

PANELS

Introducing new audiences to phenomenological practice: A workshop on workshopping phenomenological psychology

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This session will focus on the development of a workshop framework for the introduction of phenomenological analysis to new audiences. The presenters will begin by describing, and replicating some elements of, a workshop that was given at a qualitative methods conference and that was designed as an introduction and invitation to phenomenological analysis. That original workshop included materials briefly outlining the history and theory of phenomenological practice (as well as a bibliography of relevant sources). Additional workshop materials included selections from a participant narrative – provided by a chronic schizophrenic patient living in a New England community – and these were paired with a small set of example phenomenological reflections. The original workshop format included a review of phenomenological history and practice and a group reflection on the provided narrative selections, a reflection focused both on understanding the experience of a schizophrenic person attempting to build a life within his community as well as on the practical goal of designing a community program for such individuals. The current presentation is structured so that, following the presentation of the principle elements of the existing workshop, those in attendance can participate in evaluating and further developing the workshop format for other possible venues and purposes.

Vulnerable groups' experiences as basis for health care interaction

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Vulnerability is a characteristic of human existence. Therefore, it plays an important part in almost all human interaction, in particular with "significant others", like family members and health care workers. In the context of the health care system some patient groups are regarded as particularly vulnerable, and therefore represent a challenge for health care providers. For example, major mentally ill patients are regarded as a particularly vulnerable group. Research in mental health care has indicated that the professionals try to avoid conflicting situations with these patients, using various subtle or covert coercion strategies. Such strategies may be regarded as indistinct and non-therapeutic. An alternative approach would be to rely on empathy, self-reflection and self-limitation. Similar strategies may be found in other situations with other groups. The aim of the panel presentation is to give voice to the experiences of different groups who are considered as vulnerable and to professionals who are interacting with such groups. Potential patterns in the experiences across the groups will be elaborated. Finally, the aim is to discuss how knowledge about these experiences can contribute to improved interaction. There will be given a short presentation of four phenomenological qualitative studies of interactions with vulnerable groups along the lifespan. These groups are hospitalized children and their parents, persons with dementia, hospitalized mentally ill persons, and intensive care providers' interaction with families to donor patients. Some findings from these studies will be presented as condensed descriptions illustrating experience of vulnerability and fragility as well as challenges related to interaction. Further, experiences with interactions across the different groups that seem to both fail and succeed will be visualized. Preliminary results indicate that taking vulnerable patients' experiences into consideration may ease their

situation and improve quality of health care. These preliminary findings will be further elaborated in the presentation.

The Pedagogy of Embodied Experience: Learning from the Body's Voice

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In a cultural-historical climate that often seeks to objectify, manipulate, and control the human body, giving voice to and indeed learning from our bodies is a vital step in research that allows for a fuller view of our humanity. In this panel, we attempt to uncover and literally "flesh out" particular bodily experiences that have generally been neglected or deemed too difficult or "messy" to articulate using traditional methods of inquiry. Each of these papers demonstrates an ardent refusal to bypass the potential wisdom of our own and others' embodied experience by exploring how the manifest productively informs, pushes, and shapes our research.

Giving Voice to the Experience of Maternal Guilt: A Therapeutic Style of Inquiry, Claire LeBeau .How does one develop a relationship with experiences of difficult, unpleasant, and language elusive phenomenon such as guilt, shame, and doubt? In this paper, I will present the preliminary formulations of a research method that incorporates many of Gendlin's basic tenets as used to explore the phenomenon of maternal guilt. This approach demonstrates an altered mode of inquiry that welcomes language to come from a living, fluid unfolding of embodied experience and memory; a place of gentle study, curiosity, and compassionate questioning, and thus, may also invite opportunities for healing within a pseudo-therapeutic research encounter.

Solitude and Female Embodiment, Karin Arndt. This paper is an exploration of the idea that we tend to experience our bodies differently in the presence of others than we do when we are alone. Encounter and solitude are two different modes of existence that require cultivation in order to feel "at home" in one's body. Many women do not feel comfortable in their own skin, and many women tend to have difficulties with being alone. How might an imbalance between encounter and solitude in women's lives be related to the suffering surrounding female embodiment that we see in our consulting rooms? How might the experience of solitary retreat for women affect the experience of their lived bodies?

Chasm in the Gut, Lead-Covered Heart: Embodied Experience in Vicarious Trauma Sarah Malach. While vicarious trauma is often considered a natural consequence of working with traumatized people, the rationale for this stance remains underdeveloped. In this paper, I suggest how the disruptions that characterize vicarious trauma may be traced to the phenomenology of embodied experience, informed by Merleau-Ponty and Eugene Gendlin. Additionally, I track the development of this theoretical-experiential work through a series of embodied shifts that instructed my approach to this phenomenon, giving voice to the role that embodied experience has played in responding to, and thinking about, vicarious trauma.

Competence for What? Rethinking the Training for Clinical Encounter for Professional Psychologists

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Professional psychology, like other health science professions, has started to emphasize competence-based training and education and attempted to decrease the gap between the school education and the need of clinical practice. We welcome this turning to clinical encounter as the kernel and starting point for psychological service, but are concerned with the possible domination of technical thinking. Recalling Richard Zaner's (1997) claim that clinical event is the determinant for medical endeavors, we regard that it is the encounter between therapists and patients, rather than pathological differentiation or therapeutic techniques, which may be called "knowledge event" or "scientific event" as contrary, that should be put in as the heart for developing clinical competence. This panel, including four presentations, thus can be seen as giving voice to experience so as to grow competent psychologists.

From the Perspective of the Professional Life Span to An OSCE Application in Assessing Professional Psychologists, by Yu-Ling Lan. This presentation introduces a situational assessment method: Objective Structured Clinical Examination (OSCE) that can be used to assess psychologists' knowledge, practice skills, and attitudes at the same time. An OSCE is a type of examination widely used in health sciences to assess clinical competence.

Situated Learning Approach in Clinical Psychology Education: The Use and Challenge of Standardized Patients Training, by Yen-Chun Liu. This second paper discusses a 'standardized patient training model' (SP) as a possible way of situated learning for clinical psychology, which has been widely used in medical education and other helping professions.

A Proposal for Professional Ethical Practice by Wei-Lun Lee. In order to grant the OSCE and SP the depth of clinical encounter, this third presentation proposes that professional clinical practice requires the ability to face the need and deliver help in the way corresponding to this face-to-face encounter. The ethical dimension of clinical encounter thus comes into view.

Beyond Professional ethics: Professional Abilities Integrated by Yaw-Sheng Lin. This fourth presentation deepens the significance of OSCE and SP through 'the ethics of the other' borrowed from Levinas, as they are applied to the disaster risk assessment and intervention. This panel discussion will thus conclude that it is the ethical ability that should be called as the core competence for clinical encounter.

Attending to the somatic fringes of the moment

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We bring to language and bring language to the "somatic fringes of being in the moment" with the elements of wind, water, earth, and with creatures whose movements, resonating with our own, connect us to the "flesh of the world." In so doing, we seek to bridge the gap between the reflective detachment of our customary linguistic practices and the wordlessness of vital, living engagement with the energies of elemental otherness.

Jana's paper "*Why Do Sailors Stagger? Coincidental methodologies at the somatic fringes of the moment*" explores the phenomenological significance of attending to ever-shifting moments of wind and water. Between control and surrender, the experience of sailing requires a trust in the particularity of events that engage our innermost somatic and existential trajectories.

Rebecca's "*Running with my Dog and other Adventures: Sensing and Somaticizing the World with Animate and Fluid Literacy*" describes the runner's experience of becoming attuned to the flowing registers of consciousness that transcend kinetic controls. Running with another being, her writing explores the animation of the movements of fitness that are fitting to a more-than-human consciousness.

Stephen's contribution "*Becoming horse in the duration of the moment*" addresses the animal consciousness of being with horses on the ground and in the saddle. He describes a relationality that, though mostly wordless in strictly human terms, speaks an elemental, energetic language of postural, positional, gestural and expressive connection.

Our three papers contest the dualisms of verbal and non-verbal discourses, the separation of humans and other animals, and the divisions of elemental energies that keep somaticity on the fringes of consciousness. Our task is to get beyond the linguistic appropriation of the other, human speciesism and anthropomorphic projections, in order to discern the kinesthetic, somaesthetic and energetic expressivities of connecting with other beings and with the elements of animate existence. From "attending to the somatic fringes of the moment" to deep and abiding "somaticity and animality," the sailing, running and riding experiences we have chosen to re-live, write about and thus realize textually, disclose the possibilities of vital, animate consciousness. Our work provides a three-fold case for a phenomenology of 'living' in the somatic fullness of the moment. We give voice to experiences that transcend ourselves for the sake of representing textually those moments that give rise to our most meaningful durations.

The First Person Narrative: Adding Context to Structure

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This presentation will explore the lived experience of four distinct phenomena using ‘first person narrative’ interpretive methods described by Todres and influenced by Moustakas, Gendlin, Heidegger, van Manen, Gadamer and Merleau-Ponty. These four phenomena include: nursing students learning nursing practice in an accelerated and condensed program, chronically ill male parolees, midlife women experiencing distress during menopause, and obese female adolescents attempting weight control. Within current research, these four phenomena have been predominantly described and understood within a quantitative framework: e.g. 90% of all parolees are men; women who are distressed during menopause score high on ‘neurosis’; and obese youth are 5.5 times more likely to report low Health Related Quality of Life than non-obese youth. These quantified articulations give the reader an abstract or a structural understanding of the phenomena but the more embodied or ‘contextual’ human qualities of the phenomena are often not visible. The “what is it like” or the “unsaid” aspects of such human phenomena are not clear to the reader when proxies are used to ‘account for’ a variety of situated conditions. Therefore, the purpose of this presentation is to introduce texture into the presently understood abstractions or structures of these phenomena and, therein, create new understandings of the complexity of the experience of each phenomenon. During this presentation, each author will re-present narrative data and findings from her specific phenomena under study using first person narrative composites. These first person accounts blend the voices of the participants with those of the researcher, emphasizing the connectedness, the ‘we’ among all participants, researchers, and listeners. These re-presentations will allow listeners to develop more embodied understandings of both the texture and structure, i.e. the personal and the abstract of each of the four phenomena presented, and will illustrate the use of the composite account as a way for researchers to better understand the wholeness of the experience of any phenomena under inquiry.

Giving Voice to Experience: Health and Sigma

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This symposium will showcase the power of qualitative research to express the human experience of living with illness or stigma, as well as the experience of the treatment process. The symposium includes four students/recent graduates of Saybrook University, and the research ranges in method from phenomenology, to grounded theory, to mixed methods.

Interview Combined with Daily Tracking Questionnaires: Gaining Insight into the Stresses and Coping Efforts of Women with Chronic Pelvic Pain, by Erica Shane Hamilton. This first presentation applies grounded theory and mixed methods to understand the psychosocial and existential stresses in the lives of women with CPP as well as some of their coping mechanisms. The researcher combined qualitative interviews with innovative web-based daily tracking strategies to sample the daily experiences of pain and life stress of the participants.

Coronary Artery Bypass Surgery: The Experiences of Three Couples, by David Whitsitt. This presentation explores the lived experiences of three couples, where one of the partners has undergone coronary artery bypass graft surgery (CABG). The study highlighted the impact of meanings or beliefs, coping styles, and marital quality on the couples' experiences of bypass surgery.

A Prostitute's Lived Experience of Stigma, by Miyuki Tomura. The third presentation is a descriptive phenomenological study of a prostitute's lived experience of stigma. The researcher used a semi-structured interview method and Smith and Osborn's (2003) interpretive phenomenological analysis, to disclose ten central themes in the initial prostitute's experience. Additional interviews are now in progress with five additional prostitutes to delineate common themes across subjects.

Heart Rate Variability Training for Women with Irritable Bowel Syndrome: Case Study Research.by Christine Thomas. This final paper is a mixed method study exploring the experience of living with Irritable Bowel Syndrome and the experience of undergoing an alternative therapy for the disorder. The researcher will use a case study approach integrating qualitative interview data with presentation of psychophysiological changes in treatment.

Each of the presenters will provide a rationale for choosing the specific methodological approach, and will highlight strengths of this qualitative method or mixed methods approach for the problem under investigation.

Life philosophy as an epistemological foundation of doing justice to patients' experiences

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This panel presentation focuses on how insights from life philosophy can constitute an epistemological foundation of doing justice to patients' experiences in order to express these experiences in a language that is more than just language itself. Drawing on life philosophy as represented by the Danish philosopher K.E. Løgstrup, we frame the panel presentation around his writings on the aesthetic dimension as a means to create understanding. All understanding, all thinking is dependent on emotions. Løgstrup stresses that the spontaneous, intuitive flash of an idea, which he refers to as 'impulse', is an important source in the creation of understanding. These 'impulses' influence all creative thinking, all scientific discoveries, as well as our daily lives. Løgstrup relates the spontaneous impulses to what he calls 'impression.' An impression that carries the mood of a situation or experience is always tuned which means that it moves us bodily. Impressions articulated in everyday language facilitate creative impulses and understanding based on the senses rather than the intellect. By introducing Løgstrup's thinking and by giving examples from three individual studies, we aim to illustrate different ways of working with patients' experiences. In order to facilitate creative impulses that opens for understanding, each presentation discusses our research endeavors to create sense-based and tuned impressions that communicate patients' experiences. Narrative presentation of patient experiences of home mechanical ventilation Within phenomenological-hermeneutics inspired by Ricoeur, narrative presentation of patient-experience gives an opportunity to present more than just the language itself. It will be argued that Løgstrups' aesthetic dimension can be communicated by presenting patient-experience as stories written in first person on the basis of all interviews. Aesthetic descriptions derived from observations of assisted feeding. In this study impressions were initiated by observing patients with reduced speech ability being assisted with feeding. Watching this existential issue was touching and stressed that all impressions are tuned. Throughout the study spontaneous flash of ideas appeared in the "in-between"-moments, when considering the phenomenon in a disciplined but calm way. To preserve the original impressions as tuned in the final description, the aesthetics of the everyday language was used. Lived experience in a lifeworld perspective among patients with Parkinsons disease The lifeworld existentials; lived body, lived time, lived other and lived space presented by van Manen, may serve as a structure to access lived experience. The aim is to demonstrate how giving voice to existential(s) and the intertwined relations within the lifeworld existentials may enhance the aesthetic dimension of lived experience.

Phenomenologies of Place, Environment, and Natural World

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Participants in this panel explore phenomenologies of places, environments, and the natural world. The focus is lived aspects of such environmental and place phenomena as home, inhabitation, migration, habitual embodiment, natural landscapes, animals, and nature in the city.

In the first panel presentation, geographer Angela Loder examines the role of childhood experience in contributing to urbanites' perceptions of nature in their city. Drawing on interviews with some fifty residents of Toronto and Chicago, Loder explores the role of childhood in contributing to these respondents' narratives of urban place and urban nature.

Second, draws on his experience as bear biologist in Yellowstone's Buffalo Valley to consider the difficult problem of human-carnivore coexistence. Making reference to the lifeworlds of bears, wolves, and mountain lions, Chartrand considers how the self-limiting actions essential for living viably on the land contradict wildlife management, which seeks solutions driven by a desire to overcome human vulnerability and mortality.

Third, philosopher Robert Mugerauer and nursing researcher Francine Buckner use case studies to identify ways that survivors of forced migration, because of political conflict, recreate new lifeworlds elsewhere. Mugerauer and Buckner argue that this remaking process is performative and often involves forms of narrative and ritual.

Last, environment-behavior researcher David Seamon, drawing on Alan Ball's five-year HBO television series *Six Feet Under*, asks how the anchoring experiences of home and inhabitation are to be understood in a 21st-century world of diversity, otherness, and constant change. Making reference to phenomenologist Gaston Bachelard's "topoanalysis"—"the systematic psychological study of the sites of our intimate lives"—Seamon argues that this television series intimates the need today of an at-homeness that directs itself inwardly toward inhabitants but also directs itself outwardly toward the world beyond the home, which is comfortable and secure yet open to uncertainty, inconstancy, strife, and difference.

Panel Session Toward a Transpersonal Phenomenology of Nature: Conceptual and Applied Possibilities of Goethean Science

Conveners and moderators

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Though best known for his exceptional poetry and plays, Johann Wolfgang von Goethe (1749-1832) also produced a sizable body of scientific studies dealing with plants, color, clouds, weather, and geology. In its time, Goethe's way of science was highly unusual because it moved away from a quantitative, materialist approach to the natural world and moved toward qualitative interpretation integrating the intuitive awareness of art with the rigor of scientific observation. Goethe's contemporaries and several following generations, however, largely ignored his qualitative investigations of nature. Only in the twentieth century, with the philosophical articulation of phenomenology, did there become available a conceptual language able to describe Goethe's way of science accurately. Though there are many modes of phenomenology, its central aim, in the words of phenomenological founder Edmund Husserl, is "to the things themselves." This direct contact with the thing as that thing is in itself is a central aim of Goethean science. The four participants in this panel examine the conceptual and applied possibilities of Goethean science today, both for human science broadly and for specific topical interests.

Signs of Life in Leaves and Clouds: The Adventure of Reason in Goethe's Botanical and Meteorological Work and Its Perceptual and Photographic Prospects, by Gordon Miller.

In the first presentation, historian Gordon Miller gives attention to Goethe's studies of plant metamorphosis and cloud formation to illustrate his abiding interest in "formative processes" in nature. Miller draws on his own photographs of plants and clouds to explicate Goethe's efforts to reveal underlying patterns and stages in natural processes.

Toward a Phenomenology of Nature: The Question of Method in Goethe, Husserl, and Merleau-Ponty, by Eva-Marie Simms. Second, psychologist Simms compares Goethe's phenomenological method with Husserl's and Merleau-Ponty's. She asks how a phenomenology of nature might contribute to a human-science psychology.

Goethean Science: In Search of an Alternative Discourse by Frederick Amrine.

Third, German scholar Amrine explores several epistemological and methodological dimensions of Goethean science, including "science as intentional community," "science as an art form," and "science as a path of self-knowledge."

Naturalist Paul Krafel's Seeing Nature as a Contribution to Goethean Science by David Seamon. Last, environment-behavior researcher Seamon draws links between Goethean science and the effort of naturalist Paul Krafel to delineate a phenomenology of the second law of thermodynamics, which says that all activities, left to their own devices, tend toward greater disorder and fewer possibilities. To illustrate Krafel's qualitative interpretation of this law, Seamon focuses on Krafel's efforts to repair an overgrazed, badly gullied field by carefully observing how rain water moves down its slopes and then constructing a series of shovel-sized, earthen dams to disperse the rain-fed torrents and weaken their erosive power.

POSTERS

The Question of Sensitizing or of Desensitization

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I work in a primary school with intellectually deficient students who show marked anxiety about leaving the well established and safe environment of their primary school for the unknown world of high school. School psychologists here practice a CBT approach to desensitize the students to threatening aspects of the new environment. I am experimenting with an alternative phenomenological approach that establishes a threshold and helps students to create a new relationship with the unknown world. In this work I make use of Saint Exupery's The Little Prince.

Experience of Body of Chronic Disease; An Example for Hemodialysis Patients

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In this presentation, I discuss some of the findings of an ongoing study regarding the illness behaviors of patients with hemodialysis in northern Taiwan. Patients with chronic kidney disease usually feel pretty good until CKD Stage 5. The disease is defined as advanced CKD by estimated glomerular filtration rate (<15 ml/min) and the need for renal replacement therapy according to DOQI guideline. After dialysis, part of discomfort sensation was eased but not eliminated, and some discomforts were caused by hemodialysis. There was still a lot of unpleasant sensation that remained under permanent dialysis. According to the field notes and the transcriptions of interviews, hemodialysis patients described and interpreted the sense/sensation of the sick body in a way that was different from the way known to medical professionals even when they were under the discipline from medical system for several years. Those experiences are relevant to the expression of their illness behaviors. In the past, researchers explored illness behavior focused on the relationship between behavior and local knowledge; and illness experience and meaning. There is little recognition for the patient to perceive the disease defined by modern western medicine through the sense of the body. For the present article, the experiences of the body are my points of focus. The experiences of ill sensation of patients with CKD stage 5 were demonstrated at first. Then, methods to describe the experiences of the body were illustrated. Later, the interpretation of the experiences was explored.

Moral Distress at Ground Zero: Analysis of the Testimony of Phillippe Petit

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The purpose of this case study analysis was to determine the structure of moral distress as reported by Phillippe Petit in his description of his response to the collapse of the World Trade Center towers in New York City on September 11, 2001. Moral distress was originally defined by Jameton (1984), but has never

been considered a complete, parsimonious definition of moral distress. The experience of moral distress was redefined (Hanna, 2004) as an experience of interior anguish and the structure of this experience was demonstrated by Hanna (2005). A transcription of the publically available video-testimony provided by Phillipe Petit was made and analyzed in comparison to the previous findings from the 2005 report. The elements of Petit's description of his experience of response to the news are highly compatible with the elements and structure of the experience of moral distress described by nurses who assisted with abortions. This testimony provides support for the structure of the lived experience of moral distress described by Hanna (2005). To date, moral distress has been associated simply with one's occupation, but this experience was related to Mr. Petit's avocation.

Panic Attack: A Phenomenological Investigation into an Experience of Panic

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This study is a phenomenological investigation into the experience of a panic attack. Grounded in a phenomenological approach informed by both Husserl and Heidegger, this investigator reflected on data obtained from a single participant, who provided a written protocol on her experience of a panic attack. Using the method of data analysis established by Giorgi (1971, 2009) and elaborated by Churchill (1991, 2002), Garza (2007), and Dahlberg (2008), I reflected on the data and produced a situated structure of the psychological meanings that I discovered. Some aspects of the results corresponded with well-accepted theories relating to panic attacks, including Fear of Fear, repression of unacceptable feelings, and a pre-existing underlying tendency towards anxiety. However, the bulk of the literature on the topic focused on panic-inducing cognitions, which did not play a large role in the descriptive protocol. Instead, the participant focused on emotional and bodily lack of control and an overwhelming sense of fear and betrayal by her body. Emotional instability and emotional states seem to play a much larger role in the experience of a panic attack than is currently supported by the literature, which seems superficially highly cognitized. Further research utilizing qualitative and phenomenological methods into panic anxiety is suggested, as a focus on the lived meanings involved in the phenomenon should assist in current therapies, especially by adding a dimension of emotional states separate from cognitive ones.

What the great anti-utopic novels tell us about the human condition

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Novels about the future such as "Brave New World", "Fahrenheit 451" and "We" have long been recognized as exemplary literary works that raise significant questions about our social, political and personal quest for well-being and happiness. These anti-utopias or dystopic novels bring to light a certain imperative "will to happiness" that seeks realization in the construction of a perfect world in which the limits of human existence, evoked by human suffering and death, by human differences and inequalities, would all be finally and definitely overcome. These novels describe worlds that are marked by a constant search for entertainment and diversion, by an alienation from nature and by a persistent and abstract cult of reason. These novels are all the more disturbing in the light of contemporary life that resembles in so many respects the worlds described by Huxley, Bradbury and Zamiatine. This is all the more reason for psychologists and for all those concerned with human prospering to study these novels.

Recognizing One's Limits: A Qualitative Analysis of the Fall from Self Idealization

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Failure to realize key life goals has been found to have negative effects on mental and physical health (Miller & Wrosch, 2007; Drebing & Gooden, 1991). This study investigates the repercussions of the American sociocultural values of competitive individualism and idealism, in particular the propensity to foster individuals to maintain over-idealized self-beliefs and goals. Even though these beliefs are deeply engrained in our collective psyches, it does not make them any less pathological (Horney, 1950). Participants were asked to meet three criteria: to have grown up considering themselves to be superior to others ('number 1,' 'the best'), understanding themselves as having limitless ability and potential ('one can accomplish anything one sets one's mind to'), and understanding superiority and extraordinariness as something to strive for and expect of themselves. This study explores what it means for such individuals to come to the realization that they are human, imperfect and limited in their ability and potential. Data was collected through in-depth interviews. A phenomenological methodological approach was used in analyzing the data. The results revealed the experience to be understood as a crisis, i.e. a turning point of increased vulnerability and potential for transformation. It is revealed to be similar to the mid-life crisis, which involves facing the prospect of aging and death and accepting that some of one's dreams will never come true (Komarovsky, 1986; Drebing & Gooden, 1991). The realization is disclosed to involve such themes as: shaken sense of self, self as disappointed and empty, and delineation of one's possibilities.

Vulnerable and Strong – Lesbian Women Encountering Maternity

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Pregnant and labouring women are dependent on the professional skill and caring ability of the healthcare provider. Studies show that lesbian women who reveal their sexual identity are exposed to homophobic prejudice and discrimination in midwifery care. Aim of the study: To describe the maternity care experiences narrated by a sample of Norwegian lesbian couples. Methodology including research design, sampling and ethical considerations: A qualitative study was undertaken, using a descriptive design. Six lesbian couples were recruited by snowball method, reporting a total of eight children conceived by donor insemination. Approval for the study was granted by the 5th Regional Ethics Committee in Norway. Analysis: A phenomenological hermeneutical analysis inspired by the French philosopher Paul Ricoeur was conducted. The interpretation consists of three phases; naïve reading, structural analysis and critical comprehension. Summary of key findings: The fundamental life conditions of vulnerability, responsibility and caring permeated the narratives, and were related to the couples' decisions to be open about their sexual identity. Being exposed, they experienced under- and over-focusing on sexuality. They felt responsible for having the right attitude in interactions, which meant being open, but not overassertive. They described genuinely caring situations as well as being content with less genuine care, and demonstrated that in addition to receiving care, they provided care in the encounters. Conclusions and implications: Lesbian women are a vulnerable group when encountering maternity care. Keywords: lesbian, ethics, maternity care, empirical research report

Embodied Labor Negotiations: A Phenomenological Study

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Labor negotiations are part of a complex social system that has many dimensions. In today's environment many companies and unions are failing to reach agreements, therefore it is imperative to study people who experience successful negotiations especially when confronted with contentious issues. This study examines the lived experiences of seasoned negotiators and asks the question: How do the lived experiences of seasoned labor negotiators offer insight and understanding into the success and failure of the labor negotiation processes? This paper approaches the question from a heuristic and phenomenological perspective, describing and amplifying the lived experiences. The research explores eight seasoned labor negotiators lived experiences of negotiations. This presentation discovers the uses of metaphorical language in the portraits that exposes the importance of the body in facilitating psychological growth. Understanding how these coresearchers experience and obtain success may be indicative of what may work in larger venues since labor negotiations have historically been at the forefront of societal change in this culture. This is important because: We are once again in an era where labor negotiations have broad social ramifications. . . . Studying the interactions of unions, employers, and employees in this era, we find vivid and instructive illustrations of alternative pathways to change. (Cutcher-Gershenfeld et al., 1995, p. 3) This microscopic look at these eight labor negotiators may provide insights into skills for building effective relationships needed for resolving issues on the world stage. The coresearchers serve as pockets of consciousness for the collective in their continuous efforts toward conflict resolution. This is vitally important since "nowadays particularly, the world hangs by a thin thread, and that thread is the psyche of man" (Jung, 1977, p. 303).

Reinterpreting the "Spiegelberg's 'I-am-me' Experience" and the "Solipsistic Experience" through Phenomenological, Psychopathological and Developmental Epochs

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At the IHSRC 2009, I presented a paper on the "I-am-me" experience in children and adolescents that was investigated by Spiegelberg in 1964, and is currently investigated by Japanese psychologists. According to these studies, approximately 30% of undergraduates have had this experience at least once; the first experience is most likely to occur in childhood and memories of such experiences may fade before adulthood; recently, empirical research into the I-experience has been extended to include solipsistic experiences, among others. In this paper, based on the Husserlian transcendental phenomenology, I have reinterpreted these experiences. The "I-am-me" experience originates from a conflict between two selves: the transcendental self and the empirical one. In the typical question posed by this experience, "why am I me," "I" refers to the transcendental self and "me" to the empirical self. In the typical expression of the solipsistic experience such as, "there might be no other 'selves' except myself in the world," one may discover, for the first time in one's life, oneself as not one of many empirical selves, but a unique, transcendental self. Therefore, I consider these two types of experiences as originating from a "developmental epochè." Neither as a philosopher undertaking the phenomenological epochè, nor as the Blankenburg's (1971) patient suffering from the pathological epochè, would one encounter the fundamental split in the subject (Husserl's Ich-spaltung) at certain stages of normal personal development, especially in childhood. I conclude my paper by discussing what the idea of developmental epochè contributes to the genetic phenomenology.

INDIVIDUAL PRESENTATIONS

Play Therapy and Phenomenological Psychology

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I have practiced children's psychotherapy, with an emphasis on play therapy, for 16 years since 1994. The main objective of this year's presentation is to discuss how children can heal through the use of play therapy. I will present the case of an abused boy, seven years old at the time I first met him, who I worked with for a year at a Clinical Institution for Children. First, I will describe how we created a story that led to his healing through sharing a protected safe place, recognizing the existential uniqueness of each other, and actively interacted in the therapy process. Second, I will discuss how play therapy works and how play therapy contributes to the development of a child's human relationships. The psychological meanings of the healing process will be explicated and interpreted as the return of the child from the isolated world of his consciousness to the inter-subjective relational world through the therapist/client relationship. Lastly, with the help of phenomenological intuition of essences, I will summarize in what ways the various plays in the play therapy relate to the development of the child's intellectual cognitions, emotional feelings and behavioral activities.

Confronting death-Encountering the Other: An examination of the lived experience of adult children living at home whose parent has been diagnosed with, and treated for cancer.

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The purpose of this phenomenological study was to understand the lived experience of having a parent diagnosed with, and treated for cancer, from the perspective of adult children living at home. What is it like for adult children "being-in- the-world-with-the-Other" who suffers? What is it like to inhabit the intersubjective space of suffering? Despite the recognition that cancer affects the entire family unit, and with an increasing number of adult children living at home, the experience of adult children living at home has been ignored in human science research. Little is known about how these adult children lived with and lived through their parent's illness. The present study focuses on uncovering the meaning of these experiences. Confronting Death; Experiencing the Impact of Treatment: A Turbulent Time; and the Cancer Legacy are three powerful themes that resonated from the participant's lived experience. Confronting death, a compelling narrative, captures heightened and taxing distressful emotions and above all an intense fear of a parent's early death. "A very turbulent time" is the lived experience of treatment: there is no "day-off" from the caregiving work, no escape from taxing emotions. It is "a very turbulent time," "an altered reality" where all self-enjoyment is left behind. Despite intense suffering, adult children living at home also ascribed meaning to life events that seem incomprehensible. The cancer legacy denotes a defining moment in which cancer changed the manner in which they understood life, themselves, and others. It inhabits an intense personal awareness of the finitude of life, gratitude, empathy, and connectedness to others. The cancer legacy is about a new way of being-in- the- world with others; a movement of transcendence from a self-centered existence to seeing the face of the "Other" and all others.

Intuitive inquiry: Inviting Intuitive Ways of Knowing into Research Praxis.

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Inspired by European and Asian forms of hermeneutics and contemporary feminist scholarship, intuitive inquiry contains of five iterative cycles that form a complete hermeneutical circle of interpretation. As a distinct qualitative method, intuitive inquiry (a) invites intuitive insights and the creative arts into research praxis, (b) engages a rigorous, procedural “container” for the psyche to roam freely, (c) seeks insights that point to the potential in human nature, (d) communicates findings that encourage resonance in readers via creative expression and embodied writing, and (e) cultivates the personal transformation of the researcher and the researcher’s understanding of the topic as the five iterative cycles unfold. In Cycle 1, intuitive researchers engage a research topic via imaginary dialogue with a text or image that “claims” their imagination relevant to the topic. In Cycle 2, researchers prepare a list of preliminary interpretative lenses that express their understanding of the topic prior to data collection. In Cycle 3, researchers collect empirical data and provide summary, descriptive accounts that represent the participants’ voices. In Cycle 4, researchers present a final set of interpretative lenses that represent the researcher’s transformed understanding of the topic. In Cycle 5, researchers integrate new understandings with existing empirical and theoretical literature. Consistent with the emancipatory and transformative goals of intuitive inquiry, research findings tend to “break set” with established theory and scholarship.

Vulnerability, an outer appearance or/and an inner experience

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Understanding vulnerability illuminates the dilemma of doing justice to life experiences that can be acknowledged through verbal communication; the experience fades into the background as the patient struggles to survive. Vulnerability has both an outer appearance and an inner experience; a state which the patient is painfully aware of the vulnerability and a state where life is lived and the vulnerability is almost forgotten. From a Ricoeurian study of the experiences of newly traumatised, spinal cord injured individuals, we learned that the patient could be both vulnerable and strong at the same time. The vulnerable situation was incontrovertible. This experience could be characterised with being weak, frail, dependent and incapable of taking care of oneself, leaving no room for participation. When the patient feels strong, the vulnerability fades into the background, and the patient shows strength and character. The patient then risks not being met with the tenderness and the protection that he/she needs from the professionals. Thus, the understanding that vulnerability and strength are closely associated seems decisive for the professionals’ recognition of the underlying vulnerability. Otherwise, there is a risk that the professionals will suppress the fortitude the patient has succeeded in mobilising to recognise the patients need for help. This lifelong of physical impairment challenges the balance between needs and resources and infers that the patient’s network and the surrounding society take responsibility and not unduly challenge the injured patient. The patient could then feel strong in spite of the vulnerability.

Phenomenological Psychological Research as Science

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Husserl framed his phenomenological inquiries as a response to the historical moment in which he found himself—a period of crisis in which, he argued, a pervasive attitude of skepticism threatened to undermine peoples’ trust in their capacity to discover meaning in individual and communal life through reasoned inquiry. Today, a range of naïve assumptions regarding the meaning of science present challenges to conveying a Husserlian approach to psychological research. This paper is intended to address a variety of assumptions which can be encountered when introducing students to Giorgi’s phenomenological psychological research method. These assumptions are: 1) That the meaning of “science” is exhausted by empirical science, and therefore qualitative research, even if termed “human science,” is more akin to literature or art than methodical, scientific inquiry; 2) That as a primarily aesthetic, poetic enterprise human scientific psychology need not attempt to achieve a degree of rigor and epistemological clarity analogous (while not equivalent) to that pursued by natural scientists; 3) That “objectivity” is a concept belonging to natural science, and therefore human science ought not to strive for objectivity because this would require “objectivizing” the human being; 4) That qualitative research must always adopt an “interpretive” approach, description being seen as merely a mode of interpretation. These assumptions are responded to from a perspective drawing primarily upon Husserl and Merleau-Ponty, but also upon Eagleton’s analysis of aestheticism.

“Compassion Fatigue” As Experienced By Canadian Health Care Professionals

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“I haven’t enough feeling left for human beings to do anything for them out of pity.” (From "A Burnt-Out Case", Graham Greene 1960). Health professionals are struggling to name the frustration, fatigue, and distress that they are experiencing in the frontlines of healthcare. Compassion fatigue, initially used to describe the public weariness that reduced empathy toward social crises, began to be used in the 90s to describe disengagement or lack of empathy in care-giving professions. It was named as a type of burnout and later equated with secondary traumatic stress disorder, vicarious traumatization, compassion stress, and emotional contagion. Compassion fatigue is viewed as a cost of caring, as if being empathic and emotionally connected to one’s patients is dangerous; as if compassion is risky business. Yet, it can be argued, disengagement and detachment decreases our capacity for ethical action in practice and leaves both ourselves, as professionals, and our patients alone and vulnerable. As a means of seeking a deeper understanding of compassion fatigue, a hermeneutic phenomenological study was carried out with Canadian health professionals (nurses, occupational therapists, psychologists, physicians, social workers). This method allowed for concrete, specific descriptions of this phenomenon as it is lived to emerge. In this presentation, a phenomenological description of compassion fatigue will be shared, particularly the themes of running on empty; I can’t take this anymore; and losing balance.

Liberating Voices: A Conversation with Eleanor and Miriam inside a Refugee Camp

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The future belongs to those who believe in the beauty of their dreams” whispered the then First Lady Eleanor Roosevelt to a young woman in a refugee camp in Stuttgart, Germany. Over sixty years ago, Eleanor witnessed the devastation of displaced and homeless persons and inspired an entire encampment to rise up, live on, and transcend trauma. According to a recent World Refugee survey conducted annually by the U.S. Committee for Refugees and Immigrants (USCRI), a staggering 33 million people worldwide are currently uprooted from their homes. Of that, 12 million are refugees and asylum seekers living in camps in countries other than their own; 21 million are Internally Displaced Persons (IDP), an official designation for civilians displaced by persecution, armed conflict or widespread violence. This cultural trauma summons us as psychologists and phenomenologists to listen deeply and give voice to the experiences of refugees. Grounded in the phenomenological philosophy of Merleau-Ponty, this research engages depth and liberation psychological approaches to uncover what has been silenced, recover what must be reclaimed, and discover possibilities for future therapeutic healing. Through the use of dialogue and arts, an open space allows refugees’ voices to liberate and to be liberated. The Liberating Voices Project presents the refugees’ voices of Stuttgart, and through this perspective, creates a portal for the new emerging restorative work toward individual and collective healing.

Being a Therapist in Another Culture

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This phenomenological study explored the experience of being a therapist in a culture different from one’s own. The purpose was to better understand the issues a professional psychotherapist faced adjusting to a new culture and to give voice to the lived experience of immigrant therapists practicing with clients from different cultures than their own. There are very few studies published exploring the experience of foreign therapists. Most of the studies published that focuses on psychotherapist dealing with specific populations from different cultural backgrounds emphasize the importance of therapists developing multicultural competency skills. Local practicing therapists who have emigrated from another country to the U.S. were asked to write a description of specific situations while practicing therapy when they experienced challenges because of cultural differences. The descriptive phenomenological psychological method developed at Duquesne University, articulated by Amedeo Giorgi, was used to analyze the collected protocol. Findings revealed that the immigration experience challenges the foreign therapist’s professional identity and also develops therapeutic competencies. The foreign therapist faces significant losses, vulnerability, frustration, feelings of emptiness and confusion. The professional adjustment mostly involves mourning the losses of titles, attributions; mastering the language and recertifying in order to regain the right to practice as a therapist. Not sharing the same cultural background as the clientele is not just a limitation to overcome, but it is also seen as an advantage for the foreign therapist’s professional development and performance. Contributions and implications for practice and research about multicultural issues, professional identity and the therapeutic work are discussed.

Researcher's role – possibilities and challenges when giving voice to students' experiences

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Educational research is increasingly taking place at schools, together with students, teachers, and school leaders. The prerequisite for such practice based research is relationships between participants and researchers. Significant for this kind of research in schools, is voicing different experiences, participation, and contributing to school improvement. If research is conducted in a participatory way, it has the potential of empowering those involved. When people feel heard and valued, they may be encouraged to improve their own efforts. Researchers, who truly listen to participants' experiences and invite them to actively participate in the research process, can contribute to linking participant voice to school improvement. This issue of voicing experiences has ethical dimensions, such as protecting participants from harm, offering opportunities to have a say in matters affecting them, as well as showing respect for their views and trusting their competency. Thus the nature of practice based research make new demands for how research is conducted, putting the researcher's role under pressure. This paper focuses on possibilities and challenges in the researcher's role when giving voice to students' experiences. We will explore and discuss different ways of acting as a researcher, guided by the following questions: What are different ways of dealing with relationships in research? How can a researcher handle different power relations? In what ways can a researcher give voice to participants' experiences? Finally, we argue that awareness about one's role as a researcher, combined with actively meeting participants with openness and respect, can be fruitful when voicing experiences.

Psychoanalysis with infants - is it possible?

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The purpose of the study is to investigate client –professional encounters in psychoanalytic treatment of infants, the so-called Infant Psychoanalysis (IP), from a phenomenological social science perspective. IP is a clinical treatment where a psychoanalyst meets an infant together with his/her parent(s), however the psychoanalysis and the interventions (for example interpretations and dialogue) are directed exclusively towards the infant and not towards the parents, as is the more traditional way in for instance infant-parent therapy. The parents have come to treatment with their child because the infant for some reason has developed signs of distress (for instance eating or sleeping disorders). I will in my talk describe the dialogue between the psychoanalyst and the infant on the basis of in-depth interviews with nine psychoanalysts, and on video-taped material from four IP-sessions. The task of the psychoanalyst is to give voice to the experience of the infant. How can we understand this act of communication, where one part does not have the capacity to communicate through spoken language? My analysis contains a critical examination of the analyst's explicit purpose of doing psychoanalysis with infants. There seems to be a discrepancy between what the psychoanalysts say that they do and what they actually do. Is psychoanalysis with infants possible, and, if so, how can it be understood?

What children's drawings tell us

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When drawing, children express their perception of things, of people and of everything that makes the world a world in their eyes. Drawings are a « graphic narration » that represent a whole story in an image (Merleau Ponty, 1999). As « the past is contained in the artefacts that accompany a child's daily life » (Simms, 2008), drawings are a testimony of the child's existence. They are marked by his experience of life, of others and by how he relates himself to the human community in which he lives. Drawings talk about who the child is. The CoPsyEnfant Research studies children's drawings in order to understand better how identity is built in the actual social link. Four drawings are asked to every child who participates: a free drawing, a person's drawing, a real family drawing and a dream family drawing. With these different drawings, we have a window on what comes to the child's mind first, on his experience of the human body, on how he sees and relates to his siblings and most importantly on what he hopes for. CoPsyEnfant is an international research based on the drawings of children from more than 10 countries. This communication will present drawings from two ten year's old girls, one from Québec and the other from Côte d'Ivoire (West Africa). By a phenomenological description, we will try to understand what the drawings tell us about those children, about childhood, about the human world, about different cultures or about anything else that appears and surprises us."

About the education of humanistic and existential psychotherapists

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Reduced to its essentials, humanistic and existential psychotherapy can be understood as an ongoing conversation between a therapist and someone seeking help in making sense of his or her suffering. The psychologist who responds to this appeal and enters into dialogue with the patient is thereby irretrievably confronted with the need for an ethical perspective that can clarify dialogue and aid in the understanding of hospitable relations between self and other. By entering into a therapeutic relationship the aspiring psychotherapist is thus faced with the task of building and inhabiting a coherent ethics in which the art of hospitality stands central and in which all technical questions about psychopathology and psychotherapy are placed in a coherent relationship to this central, dialogical theme. The question we want to raise in this presentation is the manner in which present day university education of young therapists responds or fails to respond to this need to be initiated in the art of dialogue, understood as a hospitable and generous practice.

Good mental health: The experience between us

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A positive account of mental health appeared explicitly at the international research scene immediately after the craziness of WWII. The focus on positive or good mental health served the political-ideological ideal of creating sound global citizenship. The same positive focus has also served as a health-professional counterweight to alleged biomedical psychiatric dominance as well as an attractive life-goal endorsed by psychologists and self-help writers alike. Thus – as a concept – good mental health has done heavy strategic work on different agenda's, which has hampered an experiential understanding. Our phenomenological research brackets these agenda's. It simply asks what people experience as good mental health – first hand and in real-time situations. Persons from different age groups and different health professional groups, those who have experienced mental illness and those who have not, in Norway and abroad, answer the following question: 'Please describe a situation in which you have experienced good mental health.' Analysis shows that good mental health is not only experienced an individual feeling, but also as a relationship-based-action during upstream transitions in the life course. The research results allow us to compare between and within groups. This, we presume, will facilitate better communication in educational and professional settings about having, maintaining, losing, regaining, and facilitating good mental health. In addition, after we remove the proverbial brackets from our phenomenological research, we can locate our findings within ongoing scientific discourses about mental health promotion, evidence-based mental health care, recovery, and positive psychology.

The experience of self-discovery and mental change in female novice runners in connection to long-distance running: A descriptive phenomenology psychology study

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This article evaluates the experience of an extraordinary mental change of novice female runners, connected to long-distance running. Two female participants were interviewed regarding their life-changing experience associated with endurance exercise. Descriptions of the lived experience from women who train for marathons were gathered and a phenomenological analysis of the data was conducted which suggests that the women underwent a mental change that improved their self-confidence and enhanced relationships with their selves and others. The six constituents that emerged were: Participants Perception of an Enhancing Outdoor Environment, Life-Style Changes Resulting in More Openness to Others and Self, Discoveries Concerning Self-Improvements, Sustaining a Desired Mental Disposition, Empowerment in Considering New Possibilities, and Support for Encountering Future Challenges. This article demonstrates how a change associated with long-distance running positively impacts participants' personal and professional lives.

Loss of word doesn't mean loss of voice: A psychosocial intervention targeting the needs of persons with aphasia after stroke

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The psychosocial consequences of a cerebral stroke are described as long lasting and complicated. The adjustment process takes place in interplay with others. Language is essential in carrying meaning among people and therefore key in the meaning making process. Stroke survivors with aphasia are therefore especially vulnerable to psychosocial problems like depression, anxiety, social isolation, role changes etc. Their voices are frequently ignored in society and they are systematically excluded from research. A longitudinal qualitative intervention was performed, aimed at targeting the psychosocial needs and supporting the adjustment process. 25 stroke survivors participated, 7 of whom had aphasia. This paper seeks to give voice to the experiences of the participants with aphasia, illuminated by the case of a young woman, Maria. The intervention consisted of 12 individual sessions, using a combination of supported conversations and worksheets, the first year post stroke. A life world perspective, focusing on individual valued goals to continue a meaningful life, guided the study. Data were collected from different sources, using method triangulation, including in depth interviews, participant observation and structured interviews with standardized clinical instruments. Loss of communication skills, lack of energy, a range of emotions, conflicting thoughts and feelings and a continued longing back to an active social life characterized Maria's rehabilitation journey the first year post stroke. She reported that the intervention was beneficial in terms of being given attention and opportunity to express, reflect and talk. She emphasized help to put thoughts and feelings into words as important to her psychological well being.

Phenomenological Psychology of Police Deadly Force Training

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Police officers must be able to make an accurate appraisal of a lethal encounter and react with force to mitigate the threat to their own life and the lives of others. Lethal encounters for police officers are very dynamic, stressful, and life-changing events for the officers and others touched by such incidents. Because of their tremendous impact and association with stress and anxiety disorders that are often a result (Artwohl & Christensen, 1997; Blum, 1996) the following study seeks to explore the psychological phenomenon of the lived-experience of using deadly force from the officer's first person perspective. The three participants volunteered to provide written accounts of their deadly force training in the Utah Police Academy. The researcher used phenomenological analysis to describe the general structure of their experiences (Giorgi, 1985). The results revealed the perceptions, thoughts, feelings, and behaviors, reflecting the role of consciousness and psychological subjectivity in the participants' understandings and decision making during simulated lethal encounters.

Hidden Acts of Care-giving voice to bathing and being bathed

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For most of us, the bath evokes many images and memories: the nurse in the white starched uniform bringing her bowl of steaming water to the bedside, the midwife bathing the newly born for the first time, lowering aching muscles into a tub of hot bubbles, feeling a cool damp cloth on a sizzling brow, skin on skin, water, soap, lotion. Bathing is an everyday act – bordering on the mundane: A ritual of cleansing away the debris of the day, removing odors, adding scents, marking time and space in our lives. And yet the bath in healthcare is so much more: a form of comfort, an intimate moment, an opportunity to assess,

a time for talking. Wrapping a warm soapy washcloth around your hand, judging just how much flesh to expose so that the cloth will remain warm, deciding how much pressure, how much friction – will it take several baths to finally remove the stains of blood or iodine, or can this be accomplished in one go? Feeling beneath the skin for lumps and hollows, pulses and contractions while watching the face and feet for signs of discomfort – how long should this bath take, how long before this pleasure becomes pain? And while the image of the bath is clear to us, the role of the professional is in question. “We” don’t do baths anymore say some professionals – this is a task that does not need the expertise of a professional nurse. Or “we” do not want to associate ourselves with the dirty work of health care – those tasks that make the job unacceptable. Or the bath is used as a way of communicating our judgments – removing the evidence of human-ness – the menstrual blood, the sweat of our labours, the amniotic fluid – as if cleansing of the body will also cleanse our souls. And yet, behind the curtains and closed doors, these acts continue. How do we bring voice to the experiences? How do we experience bathing – particularly as adults bathing adults? Our joint work has been to investigate presentational and representational forms in Nursing and Midwifery as professional disciplines to delineate that when the theoretical discourse leans too much toward modernity’s representational forms, the practice modalities become more and more hidden from view. The value and meaning of them disappear in the representational discourse. Lyotard (1991) writes of the retreat of noble crafts where the unrepresentable hides itself even more and lends itself to be taken over by economic and management systems. Nursing and midwifery as practice disciplines then fade into accountable tasks only. Lyotard, JF. (1991) *The Inhuman: Reflections on time*. (Trans Geoffrey Bennington & Rachel Bowlby). Stanford, California: Stanford University Press.

The Insurmountable Problem of Coexisting with Large Carnivores

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Is it possible to live viably alongside large carnivores without sacrificing predictability or safety or the occasional depredation of our livelihoods? Current wildlife management programs say it is possible and promise measurable progress towards that end. As this paper demonstrates, however, the effort to live viably on the land is beyond the scope and competency of these programs. This is because it is an issue that remains for us, as it always has, an issue of life and death; and, when it comes to life and death, not everything is possible. Concessions have to be made and the possibility of non-being must be faced. Borne out of the possibility of non-being is the self-limitation of human action. In more specific defense of this conclusion, I turn to the Buffalo Valley, just south of Yellowstone, where the insurmountable problem of coexisting with large carnivores lurks about in the willows. Here, in between the thick cover, bears, wolves and mountain lions reveal death as the most absolute possibility. In that revelation, the self-limiting actions essential for living viably on the land contradict wildlife management, which continues to seek solutions driven by a desire to overcome human vulnerability and mortality.

Experiences of menstrual cramp: Phenomenological and Feminist Perspectives

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Menstrual cramps are a common experience for females from young adolescence to grown adults. Embodied menstrual cramps are real experiences for many women, and their voices are played in the present paper through a phenomenological lens. A phenomenological description includes both the visible and the invisible aspects of the experiences of menstrual pains. That is, the experiences of menstrual

cramps are not a general pain that can be easily dismissed by consuming pain-relieve medications. Instead, experiences of menstrual cramps bear specific meanings and influences on both physiological and psychological aspects of women's life. The second part of this paper provides a critical feminist understanding of the phenomenological inquiry into the experiences of menstrual cramps. The phenomenological project of understanding experiences of menstrual cramps is called into question from a critical feminist viewpoint. Questions regarding the presumed universality, the notion of natural body, and the naïveté of the primacy of experiences from a phenomenological viewpoint are addressed. The last part of the paper suggests a possible intersection between feminism and phenomenology. A feminist phenomenology or a phenomenological feminism allows a new understanding on various topics of feminist concerns. In the experiences of menstrual cramps, phenomenology offers a space for women to speak of their experiences as "women's experiences," which offers a point of departure, and thus lines itself up with the feminist project.

A Phenomenology of "Second Person"

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Perspectivity Psychology has from the start been entrenched in two primary epistemological approaches - namely, first-person (experience-focused) and third-person (behavior-focused) perspectives. Rejecting the first person perspective as "private" and "inaccessible" to scientific scrutiny, research psychologists (led by the behaviorists) settled a century ago on a strictly speaking third person perspective, viewing behavior from a disinterested, neutral, external point of view, leaving the realm of the "first person" to clinicians and humanists to contend with. Not until very recently have we begun to consider an alternative to this dilemma, through elaboration of what might be called a "second person" perspectivity. In the way we are appropriating it here, the 'second person' perspective refers to my consciousness of the other when the other is addressing me: what is it that I learn about you when you look me in the eye and appeal to me, for example, as your caregiver? My interest begins with your 'first person' experience, but since I cannot access this directly, I must rely on the resonance I find within myself, within my own lived body, when I am addressed by you, whether in word or in gesture. What do I feel called to do by the other? This 'feeling called' is 'secondary' to the experience belonging to the one who, for example, 'calls' me to care and protect. I am wondering what the other is experiencing, and all my powers of perception are driven toward this other, whose first person experience remains just out of reach, and accessible only insofar as I have this capacity for 'second person' awareness in which the other's experience resonates in me.

Science in the light of human relation: A critique of objectivist philosophy of science

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Insofar as mainstream psychology can be said to espouse a philosophy of science, that philosophy has generally modeled itself on an antiquated and idealized version of the physical sciences and, as such, has perpetually followed rather than led the scientific community. There are, however, certain blindnesses inherent in working with physical objects and these become obvious in any attempt to understand human beings. Science from a human perspective, then, inspires special insights into scientific practice and the human sciences thus have a special obligation to help reform philosophy of science in the light of those insights. The principle revelation inherent in working with human agents, I argue, is that relationships lie

at the core of all meaning. Consequently, by ignoring the fundamentally constitutive character of relationships and attempting to constitute objects independent of person, value, or context, objectivist philosophy of science has transformed the very nature of phenomena, re-constituting them as the artificial laboratory and statistical artifacts from which so many of our scientific inferences are made. In contemporary mainstream psychology, this basic kind of inferential error is expressed primarily in terms of an operationalism that transforms human experience into object-like representations, sacrificing both parsimony and phenomenological fidelity, in terms of a frequentism that aggregates clusters of observations, collapsing and extracting the contextual information necessary to all inferential analogy, and in terms of a technologism that replaces contextually embedded theory and method with atheoretical procedural regimes that limit the creativity, adaptability, and concrete relevance of all research.

The Meaning of Intensive Care Unit Experience as Perceived by Nurses, Patients and Family Members

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The intensive care unit experience affects patients; however, it also affects the nurse as the care provider as well as the family, the significant other. There is a paucity of research studies conducted on this triad of nurses, patients, and family members. The goal of this qualitative phenomenological study was to understand and illuminate the meaning of the intensive care unit experiences of the patients, their family members and nurses during critical illness in the intensive care unit. Using Van Manen's phenomenological method, this study was able to elucidate the experiential descriptions, essential relationships, and meaning structures of the intensive care unit experiences of the fifteen participants during critical illness. Through storytelling and dialogue, the participants revealed their lived experience, including their descriptions and perceptions about the meaning of intensive care unit in their lives. Content analysis revealed five integrating common themes, three specific themes and corresponding descriptors. The five common themes were: family as a unit, physical care and or comfort, physiological care, psychosocial support, and transformation. The three specific themes were: advocacy, uncertainty, and confidence in the nurse and healthcare team. It is my belief that the nursing knowledge learned from this study, used cautiously, provides insight into how these experiences can influence nursing practice, education, and future research. This study affirms the mutual influence among the family, patient and nurse during a critical illness experience. The findings also support the tenets of family-centered care, which mandates the purposeful inclusion of the family in all aspects of care.

Antidote to Reductionism: Experientially Grounded Ontology as Movement toward Ethical Relating

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We are living in an intellectually cynical age with regard to experience and those things we might call “essentially human”. Our current situation is a logical outgrowth of Enlightenment thinking and its use of reductionism to deconstruct and thereby know the world. With regard to the material world this project has been enormously successful in terms of material understanding and technological progress. Unfortunately, we have not spared ourselves this same deconstruction. What I propose in this paper is

first, that this deconstruction of the human into biological, neurological, chemical, processes leaves us with a view of ourselves and of others that is a violent abstraction from our true being as humans. Further, where people are viewed and related to as abstractions, there is sure to follow unethical treatment of them. The work of the paper then is to point toward development of a specifically human ontology that grounds itself phenomenologically in that which is essentially human. Here the method is to extend Heidegger's ontology—existence as being-in-the-world-with-others as a movement toward a secular ethics. A key concept that gives the philosophical framework more weight is the notion of “Emergence”, derived from “systems” thinking. The function of this idea is that it concretizes what is essentially irreducible in relationship. Through relationship of parts, a whole emerges that is not reducible to the summation of properties of the parts themselves. This allows a re-imagining of the structure of phenomena as network relational rather than linear hierarchies. (Language itself is my prime emergent example).

Approaching the future and engaging the unthought-of in an exemplary text

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In Signs, Merleau-Ponty excerpts a passage of Heidegger in which he discusses the nature of what remains “unthought-of” in a text: In considering the work of great thinkers we notice that the greater the caliber of a work, the richer is the unthought-of element in that work. That is, the richer is that which, through this work and through it alone, comes toward us as never yet thought of. A truly great text can be thought of as being hospitable to our interpretive skills and efforts. Words that question and engage us convey an unusual feeling of “unfinished business”; they summon us to elaborate, extend and deepen that which is evoked by the text. A major contemporary problem concerns the unbridled prolixity and multiplicity of meanings proposed by postmodern interpretive practices. Are there any rightful boundaries to interpretive acts? How do we honor the otherness of the written and the spoken word?

Tears as an expression of existential bodily feelings and one's relationship with the world

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In this paper I will explore how we might think about feelings. In particular, those feelings which are not always best captured by describing them as emotional. For instance, feeling overwhelmed, feeling at home, in contrast to feeling sad or happy. Although all categories of feeling are largely overlooked in psychological and philosophical thinking, there are some recent attempts to explain the bodily feelings involved in standard emotions like fear, joy etc. Mostly, these accounts construe such feelings as mere experiences of bodily states devoid of the intentionality which accompanies emotion. An alternative and more expansive view is that many of our feelings are both perceptions of bodily states as well as being world-directed. Such feelings are described as existential feelings and are ways of ‘finding ourselves in the world’ (Ratcliffe 2005, 2008). This proposal is grounded in Heidegger's notion of mood or attunement (Befindlichkeit). Drawing on various examples from my work, especially crying, I will make a case for understanding, at least in part, our tears as one manifestation of embodied existential feelings.

A Construction of Alfred Schutz's Theory of Political Science

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After a review of Schutz's experiencing as well as reading and writings about things political, statements scattered throughout the oeuvre are interpreted under the headings of disciplinary definition, basic concepts, and distinctive methods in order to show how political science could be developed as part of his theory of the cultural sciences.

Anecdote as device in hermeneutic phenomenology

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We have the language to give expression to ourselves and to explain what we think and mean, but what if the language is not sufficient, or our language falls short, or is inadequate? Some time we experience just a glimpse of something, just a vague thought, or an assumption, but we have no language fully and properly to express it. How should we bring forth a phenomenon that we don't manage to get a hold on by our rational thought? Those almost ungraspable aspects of live and experience are in the focus of phenomenological research. Somehow we want to get a hold on this experience that eludes us - somehow there is something, but we can't find the word to express it. In our daily life, moments of wonder easily eludes us, partly because we don't take the time to stop and wonder, and such perhaps get closer to an understanding of what we sensed. A traditional interpretation is that an anecdote is not evidence; it is "only" anecdotal and thus it is not permitted to furnish a proper argument. An anecdote however does not really tell the truth, in a corresponding, traditional way of verification of the truth, but rather it tells another kind of truth, *alethia*, a truth that simultaneously opens up and hides the object of focus. In this presentation I intend to focus on some aspects of how anecdotes might tell that which else might elude our attention and transcend our linguistic ability.

Facing Where? How Second Generation Transnational Young Females of Russian Descent in Israel Construct their Identity

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Research on identity construction among second generation transnationals is in its infancy. Researchers note the high context dependence of the process and call for studies that focus on the specific and circumstantial, rather than searching for universals in order to fathom the intricacies of this multi-faceted topic. The present paper explores the transnational orientation of second generation female immigrant teenagers of Russian descent in Israel and their position regarding these two cultures and the respective part they play in the participants' identity negotiations. It also probes their readiness for effective adult functioning in the country of migration. Comparisons are made with findings of two previous studies on gender-based coping styles of youth of similar origin, who arrived during mid to late adolescence. This is in order to investigate the impact of age at arrival on features of identity construction. Comparative analyses are also performed, with pertinent findings, among further second generation transnationals, such as Vietnamese and Filipino in the U.S. The comparisons serve as heuristics in an attempt to disclose

common characteristics in second generation identity construction processes among young female transnational migrants. Research on the one and a half generation – i.e., immigrant children and adolescents born in the country of origin – revealed that young girls exhibit superior adaptive skills. The massive size of the Russian immigration rate to Israel at the end of the last century should, at least theoretically, provide a propitious arena for the investigation of second generation adjustment under relatively favorable conditions.

Speaking toward silence: Wittgenstein's language-games

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Wittgenstein concluded the first stage of his investigation into philosophy with the words “Whereof one cannot speak, thereof one must be silent.” In other words, the job of philosophy is to clarify the things we say. Beyond ‘this’ philosophy has nothing more to say. In a way, this position could be characterized as fairly provincial. Wittgenstein’s second stage, however, did have more to say. For a problem that arises at the end of language is the question of ‘faith’. My reading of the later Wittgenstein is that his solution was much more cosmopolitan. This is to say, ‘faith’ becomes a bewitchment if one fails to see it as a language-game. Wittgenstein, nonetheless, stopped short of the free-play common of a postmodern attitude. But he is still guilty of creating a fork on the road. We know one direction takes us down the path of unanchored relativism. Unfortunately, the other path remains a mystery, because Wittgenstein died before he could lead us down, what I believe to be, his third stage. And so, here we stand, unsettled. I argue that the first step into the mysterious path Wittgenstein has placed before us requires a clear understanding of his ‘cosmopolitan’ attitude toward ‘faith’. What does it mean to be-in-the-lifeworlds of language-games? Regrettably, before we can find silent again we must speak a little more.

Who decides – is closeness and openness always desirable?

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Who decides – is closeness and openness always desirable? As ever younger premature infants survive this makes neonatal care increasingly complex. There is a growing recognition of the importance of parents’ involvement in the care, however parents’ presence and involvement seems to challenge the professional relationship. The study has an explorative design based on Gadamer’s philosophical hermeneutics. The aim of the study was to explore the relationship between parents and nurses in a neonatal intensive care unit (NICU). The development of their relationship was explored through observations and in-depth interviews of mothers’, fathers’ and nurses’ collaboration during the infant’s hospitalization. The setting was a 13-bed Norwegian neonatal intensive care unit. The parent-nurse relationship developed through three phases: the infant’s acute critical phase, stabilizing phase and discharge phase. The phase characterized by the infant’s stabilization surprisingly appeared to be the most challenging concerning the parent-nurse relationship. Crossing responsibility and unclear roles appeared to explain this, and issues as negotiation of positions, balance between a professional and a personal relationship, and divergent opinions characterized this phase. The openness and visibility of the NICU context further accentuated the challenge of balancing between a professional and a personal approach. There is a need for parents and nurses to negotiate their respective positions to achieve mutually beneficial relationships, and to focus on all the participants’ views in order to grasp the multifaceted

aspects of these relationships. Optimal care both for the infant and its parents is influenced by the actual context as well as the participants' individuality and experiences.

Laughter

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As we struggle with how to give voice to experience, we must ask ourselves is Language too limited? Or is there a Universal Therapeutic Voice? Pairing Laughter with something we're anxious about or something we dread just might be that therapeutic voice. Laughter is often referred to both as the Universal Language and as the Best Medicine. The contention is that the ability to Laugh is another sense, and the cornerstone of Mental Health. In addition you don't have to be happy to laugh or have anything to laugh at. This will be a participatory presentation including Laughter exercises and discussion on the physical, emotional, and spiritual benefits of Laughter.

The Experience of Epistemological Freedom in Husserl

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With my paper I would like to raise the issue of the empirical freedom within a phenomenological, specially Husserlian, context. Indeed, Husserl brings forth a definition of Will to the effect that freedom is a natural flair of every human being, but it seems not to be actual. Effectively, he sketches out an inconsistent definition of Will. At the first glance, it is a rational and epistemological faculty, which depends on the logical reason of consciousness. In the ethical lectures of 1914, that we would like to go through here, Husserl writes: "Wollungen sind fundiert durch doxischen Thesen" . Accordingly, the free experience of Will is always subordinated to what Will 'knows' and its fiat is always related to the knowledge. The experience of freedom can be just thought and not lived, since it looks like an empirical pretension (Forderung) of what we feel empirically to do. This view comes to draw an ethics, in which empirical freedom is almost replaced by the epistemological grasp of weighing up and following (or not) a specific doxastic representation of logical reason. Thus, freedom shies away from experience, even as it concerns instincts or emotions, albeit it should have the pivotal role there. Consequently in Husserlian view, ethics seems to be reduced to a field of beliefs in representations of logical reason. Finally the questioning we pose is the following: Is really possible to found an ethics without the experience of freedom? Is Husserlian ethical project successfully?

'Being-with': A phenomenology of relational dimensions within a psychotherapy session

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The healing that comes through therapy emerges out of an evolving, negotiated and dynamic co-created relational process to which both therapist and client contribute. The therapeutic relationship is continuously reworked through mutual, ongoing influence where therapist and client affect, and are

affected by, each other. Being a therapist involves attuning to our clients through trusting the process and going unknowing into the 'between' to sense what is occurring in the 'Being-with' space. The boundaries between self-other, connection-separation, transparency-obscure, involvement-withdrawal shift fluidly making the relational therapeutic process infinitely layered and mysteriously complex. Once we focus on the way we enact, embody and live the therapeutic relationship with our client, however, something of the profound and extraordinary richness of the Being-with experience is revealed. In this presentation, I suggest six fluidly interwoven dimensions of being-with: • Physical-embodied Being-with • Person-to-person Being-with • Inter-personal Being-with • Intra-personal, transference Being-with • Structural-cultural Being-with • Transpersonal-spiritual Being-with While particular dimensions may be experienced as figural at any one time, all are present in the background, within or out of awareness. To explain these dimensions, I offer an illustrative case study which uses dialogue from one psychotherapy session. I argue that reflexively exploring the nature of Being-with enables richer, more holistic understandings of both the Other and the therapeutic process. I seek to highlight the multilayered nature of what it is like to be in relation to another – in therapy and in life.

Experience and reality: The case of colour perception

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Giving voice to experience is intimately related to what we hold to be real, and most scientists, philosophers and ordinary people still take this to be what belongs to "the world of science". For example, Descartes declared colours as merely subjective, and, therefore, not real, and Newton followed him. According to Newton, white light consists of rays of different refrangibility (which corresponds to wavelength), and the perceived colour is a function of the composition (wavelength distribution) of the light that hits the retina. There is supposed to be a well-defined correspondence between perceived colour and the wavelength distribution of the light. This view has been so influential that we are able to disregard everyday experiences of colour perception that do not fit into this scheme. Fifty years ago one of the pioneers of research on color perception, Edwin Land, pointed to an apparent paradox: Colour photography has taught us that the wavelength distribution of ordinary light bulbs is very different from the wavelength distribution of daylight. If not compensated for, a photography in artificial light will be yellowish or reddish compared to daylight. However, we see approximately the same colours under these very different conditions. The paper will address some problems of colour perception, and in particular the philosophical problem of the reality of colours.

Democracy with Difference

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The current educational system values the illusive and illusionary generalized majority than the experience of individuals. We hold in common a desire to research and live amidst aspects of education in ways that make the accountability movement more aware of humanistic, socially just, inclusive, and relational ways of being. Alienation is common in schools—among students and teachers. Some subject areas by design alienate teachers due to a limited-collaborative network: physical education, cultural studies, languages, or other specialized content areas, in comparison to the core subject offerings as Math, English, Social Studies, or Science. We present the silenced in education and show how phenomenology

could support democracy as a means of giving voice. Through examples drawn from our separate research programs, we attempt to interrupt the status quo of a positivistic worldview through sharing unsettling accounts of marginalized persons in supposedly democratic educational settings. We believe these phenomenological accounts of marginalized individuals can help lay bare injustices that are hidden or covered over by a hegemonic veil. A phenomenological approach can break through superficial generalizations and raise awareness of humanistic, socially just, inclusive, and relational ways of being that we believe are at the heart of a democratic society. We explore how phenomenology might serve to advance these values and the inclusion of those marginalized in educational settings by giving them a voice that illustrates experiences of the limitations and injustices of the present system.

Giving voice to the bodily experience: A phenomenological method in researching meditative experience

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Each one of us is constantly involved into his/her bodily experience. However, the old cognitive science and its scientific paradigm failed to take it into account as well as in our ordinary life we usually tend to forget to consider it. The widespread lack of awareness about our own body throws us in an unthought state, also derived from a low provision of bodily training aimed to the develop the bodily consciousness and awareness and not only to improve the motor performances. This has created a mind/body gap which makes difficult for subjects to name the bodily experience, perceive it, distinguish it, give meaning to it, manage it and put it in relation with our mind. The main purpose of this paper is to present some methods developed to give voice to the bodily experience, by showing a possible way in which we can study it in educational research within a phenomenological approach. In particular, after a brief outline of the theoretical relevance of a phenomenological stance in cognitive science's research, some innovative phenomenological research methods for the study of the human experience (i.e. bodily experience) will be presented. Finally, as an actual example, we will present a phenomenological research method employed to study the meditative experience and aimed to investigate the self-awareness and the subjective experience description skills, based on the focused and limited description of specific bodily experiences.

Dissection and Simulation: Brilliance and Transparency, or Encumbrance and Disruption?

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“To live,” Edmund Husserl writes, “is always to live-in-certainty-of-the-world.” (1970, p. 142). In the phenomenological tradition, this lived certainty is understood in terms of intentionality: our connection with the world around us as it is solidified in our plans, projects and categories. To inhabit such certainty is to comport oneself habitually and naturally, dwelling in Husserl’s “natural attitude” (Husserl, 1983, pp. 56-57). In this connection, Merleau-Ponty has famously described phenomenology as an attempt to “slacken the intentional threads which attach us to the world and thus [bring] them to our notice...” (1962, p. xiii). Phenomenology, in this sense de-naturalizes, suspends habit, and in so doing, renders the world around one uncertain and even alien. My purpose in this paper is to carry out or enact such a slackening of intentional ties, focusing specifically on particular educational experiences of habit and uncertainty, familiarity and de-naturalization. These are experiences associated with dissection in school

contexts, specifically compared with those elicited in online or “virtual” dissection exercises. In so doing, I hope to draw out important differences between virtual and physical experiences of dissection (and thus make a modest contribution to ongoing debates about the merits of virtual versus real dissection), and to show that the slackening of intentionality invoked by Merleau-Ponty is as much a part of the phenomenological method as it is a part of education generally.

Kindling audience participation: Carrying forward ‘embodied interpretations’

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We are particularly interested in how poetry and phenomenological research come together to increase understanding of human phenomena. Can we share understandings of experience in ways that accommodate both what is common between us as well as how the understanding may live in unique ways through audience participation? What kind of phenomenology is this? We would like to offer an experiential process that engages the audience in participative ways with poetically re-presented descriptions of experiential phenomena. In developing ‘embodied interpretation’, a novel way of re-presenting research findings, (Todres & Galvin, 2008) we have explored how audiences receive such poetically orientated findings and how they ‘carry forward’ what they come to evocatively know. Gendlin’s writings on ‘carrying forward’ the textural dimensions of human experience have helped us to develop a practice that is aimed at communicating phenomena in ways that keep the experiences alive. Gadamer has also helped us in developing this practice by his meditations on shared experience and the question of ‘whose experience is this’? We will offer an evocative description of a health care scenario, and facilitate collectively created ‘embodied responses’ inspired by the interactive form of Japanese Renga. The paper will close with a conversation amongst participants about the meaning of this experience for phenomenology’s project.

Doing research in a multicultural context. A meta-analytical study on the construction of shared processes of research

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The paper aims to discuss preliminary results of a broader cross-cultural research promoted by K. Ponthavarnkamol, Faculty of Nursing, Mahidol University (Bangkok, Thailand) and Dr. K. Olson, University of Alberta, Faculty of Nursing, entitled Comparing the definition and manifestation of Fatigue in Canada and Thailand. While this research aims to explore similarities and differences in the conceptual definition and the manifestations of cancer-related fatigue in both countries, as methodologists and not experts about the theme, we intended to analyse the cultural and theoretical implications, mainly implicit, linked to data collection and analysis strategies. In qualitative research, meanings play a key role in collecting and analyzing data. But international research teams tend to take them for granted in relation to their own application of procedures, in the use of the language for analysis, in intersubjective relationships. This theme has been scarcely investigated, as the cross-cultural instances have been mostly seen as a content rather than an overall stance through which using the methods. Having the opportunity to observe and study different research teams doing research with the same method on the same topic, our research question was: What happens when a cross cultural qualitative research has carried out by an international/multi-cultural team, regarding conceptual definition of research questions, collecting and

analysing data? This part of the broader research is a grounded theory aiming at producing a meta-analysis of the use of methods within a multicultural research team, focussing in particular on how researchers negotiate different aspects of research process.

Childbearing: Revelations of an Other World in Other Words

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What is it like for women to be pregnant and give birth? To answer this question, I conducted a phenomenological analysis of four women's diaries and interviews throughout their pregnancies and after they gave birth. To further understand the sociohistorical enframing of their experiences, I compared and contrasted them with the prevalent childbearing ideologies in medicine and psychology. The participants' childbearing stories suggest that they bear not only a child but another world—a primordial world that threatens the Western notion of a solipsistic subject exemplified in ultrasound snapshots and prenatal photographs. As the origin of human existence, the childbearing woman reveals an ambiguous, sensual symbiosis between herself and others that defies articulation in analytic discourse. To convey the complexity and ambiguity of the participants' childbearing experiences, I found myself turning toward poetic discourse when writing my research results. Writing poetically, however, betrayed my work as a researcher in psychology. The Publication Manual of the American Psychological Association (2009) instructs researchers to eschew poetic discourse in scientific expository writing. Thus, I encountered a paradox: if I wrote scientifically, I betrayed the ambiguity of women's childbearing experiences; if I wrote poetically, I betrayed the principles of scientific writing in psychology. In this presentation, I will discuss how I bridged the divide between science and poetry by developing a poetic methodology to articulate the ambiguity of women's childbearing experiences while upholding the rigor of scientific and phenomenological research in psychology.

Can the Impalpable Ever Be Made Secure?: The Vicissitudes of the Perception of Expressiveness

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Husserl has claimed that the Lifeworld is originary and primary and that science always presupposes it. Part of the notion of the Lifeworld is its open-endedness and inexactness and so science has developed as an institution that has as its purpose the betterment of the Lifeworld. This is not a universal understanding of science but a rather prevalent one. Science complements and makes more precise our understanding of the way that phenomena are experienced in the Lifeworld. In this talk, I will struggle with this understanding of the relation between science and the Lifeworld. My concern is that there is an implicit reductionism in most of psychology when generic, abstract definitions of our subject matter are used (e.g., the science of behavior; the study of consciousness). Rather, we must turn to the most concrete phenomena as a point of departure for an authentic psychology. Psychology should be the study of the expressiveness of physiognomic objects that are first registered as impressions by researchers. It may be that the Lifeworld is better than science with these phenomena. Problems surrounding this issue will be explored and discussed but probably not settled in this talk.

The Ordinariness of Good Psychotherapy

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In the frenzy to distinguish ourselves as psychotherapists, whether rushing to acquire a specialty working with a newly-minted psychological condition, or becoming more fastidious practitioners of our chosen therapeutic paradigm, we overlook the ordinariness of what constitutes good psychotherapy. Often it is out of a sense of real responsibility to the client, or to the interaction with the client, that our own need to be clever is overridden and we return to time-honored human virtues such as forbearance, tact, even-mindedness, and honesty in our approach. Often much of the salutary relational unlearning and re-learning occurring for the client remains implicit, embedded in moment-to-moment client-therapist interactions, in the form of mutually coordinated eye contact, voice cadence, and other rudimentary expressions. Contrary to the Freudian dictum, not all experiences need be made conscious for them to have transformative effects. Yet, if we draw from our own humanity to help clients, desiring to act naturally, valuing transparency over mystification, and common speech over clinical jargon, is this not tantamount to framing psychotherapy as a form of therapeutic companionship? For that matter, under these conditions how are we to define professionalism, or the role of clinical theory and technique? Likewise, a life of depth and dimensionality surely improves the goodness-of-fit that a therapist might have with an array of clients. However, graduate programs are rightly not in the business of prescribing lifestyles to candidates. This presentation will explore the ordinariness of good psychotherapy as defined, and discuss the ethical and professional dilemmas posed.

Giving Voice to Experience: Challenges in Sharing Qualitative Research Findings with Participants

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Sharing research findings with participants is considered an important process for the validation of findings, and for improving and checking the researchers' understanding of participants' experiences. This process also enables participants' true involvement in the study. Nevertheless, although the process fits qualitative research principles, sharing research findings with the participants raises personal, ethical and practical dilemmas and challenges, such as: Under which circumstances should results be shared? What kind of process is appropriate for this? How does sharing really improve trustworthiness? And what are its implications for the participants, the researchers and the research findings? The current presentation will address these critical questions using data from three different studies focusing on: healthcare providers' experiences of working with sexual abuse survivors, adolescents' exposure to domestic violence, and breaking bad news encounters. We will share the experienced difficulties and dilemmas concerning the level, type and feasibility of participants' involvement, focusing on how participants experience the repeated encounter with their personal information presented in an academic lecture or a scientific article; the difficulties in re-experiencing and reflecting on traumatic and sensitive topics; the ethical questions raised by sharing qualitative research findings with participants, and participants' reactions to such experience. We will emphasize the need to be cautious about this process and to tailor it to participants' specific needs: for example, by refraining from promising full participation when studying sensitive personal and relationship issues; by verifying the preferred sharing method, and by minimizing power differentials.

My Mother Dying, lamentations of caring SHAME through narrative (or more specifically auto-ethnography)

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We seek to open a space with our audience to dialogue about caring, to expose and critique situations of social trauma and oppression (Denzin 2003). The space is a dark space haunted by the deaths of our Mothers and our grief, not just with the deaths of our Mothers but with the manner of their deaths; Kay died in a nursing home, Doris died in an acute hospital ward. Our aim is to show rather than tell: the hope and challenges that such a performance makes possible for conversational partners, sparked by a goal more to understand, contest and respond than to admonish. Though personal narrative and auto-ethnography is part of the human existential struggle to make sense of our being in the world and to move life forward, some would argue this is almost entirely pernicious, essentially lazy, impossible to write and publish ethically, and that it is noticeably lacking in analytic outcome (Atkinson, 2006; Delamont, 2007). Our starting point is that narratives must be acts of social responsibility and not merely cathartic letting. If personal voices such as ours are silenced then 'it's back to business as usual'. Following in the tracks of Arthur Bochner we intend to show not just tell. The crucial issues we hope will arise from our performance include: what our narratives do in the realm of a caring ethic, what consequences do they have for a caring profession and to what uses can they be put.

About the healing power of music

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A reflection on José Abreu's educational strategies ("El sistema"). Many regard classical music as an art form that can appeal only to a sophisticated elite. The pioneering and inspiring work of Venezuela's José Abreu moves us to reflect in new ways about the ethical and redeeming features of classical music. In what could be described as an ingenious variety of group therapy, this educational and musical innovator has found surprising ways to help underprivileged children overcome their cultural and economic limitations through musical training and performance. Abreu's pioneering work serves here as a point of departure for a phenomenological meditation on the nature and the healing power of classical music.

**Vital Conversations as Foundational:
How Researchers can bring Phenomena into the Room**

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Few researchers, whether in the social or the natural sciences, would dispute that conversations among colleagues play an important role in furthering their work. And yet the role of conversation or dialogue among research collaborators has been given little attention even among human science researchers for whom speaking and description are fundamental. In our current work with descriptions of "a very unfortunate event" (provided by Fred Wertz of Fordham University), we started by discussing our own accounts of related experiences before engaging these descriptions. We found that our dialogue regarding

our own experiences brought the phenomenon into the room in an embodied and compelling way. This dialogue gave us the basis and point of orientation from which to meaningfully engage with and reflect on the stories provided us. We draw upon our learning from this project as well as other dialogal research projects in which we have recently been involved to make two key points: first, systematically including and highlighting this conversational phase in group research projects will make qualitative research richer and more “phenomenon-centered;” second, this awareness can be fostered without falling into a hyper-reflexivity that turns dialogue into an “objectified tool” and inhibits spontaneity.

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Aesthetics are an integral component of our daily lives, and yet aesthetics seems to be an ambiguous term generally associated with what people refer to as “an awareness of or the philosophy of beauty.” The study of aesthetics runs deeper than a superficial notion of beauty. The original meaning referred to knowledge derived from the sensory-perception. The development of the study of aesthetics has been aligned with beauty as ideal in the study of the philosophy and pedagogy of art; however, overtime aesthetics has been abstracted: less situated in the everyday sensate world. In western society, beauty is increasingly confused with glamour. This phenomenological study sought to understand the experiences of a design professor and a group of freshman fashion design students at an urban art college. There were several objectives of this study: to provide empirical evidence for aesthetic education in practical training programs for artists, to understand the experiences of teaching and learning aesthetics in higher education, to assist designers to be rooted in an understanding of individual reactions to sensory experience as a formation of aesthetic judgments, and to elicit clarification of how the aesthetic informs the students. Through interviews, personal aesthetic lesson plans in a prototype class, analysis of students responses, as well as a focus group, the researchers found that a personal exploration and encounter with beauty both creatively inspired the art students as well as grounded them in their own unique sense of the aesthetic.

Endlessly Falling Snow: Existence, Ethics, and Projects of Knowing

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In this presentation I’d like to give an overview of hermeneutics as theory and method of interpretation, moving beyond texts to understanding living others and thus confronting the challenge of voicing experience. I’ll explore the ontological and epistemological significance of hermeneutics to questions of Psychology as a Human Science with a focus on culture and research methodology. I’ll start by discussing some aspects of the relationship between the thought of Heidegger, Gadamer, and Ricoeur and the implications of each in founding and differentiating interpretive social science. How do they each understand understanding/interpretation? And what methodological significance does this have? Conventional Psychology has been marred by its reification of the individual as universal subject. What is the significance of hermeneutics as ontological? Here I’ll link Heidegger’s fundamental ontology with Cultural Psychology. How adequate is this approach to dealing with “culture,” illusive as the unique experiences it characterizes? It seems to me that the challenge of research, one that human scientists are likely to be more aware of than our “objective and neutral” counterparts, is to not be co-opted by dominant paradigms and political agendas, to not appropriate other’s words for purposes inconsistent with their liberation, but instead to try to understand and write in a manner that does justice to them.

Description of Gender-specific Features of the Lived Experience of Moral Distress

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Like other front-line responders, child protection workers (CPWs) are overburdened with heavy workloads, are frequently engaged in serious situations with moral/ethical implications, and lack adequate support to cope with their work-related experiences. The high rate of turnover among CPWs, 25-28%, is linked to their excessive workload, which is real (Wilson, 2006). Another unexamined factor might be their experience of work-related moral distress. The purpose of this study was to examine the lived experience of moral distress for former child protection workers (CPWs) and to describe gender-specific features of moral distress, if any exist. Male and female former child protection workers who believed they experienced moral distress related to their work were recruited. Participants were interviewed on three occasions. The first interview elicited the lived experience of moral distress, was transcribed, and data were grouped into initial categories for later analysis. Category groupings and transcripts were returned to each volunteer for review. The second interview was to complete or amend the transcript as needed. The third interview, for this study in progress, will permit all participants to respond to final themes that emerge from the data and to discuss these findings with the investigator. Female experience will be compared with previous studies of female nurses. Male CPW experience will be compared with female CPW experience to determine if gender-based differences in the lived experience exist.

How do we as phenomenologists get a musicality for the Voice of Wonder? - And is it possible in higher education to create Communities of Wonder?

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In contemporary phenomenological research in higher education there is a discussion about the four voices of higher education. 'The voice of knowing', 'the voice of doing' and 'the voice of control and marketing' and 'the voice of being', that is the ontological voice. (Thomson, 2001, Dall' Alba, 2005, Batchelor, 2006, Barnett, 2007). In this lecture I want to examine and discuss what could be understood as 'the ontological voice' when it is not only about engaging with the students as persons and helping them finding their own 'personal voice' in the choir of the epistemological, practical and systemic voices. The ontological voice has, in my view, also to do with a listening to the call of "the thing it self"(die 'Sachen selbst'). The American phenomenologist Steen Halling (2008) talks about transcendence as the moment that might happen in genuine conversations and describe briefly 'wonder' as a key to understand these moments. I want in this lecture to go deeper into the phenomenology of wonder to see or hear better 'the sounding of wonder' (Sallis, 1995). What are some of the things that sound in wonder? Why is there a fundamental difference between Aristotle and Plato's view on wonder? I will also describe a research project on the possibility of creating 'Communities of Wonder' in master classes at our university.

Film as learning support to promote reflection and learning in caring science

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Caring science theory is based on the lifeworld approach. This means that the foundation of the caring is to be found in the patient perspective. To support students' learning in caring science, the teaching is required to be based on the patients' narratives. To get lived experiences as a basic for teaching, written patient stories and fiction in combination with scientific literature and research are often used. Questions about how film can be used in teaching as learning support in caring science have emerged. The purpose of this study was to describe how films as a learning support can promote students' reflection and learning in caring science. The data was collected through audio-taped seminars, written reflections and group interviews with students on basic, advanced and doctoral level. The findings show that film as learning support enables the understanding of the caring science theory and a deeper understanding of the subject. Film can be very touching and supportive for students' embodied reflections. Hence, it is important that the students are encouraged to see the film from a caring science perspective and articulate their understanding of it. The analysis was based on the Reflective Lifeworld Research approach, a lifeworld approach founded on phenomenology developed by Dahlberg (Dahlberg & Dahlberg, 2003; Dahlberg, 2006; Dahlberg, Dahlberg & Nyström, 2008).

Long term involvement and spontaneous acts

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Some aspects of the significance of the time dimension in a pedagogical relation. The purpose of the presentation is to investigate whether the time dimension can provide new insight into the understanding of the pedagogical relation. The pedagogical relation is a relationship between children and adults. It is here understood as a practical and moral unit that encompasses the child's unified development and learning and the adult's behavior and education towards the child. The pedagogical is directed towards what is best for the child both in the moment and in the long run. A significant part of our adult life with children is regular everyday life where our being together is characterized by routines and conventions rather than intentional actions and decisions. Mollenhauer's term 'life-form' (1983/1996) describes adequately this habitual way of living that adults by necessity share with children. The basic pedagogical condition of presenting a life-form for children simply by living with them involves a multitude of important pedagogical and ethical concerns and strongly touches upon the question of adult authenticity in concrete situations as well as within the adult's presentation of a possible life-form for the child. Over time the child learns to know our life-form. Both child and adult can act spontaneously when they are together. This may make more apparent in what the relation now consists, and in some cases it may alter the relation. Based on interviews with adults recalling situations with children, I describe and interpret two anecdotes by the light of Continental phenomenological pedagogy. Anecdotes will here be understood as "a methodological device in human science to make comprehensible some notion that easily eludes us" (van Manen 1997, p.116). The presentation discusses the spontaneous by the light of the notion «Sovereign Expressions of Life» suggested by the Danish philosopher K. E. Løgstrup.

Relation between Resilience-Related Traits and Volunteerism at Hospice

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Hospice volunteers are commonly considered resilient, as they offer dying patients authentic care although they may experience their own emotional challenges confronting frequent deaths of patients. However, there has been little research to support this notion with hospice volunteers. Thus, this study was designed to explore hospice volunteers' meanings drawn from their life experiences, their motivations and reasons for volunteering, and their personal characteristics including resilience-related traits. A total of fifteen volunteers (Mean age: 63.4 years, Mean duration of volunteering: 118.1 months) participated in the study. All of them completed semi-structured interviews, which asked them about their life adversities and their interpretations of them (interview duration: minimum 40/ maximum 100 minutes). After the interview, the participants filled out the self-report questionnaires to measure Ego-resiliency, Hardiness, Mindfulness, Coping, Satisfaction in Life, and Satisfaction in Hospice Volunteering. To deeply understand the participants' unique meaning-making of experiences such as turning-point moments, an Interpretative Phenomenological approach was used in analyzing the interview transcripts. Preliminary Interpretative Phenomenological Analysis (IPA) revealed such meanings as "Understanding human mortality through deaths of beloved ones" and "Gratitude through illness" for target themes. Quantitative data analysis revealed that Ego-resiliency was positively correlated with Mindfulness and Hardiness. Also, Satisfaction in Hospice Volunteering was positively correlated with Ego resiliency, Hardiness, and Mindfulness. However, none of the coping patterns were correlated with Satisfaction in Hospice Volunteering or with Ego-resiliency. Results indicated that resilient hospice volunteers were able to make their own meaning from life adversities, and their resilience-related traits such as hardiness and mindfulness were associated with the level of satisfaction in hospice volunteering.

About the place of natural scientific and mythological narratives in the human sciences

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Mythology, together with art and literature, addresses the lived realities of an inhabited cosmos, while scientific narratives describe an uninhabited natural universe. Both reveal important aspects of human existence but they also mask part of what is essential to understanding our human condition. A psychology seeking to explore the inhabited or lived world needs to break free from scientism and its dogmatic rejection of myth. Part of its task will be to reintegrate a mythopoetic understanding of the world into the corpus of the human sciences.

**Equine-facilitated psychotherapy program for patients with mood and other psychiatric disorders:
A qualitative study**

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Equine facilitated body and emotion oriented psychotherapy (EBEP) is a new standardized program in the treatment of patients with psychiatric disorders. The method allows horses to be an integral part of the treatment and provides opportunities to enhance the patient's emotion, body awareness and communication skills. The purpose of this qualitative study is to illustrate the participant's experience of participating in the EBEP program. The program: In addition to regular therapy, the patients receive 10 hours with EBEP. EBEP is guided by treatment plans and diagnoses, and is facilitated by a licensed mental health professional. The therapist determines what EBEP activities will best meet the treatment needs. EBEP activities include, among other, grooming, handling and riding. Through these activities, a relational dynamic will develop between the patient and the horse. This dynamic brings awareness to the patient about his/her patterns of emotion, body awareness and communication skills and if it is necessary this patterns can be altered. Methods: Throughout this study, we are going to interview 8-15 patients with depression who have participated in the EBEP program. The participants are interviewed twice during the program and once after they have finished the program. The method used in the process interviews is Interpersonal Process Recall (IPR). The method of analysis is Interpretative Phenomenological Analysis (IPA). At the time of submitting this abstract, four participants have been interviewed, and we are now transcribing and analyzing the interview data.

Being awake during regional anaesthetics and surgery – giving voice to patients intraoperative experiences

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An empirical study was performed with the aim to develop knowledge founded on a phenomenological epistemological base by asking patients about their experiences of being awake during regional anesthetics and surgery. Nine Swedish patients undergoing scheduled knee or hip replacement surgery were interviewed for their lived experiences related to the intraoperative situation. Data was analyzed by means of reflective lifeworld research, and the findings revealed how patients walk a tightrope in an unfamiliar environment in an act of balancing between ambiguous feelings, such as how to manage giving oneself up into the hands of the caretakers, at the same time as the will of having control over one's situation is apparent. Also a tension and an act of balancing sets in on one hand to handle over to the carer to treat the body as an object, or on the other hand to permit oneself to take place as a subject. When a part of the body has been made unconscious and unreal by regional anesthetics the experience of being an object is strengthened and the inaccessible body changes over to become an object among other objects in the operating theater. The proximity and presence of the anesthetic nurse anchors the patient in the situation and accentuates the patient's feeling of trust. Listening to the patient's voice in the operating room context gives emphasis to the importance for the caretakers to confirm the patient's lifeworld when the patient no longer can experience or have full access to it.

Cultural Constraints and Stigma in Journalism: Trauma Effects and Coping

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From recent reports about the incidence of journalists being kidnapped or killed, the price of news gathering has gone up grievously. Each week news reporting costs the life of, or significant harm towards journalists worldwide. An unwritten cultural code requires journalists to proceed with the next assignment without addressing the psychological cost of witnessing and reporting the tragic events just covered. This paper presents a critical ethnographic study where key findings show the influence of stigma in conjunction with specific types of psychological distress common to journalists (e.g., anxiety, burnout, addiction, posttraumatic stress), and the most commonly reported coping strategies for managing this distress (i.e., avoidance strategies, use of black humour, controlling emotions and memories, exercise and physical activities, attention to technical/structural aspects of work, substance use and abuse, and respite time). Of significant importance is the influence of cultural restraints and political issues that affect journalists' ability to cope with reporting or witnessing violence, disaster, and trauma, and hearing or seeing the suffering of survivors and victims of these events. We will describe our model of Assignment Stress Injury, which explains the broad range of harm journalists experience from these types of trauma assignments in the context of a journalistic culture.

The Experience of Intercultural Foreignness and Otherness in Teaching

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Not the question of what is foreignness, but the question of how it is experienced, leads to an understanding of "foreign" as something that is always articulated in contrast to something that is not experienced as foreign. For Lippitz (2008) foreign is a relational concept, and foreignness has to do with not fitting into the known structures of normalcy. For Steinbock (1995) homeworld which is experienced as normal, habitual, and familiar, and the alienworld which is experienced as abnormal and unfamiliar are in fact co-constitutive and co-determining.

While the concept of foreignness and school has been comprehensively studied in the rich tradition of German phenomenology and pedagogy, little is known about teachers' lived experiences of foreignness. Drawing on Waldenfels' (1996, 1997) exploration of foreignness and otherness in general and Lippitz's (2008) exploration of foreignness and otherness in pedagogical contexts the proposed presentation will address the questions, What is it like for teachers to teach in intercultural context, and how do teachers respond to foreignness and otherness in their daily lives with students and parents who are immigrants? The presentation is built around the experiential dimensions of space and body. How is foreignness experienced when an "Other" enters the space of the teacher, and what is it like, when the teacher enters the space of an-"Other"? By investigating the interplay of culture, difference, otherness and space in the day-to-day embodied practice of teaching we expect to come to a closer understanding of the practice of intercultural pedagogy.

How to make the right decision? Women's experience of the decision process related to completing or terminating a pregnancy during the first trimester

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According to the law Norwegian women have the right to decide on abortion within a limit of twelve weeks of pregnancy. Out of totally 75 000 pregnancies in Norway each year, 15 000 are terminated. Both in the group of women who decide to keep the foetus and in the group who choose to remove it, many have qualms about the decision. The aim of this phenomenological study was to seek in-depth information on women's experience when they consider terminating a pregnancy in the first trimester. Qualitative interviews with four first time pregnant women between 25 and 32 years were conducted. None of them had decided whether to complete or terminate the pregnancy. Each woman was interviewed twice during a period of two weeks to grasp their experiences related to their uncertainty. Data were analysed by using Giorgi's five step model of analysis. One main finding was that the women struggled to make "the right decision". Several experienced disappointment and despair at the lack of understanding of their thoughts, feelings and vulnerability when they involved others in the decision making process. At the same time as they wanted autonomy they needed understanding and acknowledgment both from significant others and from health care providers. Consequently, more awareness of these matters among professionals as well as in society is necessary in order to assure that pregnant women get properly support to make their own decision.

The Therapy Process in Body Presencing

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Body Presencing is a somatic practice that combines touch and verbal therapy with an emphasis on present-moment awareness. A unique aspect of Body Presencing is identifying and attending to bodily felt awareness during treatment. Preliminary studies using this approach have shown positive change in psychological and physical wellbeing. In addition, qualitative analysis suggests that this approach promotes skills for self-care, increased emotional awareness, and trust in self and others. To better understand the therapeutic elements underlying change, this study examined the participants' perception of helpful aspects of the intervention experience. Using a case study approach, four individuals received four, one-hour Body Presencing sessions involving weekly appointments from one of two research therapists trained in the approach. Participants were asked to complete a written questionnaire specific to their experience immediately after each of the four sessions. Phenomenological analysis was used to code the questionnaires. The results indicate that for all participants the increased experience of sensation (physical and emotional) was the most helpful aspect of Body Presencing. Increased awareness of body appeared to contribute to an expanded sense-of-self. Integral to the helpfulness of this experience was positive communication with the therapist that promoted understanding of the therapeutic process, trust and comfort with the therapist, and insight specific to daily life issues. An incremental increase in depth of self-awareness was evident across sessions for all

participants. These findings point to the power of combining touch and verbal processing of felt awareness, and the potential for increased integration with this innovative approach.

The Historicity of Psychological Phenomena: Implications for Qualitative Research

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For this conference, it is carrying coals to Newcastle to argue that human action and experience are embedded in history. The question becomes one of the means to follow through with this idea. This presentation will first of all review several of the ways in which psychologists (and others) have already done so: (1) Realist approaches: Danziger has studied the history of psychological objects, while simultaneously arguing that psychology seek causal connections between phenomena. Hacking's studies of human kinds is significant for this approach and they demonstrate the distinction between human and natural kinds. (2) Social constructionists stress reflexivity in psychological phenomena. This approach shows the discursive formation of the psychological. (3) The Russian school of Vygotsky studied how the nature of psychological activity, such as thinking, undergoes transformation as the tools, signs, and social and economic relationships of society change. (4) The French school of historical psychology, led by Meyerson, addressed topics such as perception and memory, and devised a program for their systematic, multi-disciplinary investigation. (5) J. H. van den Berg's metabletics studies the historicity of human existence, drawing upon historical and literacy descriptions. After this review, and in conclusion, some specific recommendations for the inclusion of the historical dimension in qualitative research will be given. Exclusion of the historicity of the psychological prolongs the collective amnesia of modern psychology.

Seeing Assessment Differently: What makes Collaborative Therapeutic Assessment Work?

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Psychological assessment has been traditionally conceived of in logical-positivist terms. Factors like the relationship between the assessor and client, and the context in which the assessment occurs, have been construed as confounding variables. The client is rendered a source of data that is to be analyzed by the "expert" assessor. This assessor is presumed to be the authority on both what is best for the client and how the session should flow. However, if the assessor ignores the richness of the client's experience, then the assessor will miss opportunities to understand and help the client, precisely because the client lives in a world full of rich experiences and relationships, all of which she brings with her into the assessment sessions. Throughout this paper, I will draw inspiration from the works of Dr. Constance Fischer and Dr. Stephen Finn, both pioneers in the field of Collaborative Therapeutic Assessment (CTA). I would like to list some features of the CTA approach. First, there is a deep respect for the client's position as the expert on her experience, and a genuine regard for her role as an active participant throughout the assessment process. Second, the assessor keeps the goals and best interest of the client in mind. Third, the assessment tools produce material for collaboration and discussion. Fourth, there is as much emphasis on the assessment process as there is on the content. Finally, CTA is more of an attitude towards assessment than it is a set methodology.

Katabasis or the mythic journey to the underworld

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We usually think of depression and melancholia in very negative terms. By contrast, Greek, Christian and Jewish mythology offer us glimpses of an alternative view in which journeys to the lower depths or the underworld offer the means to come to a deeper understanding of the human condition. What can we learn from Gilgamesh, Orpheus, Persephone or Demeter and from their journeys to the underworld? In what way do these mythical stories add a significant dimension to psychopathology and psychotherapy?

Remembering jealousy: Embodied experiences of the opening and closing of multiple subjectivities

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In this paper we hope to contribute to psychological debates around subjectivity by focusing empirically upon memories of jealousy and the ways in which potential subjectivities are both opened up and closed down within jealous experiences. We report here a piece of auto-ethnographic research on jealousy produced through a memory-work group in which the authors participated. Aiming for the deepened constructivism that Stenner (2008) has called a 'deep empiricism', we have attempted to complement a broadly post-structuralist approach with theoretical resources drawn from the existential-phenomenological-hermeneutic tradition of continental thought, and the process philosophy tradition. We take our lead from Simone De Beauviour and Proust drawing from their acutely observed novelistic descriptions of jealousy seven methodological 'guiding threads'. Our phenomenological analysis identified a narrative structure or pattern across all the memories of jealousy under consideration. A common narrative structure of the jealous memories was identified. Memories tended to begin with an anticipatory context where we engaged with potential subjectivities. A key feature of the memories was a turning point or 'disruptor' moment where the physical or psychological presence of a 'third' or 'other' person became apparent, and was then experienced in a very physical and visceral way. Throughout the memories a key aspect of this experience was a sense of being confronted by the fact that a certain image of ourselves is not viable. We discuss our findings with regard to the growth of interest in subjectivity and the 'affective turn' in psychology.

Giving Voice to the Museum Experience: Using Phenomenology in Museum Studies

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Today, some fields are beginning to utilize the incredibly powerful concepts and methods of phenomenology. Museum Studies, however, remains very limited in its approach to understanding the lived experience of the museum visitor despite a major shift in focus over the past 20 years on the museum user. This paper reviews my own use of interpretative phenomenology (specifically Jonathan Smith's IPA) in my 2009 dissertation, *Numinous Experiences with Museum Objects*. This work shows the power of phenomenological approach and analysis in yet another field—Museum Studies—and reveals what other layers are yet to be tapped in visitor research. In addition to reviewing the processes and outcomes of the dissertation study, I will discuss phenomenology's potential future use in museum visitor studies and outline upcoming projects I am designing using IPA, including the lived experience of 'the real thing' and the experience of using original archival materials. In the context of a world going digital, phenomenological methods are vitally important to our understanding of human experience of physical things, including issues of touch, identity, affect and spirituality.

Bracketing into face-to-face encounter: The conjunction of epistemological and existential dimensions of phenomenological psychology

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There have been discussions about how to incorporate ontological phenomenological understandings about human existence into the operation of phenomenological method since the core of the latter is bracketing, i.e., the suspension of presuppositions. While some scholars insist on the rigorous meanings of bracketing, the others also point out the inevitability to presume the ontological status of the research activity and the necessity to employ the ontological phenomenological understandings. Considering from the point of view of the researchers performing bracketing, this article proposes that phenomenological reduction, or bracketing, first brings the researchers into a moment of face-to-face encounter with the experienced. Furthermore, while most of the phenomenological psychological researches take descriptions of experiences as its target of analysis, this article also argues that the researchers are not only conducting the reduction and description of experienced objects, but also, via text, disclosing the face-to-face encounter of an experiencing agent with the surrounding world, i.e., the situated structure of existential contexts. Phenomenological analysis, then, is not only as event of knowing, but inevitably as event of being, the way for the researchers to be together with an experiencing agent in its face-to-face encounter with the experienced. The ontological phenomenological understandings, such as temporality, spatiality, embodiment, language, the otherness and so on, are not presuppositions of things experienced but the fundamental structure of the face-to-face encounter itself. This article also discusses the concrete steps for this existential phenomenological approach to lived experience.

The Nature of the Heart: The Role of Childhood Experience in Participant Perceptions of Urban Nature and Place

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The link between nature, human health, and well-being has a long tradition of scholarship. It is also embedded in popular culture, with much of our storytelling and symbolism based on human experience with other creatures and landscapes of work and play. Researchers have explored the importance of this experience in the formation of our values, attitudes toward nature, and sense of self, particularly in childhood. What has been less studied is how adult perceptions of and expectations of nature, particularly in the city, are influenced by childhood experiences. This is of increasing relevance as cities across North America are implementing urban greening programs, in part to entice suburbanites back to the city. What are the values and experiences underlying residents' expectations of nature in the city? How do these narratives impact how residents root in or resist the city as home? Drawing on fifty-five semi-structured interviews from respondents in Toronto and Chicago, I use a phenomenological approach to explore the role of childhood in participant narratives of nature and place. Specifically, I ask: What is the "place" of nature that adults carry from childhood? How does it shape expectations of nature and a sense of 'home' in the city? How do respondents negotiate their childhood experiences of nature against the modern post-industrialist city in which most of them work and live? The paper concludes with implications for our understanding of urban nature as seen through narratives of childhood experience, memory, and absence.

Giving voice to being aware: Suffering is inevitable and meaningless

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In this presentation, I will show a common conclusion from some perspectives in philosophy (Nietzsche and Levinas), religion (the Buddha, the Gnostic Jesus, and indigenous Tlingit spirituality), and science (psychology and physics): that suffering is inevitable and at its base meaningless. Utilizing a phenomenology of awareness in my every day experiences in a small US town, I further show that the moments of our shared cultural experiences are increasingly full of suffering and disarray. I then return to a discussion on the previously mentioned philosophers, religious leaders, and scientists in order to identify a common method for finding a way out of suffering. Utilizing this method calls into question both our typically problem-focused personal consciousness, as well as the assumptions of a problem-focused science of psychology. The response to such a call is to become aware of the Other both in- and out-side of ourselves in a new and wholly/holy constructive manner. In conclusion, I discuss the implications that such a response, based on being aware in a constructive manner, holds for the science and practice of psychology.

Visual expression of the experiences of restrictive eating

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Background of the research: Visual methods are used in nursing research. These methods include media such as film, video, still images, material artifacts and drawing. The current study is a PhD project, dealing with children's experiences of eating restrictively (diabetes or obesity). Visual methods were used as a complement to qualitative research methods (e.g., interviews) in an effort to explore and identify children's perceptions of life situation.

Purpose for the presentation: Presenting the use of visual methods as a research tool in the phenomenological nursing research and as an option in the dialogue with the patient.

Material and method description: Drawing, modeling and role-playing with stuffed animals is part of the material from the study and illustrate how visual methods can be used in relationship with the child.

Result: The play and creativity have a function of reflection work. Children often end their drawing and throw the drawing work, because they have gained the insight that they were looking for. This insight can be shared and used in conversation with children who have difficulties in finding verbal expression. The drawing creates a passable path in the situation.

Perspectives: With these visual methods we create spaces for alternative forms of expression, we make ourselves more open to phenomena which people are concerned about. We explore together with the patient and we find the opportunities in front. The methods indicate a way for nurses, teachers as well as others working in close relationships with suffering people.

Young Stroke Survivors' Opportunities to Give Voice to Experience during the Rehabilitation Process

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It is well known that stroke survivors often experience psychosocial consequences, such as depression, anxiety and social isolation. However, there are few supportive interventions available, targeting these challenges. Developing interventions that give stroke-survivors the opportunity to increase their psychological wellbeing through giving voice to their experiences during the rehabilitation process post-stroke is needed. Consequently, we sought to develop a supportive intervention, based on a person-centered communication and reflection model. Aim Explore necessary conditions to support younger stroke survivors in giving voice to their experiences within a person-centered communication based intervention. Methods: The study is part of a larger qualitative, intervention study based on a phenomenological-hermeneutic, narrative approach. A total of 25 stroke survivors participated, including 8 younger persons. The intervention program consisted of eight dialogic encounters lasting for one to two hours over a six-month period organized as either an individual or a group intervention. Results: The majority of the participants experienced the intervention as beneficial. However, from a lifespan perspective, issues and experiences change over the life course. These changes are important to consider in order to succeed in providing stroke survivors with the opportunity to speak out and talk about their new life situation, especially in group settings. Neglecting lifespan challenges may give the younger stroke-survivors less opportunity to give voice to their experience post-stroke, because the majority of the patients are older and in a different life situation. The experiences of the younger cohort of eight participants participating in the intervention will be presented.

Metabletics or Historical Phenomenology

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Metabletics or historical phenomenology is a relatively unknown qualitative research approach in the human sciences which has been originated by the existential-phenomenological psychiatrist, Prof. J. H. van den Berg. In his first major work called *Metabletica* (1956), Van den Berg challenged the natural science assumption of continuity and sameness in psychology by arguing that the human being does not remain the same but essentially changes over the course of history and that every time period has its own reality and its own truth. The word metabletics comes from the Greek verb *metaballein* which means to change. Metabletics can be described as a systematic study of the changing nature of the phenomena of human life as concretely lived and experienced in specific historical time periods. It incorporates the phenomenological method but also moves beyond it in displaying its own unique characteristics. In my own research, I have applied a metabletic approach to studies on the changing nature of childhood, the family and neurosis. In this paper, I will focus on a critical analysis of the theoretical and practical principles of Van den Berg's metabletic approach in order to reveal their strengths and limitations. I will argue that metabletics is potentially a highly relevant qualitative research approach for our time but that it needs to be re-evaluated and further developed. In particular, its methodological foundation needs to be critically exposed in the light of our current advances in qualitative human science research.

Refusing (unconsciously) to understand: Giving voice to experience doesn't necessarily work

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I've been teaching education and related subjects at a university for 20 years. From time to time, I find some students don't understand what I teach. This itself is not strange, considering the difference of apprehension, but I have gradually become aware that some of the students do not want to understand at all, at least some specific contents. In other words, it is not that they want to understand the content but they fail, but that they refuse to understand it unconsciously. The similar thing happens when I, as a researcher of education, visit an elementary or a high school, watch a classroom there, and afterwards give the teachers some advice to improve their teaching. Some teachers listen very well to me, but others, for example, talk back to me, like "You may be right, but your words just sound idealistic. In reality, kids are....,etc." Or in some cases they just keep silent, while apparently they ignore my advice. Of course there is no guarantee that I always tell them what is correct. But what I want to make a point here is that in the field of practice, like education, where a person him/herself plays a critical part deciding the quality of the practice, giving correct voice to their experience doesn't necessarily work. It seems that you need something else if you want them to change as a practitioner. In this presentation I try to explicate when and why this happens, and what you need here instead.

Trauma, Forced Migration, and the Remaking of the Lifeworld

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Trauma has been defined by Erich Lindemann as “the sudden and uncontrollable severance of affective ties.” It is a non-normative event or series of events that leads to the fragmentation of the lifeworld and the need to recreate that lifeworld as a meaningful, integral whole able to accommodate these new transformative experiences. The trauma of political conflict often leads to the compounding trauma of forced migration. As people leave behind their communities, livelihoods, and homes in search of safety, they work to recreate meaning and affective context; in other words, they attempt to restructure their lifeworlds within actually existing conditions and limitations, with whatever tools they have at hand. This remaking is performative, often taking the form of (or at least centrally deploying) narrative and ritual. The story of the trauma and its causes and meanings is told to one’s self, to one’s communities, and sometimes in formal settings—for example, to relief workers or justice tribunals. In this presentation, we use case studies (from both field work and archival accounts) to explore the performative ways, following the traumas of political conflict and forced migration, that people endeavor to enact new lifeworlds. We use phenomenological and hermeneutical methodology to describe the narratives of recovery and to analyze their structure across the tri-dimensional telling and listening to themselves, intimates, neighbors, and strangers.

'Essential Insight' As a Method of Understanding Our Internal Life

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Phenomenology tries to understand our conscious experience internally, and the method for achieving this was called ‘essential insight’ (Wesenserschauung) by Husserl. Simply expressed, it means grasping the essential characteristics of a certain conscious experience. (When we see a thing, we feel that we see the object itself, but we can see only a part of it. This is the essence of things-perception.) I believe that this method is highly important for understanding our internal meaningful life and that it should be accepted as one of the basic methodologies of the human science. For ‘essential insight’ can be applied widely to elucidate the meanings and values of our personal lives. For example, it can explicate the essence of sentiments such as ‘nostalgia’, the essence of ‘morality’, and the essence of ‘scientific validity’, etc. In addition, the description of essential insight is characterized by the fact that everyone can confirm its correctness by interrogating his or her own conscious experience. But the potential of this method has not yet been fully realized. One reason is that the concept of ‘essence’ has been criticized by Wittgenstein, the ‘social constructionists’, and others. Another reason is that Husserl himself failed to sufficiently explain the meaning and potentiality of the essential-insight method. In this presentation, first I try to elucidate the meaning of essential insight through an examination of Husserl’s text and the various criticisms leveled against it. Secondly, I cite the ‘essential insight of nostalgia’ as an example.

Appropriation of Clinical Caring Science and Caring as an Art

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Whereas in systematic caring science attention is directed primarily towards the components of caring, clinical caring science focuses on how the patient and caregiver emerge as contours in the empirical/clinical context. The theses of systematic caring science are given a clinical topicality. In clinical caring science, the care components encounter the individual (patient and caregiver) and don a mantle in one way or another through appropriation. The patient and the caregiver appear in the clinical caring science as images and contours. To appropriate entails “doing something to the honor of someone, to offer a gift, to give something of value” (Eriksson & Lindström 2000). The condition permitting one to assume this position, or to be able to experience being in this position, is the caregiver’s ethical attitude, in the sense that being able to ‘give a gift’ is dependent on the caregiver’s appropriation of caring science knowledge. To give something to the honor of another is an attribute of caring as art, with caritas as the bearing concept. In this paper I will discuss concerns as openness and quest for truth, commitment and ‘Bildung’ as a prerequisite for appropriation. An illustration of contours in clinical caring science will be given.

Explorative phenomenological study about peak-experiences -Sharing peak-experiences through dialogue.

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Abraham Maslow dedicated his life in exploring the realm of self-actualization. So called self-actualized people have distinctive cognitive characteristic and most of them have frequent peak-experiences, namely happiest and most fulfilled experiences. Maslow stated that there is a deep connection between self-actualization and peak-experiences. I considered that psychological/spiritual growth would be achieved by cultivating one's own peak-experiences. I made qualitative phenomenological study about such experiences through interview procedures. The interesting finding therefrom was many of the interviewees stated that disclosing their peak-experiences to other people are far more impressive than just recognizing them all by themselves. The dialogue with others strongly inspired them and deepened their awareness of such experiences. In this research, Akira Aoki and I explored the effectiveness of the dialogue in furthering and promoting their connection to peak-experiences. For this purpose, we asked the participants to discuss and share their experiences in a group. After that, we requested them to describe how they felt about the group experiences. The data were analyzed using phenomenological method.

Shouting machines and whispering patients - giving voice to experience within the high-tech environment

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The patient's credibility is called into question by the Cartesian quest to determine whether the symptoms are 'real' and if they actually reside in the body and not in the mind. From the caring perspective any symptom must be both heard and attended to in its own right. Not just as evidence for an accurate diagnosis. High-tech units are cognitively and emotionally complex environments where caregivers are juggling a precarious handful of cards. Despite being constantly monitored and observed, intensive care patients express that they feel invisible. The patient and the apparatus easily meld into a unit, one item to be regulated and read. From the patients' perspective, caregivers demonstrate keen vigilance over technological devices and measured parameters, but pay scant attention to their stories and experiences. Technical tasks take precedence or have more urgency than caring behaviour. Communicating 'through' technology is complex. Caregivers need to be aware that the roar of technology silences the subtle attempts of the critically ill or injured person to give voice to his or her needs. The challenges for caregivers are to distinguish when to heighten the importance of the objective and measurable dimensions provided by technology and when to reduce their importance in order to magnify the patients' lived experiences. It is a question of harmonizing the demands of subjectivity with objective signs. In terms of nursing care, the creative act would be to re-forge the broken bond between techne, 'the act of nursing' and poesis, 'the art of nursing'.

The phenomenon of touch in an anthroposophic clinical context

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Touch is a central phenomenon in health care, but has nevertheless not been thoroughly described or problematized. The aim of our project was to illuminate and describe the phenomenon of touch in the context of anthroposophic medicine and care, where touch is a common phenomenon. There is an emphasis on caring relationship in the anthroposophic care and we also found that the relational aspect is profound even with touch. It is not possible to touch without being touched oneself, and being touched means to touch the other. Further, our findings show that touch not only includes the two people involved, but also their immediate existential context. Touch is powerful, and can support not only health and well-being but also one's existence. When one's existence is being touched, the lived body is infused by power, which contributes to creative movement as well as to presence and stillness. However, touch must be invited to be creative. If it is imposed on an individual the power can be "destroying" and threatening to existence. In our study, the empirical perspective of touch was further illuminated by our theoretical perspective with phenomenological underpinnings and by central concepts such as lifeworld, intersubjectivity and lived body. We believe that touch as a phenomenon needs to be described with sensitivity regarding its possibilities and with respect for its complexity and where tactility is not separated from the lived body. The analysis was based on the Reflective Lifeworld Research approach, a lifeworld approach founded on phenomenology developed by Dahlberg. (Dahlberg & Dahlberg, 2003; Dahlberg, 2006; Dahlberg, Dahlberg & Nyström, 2008). 250

On intentionality: from epistemological to ontological

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In his quest for a philosophy of mind, Husserl embraced Brentano's notion of intentionality: One's conscious awareness is always awareness of something or about something. The 'of-something-ness,' or "about-ness" is called intentionality. But, the problem of representation arose: The object of one's consciousness has an existence independent of the person who experience of it. Husserl pointed out that things exist as objects of one's consciousness despite their other states. Because one has immediate access to the objects of his or her consciousness, he or she should investigate them as such without making any assumptions about their existence or their veracity. Heidegger argued that Husserl abandoned his ontological discovery and turned to the epistemological issue too quickly (Sheehan, 1984). In doing so, Husserl overlooked everyday intentionality to study pure intentionality or 'bare' uninterpreted objects. Heidegger concluded that the essential disclosure of 'being human (Dasein)' is possible through one's concerned dealing with objects in the world (everyday intentionality) in ready-to-hand mode. Discourse on intentionality often carried out without much consideration of Heidegger's emphasis on time in his phenomenological investigation of 'being-human (Dasein).' However, for Heidegger, 'being human (Dasein)' is being a temporal being. He argue that 'being human (Dasein)' means being in the future. Thus an ontological tension between the present and the future arise. I call this tension 'temporal intentionality.' The purpose of this presentation is to further examine the notion of temporal intentionality with particular emphasis on Heidegger's Being and Time division II.

Becoming a Self-Compassionate Counsellor: A Narrative Inquiry

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Current literature suggests that the compassion that even seasoned counselors offer to their clients can often be unavailable for themselves. It also recommends that counselors practice self-compassion to promote self-caring behaviors. Yet, the emerging quantitative research on self-compassion does not inquire into counselor development. To fill this gap, the aim of this study was to explore how experienced counselors have developed self-compassion and practice it professionally. A narrative research design (Lieblich, Tuval-Mashiach, & Zilber, 1998) was used. Fifteen individuals who counsel in Canada participated in co-creating first-person accounts of their lived experiences of self-compassion. Themes that emerged relating to their developmental trajectories and applications of self-compassion in the workplace reveal important information for counselor training and education in the areas of self-care and burnout prevention, and enhanced counseling practice.

Complexification in Psychoanalysis: How to measure?

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“Of what may we talk if not about ourselves?” (H. von Foerster) We are living the Complexity Paradigm and it implies the inclusion of the observer into the observed phenomena. This new Paradigm is being constructed along this last century and Psychoanalysis is one of pioneers in this paradigmatic overcoming of positivism, even if against itself: Freud pretend that Psychoanalysis was a “Natural Science”, but he had introduced a object of study that was a complex one, the unconscious, beginning a revolution in which the patent was exchanged by latent, the static by the dynamic and the rigid by the process of continual mutation. A vital process cannot be measured “against” a standard, but by the complexification of its structure in the flux of living. “Progress” is not an adequate word to assess this issue, so I choose “Complexification”. A patient that repeats infinitely the same thoughts and doings is stalled in his vital process but he may revert the entropy at reflecting about his own thinking and doing, reformulating his process and his structure. I may attest complexification in a patient that all his life had complaint of personal incompetence, but after many meanders finally stated: “What I need is to learn how to learn!” It is not an external “meter” that will fulfill this task, but the analysand proper is the parameter.

Experiencing Oneself Through Self-Narratives

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I work in this paper with the self-constitution experience through self-narratives practices, considering the self-organization principle that is a key presence in living beings, including humans, as an idea that is in the core of the complexity paradigm. In my didactic work in the Mastered courses (Pos-graduation in Education as well as Reading and Cognition), in a systematic way and integrating the formal activities of these courses, I ask to the students to report each encounter. These reports refer to not a simple description of what was discussed in the classroom but they need to include the personal experience of each student. In other words, what I ask them is the description of what was triggered cognitive and emotionally in an inseparable way in terms of a transformative experience of complexification. I consider complexification as something that emerges in the process of the flux of living. The discussion of these self-narratives is realized in the last meeting of the discipline involving metacognition elements (to think about the own process of thinking) and the ontogenic and cognitive meaning that such self-narratives implies. The theoretical assumptions that are in the base of this paper come from of the Second Order Cybernetics, more specifically, the ones of Heinz von Foerster who includes the observer into the observed system. Therefore, speaking in a first person is to be committed with ourselves and the other giving account of one's own self-constitution. In this sense, the self-narratives is a powerful instrument of self'-construction.

Giving voice to experience through reflective practices: The embodiment of professional identity

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'I am a nurse'. Drawing on the findings of a scientific phenomenological study which sought to understand something more about the lived experience of final year nursing students of learning through reflective processes, this paper seeks to consider how reflective consideration of significant events enabled the participants to acknowledge that they had come to know themselves as 'a nurse'. Freshwater described reflective practice as a way of observing and 'participating in the unfolding drama of the self in becoming' (2002:8) and giving voice to experience through reflective practice enabled the participants to consider the person they were and the person they were becoming; the relationship between the personal and the professional world. The identification and acknowledgement of the adoption of a professional persona, or the integration of a sense of self as a nurse, occurred alongside the recognition that 'I can do this' and 'others see me as a nurse'. These three interwoven elements highlight the nuances of this type of learning and how it contributes to the sense of 'knowing I have become a nurse' articulated by the participants. This paper will explore how the participants appeared to weave intricacy from their experience of living, being and becoming through reflective practices. Freshwater, D. 2002. Therapeutic Nursing. Improving Patient Care through Self Awareness and Reflection. Sage, London.

Discovering Leregogy: A Phenomenological Account of Improvised Collaborative Transformation

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We offer a phenomenological account of how a traditional professor-student relationship within a Ph.D. dissertation process transformed into an improvised collaborative experience, one that challenges explication by contemporary adult and higher education learning models. Drawing from jazz performance idioms, we display dialogically how we both witnessed the change and experienced shifts to our consciousness of what was unfolding. We advance the concept of "leregogy"* as a fresh idea to move beyond traditional notions such as pedagogy, andragogy, mentoring, and peering. *The neologism "leregogy" was first coined by David Rehorick and Gail Taylor, and can be located in the following publication: Rehorick, David A. & Taylor, Gail. (1995). Thoughtful Incoherence: First Encounters with the Phenomenological Hermeneutical Domain." Human Studies , Vol. 18, No. 4, pp. 389-414.

Post-Partum Depression: The collapse and deformation of fundamental structures of consciousness

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Five to 20 percent of new mothers develop some degree of depressive disorder postpartum (PPD). In order to better identify and treat the disorder, we need knowledge of the essential structure of its lived experience. Methods: We interviewed four women diagnosed with major depression (MDD after DSM-IV criteria), developed within three weeks after birth. The interviews were open-ended. We analysed the data with Giorgi's descriptive phenomenological method. Results: Analysis of the descriptions revealed two separate essential structures of PPD. The main structure encompassed three of the subjects: Stuck in the past, the person can not live naturally and vitally in the present, nor stretch towards the future. PPD is self-feeding and self-preserving; the person feels trapped and is unable to restore a sense of normality by will. The other structure of PPD revealed sudden laps into intense feelings of alienation from the self, the baby, as well as from the social and material world. With a distorted self-awareness, the person no longer feels to exist naturally and spontaneously in the world. Discussion: Two different essential structures satisfy the criteria for MDD. This raises issues connected to the validity of the DSM-IV diagnostic construct. Phenomenological studies that describe underlying essential structures can enable therapists and health care workers better to understanding, and treat the person.

A dependence that empowers

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The extensive suffering related to a complex life situation with bipolar disorder (BD) and the reported difference between care needs and the needs that are actually met implicates that there are still questions about management of life with BD that need to be answered. The present study and presentation therefore aims to describe and to give voice to the meaning of the conditions that enable a good life with BD. A reflective lifeworld approach based on phenomenological philosophy was used.

The findings present the essential meaning of the conditions that enable a good life with BD as a dependence that empowers. Awareness of one's life as a life with BD and therefore being more dependent is the turning point from powerlessness to hope, meaning and belief in the future. Such awareness increases the insight that one needs to protect oneself from running out of energy. Being needed by others also makes it is easier to take responsibility for oneself and thus to be open for and consider dependence. Another aspect of the essence is how one can be more oneself through reliable others. Being dependent on personal landmarks help navigating through life with a maintained power and control in life.

A voluntary chosen dependence is a new approach of care that enables a good life with BD, while enhancing own power, freedom and control. The conditions that enable a good life with BD are more than separate supporting measures. Therefore a holistic perspective is preferable while providing care for individuals with BD.

Husserl, Intersubjectivity, and the 'Spirit-in-Between': A Hermeneutic Phenomenology

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This research project is a phenomenological psychological inquiry into the experience of the 'spirit-in-between.' It proposes a useful framework for understanding this 'spirit-in-between' from the perspective of Husserl's transcendental intersubjectivity through the application of a hermeneutic phenomenological psychological approach. I am asking: Is there an essential (eidetic) meaning structure(s) of transcendent intersubjective experience among scholar-experiencers? If so, what is it? The core of my inquiry concerns exploring and articulating the shared recognition of an amplified sense of connectedness where the shared-sense itself occupies its own space as an "Other." Martin Buber calls this the "realm of the between." It has also been described as "the realm between persons where a sacred presence may manifest." I am attempting a phenomenological investigation of the core structures and themes of the 'spirit-in-between' free from certain presuppositions yet sensitive to the embedded contexts surrounding the phenomenon. To achieve this end, a hermeneutic phenomenology that strives to provide (a) a rich description of this lived experience through interviews with 4-6 scholar-experiencers followed by (b) a thorough exegetical analysis of Husserl's middle to later works, was chosen.

Giving Voice to the Experience of Nature

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Natural environments are a source of important experiences for many people. Research in the field of environmental psychology, as well as works from the literary genre of nature writing suggest that direct contact with nature can foster experiences of beauty, serenity, and deep meaning in people's lives. The value of such experiences ought to be recognized and considered in environmental decision-making along with the more tangible products and services provided by natural environments. Unfortunately, the aspects of environmental experience that are the most valuable to people are sometimes the most difficult for them to describe and explain in words. Even when the experiential value of natural environments is strongly present in a person's awareness and is an important facet of their quality of life, they may have trouble finding language to capture and convey that value. As a result, such experiences and values are often left out of the environmental decision-making process. In this presentation, I will discuss how first-person methods and practices from the fields of phenomenological and experiential psychology can help us to better understand and give voice to the felt value of natural environments. Drawing on the work of Eugene Gendlin, Kenneth Shapiro, and others, I will illustrate how an initially inarticulate felt sense of experiential value in a natural environment can be explicated in a way that both expresses and carries forward the implicit sense of value. Such practices could be the basis for a decision-making process that incorporates the hard-to-express experiential values of nature.

Reading as Evocation: Engaging the Novel in Phenomenological Psychology

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Literary fiction gives us a window into ourselves and into those who may seem most unfamiliar to us and, thus, we have a moral imperative to read, just as we have a moral imperative, as psychotherapists, to listen. If literary study teaches us to close-read, to listen for structure as well as content, it also instructs us about different ways of paying attention. Inversely, because the practice of psychotherapy values connection and process, rather than simply interpretation, it shows us how we can bring ourselves more fully to literature. In this talk I propose ways of engaging the field of phenomenological psychology (specifically teaching and qualitative research) in this dialectical relationship of literature and psychotherapy. By using as a case study a recent experience of teaching Aimee Bender's novel *An Invisible Sign of My Own* in an interdisciplinary seminar on Literature and Psychology, I illustrate how literature and clinical discourses (e.g., the DSM-IV and the psychology research study) can inform and challenge each other as we seek to understand the meaning and lived experience of neuroses. That is, the very act of reading can give the reader the sense and structure of experience that, if explored in a dialogal context, helps us gain an access to phenomena that is neither simply self-generated nor simply observed in the other. Rather, this access is what I call evocation: a response that is a calling forth of the reader's own lived experiencing.

A Phenomenological Investigation of the Experience of Not Being Heard while in Treatment for a Mental Illness

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The decision to seek treatment for a mental illness can be one of the most difficult and painful decisions in a person's life—a difficulty that is often exacerbated by the stigma associated with mental illness. Indeed, as D.L. Rosenhan (1973) notes, “[m]edical illnesses... are not commonly pejorative. Psychiatric diagnoses... carry with them personal, legal, and social stigmas” (p.204). It seems reasonable to believe that many patients give themselves over to treatment in the hopes of receiving help—and the relationship that develops between the patient and practitioner can play an important role in treatment outcome (Krupnick et al., 1996). This study explores the patients' experience when that relationship is negative—specifically, their experience of ‘not being heard’ while in treatment for a mental illness. Broadly stated, this study sought to explore the horizons of meaning that comprise the experience as such. An existential-phenomenological approach seemed most fitting in light of the topic, due to the unique focus on the co-researcher inherent in the methodology. Co-researchers (CR) were recruited based on a known history of having been in treatment; they provided a written protocol in response to a supplied prompt. Responses were analyzed in search of themes found to be common to the experience—revealed themes include experienced isolation, an intentional project to be heard, and sacrifice of understanding of self to other. The insights provided here by the co-researchers into the world of treatment are invaluable—it shows that a balance needs to be struck between patient and practitioner.

Trauma, Forced Migration, and the Remaking of the Lifeworld

Gaston Bachelard's Topoanalysis in the 21st Century: Home and Inhabitation as Portrayed in Alan Ball's HBO Television Series, *Six Feet Under*

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In *Poetics of Space*, phenomenologist Gaston Bachelard defined topoanalysis as “the systematic psychological study of the sites of our intimate lives.” This presentation contributes to topoanalysis by asking how home and inhabitation are to be interpreted in the 21st century. To provide insight on this question, I explore their portrayal in writer and director Alan Ball's popular Home Box Office television series, *Six Feet Under*, which completed its fifth and final season in 2005.

In this comedy-drama, a widowed mother, her teenage daughter, and two adult sons live in the upper stories of a Pasadena dwelling that, on ground and basement levels, houses their family mortuary business. In their love and concern for each other, though sometimes left unspoken and often expressed awkwardly, this family represents a more or less ordinary American home. But in many other ways—the fact that the daughter skirmishes with drugs and sex, one son comes out as a gay man, and the mother struggles with the sudden loss of her husband, that the brothers as morticians bring the outside world of differences into their home through death—this program's picture of contemporary inhabitation accommodates otherness, dysfunction, and emotional travail, both of the home and of the world the home enjoins. I argue that, topoanalytically, this television series intimates the need today of an at-homeness that directs itself inwardly toward inhabitants but also directs itself outwardly toward the world beyond the home, which is comfortable and secure yet open to uncertainty, inconstancy, strife, and difference.

Perception of love: Courtship and First Year of Marriage within Modern Orthodox Jewish Couples in Israel

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The Modern Orthodox Jewish family develops according to faith and religious codes, and takes shape while attempting to balance between traditional values and western culture. The partners are caught in the tension between sexual desire and the physical restrictions of the religious law and unique challenges arise also after marriage. These challenges include the initial intimate exposure to the opposite sex, first experience of sexual relations and coping with marital religious laws. Based on the phenomenological approach, in-depth interviews were conducted with 36 partners, during their first year of marriage. The interviews were analyzed using an ecological model, which examines couple hood components both on the micro level and in the broad, holistic context of family and society. The interviews revealed that the community influences and shapes the interviewees' religious, couple and social identity, while they experience a continuum of dilemmas, dialogues, concessions and experiences. For example, in the early stage of mate selection, the legitimacy for love is excluded by the dominant values of the religious society about “the right” type of partner. The emerging themes form a concrete, innovative, multi-dimensional picture, which maps personal, couple-based, social and cultural elements that bring about changes in the individual's identity, as part of the transition to matrimony. This research shed light on a critical crossroad in the family lifecycle, and brings fresh view of the inner processes that weld together traditional couples in a modern society. It promotes cultural sensitivity and facilitates the creation of relevant intervention tools and programs.

Reflecting on voluntary childlessness: a collaborative analysis from two childfree women

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In this paper I will present the work conducted by my colleague and I on our lived experience of voluntary childlessness. As two professional childfree women, we have interviewed each other about our decision not to have children and have analyzed each others' lived experience descriptions. Through these analyses we have attempted to develop a working definition of voluntary childlessness which goes beyond the categorical definitions we have seen so far and which can take into account the more fluid and transitory aspects of life which we encounter on our journey toward identifying ourselves as voluntarily childless. We explore our relational selves within the context of work, family and friends and have attempted to interrogate the construction of the childless woman as other within a family-oriented contemporary culture. We used van Manen's guide to write our lived experience descriptions and interpretative phenomenological analysis (Smith, Flowers & Larkin, 2009) to analyze our written and verbal accounts. As a collaborative venture, where both authors are participant and researcher, reflexivity runs through the heart of this project. We refer to Finlay's (2003) hermeneutic reflection and the part-whole dynamics within the hermeneutic circle (Smith, 2007) to theoretically elaborate our analytic activity in trying to make sense of this fluid and somewhat elusive phenomenon. Personal and ethical considerations and their implications in this type of research will also be discussed.

The Meeting from Heart to Heart: The Essence of Transformative Experiences

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Weave real connections, create real nodes, build real houses.

Live a life you can endure: Make love that is loving.

Keep tangling and interweaving and taking more in, a thicket and bramble wilderness to the outside but to us interconnected with rabbit runs and burrows and lairs.

Marge Piercy (from *The Seven of Pentacles*)

What can be said about that which, at rock-bottom, is most fundamental in a contact that transforms us? Not only in therapy, or in a long-term relationship, but also during the most ordinary moments of everyday life or during a spontaneous moment shared suddenly and unexpectedly with a stranger? What is more primary than theory and technique, than the well-intentioned rules and guidelines about what is helpful to say or not to say, to do or not to do, in meeting the other and seeking a contact that nourishes and transforms? What is present in the contact that illuminates and that fosters a breaking open or dissolving of previously immutable horizons or boundaries, sometimes dramatically, sometimes almost soundlessly, and brings with it the possibility of being receptive to a more direct experiencing of life and others simply as they are? Even when this brings with it, inevitably, a more direct confrontation with and acknowledgment of the pain and frustration, the difficulties and disappointments that are inherent in this change. Even when this means bearing what seems utterly unbearable. Perhaps the answer, as simple as it is difficult to grasp or allow in its simplicity, is love. Drawing from the process of a long-term therapy, the novel *The Elegance of the Hedgehog*, by Muriel Marbery and the work of philosopher and

psychologist Eugene Gendlin, I seek to articulate the centrality of love in the moments of our life that transform.

Up to the State of the Art: When Does the Process of Symbol Formation Completed in a Random Picturing?

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Before my encounter with Marion Milner's book *On Not Being Able to Paint* in the 90's, I had already privately doing some kind of "random picturing" for more than a decade. Only that I never thought it could be theorized and even becoming an instructive and teachable course. So after that, I began to develop an undergraduate course entitled "Art and Psyche," or sometimes more formal as "Art and Psychoanalysis." It has been over ten years for teaching that course, and I have written and published (in Chinese) two articles relating to this subject – more specifically, about symbol formation. I used to teach from the Freudian dream analysis to Winnicott's theory of transitional space and play theory, and then Milner's free drawing. In recent years, I incorporated Jung's active imagination, but only in the form of free drawing or random picturing. It then came a more surprising encounter with Gaston Bachelard. His *Psychoanalysis of Fire*, and *The Poetics of Reverie* liberated me entirely from the limitation of "psychoanalysis." I now encourage students to do poetic reveries besides their random picturing. Over such background of teaching, I found that I have to answer a question: When does one finish any trial of random picturing, or how any process of symbol formation can be completed? I have stepped into more explorations and discussions on aesthetics. And this is what I want to share with the conference members. I will review a little about my absorption of all related psychoanalytic theories that converge on Marion Milner, and how then they can extend to Jung and Bachelard. I will also show students' works under my recent instruction. And you might find that some of the student exercises have really been culminated to the state of the art.

It all stays in the family – a qualitative study of married couples' experience of living with arthritis

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The study uses the hermeneutical research tradition with qualitative in-depth interviews as the method of collecting data. Nine married couples participated in the study. The interviews were carried out in two phases: first the individual interviews, and afterwards the couple interviews in which both partners took part. Altogether eighteen individual interviews and eight couple interviews were held, taped and transcribed. The study shows that the traditional gender role pattern lives on and can both be a threat and a resource when one partner lives with arthritis. Life with arthritis influences the relationship between the spouses, with regard to the tasks and duties they are responsible for in the family. The married couples involved find different ways of handling the challenges and life with arthritis. Adapting to life with arthritis is a complex, diverse and dynamic process. People with arthritis undergo a process in which their body and body functions change continually. The experience of living with a body which "fails" means that the affected partner gradually becomes an expert on his/her own body and the illness process. The married partner also learns to recognise the symptoms arthritis brings. The study documents that chronic illness does affect the individual and the family as a whole. By being genuinely interested in the family's experience and the extra pressures they experience due to arthritis, health personnel can assist towards the affected couples' gaining mastery and control of everyday life.

Midwives' Experiences in the Encounter with Lesbian Women and their Partners

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Studies of lesbian women encountering maternity care show that some women express satisfaction with the received care, while others describe having experienced an over emphasis on sexuality, ambivalence and lack of knowledge in their encounters with healthcare providers. However, there is a lack of studies on the encounter between lesbian women and healthcare providers in the maternity care providing information from the midwives' and physicians point of view. Aim of the study: To describe midwives' experiences in the encounter with lesbian women and their partners. Methodology including research design, sampling and ethical considerations: This is an ongoing qualitative study, using a strategic sample of 11 midwives working within specialist and municipal health services in Norway, recruited mainly by snowball method. Data was collected by means of individual interviews as described by Mishler (1986). Analysis: A phenomenological hermeneutical analysis inspired by the French philosopher Paul Ricoeur will be conducted. The interpretation consists of three phases; naïve reading, structural analysis and critical comprehension. Summary of key findings: In progress. Conclusions and implications: Will be completed spring 2010. Keywords: midwife, lesbian, encounter, ethics, empirical research report.

Hospitalized children – how do parents and nurses experience their collaboration?

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When children are hospitalized the collaboration between the parents and the nurse arises. The historical perspective of parents' role has changed from parents missing rights to stay in hospital until the parents' participation in the child's care. Aims; How do parents and nurses experience to share responsibility and tasks in daily care of the hospitalized child? The purpose of the study was to develop knowledge about this phenomenon. Methods: The research methodology of this qualitative study was conducted as a combination of phenomenological and hermeneutical approaches. The study was designed as a field study and interviews with parents and nurses. A thematic analysis was used in combination with hermeneutical interpretation. The study took place in a children's unit at a small Norwegian regional hospital. Participant were 11 hospitalized children, their parents and responsible nurses. The period of data collecting was four months at the end of 2007. Results: The results are preliminary. Parents and nurses collaborated and shared the responsibility and tasks in daily care of the hospitalized child by two separate qualitatively different types of care, called; home-like care and treatment-centred care. The home-like care will be focused in this paper. The aim of home-like care was to safeguard the children's everyday life by taking care of their everyday needs, their sickness related needs and their safety. Conclusions: Parents

and nurses had to negotiate about responsibility and tasks. The care was a matter of negotiation to achieve the child's best interests.

Stranded on a desert island – a metaphorical illumination of women's MI experiences

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Background Coronary heart disease is a major cause of sudden death and morbidity in the developed world. Besides the impact these disorders have on public finances, a disease such as myocardial infarction entails suffering for the afflicted person. In the caring relationship there is a force that can empower the afflicted person and his/her health process. In order to provide the patient with the support needed to promote good health and well-being the healthcare professionals need to consider the individual's illness experiences. Aim The aim of this paper is to shed light on female experiences of an MI event and to further elucidate their MI experiences with a metaphor. What can a metaphor add to the understanding of qualitative derived results? Method Three studies were carried out with an approach of reflective lifeworld research, based on phenomenological epistemology, in order to describe women's experiences of MI events and their health processes. The findings indicate that MI is an ambiguous and life-threatening event, causing existential uncertainty and suffering for the afflicted women (Johansson, Dahlberg & Ekebergh, 2003; Johansson & Ekebergh, 2006; Johansson Sundler, Dahlberg & Ekenstam, 2009). In this paper a metaphorical analysis of the findings, i.e. the meaning structures, is described. Result To suffer from the experiences of MI means to be 'stranded on a desert island'. The paper explores this experience and in this way it sheds light on the findings from earlier studies. The paper also discusses the pros and cons with the use of metaphors in qualitative (and phenomenological) research.

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

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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, texts of phenomenology are so difficult to understand that there exists the striking situation of difficulty and confusion in understanding phenomenology. It is a 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 on 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'.

Fidelity and Creativity in Bleu by Krzysztof Kieslowski

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All of Kieslowski's work is permeated with the perennial ethical question that asks how we should live our life. We learn through his work that that question cannot ever be satisfactorily answered by a formal logic or in terms of purely theoretical formulations. They only can only be answered by individual human beings in the form of incarnate, personal and never completely guaranteed responses to life's trials and tribulations. In the film Bleu the main character Julie is the sole survivor of a tragic car accident that takes the life of both her husband and her only child. The entire film is build around the question as to how the heroine, who is imprisoned in her grief, will be able to regain a place in the world and continue to take part in existence. The film informs us from the beginning that human freedom remains limited and that it suffers from an inborn weakness. The dramatization of Julie's mourning in the first film of the trilogy Bleu-White-Red makes clear that human liberty can exist only in a personal relationship to others that remains linked to a determinate past. Julie's heart and soul belong to the world of music. To remain part of that world means to choose the path of faithfulness, reconciliation and forgiveness. It means to choose love as the only means we have to give birth to a new beginning amidst the ruins created by irreversibility, infidelity and death.

Having opportunity to rest and being confirmed, Swedish women's experiences of caring when in treatment for alcohol dependency

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Despite the fact of increased levels of alcohol dependency in women and gender differences in how the disease affects men and women, the research on alcohol dependency continues to have a dominating perspective on men. The meaning of the phenomenon of caring in formal care for women with alcohol dependency is not well known. Thus formal caregivers may find it problematic to know what is caring for women with alcohol dependency. The aim was to illuminate the meaning of caring in formal care for women with alcohol dependency, as narrated by the women. The study was performed using a phenomenological hermeneutic method. Data was collected in ten in-depth interviews with alcohol dependent women.

The themes presented are: availability, being a patient and being a learner. The findings reveal that the women with alcohol dependency receiving a mandate from formal care when enter the treatment. The women develop a relation to their caregiver and experience the relation between them and their caregiver as a mutual transformation. Within the mutual transformation the participants experienced being respected as a responsible human being which renders possibilities for the women with alcohol dependency to continue in formal care even when the struggle against the disease became hard. Continual meetings with the caregiver allowed the women to gain structure in their daily life as well as allowing the women and their caregivers to develop mutual transformation which both relieved the women's suffering and increased their experience of being involved in the care process.

'Mobility-Dwelling': An existential theory of well-being

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In this paper we offer an existential theory of well-being that is guided by Heidegger's later writings on 'homecoming'. We approach the question of what it is about the essence of well-being that makes all kinds of well-being possible. Consistent with a phenomenological approach, well-being is both a way of being-in-the-world, as well as a felt sense of what this is like as an experience. Drawing on Heidegger's notion of *Gegnet* (abiding expanse), we characterise the deepest possibility of existential well-being as 'mobility-dwelling'. This term indicates both the 'adventure' of being called into expansive existential possibilities, as well as 'being-at-home-with' what has been given. This deepest possibility of well-being carries with it a feeling of rootedness and flow, peace and possibility. However, we also consider how the separate notions of existential mobility and existential dwelling as discrete emphases can be developed to describe multiple variations of well-being possibilities. We wish to show that this theory of well-being has some interesting and valuable practical applications in that various kinds of 'dwelling' and various kinds of 'mobility' are possible as potential resources in our lives. The paper addresses the conference theme by demonstrating how an idea from Heidegger's later work (*Gegnet*) forges some interesting new ways of speaking of well-being possibilities that transcend the traditional binary language of how 'homelessness' as separate from 'homecoming'.

'And if you were not as weary as you say you are, what would you say to me?': Ethics and Literature, an Infinite Conversation

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Focusing on the work of Levinas and Kafka, we wish to listen to the infinite conversation, and the moments of silence, between ethics and literature, and to the experiences (not) given voice in them. Where do we find expressed Levinas' notion of the subject's infinite responsibility towards the Other? How can we think the Other whose presence overflows us, without attempting to subsume her? Irigaray's critique of Levinas' "I and Other" as totalizing can be read as a critique of his failure to give voice to the experience of Otherness, to think an Other infinitely irreducible to an "I". At this juncture, we suggest turning to Kafka's story "The Burrow" as a repository of experiences hitherto concealed to us. Kafka's burrower (but also the metamorphoses' creature and the inhabitants of the penal colony) can be read as meditation precisely on the frustration, misrepresentation, and silence that arise when experience cannot come to be known through language. The Other haunts the burrow, threatening to disrupt its law and to crack open ipseity (thereby potentially clearing a space for an ethical relation), but this confrontation and potential transformation are not accomplished within the lines of the story. Yet while "The Burrow" describes expression (tragically) impoverished as a result of the enormous resources taken to protect against Otherness, Kafka accomplishes a significant communicative moment, one central to the human experience—our perpetual failure to give voice to experience and the frustration felt at the silencing of our experience in the face of language.

Towards a hermeneutic of human blood in its significance to the feminine body

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Blood that is spilled for the sake of noble causes has a strong cultural and social presence, while the uncontrollable monthly loss of blood that characterizes the feminine body remains shrouded in silence and obscurity. The historic taboo of menstrual blood is reflected in the scarcity of attention paid to it in psychological and philosophical works that describe the lived experience of the human body. The author makes use of literary works to lay the basis for a hermeneutic of human blood in its relationship to the feminine body.

Cross-cultural trauma treatment: The dimensions of cultural experience for therapists and group members

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This presentation is a descriptive report of a pilot trauma treatment therapy group conducted in Ankara, Turkey. Two Turkish psychiatrists collaborated with an American psychologist, who speaks Turkish and has extensive exposure to Turkish culture, to realize four time-limited, trauma informed therapy groups for adult women survivors of sexual abuse. The groups were designed to last twelve weeks, offered one ninety minute session every week and were initiated with between eight and ten participants. Women who completed a twelve-week group treatment cycle reported excellent improvement of symptoms on measures of anxiety, depression and dissociation. A number of useful themes have emerged to guide continuing research by this cross-cultural research team. The goal of this research project is to create a method for development of varied cultural adaptations of a sexual trauma treatment model. Our discussion posits nine dimensions of culture that are helpful analytic focus tools when adapting therapeutic methods between cultures. We also discuss the ways that this intercultural team experienced our collaborative therapeutic effort as an exercise in cultural consciousness raising for the therapists. This qualitative description of our research groups may be useful to others working with group treatment for sexual trauma and in applied clinical cross-cultural psychology.

"Beat her while you can": The experience of old men who abuse their partners

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The intimate partner violence (IPV) focused usually on the 25-50 age group. Recently there is increased preoccupation with old battered women. However, the voices and experiences of old batterers is still absent. The aim of the present paper is to describe and analyze their experience. Data for this presentation was collected as part of a doctoral dissertation of the senior author. 20 old batterers (aged 65-80) were interviewed in depth. The interviews were transcribed and content analyzed. The findings indicate changes in the perception of couple hood throughout the lifespan; cumulative losses; the reconstruction of meaning by placing violence in the background and old age with illness in the foreground. These themes were discussed from a phenomenological perspective.

Reconsideration on Living with Multiple Psychologies

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In my last year presentation at Molde-Norway 28th IHSRC, I argued for the possibility and necessity of phenomenological studies of Multiple Psychologies and Psychologists. I consulted with three “sages”: Tokuji SHIMOYAMA, Sigmund KOCH, and HALL & Lindzey. This year, I will deepen my insights into the multiple ways of living with Multiple Psychologies. I will consult with additional “sages”, including Erik H. ERIKSON, Eugene GENDLIN, Toshihiko IZUTSU, Enosuke ASHIDA, and KUKAI. I will also consult Buddhism Sutras, including JUGYU-ZU (The ten pictures of the cow) in Zen Buddhism and the story of ZENZAI-DOJI in Sudhana-sresthi- daraka. My consultation must inevitably remain somewhat superficial because I am not a specialist on Buddhism, much less in Christianity, Islam and other religions. However, I believe I would be able to show that we have much to learn from these sages and sutras and to show also that a new gate is open for dealing with our problem: Living with the Multiple Psychologies. The expected insights from my re-consideration are; 1) a further explication of meanings of the multiple psychologies, 2) the positive as well as negative meanings of both the chaos and the order of multiple psychologies, 3) the meanings of social, cultural and/or personal differences in approving the chaotic multiplicity of psychologies, 4) an improved proposal for living with multiple psychologies. Reference YOSHIDA, Akihiro (2010) Living with Multiple Psychologies. In Michael Barber, Lester Embree, and Thomas J. Nenon ed. Phenomenology 2008. Volume 5, Selected Essays from North America, Zeta Books, Bucharest, Forthcoming