

# TUESDAY, 25 JUNE

## TUESDAY, 25 JUNE

08.00 - 09.00	Registration at Molde University College, Building A
09.00 - 09.30	Opening session and welcome to Molde
09.30 - 10.30	<b>Plenary session , Room A-1.020, Building A</b> Keynote: Professor Emerita, Eva Gjengedal <i>Art as a source for understanding human experience</i>
10.30 - 11.00	Coffee break
11.00 - 12.30	Parallel Sessions 1, 2 and 3, Building B
12.30 - 13.30	Lunch, Cantina, Building A
13.30 - 15.00	Parallel Sessions 4, 5 and 6, Building B
15.00 - 15.15	Coffe break
15.15 - 16.45	Parallel Sessions 7 and 8 and Symposium 1, Building B

## ROOM FOR PARALLEL SESSION AND SYMPOSIUM 1

1	2	3	4	5	6	7	8	Symp.1
B135	B136	B139	B135	B136	B139	B135	B136	B137

# PARALLEL SESSION 1: ART

Room B 135

TIME	TITLE	PRESENTER
11.00 - 11.30	<i>Antichrist - Anti-Oedipus. A reception study of Lars von Trier's clash with the Symbolic Order</i>	<b>Carlsen, Benny Bang</b> Associate Professor University College Aarhus, Denmark
11.30 - 12.00	<i>Poetry, narrative ethics and dementia</i>	<b>Synnes, Oddgeir</b> Associate Professor VID Specialized University, Norway
12.00 - 12.30	<i>A Motion-Sensing Phenomenology into the Inter-Active Function Flows of Relational Dance, Equestrian and Martial Arts Practices: The Inter-Active for Life Project</i>	<b>Lloyd, Rebecca</b> Professor Faculty of Education, University of Ottawa, Canada
12.30 - 13.30	Lunch	

## Associate Professor Carlsen, Benny Bang

11.00 - 11.30

### *Antichrist - Anti-Oedipus. A reception study of Lars von Trier's clash with the Symbolic Order*

The purpose of the abstract is first of all to contribute to enlarging the knowledge of the study of aesthetic reception analysis of films; subsequently to present art as a source of semantic universal patterns of experiences, e.g. anxiety, grief, desire, the fear of the sublime and the idea of "Jouissance" (Lacan); finally regarding aesthetic education to media pedagogy.

The main theoretical approach deals with media reception from a semiotic viewpoint of nar-

ratology (Genette 1992, Kragh Grodal, 1994 and others). Grodal outlines a systematic theory of emotion to the steps of the receiver's aesthetic experience presenting a model of the narrative flow to account for the analysis of *Antichrist*.

In order to substantiate the potential semantic representation of the receiver, I finally challenge the questions of ontology of the being with reference to Deleuze's idea of the individual as a 'nomad' seeking zones of intensity and events of emergence. Does the dystopian universe (and cultural critic) presented by Trier give us (the spectators) an existential chance of living?

## Associate Professor Synnes, Oddgeir

11.30 - 12.00

Professor Else Lykkeslet, Professor Målfrid Råheim, og Professor Eva Gjengedal

### *Poetry, narrative ethics and dementia*

Recent research has claimed that dementia has replaced cancer as the most feared disease in many Western societies. Furthermore research has also shown how the media portrays dementia in predominantly negative ways. However, there is an increasing understanding that dementia must be seen as a disease that is just as much a social, cultural, and relational condition as a biomedical one, and that how we as society and individuals relate to persons with dementia has a significant bearing on how it is to live with dementia. In line with this there has been a growing awareness into practices and research that foregrounds the abilities of persons with dementia. This presentation will give an insight into a project on poetry writing among persons with dementia at a day

care center. By attending to the linguistic capabilities of persons with dementia, even when they are fragmented, we will argue for a poetic sensibility that can be seen as part of a narrative care: Poetry writing among persons with dementia can imply both a honoring of the potential for linguistic creativity as well as a sustainment of important facets of a person. Additionally we will argue that this work also can be seen as part of a narrative ethics, in at least two ways: on the one hand, the words of persons with dementia have a potential for empathy; on the other hand, the words of people with dementia have a potential for a reframing of how we look at dementia.

## Professor Lloyd, Rebecca

11.30 - 12.00

Teaching professor Stephen Smith and PhD-candidate Carolyn Hebert

### *A Motion-Sensing Phenomenology into the Inter-Active Function2Flows of Relational Dance, Equestrian and Martial Arts Practices: The Inter-Active for Life Project*

“In what manners does the phenomenon of ‘inter-active flow’, an existential joyful state, emerge in relational-based practices?”. This question, framed by a motion-sensing phenomenological (MSP) approach (Lloyd & Smith, 2015; Smith & Lloyd, 2019) that is attuned to the kinaesthetic realm of sense-making, guided an inquiry into the relational experiences of expert level Salsa Dance, Improvisational Tap Dance, Equestrian Arts, and partnered Tai Chi practitioners. Data gathered from 4 world-class experts via interviews, observations, and video documentary creations made it possible to represent the generativity of these disciplinary practices as being not just active, nor just reactive, but essentially inter-active. Through a detailed exploration of the inter-active movement Functions, Forms, Feelings and Flows,

dimensions that constitute the Function2Flow conceptual model, we put forth some guiding principles into how these interpersonal dynamics can be best cultivated. This inter-active F2F-framed analysis thus forms phase one of our five-year, SSHRC-funded, Inter-Active for Life Project (#IA4Lproject) where we attend to what specifically makes these relational practices enlivening, sustaining and relationally enriching. As we prepare to enter phase two of our IA4L project, we offer an opportunity for conference attendees to respond to the data we share through discussion and online inter-action as we wish to connect our findings to a wider set of physical disciplines, practices and pastimes that may enable as many health, education, and fitness professionals as possible to align their practice with the tenets of becoming inter-active for life.

# PARALLEL SESSION 2: PROFFESIONAL RESPONSIBILITY

Room B 136

TIME	TITLE	PRESENTER
11.00 - 11.30	<i>Reciprocal student exchange and international collaboration for improvement of life quality for children with special needs in Norway and Tanzania</i>	<b>Sæbjørnsen, Siv</b> Associate Professor Molde University College, Norway
11.30 - 12.00	<i>Women's Childbearing Location Preferences in Southern Ethiopia: A Qualitative Study</i>	<b>Mordal, Elin</b> PhD Student Molde University College, Norway
12.00 - 12.30	<i>Joy and suffering– opposite but uni-ted phenomena? Describing opposite but universal phenomena as they typically appear in a defined group of patient</i>	<b>Drageset, Sigrunn</b> Associate Professors VID Specialized University, Norway
1230 - 13.30	Lunch	

## Associate Professor Sæbjørnsen, Siv

11.00 - 11.30

Teacher Thrine Bromstad Nøst and Associate Professor Inger Helen Solheim

### *Reciprocal student exchange and international collaboration for .....*

**Background:** Children with special needs, such as intellectual disabilities or 'street child' background, often lack sufficient help to make the most of their abilities in their life world. They run a higher risk of assaults than other children. Through the UN's rights conventions on children (CRC) and persons with disabilities (CRPD) they are given specific legal rights. Practices in Tanzania and Norway indicate lack of knowledge about CRC/CRPD, also among professional health-/social workers and teachers. There is a need for dissemination of knowledge about these rights and how they can be implemented in relevant practice fields. Therefore we ask: can reciprocal student exchange Norway/Tanzania contribute to improve special need children's experience of life quality?

**Design:** This multi-method study is based on workshop participants written suggestions on improvement of the life world of children with special needs. Seminar reports and key-persons

information also constitute empirical data. Data was analysed using a thematic content approach. Findings were discussed in the light of relevant theory, and regarding potential value for dissemination and implementation of CRC/CRPD through student exchange.

**Findings:** Suggestions for improvement were for example teaching new ways to communicate with these children and how children's experiences of being physical punished may be harmful rather than educative. Some suggestions seem to have the potential to increase knowledge, awareness and implementation of important rights in CRC/CRPD among students, professionals and children.

**Conclusion:** Combining students exchange with international, interprofessional collaboration seem to have the potential to improve knowledge in practice fields and hence, the special need children's experience of life quality. In this matter, Tanzanian and Norwegian students seem to have something important to contribute with in each other's countries.

## PhD Student Mordal, Elin

11.30 - 12.00

Professor Solfrid Vatne, Assistant professor Hirut Gemedo Agafari, Lecturer Meseret Tsegaye, and Associate Professor Ingeborg Ulvund

### *Women's Childbearing Location Preferences in Southern Ethiopia: A Qualitative Study*

Maternal mortality is unacceptably high in developing countries, but maternal healthcare service utilisation is associated with improved maternal outcomes. Childbirth is a natural process undertaken by women during their lives. A qualitative analysis interviewing woman in rural Southern Ethiopia about their childbearing locations is performed in this study. Women's limited decision-making authority influences their child-birth locations. Even though there is growing interest in utilising health centres, women have different experiences regarding decision making in their families. Some women have the authority – together with their husbands – to plan where to give birth, while others choose based on what is considered normal practice and women's role in society, which is primarily to take care of the

children and manage the household. Women's work in the household is prioritised above their access to healthcare services. Women prefer home deliveries for various reasons: the comfort and practicality of home deliveries compared to the distance to the health centre and their duties in the household. There is growing interest in using health facilities and skilled attendants, but the women and their families are influenced by traditional norms. Experiencing complications related to childbirth is the most important reason why women deviate from the norm of home births and employ a skilled birth attendant. Arthur Kleinman has developed an explanatory three-sector model for how people address health problems in a society. Most healthcare activities take place at home. The decisions about where to seek treatment are based on the beliefs and values of the local culture.

## Associate Professor Drageset, Sigrunn

12.00 - 12.30

Associate Professor Sidsel Ellingsen

### *Joy and suffering– opposite but united phenomena? Describing opposite but universal phenomena as they typically appear in a defined group of patient*

**Background:** This presentation discuss part of philosopher and theologian Løgstrup metaphysics in relation to findings from our qualitative interview studies of women with breast cancer and patients who receive palliative care due to serious incurable disease. According to Løgstrup, "life comes alive" when opposing tendencies collide and influence each other. Death gives meaning to life. Sorrow and joy are opposites but co-exist. In this way, joy of life became more significant for

our participants in the light of their fear of death.

**Methods:** Reflection on opposite phenomena and the distinction between unique, typical and universal in relation to the findings in qualitative research.

**Result:** There were great individual variations in how experiences of joy and suffering were expressed, meaning that "universal" and "typical" phenomena was expressed in different ways. Regardless of whether our findings were typical or not, they were at the same time always unique experiences for each participant.

# PARALLEL SESSION 3: THEORETICAL ISSUES

Room B 139

TIME	TITLE	PRESENTER
11.00 - 11.30	<i>Mosaics, ambiguity and quest: constructing stories of spirituality with people with expressive aphasia</i>	<b>MacKenzie, Sophie</b> Associate Professor Canterbury Christ Church University and University of Greenwich, UK
11.30 - 12.00	<i>A Semiotic Phenomenology of Laughing and Crying: Limits of Experience and the Borders of the Human</i>	<b>Macke, Frank J.</b> Professor Mercer University, US
12.00 - 12.30	<i>Plants, Humans and Death</i>	<b>Bourgeois-Guerin, Valerie</b> Professor Université du Québec à Montréal, Canada
12.30 - 13.30	Lunch	

## Associate Professor MacKenzie, Sophie

11.00 - 11.30

### *Mosaics, ambiguity and quest: constructing stories of spirituality with people with expressive aphasia*

Individuals experiencing life-changing events, such as a stroke, may need to engage with and discuss their spiritual needs, in order to make sense of what has happened to them. The aim of this study was to discover what it is like to express spiritual issues when one has an acquired communication impairment (aphasia). I used a hermeneutic phenomenological approach in order to interview eight people with aphasia about their spirituality. Participants with aphasia used a variety of strategies to express these ideas, which included employing non-verbal communication techniques. Each interview resulted in a participant story. People with aphasia talked about religious themes, such as visions and prayer, but also non-religious life meaning-makers, such as gardening and art. The stories were then explored

through the interpretive lens of some concepts propounded by Merleau-Ponty, namely ambiguity, lived body, language and thought, and wonder. Frank's illness narratives (chaos, restitution and quest) were also considered in order to analyse the participants' stroke journey in relation to expressing spirituality. People with aphasia can and do discuss their spiritual concerns, particularly when they are entering a quest phase of their illness narrative. They employ many non-verbal mosaics in order to convey spiritual issues, and are helped by the listener employing a phenomenological attitude of openness and attentiveness. Being able to express spiritual needs can enhance wellbeing, help foster therapeutic rapport, and enable people to engage more fully in the rehabilitation process.

## Professor Macke, Frank J.

11.30 - 12.00

### *A Semiotic Phenomenology of Laughing and Crying: Limits of Experience and the Borders of the Human*

This essay will concern itself with the fundamental question of relational meaning and expression in Helmuth Plessner's book, *Laughing and Crying*. These events of human emotion—the stimulated onset of laughter, the sobbing and tears—are limit conditions of meaning that are unique to the human species. The practiced semiotic lines that separate behaviors and emotional states from one another are a target of

Plessner's philosophy, but they are also emerge as a critical feature of the phenomenology of embodiment, fully explored in the work of Merleau-Ponty and now given new significance in the powerful work of Thomas Fuchs (notably, in *The Ecology of the Brain*) who has brought needed attention to Plessner's work. The standpoint of this paper is semiotic, phenomenological, and psychoanalytic. To this end, this paper, in its explication of Plessner's theory, will closely engage with the thinking of Merleau-Ponty, Fuchs, and Foucault.

## Professor Bourgeois-Guerin, Valerie

12.00 - 12.30

### *Plants, Humans and Death*

For millennia, the world of plants has been associated with the cyclicity of life and death. In the imaginary, in mythology and, sometimes according to science, certain plants protect against death, heal, hasten death, accompany death or embellish it, etc. In this lecture, we will offer a hermeneutic analysis in which we will reflect on the benefits that can emerge from the contact of humans with plants when they face death in the first or second person, that is to say, their own death (end of life) or that of a loved one (mourning) (Jankélévitch, 1977). This presentation will be anchored in an existential humanist perspective.

It will first focus on death: on its potentially enriching and meaningful facets, then on its more destructive dimensions and the suffering it can cause to people who face it at the end of life and in mourning (Bacqué, 2013, Byock, 2002; Des Aulniers, 2012). We will then examine the symbolic links that unite plants and death. Following a short reflection on plants and death in traditional symbolism, we will see, in the works of authors such as Bachelard (1943) and Bobin (1947), how temporality in the plant world, its aesthetic dimension and the virtues of plants for the imagination can offer many avenues of meaning, reflection and deepening to humans facing death.

# PARALLEL SESSION 4: LIVED EXPERIENCE - SUFFERING

Room B 135

TIME	TITLE	PRESENTER
13.30 - 14.00	<i>A phenomenological trans-disciplinary approach to understanding and contrasting suffering caused by colonial displacement for two Australian Aboriginal language groups</i>	<b>Turk, Andrew</b> Associate Professor Murdoch University, Australia
14.00 - 14.30	<i>Grief in adulthood – A phenomenological study of three teenagers after the loss of a parent</i>	<b>Spaten, Ole Michael</b> Associate Professor Aalborg University, Denmark
14.30 - 15.00	<i>“Language suffering”: Exploring lived experiences of speakers of a foreign language.</i>	<b>Perez-Cavana, Maria Luisa</b> Lecturer The Open University, UK

## Associate Professor Turk, Andrew

13.30 - 14.00

### *A phenomenological trans-disciplinary approach to understanding and contrasting suffering caused by colonial displacement for two Australian Aboriginal language groups*

This paper discusses impacts of European colonisation on Aboriginal Australians. While recognising that there have been positive outcomes, it focuses on negative impacts on dwelling. These relate to very strong ‘place attachment’; a defining feature of traditional Aboriginal society. The paper explores ways of understanding and contrasting the suffering inflicted on Aboriginal people through displacement from their ‘country’. Key place-related negative impacts are listed, together with ways that resulting affects produce emotional responses. The phenomenological approach contrasts colonial impacts on Yindjibarndi people, who traditionally lived near the Pilbara coast, with those for Manyjilyjarra speakers, whose ‘country’ is deep within the Western Australian desert. This investigation is part of the author’s second PhD research, which adopts a phenomenological trans-disciplinary approach to investigation of modes of dwell-

ing, including collaborative landscape language case studies with Yindjibarndi and Manyjilyjarra peoples. Development of dwelling in place can be understood as a synergistic intertwining of the relevant topographic environment system and the socio-cultural-spiritual framework of the dwelling group. Such meshing is never deterministic and always continuously emergent, as elements of each contributing system change, usually gradually and occasionally dramatically. The comparison of aspects of ‘displacement suffering’ and transformation of modes of dwelling for these two communities utilises the Mihaylov and Perkins (2014) model of fourteen stages/factors relevant to surviving threats to mode of dwelling. The paper also discusses approaches that Yindjibarndi and Manyjilyjarra communities have developed to address displacement-related inter-generational trauma, through implementing ways to celebrate and re-interpret traditional cultures, while facilitating appropriate multiculturalism and cosmopolitanism.



## Associate Professor Spaten, Ole Michael

14.00 - 14.30

### ***Grief in adulthood – A phenomenological study of three teenagers after the loss of a parent***

The experience of losing a parent during adolescence has a deep impact on young people's life and identity. Although prior research has examined some of the challenges young people face during adolescence, there is a scarcity of research on how the experience of losing a parent affects life, identity and identity formation. This is the purpose of the present phenomenological study of the lifeworld's of three young people. An interview guide were constructed bottom-up, and two young women and one young man aged between 20 and 30 years' old who have all lost

their parents in their teenage years were interviewed. The interviews were semi-structured, digitally recorded and afterwards subjected to Interpretative Phenomenological Analysis (IPA). The analysis revealed four main themes as follows: 1. Handling the process of grief. 2. An experience of a fragmented self. 3. External help – focus on self. 4. Orientation towards future life. These main themes are presented one by one and then next discussed based on current discourses, the perception of emerging adulthood and further empirical, theoretical and methodological perspectives. Limitations for this research will be offered in the end.

## Lecturer Perez-Cavana, Maria Luisa

14.30-15.00

### ***“Language suffering”: Exploring lived experiences of speakers of a foreign language.***

Learning and speaking a foreign language is a long and complex undertaken that requires a total commitment in terms of physical, intellectual and emotional involvement (Brown, 2007). Although most language learning approaches focus on cognitive theories, the relevance of affect has long been established in linguistics and language teaching and learning theories as one of the most relevant variables in learning a foreign language. Within this context most of the studies have focused in how emotions influence languages learning in classroom settings (Arnold, 2005). Many of those studies have focused on anxiety, which has been widely acknowledged as a negative factor for language learning (Gardner

and MacIntyre, 1993). From a quite different perspective this enquiry aims to explore aspects of the lived experiences of speakers of a foreign language, which we could call “language suffering”. This suffering goes far beyond anxiety and other identified emotions, and beyond classroom settings. It is experienced at an existential level by speakers of a foreign language in daily human interactions. This paper focused on this under researched topic and explores language suffering from a phenomenological perspective. It draws on the lived experience of language students and speakers of a foreign language. Following the approached developed by M. van Manen (1990, 2014), it describes and analyses the phenomenon of language suffering and aims to shed some light into this topic.

## PARALLEL SESSION 5: LIVED EXPERIENCE - DEATH

TIME	TITLE	PRESENTER
13.30 - 14.00	<i>"I never thought I would get this kind of a question!" Nurses` lived experiences in palliative care for patients requesting assisted death in Norway.</i>	<b>Hol, Hege</b> PhD-Candidate Molde University College, Norway
14.00 - 14.30	<i>From existential philosophy to qualitative research in end-of-life care : elaboration of an analysis grid to understand the lived experience of death confrontation</i>	<b>Lavoie, David</b> PhD-Candidate CRISE: Centre de recherche et d'intervention sur le suicide, enjeux éthiques et pratiques de fin de vie Université du Québec à Montréal, Canada
14.30 - 15.00	<i>Dying to maintain autonomy and authenticity</i>	<b>van Wijngaarden, Els</b> Associate Professor University of Humanistic Studies, Utrecht Nederland

### PhD-Candidate Hol, Hege

13.30 - 14.00

Professor Solfrid Vatne, Associate Professor Aud Orøy and Professor Kjell Erik Strømskag

*"I never thought I would get this kind of a question!" Nurses` lived experiences in palliative care for patients requesting assisted death in Norway.*

Assisted death is a collective term used for euthanasia and assisted suicide. A number of countries have legalized assisted death as a medical act through strict legislation. In Norway, assisted death is illegal. Research on the topic has mainly focused on doctors experiences. A small amount of research includes nurse's lived experiences with patients asking for assisted death. The aim of this presentation is to focus on some preliminary findings, from 15 narrative interviews of nurses in different units in hospitals and home nursing care. In my research, assisted death is not often discussed among nurses in the various units. On

the other hand, several nurses had received a question from their patients, both direct and indirect requests. These requests usually happened in restricted times during the day and night, were the nurse mainly was alone with the patient. The background for the request was patient's carefully consideration and confidence in the nurse. However, the patients did not conceptualize the word euthanasia and assisted suicide when they made the request. The nurse's narratives referred to their first experience receiving these requests. They described these experiences with concepts as "chocking", "made me speechless" and as being "unprepared". Next time the nurses experienced such a request they were already prepared, and knew how to express oneself to the patient.

## PhD-Candidate Lavoie, David

14.00 - 14.30

### *From existential philosophy to qualitative research in end-of-life care : elaboration of an analysis grid to understand the lived experience of death confrontation*

The repetition of death confrontation, which can represent an incessant reminder of the fragility of life, often leads nurses to existential reflections on finitude and on the meaning of life. As death confrontation is already known to be a source of existential distress among Quebec nurses, we are exploring, in our doctoral thesis, how they experience it in the new context of euthanasia. As a researcher, approaching the existential aspect of the phenomenon can reveal us the lived experience of the subjects as a whole, beyond the limited angle of a concept. In our qualitative research, we have adopted such a phenomenological and existential perspective to study the experiences of 8 Quebec nurses who have been confronted to death in the context of

euthanasia, by constructing an original model of interpretation based on the conception of human being of the existentialist philosopher Karl Jaspers (1986). It's when we're confronted with what Jaspers calls the limit-situations (death, suffering, fight and guilt) that existence manifest itself within different modes of being in the world (vital subject, conscious subject, social subject) and facing the transcendence. Although the use of analysis grid in qualitative research is a mixed question, it is legitimate when its design is empirically based and theoretically consistent with the context and the research question. The aim of this presentation is to expose the use of the jasperian analysis grid adapted for qualitative research and through the explanation of the analytical process of the interview of one of our first participants.

## Associate Professor van Wijngaarden, Els

14.30-15.00

### *Dying to maintain autonomy and authenticity*

Fuelled by the fear for disabled life expectancy, the prospect of a disappearing identity, and the anxiety of an untimely and undignified death, some older people can imagine appreciating a self-chosen death, even if they lack any classified medical condition. Based on an ethos of autonomy and authenticity, they are ideating on choosing death as a way to safeguard themselves from (further) suffering, dependence and indignity. In this presentation, I present some longitudinal cases of older people with a wish to die demonstrating the complex temporal, contextualised and relational nature of such wishes. These cases are constructed out of serial phenomenological interviews that I conducted over the past six years. [1] Interviewing older people with a death wish several times enabled me to

capture development of the wish to die and associated complexities and ambivalences regarding such death wishes. I analysed the longitudinal data from a cross-sectional (=identifying different narratives) and a longitudinal angle (=looking at a specific narrative over time). [1, 2] This analysis provides insight into narrative stability and change as well as participants' possible reinterpretation. Inspired by Crowther's hermeneutical phenomenological approach, [3] the analysis led to composing textual portrayals as well as 'phenomenological thematisation'. For further abstraction and philosophical examination of my empirical findings, I discuss the outcomes in relation to Heidegger's understanding of authenticity, and his ideas about an 'authentic attitude towards death', [4-6] following the approach of Lindberg and colleagues. [7]

# PARALLEL SESSION 6: EDUCATION

Room B 139

TIME	TITLE	PRESENTER
13.30 - 14.00	<i>Creative Risk-Taking and the Lived Experience of the Classroom Teacher</i>	<b>Howard, Patrick</b> Professor Cape Breton University, Sydney, Nova Scotia, Canada
14.00 - 14.30	<i>“They Never Tell You there is Never Enough... Anything”: Teaching Faculty’s Lived Experience of Moral Distress</i>	<b>Goble, Erika</b> Researcher NorQuest College, Alberta, Canada
14.30 - 15.00	<i>Physical activity and interaction for less active pupils at elementary school: The experiences of teachers and parents</i>	<b>Øyen, Aud Marie</b> Associate Professor Western University of Applied Sciences, Sogndal Campus, Norway

## Professor Howard, Patric

13.30 - 14.00

### *Creative Risk-Taking and the Lived Experience of the Classroom Teacher*

In the last two decades, there have been many educational initiatives that are believed will transform K - 12 teaching and learning for the emerging realities of the 21st century. The educational change proposed is characterized as transformational and radical. The concepts of creativity, innovation, risk and risk-taking, and the development of young people as risk-takers are featured prominently in curriculum documents and white papers calling for educational change. The expectation of 21st century learning is to disrupt teaching and teacher identity. Teachers, too, are expected to become 21st century learners who

model creativity and confidence in failure and risk taking. In this presentation, the phenomenon of K12 classroom teacher risk taking as lived experience is explored. This presentation shares the results of phenomenological research conducted with six (6) K12 classroom teachers. The repeated calls for the development of risk-taking students through the modelling of risk-taking teachers makes teachers' experience of risk an important pedagogical and phenomenological question. Curriculum documents, white papers and summit proceedings on 21st century learning do not take up substantively the meaning of teacher risk-taking and the lived experience of educational change.

## Researcher Goble, Erika

14.00 - 14.30

### ***“They Never Tell You there is Never Enough... Anything”: Teaching Faculty’s Lived Experience of Moral Distress***

Post-secondary educators has long held an admired position. As recognized content experts, they have freedom over what they teach and, unlike their grade school counterparts, they teach students who largely desired to be present. As the post-secondary education landscape changes, however, educators face challenges they never did before and for which they many are ill prepared. This includes teaching increasingly diverse students, including those who are underprepared; being required use of the latest teaching technology; needing to act as administrators and in dual roles; and commercializing higher education. Although teaching has always been inherently an ethical practice, faculty are increasingly experiencing situations where they

know the right thing to do but are unable to do it. For some, these experiences are deeply troubling and can result in moral distress. Moral distress is the mental anguish and physical suffering experienced when someone knows the right thing to do but, due to personal or institutional constraints, is unable to act upon that knowledge. Although well studied in health care, it has been examined little in education. In this presentation, I present the findings of a phenomenology of practice study examining teaching faculty’s experience of moral distress. Drawing upon the accounts of 17 teaching faculty in Alberta, Canada. I explore educators’ lived experiences of moral distress using the themes of Living Educational Triage, Being Forced to Be Unjust, Our System wasn’t Designed for This, and Rediscovering through Lived Constraints, the Ethical Roots of being a Teaching Faculty Member.

## Associate Professor Øyen, Aud Marie

14.30–15.00

### ***Physical activity and interaction for less active pupils at elementary school: The experiences of teachers and parents***

The aim of this study was to explore how teachers and parents experience and reflect on participation and interaction with and between less active fifth grade pupils in physically active academic lessons, in the school playground and during physical activity homework. This study formed part of the Active Smarter Kids (ASK) study investigating the effects of daily physical activity on

academic performance and health, and generated qualitative data from focus group interviews with teachers and parents. We identified three main themes: 1) aiming at and planning for interaction – a critical prerequisite for learning; 2) negotiating collaborative interaction during activities at school; and 3) facilitating physical activity at home through collaboration. The promotion of collaborative interaction appeared as a powerful means of facilitating learning in physically active academic lessons at school and at home for less active pupils.

## PARALLEL SESSION 7: LIVED EXPERIENCE - SUFFERING

TIME	TITLE	PRESENTER
15.15 - 15.45	<i>Young women's experience of existential concerns</i>	<b>Lundvall, Maria</b> PhD-candidate University of Borås, Sweden
15.45 - 16.15	<i>Joy in the open air – Outdoor life at Residential Care</i>	<b>Haaland, Joakim Jiri</b> PhD-candidate University of Stavanger, Norway

### PhD-Candidate Lundvall, Maria

15.15 - 15.45

#### *Young women's experience of existential concerns*

Introduction: Mental health issues have been identified as a growing problem for young adults not only in Sweden but in the whole world. In Sweden, approximately 42% of young women say that they feel tense, anxious and nervous. The life of young women has mostly been researched from a mental health/illness perspective and focus on measurable factors related to this. Aim: The aim of the presentation is to present a phenomenological study that describe young women's experiences of living with existential concerns for which they have sought support. Method: The present study is based on a reflective lifeworld research (RLR) approach. Nine young women aged 17-25 were interviewed about their experience of liv-

ing with existential concerns. Results: The young women are profoundly influenced by their existential concerns and they strive to comprehend themselves and their lives. There is a longing to share their existential concerns with a trustworthy person and at the same time as their fear of revealing their innermost thoughts and the risk of being rejected is present. The result also describe how the body is experienced as a carrier of existential concerns and limits everyday life. Conclusion: Young women live in a context that places special demands and requirements on them, based on norms and values from society and themselves. They have to navigate through daily life to make their situation comprehensible. This indicate that care should be directed at giving young women the courage to be vulnerable in

## PhD-Candidate Haaland, Joakim Jiri

15.45 –16.15

Associate Professor Morten Tønnesen

### *Joy in the open air –*

#### ***Outdoor life at Residential Care***

Child welfare services place adolescents in out-of-home care when interventions in their homes are not sufficient to create a safe and nurturing environment that can support their needs and development. When foster care is not available or appropriate, adolescents might be placed in residential care units, staffed by professional social workers. One of the presenters (Haaland) has spent time with adolescents at residential care units to study outdoor recreational activities. By use of participant observation and in-situ interviews, we explore the adolescents' experiences with outdoor recreation. The data are acquired and analysed using methods drawing on the descriptive phenomenology developed by Amedeo Giorgi. Key questions include: Is a hike in nature a delightful oasis in an otherwise cha-

otic life-situation? What kinds of meaningful activities or interactions with nature, self or others are the adolescents experiencing? How are their relations and experiences affected or saturated by spending time together in nature? We take a broad view on human growth and development, where "health is a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity" (WHO). The aim is to explore how outdoor recreation can improve the lives of teenage boys and girls in residential care. Our base understanding is that outdoor recreation can offer meaningful experiences both in expected and unexpected places. It's a tale of therapeutic interventions, where nature's potential to heal can be applied to create changes for people in need of help.

## PARALLEL SESSION 8: METHOD AND METHODOLOGY

TIME	TITLE	PRESENTER
15.15 - 15.45	<i>Approaching the illness experience through patient biography and memoir.</i>	<b>Mostwin, Jacek</b> Professor Johns Hopkins University, US
15.45 - 16.15	<i>Women's lived experience of well-being in everyday life in spite of living with a stress-related illness. A Photovoice study.</i>	<b>Hörberg; Ulrica</b> Associate Professor Linnaeus University, Sweden
16.15 - 16.45	<i>Neurophenomenology, the understanding of multiple sclerosis related fatigue</i>	<b>Pleyer, Rebecca</b> Associate Professor University of Brighton, UK

### Professor Mostwin, Jacek

15.15 - 15.45

Assistant Professor Victoria Riese

*Approaching the illness experience through patient biography and memoir.*

"Considering how common illness is," wrote Virginia Woolf in her 1930 essay *On Being Ill*, "it becomes strange indeed that [it] has not taken its place with love and battle and jealousy among the prime themes of literature." Patient biographies and memoirs, primary voices of the human experience of illness, have received little scholarly or critical attention. Thousands are scattered in world libraries, some written by established authors, journalists or academics, others published at personal expense in vanity presses. The voices of the sick remain on the margins of medical curricula dominated by bioscience and technology. When admitted, they are diluted among subjects comprising the broad category of Medical Humanities, itself a small component of medical education. Since 2014, we have been gather-

ing published accounts by patients and practitioners as part of a project entitled *Lives in Medicine*. We have used various search strategies applied to World Catalogue listings to identify over 3500 patient accounts published from 2000–2017. We will review what we know about the broader world of life writing from the world of illness in published and on-line sources, how it has been studied and utilized, and present examples by writers, journalists, bloggers, photographers, and amateurs. We propose that a consortium of various readers approach these primary sources of the illness experience, setting aside pre-existing biases and impatient demands for practical application. This would be an undertaking of phenomenological immersion, more like comparative literary methods and Reich's *Listening with the Third Ear* than contemporary survey methods.



## Associate Professor Hörberg; Ulrica

15.45 - 16.15

### *Women's lived experience of well-being in everyday life in spite of living with a stress-related illness. A Photovoice study.*

Stress-related illnesses increase and account for a major proportion of those put on sick leave for the first time. The illness causes individual suffering and affects the ability to manage activities in everyday life and social participation. The aim of the study was to describe how women with stress-related illness experience well-being in everyday life. The study is based on a reflective lifeworld research (RLR) approach founded on phenomenology. Twelve women diagnosed with stress-related illness were interviewed using Photovoice. Prior to the interviews, the women took photos of moments of well-being in their everyday lives. The photos formed the starting

point for the interview. The data was explored and analyzed for meaning. The result shows how well-being is achieved in everyday life in situations that are free from requirements. Meaningful activities both give and take energy, which thus entails the need to carefully consider one's choice of activities. The women search for tools that can provide balance in life where activities that give rest and promote health are of importance as well as close relationships characterized by understanding, consideration and support. The results also show that Photovoice may contribute to gaining a changed perspective; from focusing on problems to focusing on what contributes to well-being in everyday life.

## Associate Professor Pleyer, Rebecca

16.15 -16.45

### *Neurophenomenology, the understanding of multiple sclerosis related fatigue*

Background: Multiple sclerosis (MS) related fatigue is a symptom multidimensional in nature. It is reported to affect physical, cognitive and psychosocial aspects of an individual's life. It has been explored in many disciplines from life to health sciences, however does it have a place in neurophenomenological research to unravel a deeper understanding of MS related fatigue? This study aims to obtain different viewpoints of the fatigue experiences, using diverse perspectives to enhance understanding of 'what the subjective experience of fatigue is like' (a first person's perspective) and if it can be observed (a third person perspective). The relationship between the two sets of data will be observed using neurophenomenology as a framework [Varela, 1996; Gallagher, 2003]. Design: A convergent parallel design which uses phenomenological interviews

about the experience of fatigue as a key source of data. Intervention: People with MS (PwMS) and the control group perform a physical assessment involving seven simple walking, coordination and muscle strength tests. PwMS will then be interviewed on their experiences of fatigue using descriptive phenomenology. Main Outcome Measures: MSWS-12, MFIS, gait kinematic and temporal variables from wearable inertial sensors and descriptive phenomenological analysis to grasp the essence of fatigue. Presentation: For the purposes of this presentation, findings from PwMS will be shared, the methodological and conceptual 'gaps' will be discussed with preliminary data illustrated. The work is in progress and feedback regarding the challenges of this approach will be very welcome to assess anticipated challenges in this research and aid reflection on phenomenological developments.

# SYMPOSIUM 1:

## SOCIAL DIMENSION OF THE BODY IMAGE

ROOM B 137

TIME	TITLE	PRESENTER
15.15 - 15.45	<i>Body image as a product of interactions between the self and the other</i>	<b>Tanaka, Shogo</b> Researcher Tokai University Japan
15.45 - 16.15	<i>The substitute object, the mirroring experience and the emergence of bodily me</i>	<b>Lee, Wei-Lun</b> Researcher National Dong Hwa University, Taiwan
16.15 - 16.45	<i>Locality, Temporality and Disembodied Experience: Phenomenological and Pathological Understanding of Autistic Tendency</i>	<b>Wong, Shyh-Heng</b> Researcher National Dong Hwa University, Taiwan

### Researcher Tanaka, Shogo

15.15 - 15.45

#### ***Body image as a product of interactions between the self and the other***

In the research literature, the body image is referred to as a mental picture of one's own body as a whole. In other words, most research on the body image has presupposed the very image of an individual body that has an impermeable boundary. However, if we look closely at the developmental background of the body image, it becomes clear that the image of one's own body is the product of embodied interactions between the self and others. In this symposium, we will first try to explicate the social dimensions in the developmental process of one's body image. Then, we will discuss the applied aspects of the sociality of the body image by considering the triangulation of the infant-mother relationship through a substitute object as an example, to facilitate understanding the detailed developmental process of mirror-self cognition. In the second example, we will consider the difficulty of embodied interactions observed among individuals with autistic tendencies to explicate the temporal dimension that potentially integrates embodied interactions with others.[Speaker 1] Shogo Tanaka[Title] Body image as a product of interactions between the self and the other[Affiliation] Center for Liberal

Arts, Tokai University, Japan[E-mail] shg.tanaka@gmail.com[Abstract]How do we become able to picture our own body in our mind? We can easily hold an image of our own body viewed from the front as if viewing it in a mirror. However, it is not easy to explain how we obtained the very perspective to view our body from the outside. Because our eyes are fixed on our head, the only possible perspective to view our own body is the one that is represented in the well-known self-portrait drawn by Ernst Mach (1897). In this presentation, I try to explicate this question by referring to related research on mirror-self cognition of infants and primates. Gallup's classic study conducted in 1970's provides a critical fact; chimpanzees reared in isolation do not gain the ability to pass the mark test, which demonstrates the capacity to recognize one's own body reflected in a mirror. This suggests chimpanzees that developed without interacting with others are unable to obtain and internalize the gaze to view the self from other's perspective. Based on this finding, I suggest that our capacity to hold an image of our body and the image of one's own body is facilitated by gaze interactions with others. In this regard, the image of "my body" is a product of "dialogue of the gaze" between the self and others.

## Researcher Lee, Wei-Lun

15.45 - 16.15

### ***The substitute object, the mirroring experience and the emergence of bodily me***

In this presentation I intend to describe how a toddler comes to “consciously have or be with a body,” i.e., the very “acquisition” of body image. Although the mirroring experience taking place around 12–18 months old is the key for this particular kind of embodiment, it pre-requests both the recognition of the mother’s gaze in terms of the looking/looked relation and an object, like a stuffed animal, functioning as a substitute first for the comforting mother and second for the toddler him/herself in being seen. The substitute object, as it may be called, expands the mother-infant relationship into a triangular connection as it is played by the mother and the toddler together. As the toddler watches how the mother “looking at” and “treating” the substitute object, he/she (1) obtains the mother’s “seeing” toward

the substitute object and (2) “adheres” itself to the substitute object, or is “captured” by the image of the object, for wanting to be seen by the mother. This “mother-substitute object-toddler” triangle then indicates a mirroring relationship between the baby and the substitute object with the mother’s eyes as the mirror. When it comes to the mirroring experience, the mirror image duplicates the function of the substitute object so as to bestows the toddler a body image, an image of the toddler in relating to the mother’s gaze as well as within the surrounding space. With this understand, I intend to conclude two points. First, the toddler’s acquisition of his/her body image presupposes the adoption of other’s gaze and second, together with the contoured body image, a compounded space is also bestowed to the toddler in which the boundary and position of the body can be identified.

## Researcher Wong, Shyh-Heng

16.15 - 16.45

Professor Scott Churchill

### ***Locality, Temporality and Disembodied Experience: Phenomenological and Pathological Understanding of Autistic Tendency***

People with autistic tendency is well known as having communication difficulties and repeated fixed behaviors which could influence their daily social interaction with others. However, studies in majority shows the pathological understanding of how these symptoms are deviant to the norm but lacks of understanding the development and the structure of them. From clinical observation, we could easily see an individual with autistic tendency is nearly lost but still in the track of interaction with another, which means the interaction is ongoing but somehow blurred inwards. This study tries to focus on the sense of temporality from the narratives by the individuals with autistic tendency, and try to analyze them in terms of phenomenological approach. We interestingly found that the individuals with autistic tendency are not out from the mutual temporality in their communication or interaction with others,

but ‘delayed’ in responses, especially their linguistic reactions. The ‘delay’ makes the distance of space and time between individuals further and eventually break the communication. From discovery by Merleau-Ponty’s phenomenology and Klein’s object-relation theory, we conclude that (1) the experience of communication with another has the structure of corporeal, visual and linguistic and each of them shows different perception of temporality; (2) to communicate with language, one needs to trace back and forth between these structures, but the individuals with autistic tendency shows longer route and cause the ‘delay’; (3) for the individuals with autistic tendency, linguistic responses repress the corporeal and visual experience and limit the symbolization of body and vision, which cause the ‘delay’, and stick themselves in their own perception of temporality. These findings could explain autistic tendency’s social difficulty, and suggest that the pathology of autistic tendency could be modified by phenomenological exploration.