and Strauss, 1967). From the findings emerges a resistance theory for those students who refuse to dropout.

Van de Vijver, Jasper

***Bodies and boundaries. Tactile experience and the sense of place***

What is it like to be somewhere? In my presentation, I will address this question from a philosophical perspective inspired by the phenomenological movement.

I believe that our being somewhere cannot be understood properly when we start from an overly strict boundary between the subject and the world. We do not experience our being 'here-as-being where our body is, being located within the boundaries of our body. Instead, when we are somewhere, our attention is drawn towards (things in) our environment, while being relatively unconscious of our body and its boundaries. While it is quite easy to see how vision accomplishes this, I will consider the more problematic topic of touch.

Tactile experience seems not to allow for us to be there, but rather seems to restrict us to the limits of our body here, because everything that we feel must be in touch with us, in direct contact with our skin. Everything that we feel is thus felt at a boundary. However, tactile experience doesn't necessarily have to amount to the experience of boundaries. I will argue that touch is predominantly the experience of involvement in and of connectedness with the surrounding world (where there is no clear sense of the boundaries between self and world), rather than being the feeling of boundedness.

I will try to illustrate this experience of intertwinement through a phenomenological description of the immersion in a natural environment.

Vuoskoski, Pirjo

***Work-placement assessment as lived and experienced by the student: an application of descriptive phenomenological approach***

The presentation is based on an unfinished PhD thesis in adult education aiming for a descriptively oriented phenomenological contribution to the study of work-placement assessment. As an account for an essential structural description in generating scientific knowledge, and understanding more completely the interdisciplinary research phenomenon in vocational and higher education, it gives insight into the direct assessment experience, from the perspective of the student. The presentation begins with a brief introduction of the research; the goal and phenomenon of the research, the methodological and methodical decisions. The research process is then illustrated as an application of the descriptive phenomenological method developed by Amedeo Giorgi (to uncover the structure of concrete experiences through determination of the higher-level eidetic invariant meanings that belong to that structure). The raw data consisting of sixteen recorded and transcribed student interviews (as concrete descriptions of assessment experiences from the perspective of everyday life) were collected at two higher education organizations, in Finland. The steps of the descriptive analysis (as analysing the data from within the phenomenological reduction with a disciplinary attitude and a special sensitivity to the phenomenon being researched), as the steps of clarification of meanings and search of the common meaning of the phenomenon implied in all of the variations in the raw data, are briefly demonstrated. Finally, the findings of the study are presented as an account for the results of the second-order description, precisely as they were given in the experience.

Wagner, Kathryn

***The Embodied Experience of being Deaf: Language, Psychotherapy, and the 'Other'***

This paper attempts to intertwine the body, self and world through one person's experience with disability, namely deafness. Using the works of various philosophers, I discuss the phenomenological experience of American sign language. How is space, body and time negotiated in sign language? Additionally, as a deaf graduate student in a clinical psychology program, I am interested in the relational dynamics that arise when deaf therapists work

with hearing clients. How is the therapeutic relationship between the deaf therapist and hearing client negotiated? Furthermore, how am I in 'communication' with the world in which I live, a world which is naturally suited for hearing beings? How do I make this world not exist 'out there' but exist within me?

Waibel, Eva Maria

***Education towards self-esteem and meaningful life***

Leading a meaningful life is not just a basic human need but also an essential motivational factor. Existential Education asks how education may contribute to an existentially meaningful life. At its heart lies the strengthening of children, so that they can craft their own autonomous lives. Drawing on Frankl's logotherapy and existential analysis, the starting point of Existential Education is the children's spirituality (Geistigkeit), which relates to understanding the meaning of freedom and responsibility towards the world, to coming to terms with the world and themselves and to assuming a position with respect to the world and to the self.

Working with a child's spirituality (Geistigkeit) is an attempt to unlock children's potential and their dormant abilities.

Education depends not only on the educators, but also on the children. The children may accept or reject an education method. Clearly educators lack complete control over the children. To achieve a relationship based on dialogue and a meeting of the minds, educators need to fully engage with the children as persons, without forsaking themselves. Above all, education relies on the educators' ability to immerse themselves into the personality of the child and inquire "What does this child now need from me?"; By this, we mean the educator's readiness and capacity to understand children in a holistic manner. Being open to children and different situations is also essential ('responsive attitude'). This approach secures the four basic motivations, in particular the absolute and holistic esteem of children, thereby vesting responsibility in them and respecting their personal values. Such deep understanding strengthens persons and enhances self-esteem. It enables the children to take charge of their own lives and to live in inner harmony.

Wang, Hong

***Shall we change our style of living, or can we?: A Phenomenological look into our bodily needs***

At no time in history has human species found itself at greater odds with the nature, or rather, with the problems it has created in nature to such a degree: global warming, rapid loss of biodiversity, shortage of natural resources, and pollution, to name a few. Research (Milbrath, 1984; Pepper, 1990; Hulme, 2009) suggests that more and more people are consciously aware of the problems, thanks to the media and to the ever pressing presence of the problems per se. In actual practice, however, the majority fail to actively change their personal life style to help reduce human impact on the natural world (except for plastic and aluminium bottle recycling). Following the tradition of phenomenology, the author in this paper probes into conditions that help to give experience its intentionality. Specifically, the focus is on embodiment and language practice. Taking the body as a point of contact between the self and the world, the author shall approach bodily needs by examining two intertwining aspects: 1. the limit of individuals' bodily experience in nature and its implications; and 2. the limit and power of language as a form of presenting environmental problem. The author will argue that the general public needs to change our way of living, which requires re-allocation of bodily engagements with the natural world plus more sensual means of environmental challenges.

Wasik, Elzbieta

***The existence modes of the self and the reality of every-day life world in human communication***

This paper exposes a conviction that the sense of the self (self esteem), which develops in the subjective and intersubjective spheres of human individuals as a consequence of their encounters with others, constitutes an initiating force for all communicative activities. The individual's concept of the self is regarded thus as pivotal to the understanding of his/her conduct in culturally determined communicative situations. Considering the changeability of the individual's states of mind, the author reflects on the existence modes of the self in

communicative acts, in which individuals interact with each other and respond to each other (even through stories they tell or literary works) while forming the meaning-bearing constituents and structures of dialogical forms. In this context, the author will make, on the basis of incommensurable approaches, a survey of several attributes ascribed to the category of selfhood by philosophers, psychologists and sociologists. This survey will show that the terms characterizing various aspects of the self have been created haphazardly (cf., e.g., the self as a subject or an object, the actual self, the affective self, the associated self, the cognitive self, the conative self, the conceptual self, the dialogical self, the ideal self, the material self, the ought self, the private self, the public self, the real self, the social self, the spiritual self). They render only respective states of human minds proving that the reality of every-day life, which constitutes the object of communication, is an inferred and not a perceivable world.

Wasik, Zdzislaw

***The Discursive Self as an Object of Linguistic Studies***

The issue raised by the author belongs to the questions of what the object of linguistic studies is: systemic properties of a language, universal properties of languages of the world or language competence of communicating individuals in discursive domains of human-life world. Linguists have to decide when they deal with the language from a structural and functional viewpoint and when they describe its inherent and/or relational properties conditioned by the ecology or aptitudes of its speakers. Investigating actual speech, they are interested in language competence of individual speakers as participants of group communication. Because the only accessible object is a communicating self, who sends and receives messages, linguists investigate the products of its personal speaking and hearing activities as 'textual extensions' of its subjective knowledge and skills of how to interpret and understand the texts as material bearers of meaning. In this paper, the category of selfhood will be placed in relation to communicative competences which are formed as a result of discursive character of human communication. The term discourse will be referred to the socially and culturally determined types of texts or text-processing activities embedded into the social roles of communication participants and their culture. In terms of semiotic codes and processes, discourses are considered as linkages in which communicating selves take part in group communication as observable persons and inferable subjects creating interpersonal and intersubjective collectivities when they generate and interpret the meanings realized in material bearers which constitute the means and ways of human understanding.

Watanabe, Tsuneo

***Developmental Epoché?: A five-years-old child had an 'I-am-me' experience and afterwards created the 'incarnation doctrine'***

You might have spontaneously experienced a kind of epoché at a certain stage of normal personal development, especially in childhood, even if you were neither a philosopher undertaking the phenomenological epoché nor the Blankenburg's patient suffering from the psychopathological epoché. I call such an experience a 'developmental epoché'. The developmental epoché was first investigated by the phenomenological philosopher Spiegelberg (1964), under the name, 'I-am-me' experience'. Recently another variation of this epoché was reported by Watanabe (2011), which he called the 'solipsistic experience'.

Firstly in this presentation, based on the 'descriptive phenomenological method' of Giorgi (2009), I will conduct a phenomenological analysis of a representative case of the 'I-am-me' experience in a five-years-old child who had this experience, and immediately afterwards created the 'incarnation doctrine,' which may be interpreted as a solipsistic experience.

Secondly, by comparing this case, a schizophrenic case and an autistic case, I will clarify commonalities and differences between the developmental epoché and the psychopathological epoché. Thirdly, I will locate the 'I-am-me' experience and the solipsistic experience in 'Husserlian worlds', and thereby demonstrated that each of these experiences can be compared to Husserl's different epoché. Finally, a developmental model of these different epoché is proposed, based on previous empirical research. I will conclude by suggesting the significance of the idea of developmental epoché for religious psychology, developmental psychology, psychiatry, and genetic phenomenology.

Werkander Harstäde, Carina (with Roxberg, Åsa; Andershed, Birgitta; Brunt, David)

***Next of kin's feelings of guilt and shame in end-of-life care***

*Background:* Being next of kin to someone in the final phase of life can be complicated. There can be a will to support the dying person, make time as comfortable as possible. To choose how to be involved can make the situation easier but is also a responsibility to make a good choice. Choices can create anxiety and feelings of guilt and shame can occur if perceived obligations are not fulfilled.

*Objectives:* To explore and describe next of kin's feelings of guilt and shame in end-of-life care.

*Method:* Hermeneutical analysis, semantic concept analysis, and secondary analysis.

*Result:* Categories conveying guilt: not having done /talked enough, being absent at important events, making error in judgement. Categories conveying shame: feelings of inferiority, being ashamed on behalf of the dying person, family conflicts becoming apparent.

*Conclusion:* Receiving help and support in order to make the remaining time as pleasant as possible can facilitate the sense of having fulfilled responsibilities and reduce feelings of guilt and shame. Research showing that these feelings exist, can be of help when next of kin adapt to the situation. Support to increase well-being during the remaining time in the end-of-life care and the grieving period should be given.

Willis, Peter

***Reading life from illness stories***

This presentation explores the phenomenology of 'listening reading' pursued with four powerful and descriptive 'life with illness' writings. The chosen writings are not consciously inspirational but are stories and poems of people caught up the hard times of illness.

In attempting 'listening' reading, I adopted an attentive silence, to allow the writing on life with illness to speak to my imagination and heart. I was seeking the existential flesh on the bones of life with illness and in these literary pieces, it was often vividly present.

Building on Heron's phenomenological approach to knowing (1992), 'listening reading' seeks to attend to descriptive rather than analytical accounts of experiences. Such descriptive accounts can trigger what Hillman, (1981) referred to as the 'imaginal', metaphoric mode of knowing whose deeper forms have been called 'mythopoetic' (Bradbeer, 1998). Readers attentive to their own mythopoetic mode of knowing will attend to resonances they notice with the depth of the writers' described experiences and what sources of felt wisdom and strength may be embedded in their representation.

This paper reflects on my attempt to practice 'listening' reading to engaging receptively with vivid autobiographic writings by people living with illness who have been seeking to live meaningful lives in their illness.

Yoshida, Akihiro

***On Reading the Mind of the Other's: Explicating the implications of a Master Teacher's reading of a child's mind***

Reading the Mind (Kokoro) of the Other's was among the tasks that motivated me to enter the world of Phenomenological Psychopathology by Mieko KAMIYA (1914-1979). I had been disillusioned with the powerlessness of my educational psychology, when confronted with the marvellous teaching practices of a Japanese master teacher, whose ways of reading the minds of children amused and amazed me, in 1971. Now, about 35 years since my first encounter with phenomenology, I believe I have become able to read the minds of children nearly well as those master teachers. My specialty urges me, however, to go further to become able to read the minds of the master teachers also, and more generally the minds of 'others'. At one time, the task

looked simple and easy. However, how could you ever read, for instance, the mind of Husserl, who is obviously among the 'others'?

The task in its entirety turns out impossible in principle. However, practicing teachers, for the sake of their own practicing, are still expecting to learn, even from us, more of the human scientific ways of reading the minds of others. The task should not be abandoned but be pursued further, while clarifying its necessary limitations and bounds.

I would begin my presentation with 1) an episode of a Master Teacher's reading the mind of a little boy, then, 2) my own attempts to explicate the implications of the episode, and 3) my attempt to reach a more general understanding of Reading the Mind of Others.

## Zaprucki, Józef

### ***The ecological self: On the literary construction of local identity under the influence of the natural and cultural environment in the Karkonosze-Mountain region***

The paper will discuss different forms of creating the local identity as one of the factors which can contribute to the formation of the personal self in relation to ecological conditioning. The main interest will be focused on the so called 'ecological self', the notion proposed in 1988 by a cognitive psychologist Ulric Neisser as one of five constitutive parts of the self in general. Thus, the ecological self will be treated here as a directly perceived type of human individual in relation to his immediate and extended physical environment. It does not mean that the ecological self is to be comprehended here as an independent entity but as a dominating part of the system of the whole self (among its other constituents, distinguished respectively as, for example, the interpersonal, extended, private or conceptual self).

The cultural and aesthetic impact of the phenomenon of Karkonosze on the cognitive and emotional identity formation will be traced in the German regional literature from the beginning of the 20th century. The novels of such writers as Hermann Stehr (1864-1940), Gerhart Hauptmann (1862-1946) and Carl Hauptmann (1858-1921), will establish a literary basis for investigating the manifestation forms of the environmental impact on human individuals, which thus contributes to the construction of the ecological self as a crucial facet of people's identity.

Holland, Ray. (1977). *Self and Social Context*. London, Basingstoke: The Macmillan Press.  
Neisser, Ulric. (1988). Five Kinds of Self Knowledge. *Philosophical Psychology* 1 (1): 35-59, Routledge.  
Neisser, Ulric (ed.). (1993). *The Perceived Self: Ecological and Interpersonal Sources of Self Knowledge*. New York: Cambridge University Press, Emory Symposia in Cognition.

## Zielinski, Marian

### ***Transforming Fiber: Art As Embodied Inquiry into Visual Perception, Imagination, and Tactile Experience***

Making art begins with a species of phenomenological reduction as the artist engages in a fully-embodied, deeply-meditative expression of phrases and gestures in response to his or her immediate encounter with the world, experiencing firsthand and always for the first time, the intimate meanings of colours and textures fluidly evolving into form. As Merleau-Ponty describes, art gives 'visible existence to what profane vision believes to be invisible' reaching beyond the 'visual givens' [to open] upon a texture of Being of which the discrete sensorial messages are only the punctuation. In this paper I will examine what constitutes that 'texture of Being' that laces the self into the flesh of the world and how the imagination weaves visible and invisible colour and texture into the tissue of human experience. I will focus specifically on fiber art, as the methods, materials, and resultant works are deeply textural and interlaced into our languages, myths, and cultures. In addition to Merleau-Ponty, I will ground my investigation in the works of Gaston Bachelard on elemental energies.

## Abstracts of Symposia

### Wednesday

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Evans, Ken & Finlay, Linda

***Introducing relational-centred research: an experiential workshop***

*The world arises in a substantial way between men [sic] who have been seized in their depths and opened out by the dynamic of an elemental togetherness. The interhuman opens out what otherwise remains unopened. (Buber, 1965, p.86)*

In this workshop, we (Ken and Linda) introduce our *relational-centred approach to research* (see Finlay & Evans, 2009). After highlighting some key ideas, we will demonstrate the approach in action by carrying out a relational-centred interview. Group participants will be invited to explore personal responses, and to question and discuss practical applications of our approach.

Our relational-centred approach regards data as co-created in embodied dialogical encounter: Dialogue (verbal or non-verbal) forms the basis of reflection on both self and other. We argue the need to attend to the embodied intersubjective relationship between researcher and co-researcher as the primary access to understanding an Other. Further it is through *being-with* another that both researcher and co-researcher find the potential for new learning and growth.

Relational-centred research has no pre-set, structured method beyond the researcher having an open, empathic presence and to be reflexive about what may be happening in the space between researcher and co-researcher. Key watch-words define the researcher's focus: Presence, inclusion, intersubjectivity, reflexivity and trust in the 'process'. Researcher and co-researcher are seen as being mutually impacted by the encounter. This impact may be conscious or unconscious, perhaps revealed through embodied, emotional responses, intuitions and images. The relational dynamics between researcher and co-researchers are examined seriously and explored reflexively. Thus, analysis of research data embraces the co-researcher's story as well as the emergent dynamics of the research relationship.

Both of us have backgrounds in gestalt/phenomenological, existential and integrative psychotherapy and so it is not surprising we were drawn to a research method that paralleled the process of relationally-orientated psychotherapy. We wanted to develop a research methodology that tapped the familiar skills, values and interest of therapists: Interviewing skills, reflexive intuitive interpretation, inferential thinking and a capacity for warmth, openness and empathy are all qualities, we argue, needed in both therapy and relational research methodology. One of our key assumptions is that both therapy and research involve a journey of evolving self-other understanding and growth. Therapy and research are both relational activities which confront all parties (therapist/researcher; client/co-researcher) with moments of struggle, uncertainty and confusion. But the space between is also a fertile ground for discovery of self, other and...much more... Within this relational opening lurks ambiguity and unpredictability but also the possibility of true meeting; anything can - and does - appear.

Finlay, L. & Evans, K. (2009) *Relational-centred research for psychotherapists: Exploring meanings and experience*. Chichester, Sussex: Wiley-Blackwell.

### Thursday

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Seamon, David; Moore, Andrew & Griffiths, Sam

***Environmental Intertwinements: Lived Relationalities among Place, Space, and Environmental Embodiment***

As phenomenologists and other researchers give increasing attention to the intertwinement between person and world, there is growing recognition that one crucial component is the lived enmeshment between people and place and between lived body and environment. This symposium's three presentations explore various aspects of the human experience of place and lived space.

In the first presentation, "Space, Place, and Home: Lived Experiences in Hospice Day Care," health sociologist Andrew Moore examines how patients experience a hospice as a place. Largely through semi-structured, photo-elicitation interviews, Moore discovers that, through three "existential modes of being" that he labels *drifting*, *sheltering*, and *venturing*, patients establish a sense of "homelikeness,"

both within the self and within the world. He discusses how specific spaces and places facilitate a movement toward “homelikeness,” on one hand; or toward “un-homelikeness,” on the other hand. He argues that the three existential modes of being can be utilised as a conceptual framework for future research within a variety of settings in which the researcher wishes to understand the lived experiences and meanings that individuals give to space and place.

In the second presentation, “Possibilities of Space and Place in Industrial Sheffield, c.1750–1910,” urban historian Sam Griffiths draws on the theory of “space syntax” to identify a range of “spatial descriptions” of Sheffield, England, during the Industrial Revolution. Rather than focusing on the quantitative aspects of space syntax, Griffiths argues instead for its *qualitative* potential in providing the conceptual basis for a hermeneutic of spatial situatedness. This explanatory framework, which draws on phenomenological and anthropological literature regarding the corporeality of social practices, is used to examine a range of historical sources with a bearing on the “movement culture” of industrial Sheffield. Griffiths argues that semantically “rich” practices such as processions cannot easily be understood in isolation from non-discursive “everyday” activities, implying the need to reconsider conventional distinctions between “routines” and “ritual” practices. He suggests, more generally, how apparently generic descriptions of “space” have a role to play in understanding the particularity of place.

In the third presentation, “Place, Environment, and Merleau-Ponty’s Body-Subject,” environment-behaviour researcher David Seamon draws on Merleau-Ponty’s philosophy to consider the environmental significance of *body-subject*—pre-reflective corporeal awareness expressed through action and typically in sync with and enmeshed in the physical world in which the action unfolds. Seamon argues that, on one hand, body-subject, manifesting through time-space and place routines of individuals and groups, can engage with and appropriate the environment as one taken-for-granted aspect of lifeworld. He argues, on the other hand, that the environment can appropriate body-subject and thereby contribute to the particular spatial and environmental manner through which individuals and groups inhabit their particular world and place. Seamon draws on Merleau-Ponty’s notion of *flesh* as one descriptive means for articulating the always-and-already-present commingling between lived body and world, between body-subject and environment, and between people and place. He emphasizes that particular designable qualities of the physical world—specifically, pathway configuration—can afford a particular manner of habitual movement that, in turn, can contribute to the transformation of space into place.

**Griffiths, Sam** - The Possibilities of Space and Place in Industrial Sheffield c.1750-1910

Histories of the British cities associated with the Industrial Revolution tend to emphasise their environmental degradation and social inequity while noting the emergence of regimes enforcing bodily discipline on the industrial workforce. The limitation of such approaches is that they can cast both the industrial city and its inhabitants as mere derivatives of abstract socio-economic forces. Yet industrial cities can equally be regarded as highly dynamic environments that presented new possibilities for bodily agency to a recently urbanised population which itself needed to find innovative strategies to inhabit them. Unfortunately, the historical relationship between the ‘affordances’ of urban space and movement patterns characteristic of particular cities is neither well conceived theoretically nor well served by empirical studies.

The research presented in this paper draws on Hillier and Hanson’s theory of ‘space syntax’ to identify a range of ‘spatial descriptions’ of Sheffield during the Industrial Revolution. Rather than focusing, as might be expected, on the quantitative aspects of this methodology, I argue instead for its qualitative potential in providing the conceptual basis for a hermeneutic of special situatedness. This explanatory framework, which also draws on phenomenological and anthropological literature regarding the corporeality of social practices, is used to examine a range of historical sources with a bearing on the ‘movement culture’ of industrial Sheffield.

The research indicates that semantically ‘rich’ practices such as processions cannot be easily be understood in isolation from non-discursive ‘everyday’ practices, implying the need to reconsider conventional distinctions between ‘routines’ and ‘ritual’ practices. More generally it suggests how apparently generic descriptions of ‘space’ have a role to play in understanding the particularity of place.

**Moore, Andrew** - Space, Place, and Home: Lived Experiences in Hospice Day Care

The importance of setting and ‘place’ is recognised by the fields of humanistic and health geography. The hospice, however, remains little understood in terms of how people experience it as a place. To explore the lived experiences of and the meanings that patients gave to spaces and places within a hospice, I adopted a hermeneutic phenomenological approach. My sample incorporated day-care patients, complementary therapists, and healthcare professionals. I used semi-structured interviews with patients shortly after they arrived to elicit their first impressions and meanings of the hospice as a place. To explore any shifts in hospice experience and meanings, I used photo-elicitation interviews administered some six weeks after the patient’s first interview. I discovered that, through three existential modes of being (what I term ‘drifting’, ‘sheltering’, and ‘venturing’), patients established a sense of ‘homelikeness’, both within the self and within the world. I observed how specific spaces and places facilitated, a movement towards homelikeness, on one hand; or towards un-homelikeness, on the other hand. I argue that the three existential modes of being can be utilised as a conceptual framework for future research within a variety of settings in which the researcher wishes to understand the lived experiences and meanings that individuals give to space and place.

### **Seamon, David - Place, Environment, and Merleau-Ponty's Body-Subject**

In this presentation, I draw on Merleau-Ponty's philosophy to consider the environmental significance on what he calls body-subject – pre-reflective corporeal awareness expressed through action and typically in sync with and enmeshed in the physical world in which the action unfolds. I argue that, on one hand, body-subject manifesting through time-space and place routines of individuals and groups, can engage with and appropriate the environment as one taken-for-granted aspect of lifeworld. I argue, on the other hand, that the environment can appropriate body-subject and thereby contribute to the particular manner through which individuals and group inhabit their particular world and place. I draw on Merleau-Ponty's notion of flesh as one descriptive means for articulating, the always-and-already-present commingling between lived body and world, between body-subject and environment, and between people and place. I emphasise that particular designable qualities of the physical world – specifically, pathway configuration – can afford a particular manner of habitual movement that, in turn, can contribute to the transformation of space into place.

## **Pence, Amy & Bryant, Heather**

### ***Writing as Embodiment/Writing of Embodiment***

In this symposium, the authors engage their own literary works to demonstrate how the materiality of the text informs the practice of writing as well as its meaning. Through its aesthetic and emotional expression, the significance of a literary work is deeply linked to its formative physicality through definitively not to the sort reducible to the terms of a dualistic ontology. In a letter to Vita Sackville-West, Virginia Woolf wrote, "sight, an emotion, creates this wave in the mind, long before it makes words to fit it".

Bryant will read her work and discuss the act of translating an embodied experience onto the page in the context of an essay about her transgender father. In writing about her father's metamorphosis from man to woman, she charts the subject of embodiment as a witness.

Gaps in the text reflect fragmented memory and the limits of her understanding of the complex passage between genders. Works by Anne Michaels, Leslie Feinberg, Mary McCarthy, and Lauren Slater will inform her discussion.

Pence will demonstrate how her poems are essentially vessels enacting meaning embodied in form (how words are shaped on the page) and through their prosody (how words sound and rub against each other).

She will frame her exploration with Merleau-Ponty, Barthes, Cixous, and Irigaray. She'll also highlight work by poets Aime Cesaire, Inger Christensen, and Anne Carson.

Together, Pence and Bryant demonstrate the necessity of breaking down traditional mind/body, emotion/intellect, and author/text splits when approaching creative work.

## **McAllister, JoAnn & Rebelo, Dennis**

### ***Phenomenologically-Structured Storying for Threshold Moments in Life and Work***

#### **Part 1 - Presentation:**

Our sense of self is intimately connected to the multiple worlds in which we live – personal relationships, professional arenas, or local and national communities. For voluntary and involuntary reasons, human beings are navigating career and role changes that force the issue of self-identity to become part of their story. How do we present the most compelling story about ourselves when we need to transition into new worlds where our identity may need to be re-envisioned? How do you incorporate your lived experience into stories that you share with others as your identity and self-perception change in your multiple worlds? Transition stories are narratives that become part of a professional's rhetorical strategies in navigating significant role changes in new work or social venues. In this presentation/workshop we will present case studies illustrating Transition Story formation, a relatively new area of study in career advising and executive coaching, and conclude with guiding participants in the process of creating their own threshold story.

The threshold story is the version of a person's transition story told as the storyteller moves into a new organization or potential relationship given their new identity claims. We will share effective story telling strategies gleaned from nine case studies drawn from work with over 1000 individuals over the last five years to create a flexible yet structured format for crafting and sharing a personal narrative specifically pragmatic for such tellings. The development of such stories engages client, whether business owner, educator, community organizer, or government leader, and consultant/coach in a phenomenological process to clarify identity, purpose, and intention. With a clear and character-driven story, based on reflective phenomenological practice the audience may grant the storyteller's new identity claims and develop trust more rapidly. Rapid trust formation during these threshold moments can translate into a more timely engagement between individuals and create more authentic communications and more effective partnering and/or organizational team building.

## Part 2 - Workshop: Creating Your Threshold Story

The second section of the presentation will extend strategies for intentional storying as a means of navigating changes in life and work. Using the IHSRC as an example of a threshold story opportunity, this practicum will use three exercises to unveil (1) blockages to storying, (2) strategic intentions of new story efforts, and (3) episodic shaping techniques to hone storytelling skills. Participants will learn to create a threshold story specifically designed to offer their audience the newer version of self-identity from the perspective of the storyteller, thereby reshaping past identity en route to a future identity. They will identify new relevant LFE's or life formation experiences (work, research or personal life) which may help them to reframe and re-contextualize their identities. As threshold stories are told, their sensibility is validated by the listener(s), which leads to language adjustments that recast their desired "new" self. The live story-shaping guidance provided during this session will demonstrate the research supporting the episodic nature of successful story formation. That is, a story and its subsequent iterations or episodes can generate adjustments to content (the primary recent experiences being imparted), style (dialogue versus monologue), and pace (which relates to perceived self-confidence). The threshold stories generated will be useable during the remainder of the conference and the methodology used to craft threshold stories can be re-used as participants move into new University settings, organizations, and social environments, where friends, partners, clients, or colleagues may benefit from knowing how the person (storyteller) has changed since a last encounter.

## Guts, Kate; Halling, Steen; Pierce, Adam; Romatz, Elisabeth & Shulz, Jennifer *Finding our way to deep connection*

This dialogal phenomenological study explores an experience related to the domain of intimacy. When we began this project we quickly discovered that the term intimacy had multiple cultural and emotional connotations, which posed a challenge to establishing an experiential focus. This notion has been confirmed by a qualitative study (Register & Henley, 1992) that left "intimacy" open to participants' own definitions, thus underscoring the multiple definitions and associations attached to the term and, consequently, the difficulty of researching this topic. Moreover, while neglected as a focus of research in psychology until recently, current research equates intimacy with long-term relationships and uses methods of observation and rating scales rather than attending to first-hand experience.

Prior dialogal phenomenological studies have been driven by a clearly identified phenomenon (e.g., the experience of despair) that researchers initially explore through their own descriptions. However, in this study we realized as we shared our descriptions that we needed first to identify a specific phenomenon because these descriptions covered a range of experiences. Ordinarily, with the dialogal phenomenological method, faithfulness to the phenomenon is fostered through open dialogue among the researchers in relationship to the data and through careful consideration of multiple perspectives rather than through adherence to explicitly spelled-out procedures. This focus was difficult to achieve because members of the group had conflicting definitions of the topic and different expectations for our process. Ironically, studying a topic that we associate with closeness and connection created an initial tension and conflict in our group.

In the midst of addressing our personal differences and the focus for the study, the experience of being "deeply connected" was identified as a common thread through all of the members' descriptions. This phrase resonated with other group members and struck us in its relative directness and simplicity. Thus, by asking research participants to describe in detail moments in which they found themselves deeply connected to another person, we hoped that they would be able to access the experience prior to cultural and personal connotations of the term "intimacy" and describe how these moments of deep connection stand out as unique.

In interviewing our participants, we were particularly interested in what brought them into these experiences, what changed in these moments so that they stood out as memorable, and how, and to what extent, these moments resonated beyond themselves. We found that these kinds of experiences involve a profound appreciation of the other and oneself that may result in a new outlook on life that has an existential or spiritual dimension. Moreover, these encounters involve a sense of hope not just about the specific relationship but also about one's own future and about the world in which one lives.

In addition to presenting our findings, our panel will discuss the unique methodological approach that studying this topic warranted, and will address the rich implications of both the findings and the methodology in terms of clinical practice and future qualitative research. Because of the complexity of the topic, the methodological challenges studying it presents, as well as the impact that such profound interpersonal encounters may have within and beyond one-on-one relationships, we are particularly interested in inviting discussion with the audience.

McGuirk, James; Kåre Fuglseth, Kare & Bondas, Terese

### ***The Contribution and Limitations of Phenomenology for Empirical Research***

**Background & Introduction:** We are three researchers from different academic backgrounds (Caring Science, Philosophy, Sociology of Religion) who share an interest in the way in which Phenomenology can contribute to empirical research work in general, and to Professional Studies research in particular.

Phenomenology has been and continues to be a dominant research tool in much empirical, qualitative research but it is our claim that Phenomenology has been just as little understood and that what is often presented as phenomenological research bears little or no resemblance to the phenomenological studies of either Edmund Husserl and his followers or even the researchers using an applied phenomenological method (Giorgi and others).

Our three presentations take up this problem in various ways through which the attempt is made to delineate some aspects of the scope and limitations of Phenomenology for empirical research.

**Presentation 1: “Phenomenology and the Misleading Notion of Experience”** - In this presentation, McGuirk lays out the original background and motivation for the development of phenomenological research by Husserl and his followers. The claim is made that while an interest in the structure of transcendental subjectivity/intersubjectivity is inseparable from phenomenological research for Husserl, this is usually entirely absent in much contemporary empirical phenomenological research.

This does not, of course, mean that phenomenological research must always include detailed reflections on the transcendental levels of meaning constitution, but it does involve a warning against the danger of employing the technical terminology of Phenomenology without heeding this background. This problem emerges especially in regard to the notion of “experience” in qualitative research. While Husserl insists on the need for reduction in order to secure a properly phenomenological attitude to experience, many contemporary researchers use an unreduced, everyday notion of experience as the basis for their phenomenological researches. McGuirk engages with discussions found in Finlay (2009), Lopez & Willis (2005), Paley (1997) and elsewhere and maintains that this kind of strategy produces results which are not simply removed from the original spirit of Phenomenology but which are fundamentally anti-phenomenological in the sense that they validate experience uncritically instead of making it a research problem.

**Presentation 2: “Phenomenology & Empirical Research on Professional Knowledge”** - Fuglseth elaborates the earlier critique in relation to a concrete empirical research project that is inspired by the phenomenology of Husserl and A. Schütz. A guiding point of view for his research is the idea that empirical research starts where phenomenology ends. The main methodological consequence of phenomenology or reflective analysis is that all research on cultural phenomena (all phenomena except those within the natural sciences) is hermeneutical, i.e. it is all about interpretations of interpretations or meanings (double hermeneutics). Another main methodological consequence is that one may best start empirical research from the phenomenological insights on general subjectivity or the structures of the Lifeworld.

Fuglseth is a teacher educator (religious, ethical and philosophical education) and his presentation is based on an ongoing video analysis project of classroom interaction (teacher and students). It demonstrates how the professional knowledge of teachers of every subject in interaction with pupils and students may be analyzed as a particular and dynamic combination of focal and global (background/foreground, presence/absence) beliefs, values and practices. In a detailed analysis by way of video recordings, different kinds of combinations are revealed. This is part of the teacher’s system of relevance (cf. A. Schütz). He claims that this kind of theoretical knowledge about interactional practices in the classroom is better suited for the practical and theoretical training of teacher students than traditional perspectives found in most introductory textbooks commonly in use.

**Presentation 3: “Heuristic synthesis of phenomenological studies – disciplinary knowledge and professional relevance”** - In the third presentation, Bondas presents another model of how Phenomenology can be fruitfully used in empirical research. Specifically, she discusses the possibility of heuristic synthesis integrating findings from several studies in a phenomenological research program. The heuristic synthesis was developed in a caring science research program on women’s experiences of childbirth and care. The caring science tradition’s pursuit of cumulative disciplinary knowledge relevant for caring

has inspired to the development of heuristic synthesis. The synthesis is based on Husserl's arguments for essence as a unity that runs through a multiplicity of successive figures and an invariant that is retained as the necessary general form. At the same time, the synthesis maintains a difference between a phenomenological philosophical universal essence and a disciplinary essence (pace Giorgi). The synthesis may metaphorically be viewed as a thick rope made of different colours and fabrics, where the different parts of the material create the rope although its parts may be seen and it is possible to draw them apart. The phenomenological essences play the leading role and the merger from a disciplinary perspective is not a question of adaptation or forcing. In the caring science example, the heuristic synthesis show a united time period of childbearing when women lived a tapestry of health, suffering and wished-for communion, synthesized in the metaphor "being with child". Implications for development of professional care emerged from the evidence of the heuristic synthesis in the phenomenological caring science research program.

## Amrine, Frederick; Miller, Gordon & Bortoft, Henri *Goethe's Alternative Science: Dynamic Morphology and Epistemology*

**Amrine, Frederick - Goethe, Steiner, Husserl: Phenomenology as Alternative Science** - Goethe was an intuitive thinker, who arrived at profound insights far ahead of his time, but failed to present them systematically. A prime example would be the notion of an Urphänomen or "archetypal phenomenon" at the heart of his morphological studies, which was for Goethe an immediate intuition of the ideal within the real. Goethe's scientific practice leading to this discovery was rigorous and exacting, but he was unable to define and defend his methodology clearly. Nevertheless, many of Goethe's contemporaries were inspired to practice science in a new way, and the result was a line of alternative scientific research that remains unbroken to this day. Merleau-Ponty has argued that phenomenology was a movement before arriving at full self-awareness as a philosophy, and Goethe would seem to be a prime example.

Sympathetic commentators have sought to defend the rigor of Goethe's qualitative methods by clarifying the epistemology implicit in Goethe's scientific practice. The most notable of these was surely Rudolf Steiner's Outline of a Theory of Knowledge Implicit in Goethe's World Conception (1886). Given that 2011 is the 150th anniversary of Steiner's birth, it is all the more appropriate to consider his key contribution to the development of phenomenology as alternative science.

I propose to rehearse the main arguments of Steiner's treatise, which is worthy of study in its own right as a pioneering contribution to epistemology as such. Like Husserl (and Freud), Steiner had studied with Brentano, and he brings to bear upon Goethe (without using the term) Brentano's key notion of intentionality. Husserl tried at various points to find his way into Goethe's science, only to abandon the effort because he found there only a phenomenology of nature, rather than the phenomenology of consciousness he was seeking. Steiner provides the bridge between Goethe and Husserl by turning around Brentano's insight: Goethe's empirical intuitions are at every point eidetic; every perception is necessarily theory-laden. His seemingly empirical study of plant morphology turns out to be in fact a workbook for schooling the faculty of intentionality as such in pure thought. Steiner turns Goethe inside-out, revealing that Goethe had at every point implied a profound epistemology of scientific consciousness, without explicitly stating it.

In the process of explicating Goethe, Steiner delivers a ringing defense of phenomenology in scientific thought – a process he would carry further in his next major philosophical publication, The Philosophy of Freedom (1894). The subtitle of this latter work is uncanny in its anticipation of Husserl: "Results of Psychological Observation in Accordance with Scientific Method." Steiner outlines a rigorous science of the organic world, and he anticipates Husserl in fighting against the reduction of qualities to quanta.

I will make bold to argue that Steiner is a much-needed bridge in both directions, helping Goethe to find a science of consciousness, but also helping Husserl to find a viable method of "gentle empiricism" (as Goethe called it), a path of self-transformation allowing one to find the eidetic within the world. Time permitting, I will end with a vivid illustration of Goethean science as supplemented by Steiner: Theodor Schwenk's anthroposophical treatise on water, Sensitive Chaos. It is a shining example of phenomenology as alternative science.

**Miller, Gordon - Resounding Morphology: Goethean Insights into the Organs and Phenomena of Hearing and Voice** - Following on Goethe's well-known proposition in his Theory of Colour that 'the eye may be said to owe its existence to light' this presentation will examine whether, and in what ways, the ear and the larynx may be said to owe their existence to sound. Goethe mentions the sense of hearing at the outset of his inquiry into light and colour, saying that in the varied phenomena of sound it is nature alone that speaks, revealing its existence, energy, life, and circumstances to our acoustical sense, which lies 'even deeper' than the sense of sight. To paint a picture of a Goethean conception of sound, I will examine the reasons for his, perhaps surprising, admiration for astronomer Johannes Kepler, with his Pythagorean quest for the music of the spheres. To

sketch out some further implications of a Goethean acoustics, I will look to Rudolf Steiner's joining of the larynx and the limbs in eurhythmy, the art of movement he described as 'visible speech'. And in a culminating morphological consideration, I will draw on the primordial physiology of the frog, the organism in which ears and larynx and limbs first, and simultaneously, flourished, and which thus uttered the first archetypal notes in a creative movement of nature that, over eons, would centrally shape the phenomena of language, and consciousness, and culture.

**Bortoft, Henri - *Goethe and the Dynamics of Being*** - Goethe tried to think in accordance with life instead of in terms of what Bergson called 'the logic of solid bodies'. His organic way of thinking is intrinsically dynamic. But what this means is all too often missed, with the result that Goethe's thinking is presented in a manner which is the very opposite of what it tries to achieve. The dynamic unity of self-differencing in the plant leads to a transformation of the idea of 'the one and the many', which also finds application in the understanding of meaning in Gadamer's hermeneutics in a way that goes beyond the dichotomy of objectivism and relativism.

McNiesh, Susan; Finlay, Linda; Langdrige, Darren & others

***SYMPOSIUM FOR STUDENTS: Questions and Discussion with a panel of experienced researchers***

As researchers, we are often challenged in our attempts to interpret and articulate phenomenologically the co-constituting facets of body, self and world. We can become 'stuck' in interpretation or mired in reflexive excess. Dialogue with others can help. Within this spirit, we (panel members) will attempt to open up a dialogue to help facilitate connections made by group members about how to 'do' phenomenology that can continue beyond the conference. We can discuss a range of questions such as: How do we choose between types of phenomenological approaches? Is bracketing possible? How long do we 'dwell' with our data? How can we assure rigour? What difficulties arise when trying to get published? The panel will be comprised of researchers from education, nursing, therapy and psychology with a range of years of experience. We welcome your questions and reflections and we look forward to sharing and dialogue.

Bengtsson, Jan; Andrén, Ulla; Bredmar, Anna-Carin; Jørgensen, Kari-Anne; Lilja, Annika & Rinne, Ilona

***With the life-world as point of departure in empirical educational research***

The aim of this symposium is to discuss the use of the phenomenological notion of the life-world in educational empirical research. This notion was originally developed within philosophy to answer philosophical questions. If it is going to be used in empirical research, it is necessary to discuss how it can be used in this new and different context. The symposium wants to address this challenge in two ways: by theoretical discussion and by showing how the life-world can be used in research practice. Against the background of the theoretical discussion, five doctoral projects will be in focus of the symposium.

**Andrén, Ulla - *Self-awareness and self-knowledge in professional practice*** - The main interest of this study is what professionals learn in an educational programme in personal development. Life-world notions such as the natural attitude, the lived body and the self are used to understand the professionals' experiences. The results indicate that self-awareness and self-knowledge is central to what is learned in this kind of education, and this involves transformation of the self's being in the practical world of the professional.

**Bredmar, Anna-Carin - *Teachers' experiences of job pleasure*** - Job pleasure is often taken for granted in teachers' job and, therefore, goes unnoticed. But emotions such as pleasure have a strong impact on teachers' professional lives and makes the job meaningful. Key concepts in life-world phenomenology that are used to understand the job pleasure of teachers are the social relationship, the lived body, shared time and space.

**Jørgensen, Kari-Anne - *Life-world and the phenomenology of place*** - In a study of pre-school children, age 3-6 years, spending their institutional everyday life outdoors, the main question is how this situation influences their sense of meaning according to their first hand experiences of nature environments.

Theoretical approaches are the phenomenology of place and phenomenology of perception. These aspects are further discussed in connection to the necessity of experiences of nature environments to learn how to develop a sustainable way of living on earth.

**Lilja, Annika - *Social relationship between teacher and student in the classroom*** - Teaching rests to a large extent on the social relationship between teacher and student. This relationship is crucial when it comes to the question of what makes teaching and learning work in the classroom. Understanding of this relationship can be achieved by intertwining lived body, lived space and lived time, as described by Merleau-Ponty, with teaching.

**Rinne, Ilona - *Talks about grades*** - The Swedish criterion-referenced grading system demands teachers to update students on the basis of grades awarded. As part of the institutionalisation of this requirement, an educational practice called 'talks with grades' evolved. The understanding of this practice is based on Merleau-Ponty's theory of the lived body. The results show that the perception of the grades is lived and existential.

## Gåre Kymre, Ingjerd; Mækalæ, Jonny & Eldevik, Anne Grethe

### ***The Body and Qualitative Research: Perspectives from the Health Sciences***

**Background & Introduction:** We are three doctoral researchers with projects that impact, in various ways, upon our understanding of the role of the body for the treatment and understanding of healthcare problems. Our overall contention is that while the body has always been central in our understanding of health, it has most often been reduced to the role of instrument, or that which is subject to physical laws. While it is not, of course, our intention to deny the physicality of our bodies, we do intend to present research that calls for a new situation of embodied experience with regard to the qualitative dimension of human experience. That is, we claim that the body does not simply reflect or manifest meaningful experience but that is an irreducible dimension of such experience. In this way, we are broadly following Merleau-Ponty's insight that the body is a 'third thing' that can be reduced to neither spirit nor matter.

We are all engaged in concrete empirical studies that throw light on different aspects of embodied experience in the Health care sector.

**Presentation 1: "*Imagining the experience of a dying premature baby*"** - Skin to skin-contact between premature babies and their parents has become a common practice in Neonatal Intensive Care Units since the 80's, whose positive effects have been documented through several empirical studies. This paper will comprise a part of a PhD-study that will discuss the perspective of nurses when premature newborn babies die skin to skin against a parent body. A descriptive phenomenological method, based on A. Giorgis modified Husserlian approach was chosen, in order to illuminate meanings and emphasize knowledge about contextual variations from this kind of acting. 18 nurses from three Scandinavian countries were asked to directly describe perceptions and reflection connected to their own acting in concrete situations. An important element of this description involved reference to the nurses' imagination of the inner world of this extreme existential experience of both parents and dying children, and how this influenced their acting. The imagination of the babies' feelings, close to the parents or alone in the incubator will be discussed against a the background of the kind of phenomenological bodily understanding exemplified in the works of Maurice Merleau Ponty (1945) and Shaun Gallagher (2006).

**Presentation 2: "*The Mute Body and Mental Illness*"** - My project involves an empirical study of professional mental healthcare providers and sufferers of mental illness living in a collective housing project. I have discovered, in my fieldwork, that the traditional dualism of mind and body continues to dominate in the self-understanding of both groups.

Recent years have seen an enormous growth in the challenges to this kind of dualism from Philosophy/Phenomenology (Gallagher, 2006; Johnson, 1999), robotics, cognitive science and other disciplines. And yet, such dualism persists as the dominant perspective for frontline health care. This is something I wish to explore.

In my presentation, I will focus upon the central role the body plays in psychiatric treatment both in terms of the bodily manifestations of mental illness as well as the reported bodily experience of sufferers. The theoretical orientation of my work is, in this respect, predominantly a phenomenological, and cognitive science perspective. The intended result of this project is a new perspective on the body and mental illness and a challenge to the notion that mental illness is simply something "in the head" that can be addressed through cognitive readjustment, psychotherapy or through medication.

**Presentation 3: "*The Double Vulnerability*"** - I am engaged in an empirical study that concerns the experiences of cancer-care nursing students and their engagements with patients and their relatives. These kinds of intense encounters call for a deeply situational understanding of the situation, something which is always difficult for nursing students.

I have employed a phenomenological method inspired by Paul Ricoeur's narrative theory and developed in Scandinavia by Norberg & Lindseth in which I sought written texts from nursing students in which they attempted to articulate their experience of these meetings with patients and relatives. This method has proved fruitful, not only in exploring the issues at hand

phenomenologically/hermeneutically, but also in providing the students with deeper insight into the meaning of their own experience.

In the present paper, I wish to draw attention to one of the most central features that my analysis has brought to light; namely, what might be called a double vulnerability. By this I mean that nurses experience the deep vulnerability of the patients and their relatives as something which also opens a perspective on their own sense of vulnerability in these concrete situations. In this sense, one can point to the encounters of situations of shared meaning where the situation is not simply the situation of the patient but the situation of relation between career and patient.

Ricoeur, P. (1976) *Interpretation theory: Discourse and the surplus of meaning*. Christian University Press, Forth Worth, Texas.

Lindseth, A. & Nordbeg, A. (2004): A phenomenological hermeneneutical method for researching lived experience. *Scandinavian Journal of Caring Science* 18, 145-153.

## Saturday

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### Latham, Kiersten; Thomson, Linda & Wood, Elee (with Chatterjee, Helen) *The Intertwining Body/Self/Museum*

The phenomenological experience in museums is a natural context to understand the intertwining body/self/world of the cultural explorer. Museums studies is currently limited in its approach to understanding the lived experience of their visitors despite a major shift in focus on the user over the past 25 years. There are two broad but related purposes of this symposium. The first is to bring together phenomenological perspectives with museum studies. The second purpose is to offer the museum as a site for investigating the intertwining body/self/world.

In the first paper Wood frames the idea of phenomenology in the museum and introduces the concept of "object knowledge" as a basis for body/self/world exploration. Using objects as the central focus for experience, museum visitors encounter the physical, cultural and personal meaning of artifacts and heritage. Subsequent interactions with museum objects through "phenomenological touch" become vitally important to our understanding of human experience.

The second and third papers are demonstrations of body/self/world in the museum or with museum objects. For the second paper Latham presents a study which begins with a phenomenological orientation on deeply felt encounters with museum objects. Participants in the study describe numinous experiences with museum objects as a uniting of emotions, intellect, spirit, and experience between the past, present and future, all triggered by the presence of a physical object. Each of the four thematic essences of this experience involve linkages between one's identity, the object and the past. Museum objects, in these encounters, helped to "transport" participants to another world or to help them understand their purpose or meaning in life.

The final paper from Thomson and Chatterjee reports on research that uses museum objects to promote psychological wellbeing in hospitals and other healthcare settings. Patients are invited to handle and discuss a variety of objects ranging from Egyptian amulets to copper-plate etchings at their bedsides in one-to-one sessions with a facilitator. Questions about the tactile and emotional qualities of the objects (e.g. What does the object feel like? How does it make you feel?) form the basis of discussion. Self-report measures taken before and after sessions chart positive changes in emotion, wellbeing and happiness. Discourse analysis indicates patients are enriched by the visit and distracted from clinical surroundings. Each of these investigations provides insight into the potential for phenomenological touch through the lived experience and meaning of interactions with objects. How can these orientations build a viable system for inquiry in museum spaces?

The symposium will conclude with an open discussion on the merits of the convergence of phenomenology and museums in understanding the body/self/world connection.

## Abstracts of Posters

Baklien, Børge (with Bongaardt, Rob)

### ***A family hiking trip in nature – the recipe for good mental health?***

In this poster we present our planned research on the everyday phenomenon of a family hiking trip in nature. The research is part of a larger phenomenological project where we chart the experience of good mental health among different groups in Norwegian society. A perpetual finding of the larger project is that both human relationship and being out in nature contribute to the experience of good mental health. We now wish to advance our understanding of good mental health by collecting phenomenological data out in the field - quite literally. We plan to join three families on their hiking trips.

Trying out a 'going along' phenomenological method, we will ask questions, listen, observe, and record, thus exploring the hikers' 'stream of experiences'. We may expect families to create a sense of belonging, connectedness, collaborative interaction, and common memories. Yet, utilizing a phenomenological attitude we will bracket such constructs during data collection and analysis. The aim of the research is not to measure but to describe immediate lived experience before it is captured by folk psychology, romantic tales of unity with nature, and concepts such as coping and control.

Bongaardt, Rob (with Tangvald-Pedersen, Olav)

### ***Experiences with good mental health as the horizon of the mental health worker-user relationship***

The relationship between a mental health worker and a user of mental health services typically originates in a mental health problem. However much they focus on the problem, both persons have experienced good mental health at some point in their lives. Such positive experiences may form the wider horizon of the relationship, but these experiences are hardly ever made explicit. In this study we compare the good mental health experiences of workers with those of users.

Persons in both groups responded to our invitation to describe an experience with good mental health. Analysis with Giorgi's descriptive phenomenological method resulted in three different meaning structures for these two groups. The three structures differ in how the person experiences and handles living in a world of societal demands and stress. Good mental health is experienced when: 1. the worker succeeds in making a temporary qualitative shift from stress to leisure; 2. the worker joins the user during a successful return to living in the world of societal demands; 3. the user experiences an elongated moment of belonging, somewhere outside the world of societal demands and stress. The horizon of the mental health worker during her relationship with a user may extend into a to-be-conquered future (ad 2). For the user this horizon can be bounded to dwelling in the present moment (ad 3). In our poster we elaborate on the implications of this difference for mental health work.

Carlander, Ida (with Ternestedt, Britt-Marie. Sahlberg-Blom, Eva. Hellstrøm, Ingrid. Sandberg, Jonas)

### ***Four aspects of self-image close to death at home***

Living close to death means an inevitable confrontation with one's own existential limitation. We argue that everyday life close to death embodies an identity work in progress. We used a narrative approach and a holistic-content reading to analyse twelve interviews conducted with three persons close to death. By illuminating the unique stories and identifying patterns among the participants' narratives, we found four themes exemplifying important aspects of the identity work related to everyday life close to death. Two of the themes, named 'Inside and outside of me' and 'Searching for togetherness', represented the core of the self-image, and were framed by the other themes, 'My place in space' and 'My death and my time'.

Our findings elucidate the way the individual stories moved between the past, the present, and the future. This study challenges the idea that everyday life close to impending death primarily means limitations. The findings show that the search for meaning, new knowledge, and community can form a part of a conscious and ongoing identity work close to death.

Fredriksen, Sven-Tore Dreyer (with Svensson, Tommy)

***The bodily presence of significant others: Intensive care patients' experiences in a situation of critical illness***

This study discusses experiences by intensive care patients and their experience of body in relation to their significant others during critical illness. Open, unstructured, in-depth interviews with six former intensive care patients provide the data for the study. The phenomenological-hermeneutical analysis points to a theme among ICU patients' experience of conflict between proximity and distance during bodily presence by their significant others. Patients experience different and conflicting forms of responses to the presence of their significant others. Patients also experience the significance of positive as well as negative confirmation through this presence. In the situations reactions from significant others appear difficult to deal with, yet the physical presence is significant towards sense of community. Patients inform that they seek responsibility for themselves as well as for their significant others, and are met with a whole spectrum of reactions. Intensive care patients experience the need to be active physically present, which often creates sharp opposition between one's personal needs and the needs of one's significant others for active participation.

Gravereau, Lorraine

***Forgiveness as a therapeutic concern in Phenomenological-Existential Therapy***

This presentation focuses on forgiveness as a therapeutic concern in phenomenological-existential therapy. It focuses on the act of forgiveness is understood as a capacity to heal painful memories of the past. Forgiveness will be questioned as an aspect of the concrete situation of existence and as the embodiment of present time, understood as a juncture between the past (memory and historicity) and the present (scar, and promise of healing) Three key notions of Paul Ricoeur's hermeneutic philosophy will be discussed.

- The first one refers to his anthropology (the bond between the agent and his action, the concept of unbinding and the capacity and predisposition towards the good)
- The second examines the distinctions to be made between inner-interior forgiveness and external-integral forgiveness.
- The third key considers the practical dimension of forgiveness within the psycho-therapeutic sphere (with examples from my work with families of young cancer patients on the pediatric ward of a French hospital).

Huang Hui-Ting (with Lee Wei-Lun)

***The journey of having my own parents: The interpersonal recovery of foster children***

This study aims to understand the possible pathway of the foster children in their interpersonal development. Four adolescents with the experience of being foster cared were interviewed and phenomenological analysis was applied to the interview transcripts. The most significant structural feature of the interpersonal constellation of the foster children is the triangle involving the children, the foster parents and the original parents. To the children, the daily and close care from the foster parents does bring to them a sense of 'the parents of my own', but punishment from the parents will break the connection easily. On the other hand, although the original parents have neglected or hurt them before, the children always have the plan of going back for they are 'the parents of my own'. Facing the non-certain relationship with the foster parents and the destructive relationship with the original parents, the children become dependent on the relationships with peers, which involve the feature of friendship in distress and are thus highly valued by the children.

This research indicates, as the original parent-child relationship is destructed, it is very difficult for the children to regain one through the arrangement of foster care. 'To grow up and build my own family' becomes the pathway of interpersonal recovery for the children, and peer relationships appear to be the foundation for this searching for one's own family. Some children do experience substitutive parenting from their peer's family. 'Through peers to parents' might be an important way of interpersonal recovery to the foster children.

Karlsson, Katarina (with Darcy, Laura)

***How do we best analyse the meaning of the child's experience and not just the content?***

Traditionally, qualitative research on children has been from an adult perspective. The focus of the actual studies is on capturing the essence of the child's experience from their own point of view.

We are two Paediatric nurses and PhD students who plan to primarily analyse interviews with children of pre-school age (3-6 years old).

One study will investigate children's experiences and dealing strategies during procedures in health care settings. Parents and health care workers way of helping children to deal with these experiences will also be included. The other study will look at HRQoL in children with cancer, from both their own, healthy control children's and parents perspectives, over a three year period.

Issues of data collection: The environment will be unfamiliar for most children. For many children it could be the first time they experience this particular event. We, the researchers are also unfamiliar to the child. In the HRQoL study the children will meet the researcher many times and perhaps in different environments even at home. One researcher will video tape her data collection occasions. Both will use digital recording.

We will include children from as young as three years of age, who do not have a fully developed linguistic capacity. Which age/stage appropriate tools and props assist the type of interview and children we plan to meet? How do we best ensure that they understand our questions?

**Katsounari, Ioanna (with Christodoulou, Nikoletta; Masson, Antoine; Longneaux, Jean-Michel; Reding, Raymond)**

***A Divided Country: A narrative of trauma and meaning-making***

This presentation aims to explore the ways through which two communities in a divided country, Cyprus, express through oral history interviewing their notions of the main events which led to the division and their struggle to make meaning of the past through divergent and convergent narratives. The way these individuals seek to re-construct the past is crucial in understanding experiences which often remain repressed but also in appreciating the ways that the experience of war and displacement is transmitted and transformed over time in ways that defines the present. The narrator in this approach is considered the expert on his or her lived experience and every narration is a story and a verbal evidence of understanding the person's selfhood in relation to the lived world she or he is experiencing. It is argued that neither the life of an individual nor the history of a society can be understood without understanding both (Mills, 1959). Oral history methodology is a tool which allows the researcher but also the narrator to understand the inner experience as a vital point in the intersection between biography and history within society. This presentation is using psychological, sociological and educational perspectives in exploring the ways that identities are formed through these narratives, but also the ways that traumas of the past are expressed and re-lived through the construction of language and memory.

**Lo Man San (with Lee Wei-Lun) - Poster presentation**

***The Life with Internet Online Gaming: A Phenomenological Study***

As the internet starts to take a more significant role in our lives, the term 'internet addiction' also emerges indicating people being heavily occupied by internet activities. In the past researches, 'internet addiction' is studied with the correlation to the terms/concepts such as compulsives use, withdrawal, tolerance, and related consequences of dependence; i.e., it is pathologically flavoured. The subjective experience of internet activities, however, has not been clearly disclosed. This research proposes that before any conceptualization of 'internet addiction' or 'internet dependence', the phenomenon itself should be directly described in detail, in order to properly disclose the nature of it. This research applied phenomenological analysis to the interview data of the experience with internet online gaming and found that, those who are seen as addictive or dependent on the internet experience the internet as another 'world' rather than a 'tool'. The internet thus becomes a world parallel to the real world, and even gradually become the 'main world' with its own temporal, spatial, and interpersonal significations. The implication and complication of this finding should be further explored in order to understand the life with internet in our time.

**Salsali, Mahvash (with Vaismoradi, Mojtaba; Turunen, Hannele; Bondas, Terese)**

***Providing safe care: Is there a difference between nurses and physicians from the patient perspective?***

*Background and aim:* Patient safety is a critical aspect of high quality health care as well as preventing unnecessary suffering related to care. Ensuring the provision of safe care to patients within the healthcare system is a responsibility shared by all healthcare professionals. This study aimed to explore patients' perspectives regarding the difference between the role nurses and physicians in ensuring patient safety.

*Method:* A qualitative design using a thematic analysis approach was used to gather and analyse data. Semi-structured interviews were conducted in 2010 with 19 patients (11 male and 8 female) hospitalised in a referral teaching hospital in an urban area of Iran. The participants were selected using purposive sampling.

*Findings:* Three main themes emerged as follow: 'common responsibilities of nurses and physicians,' 'specialised duties of nurses and physicians', and 'nurse under the shadow of the physician's authority'.

*Conclusion:* Patients can play an important role in providing healthcare team members with information about how they can move towards the goal of a safer healthcare system. Concurrent with strengthening the nurses and physicians' collaboration in the healthcare system, their efforts to provide safe care and cure to patients by using specialised duties should be supported. In this regard, because of the nurses' central role in providing safe care, their independence and authority need to be emphasised.

## Røseth, Idun (with Bongaardt, Rob; Binder, Per-Einar)

### ***The intertwined experience of incest and postpartum depression***

The association between childhood sexual abuse (CSA) and major depression disorder gives reason to suspect that many mothers with postpartum depression (PPD) have a history with CSA. However, little is known about the meaning of CSA for a depressed new mother. In this case study we explore how the experience of incest intertwines with the experience of postpartum depression. We interviewed one participant 'Nina' three times and analysed the interviews with Giorgi's phenomenological descriptive method. The resulting contextualized meaning structure reveals how the birth of a baby girl revived a world of abuse, and fundamentally altered Nina's perceptions, emotions, and thoughts. Paradoxically, as she strived to force traumatic memories out of consciousness, the information about other people's CSA experiences allured her. The psychodynamic concepts of repetition compulsion, transference and projection may provide some explanation of Nina's altered world, but only by resorting to the unconscious. We apply a phenomenological frame of thinking to show that Nina's intertwined experiences are not simply memories repressed into her unconscious and then transferred on to her present. Rather her traumatic past is present in the structure of her consciousness that co-constitutes her true present and future. Incest dominates her perceived world, and her possibilities for action are

## Wang Sih-Han (with Lee Wei-Lun and Shen Pei-Ying )

### ***That's how you see me!? Lesbian Studies in the Eyes of Chinese Lesbians***

This study intends to understand how lesbians experience academic researches on lesbians. While most of the researches on lesbians focus themselves on classifying the experience of being a lesbian with psychological categories, the image of being a lesbian is also implicitly given. In order to disclose this image with the reflective seeing from lesbians themselves, four participants are thus invited to read a summary of current researches on lesbians and then interviewed to discuss their thought generated from this reading. A phenomenological analysis is applied to the interview transcripts. The results indicate a mixed attitude toward being seen as lesbians. For these Chinese participants facing the portrait of lesbians in academic researches, on the one hand, to 'explain' the researches findings on lesbians as no other than what happens to 'ordinary' people appears to be a salient feature in their discourse. On the other hand, they also express to be understood in their unique ways, i.e., being different from 'ordinary' people. This mixed discourse indicates a dynamic feature as they find themselves in relationship with others. A fixed image portrayed in academic researches appears to be that they have to constantly quarrel with.

## Sollied, Sylvie

### ***About intertwining of experiences in interaction - social interaction and care in wards for patients with serious mental illnesses and dangerous behaviour***

*Background:* The research field in this study is a psychiatric ward for patients with serious mental illnesses. Such security and risk-responsible units in psychiatric hospitals in Norway take care of patients who need the highest level of care in the mental health services. The risk for violent situations and dangerous behaviour requires a presence and awareness in the staff resembling the activity in intensive care units.

*Aim:* The main purpose of the study is to gain new knowledge about how environmental therapists experience interacting with dangerous, seriously ill patients in security wards. We seek to gain insight into the different levels of interaction between therapists and patients during a regular day at the ward. What measures are taken in order to maintain a safe therapeutic environment, enabling the patients susceptible for therapy and preventing violence/violent behaviour? How do the staff work therapeutically while facing the risk of violence?

*Suggested Method:* The challenge for therapists is to balance between creating a safe and secure environment for staff and patients and taking care of the patients in terms of confidence, dignity, integrity and individual needs for therapy. A phenomenological approach is applied in order to explore and gain insight into how proximity to the patients' lives and life stories affect the therapists' interaction with the patients through field study, informal interviews/conversation and in-depth interviews with 8 informants. Other possible methodological ways to explore the phenomenon would be very interesting to discuss with the congress participants.

Ruth Wadman (with Victoria Tischler; Georgina M Jackson)

***Everybody just thinks I'm weird: Understanding the psychosocial experiences of young people with Tourette syndrome***

Tourette syndrome (TS) is a neurodevelopmental disorder characterised by involuntary motor and vocal tics. These tics can sometimes be hidden, or stopped, but can also be highly forceful and visible to others. TS is thought to affect as many as one in every hundred school children, however, research to date provides only limited insight into the experiences of young people with this condition. Individuals living with TS may face particular personal and social challenges in the context of their immediate social environment (family, friends, school) but also in their interactions with the wider social world. In this study, adolescents with TS were interviewed about their experiences of having TS in the family, school and peer environments.

The interview data were analysed using interpretative phenomenological analysis (IPA). This approach allows us to explore in-depth the psychosocial experiences of the participating young people with TS, with the aim of identifying personal and social issues that are of particular importance to this group. We present notable emerging themes such as 'Frustration at other people', 'Avoiding social situations' and 'Coping with TS'. These themes reflect the complex interconnections between the physical manifestation of TS, the self (the individual's thoughts and feelings), and relations with others. We also aim to consider the implications of these themes, particularly for improving support provided in schools for young people with TS.

# Art Installation

## Anonymous

### **'Temporal Relevation' art installation**

The installed timepiece comprises a detail from the centre of a copper yantra named the Sri Nath Siddha Yantra intertwined with a contemporary English 12-hour, battery-operated, analogue clock face.

This timepiece is one of a series of like timepieces being produced by the artist, as part of a broader exploded jigsaw of works, with each instantiation seeking to foreground/background an aporia of internal time consciousness as against a background/foreground, perhaps, of simultaneously experiencing our possibly taken-for-granted understandings of how we may otherwise pass (or parse) time when "timing" our selves.

In particular, each instantiation of a timepiece produced in this series is a limited edition, though commonly entitled "Temporal Relevation", where an act of relevation is considered by the artist to be both necessary and sufficient in resolving the aporia at hand in contradistinction, perhaps, to any act of revelation by some potentially external source of power (or *siddha*) to our selves.

It is the artist's understanding that both spellings of the word, relevation and revelation, are here considered uniquely adequate to a given act of grace, as originally inspired by the timing of the artist's happening upon the printed description of Holman-Hunt's "The Light of the World" in the side room of the Chapel at Keble College, Oxford, coupled with the 400th anniversary, this year, of King James' Authorized Version of Revelation 3:20 otherwise.

### **'Pot of Money' all-pay auction**

The Pot of Money was originally fleshed out whilst sitting in the side room of the Chapel at Keble College, Oxford, during a "transfer summit" at which the artist was in residence. The Pot of Money was then installed in the Watson Building, Birmingham, for the duration of a workshop on "speaking truth to power".

On this present occasion of the Pot of Money's accompanying the art installation of the timepiece from Temporal Relevation, a single note from the series of Bank of England minted notes that served to fill the original Pot of Money is now being donated to the British Red Cross' Japan Tsunami Appeal.

This single sterling note has been sealed in a blank envelope and placed inside the Pot of Money in order to serve as an undisclosed reserve bid for the ensuing all-pay auction of the installed timepiece from Temporal Relevation.

The all-pay auction for the timepiece will run for the duration of this conference, from its opening on the first day until high noon on the last, with the winning bid to be called during the closing remarks of the conference, all being well.

In order to contribute to the Pot of Money, both delegates and non-delegates alike are welcome to place a sealed donation/bid in the Pot of Money at their kind discretion by using one of the blank envelopes provided. Donations can be made in cash, or by going directly to [www.redcross.org.uk/JapanTsunami](http://www.redcross.org.uk/JapanTsunami) online and then enclosing a copy of the donation receipt in the envelope provided. Donations can also be made by filling out the British Red Cross' paper-based form, with printed copies ready provided in each envelope for your kind convenience if so required.

Uniquely, each envelope provided also contains two small coloured tickets with matching numbers. If you would like to have the option to verify your bid at the close of auction, please keep one of these tickets with you and enclose the other in the envelope provided together with your donation before sealing the envelope and placing it inside the Pot of Money.

In the event that you are unable to, and/or prefer not to, present the matching ticket in person at the close of the conference on announcement of the winning bid, please be advised that your contribution will revert to being considered an anonymous donation only, in all good faith. Similarly, if the winning envelope does not contain a matching ticket, irrespective of whether or not the donation can be identified by some other means, the contribution will also revert to being considered an anonymous donation. This is so that all donations - and each of the individual amounts donated by way of sealed envelope - can be

considered as confidential to the donor, unless the donor explicitly opts to be a part of the bidding process by way of being sure to enclose one of their matching numbered tickets in the envelope together with their donation, as described above.

At the end of the all-pay auction, at high noon on the last day of the conference, all of the moneys collected in the Pot of Money will be tallied and prepared for donation to the British Red Cross' Japan Tsunami Appeal in the first instance.

In the second instance, the single sealed envelope containing the highest individual amount donated will be considered a potentially winning bid. If there is a ticket number available inside the envelope, the holder of the matching ticket number will then be called during the closing remarks of conference. If there is no ticket number available inside the envelope with the highest amount, then the second highest amount will be considered a potentially winning bid, and so on. In the event that the potentially winning amount is tied between two separate bids, the envelope containing the ticket featuring the lower of the two ticket numbers will take precedence. The ticket numbers from the validated winning envelopes will then be called in order until a winner can be found, in person, during the closing remarks of the conference.

On production of the matching ticket to the ticket number sealed within the validated winning envelope, the holder of the ticket can finally be declared the winner of the all-pay auction in person during the closing remarks. The winner can then be presented with the timepiece to keep for themselves for an indefinite period and/or until ready to pass on to another by means of a charity all-pay auction in like manner to this inaugural process.

Whatever happens, we thank you for having considered giving some form of donation to this Pot of Money in light of the accompanying timepiece from Temporal Relevation - and sincerely welcome you to take a quiet moment of "intertwining body-self-world" in kind contemplation of those in Japan for whom this work is being dedicated - anon.

## Participant List and Addresses

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