

# WEDNESDAY, 26 JUNE

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08.00 - 09.00 Registration at Molde University College, Building A

09.00 - 10.30 **Plenary Session Room A-1.020, Building A**

Keynote: Associate Professor Anne Granberg  
*The elusiveness of joy*

10.30 - 11.00 Coffee break

11.00 - 12.30 Parallel Sessions 9, 10 and 11, Building B

12.30 - 13.30 Lunch, Cantina, Building A

13.30 - 15.00 Parallel Sessions 12, 13 and 14, Building B

15.00 - 15.15 Coffee break

15.15 - 16.45 Parallel Sessions 15 and 16, Building B

## EVENING

19.30 Galla Dinner at The Romsdal Museum

## PARALLEL SESSION

9	10	11	12	13	14	15	16
B135	B136	B139	B135	B136	B139	B135	B136

# PARALLEL SESSION 9: THEORETICAL ISSUES

ROOM B 135

TIME	TITLE	PRESENTER
11.00 - 11.30	<i>Suddenly Jewish: A phenomenological reflection on coming to know a new identity, suffering, death, and joy, all at once</i>	<b>Dinkins, Christine Sorrell</b> Professor Wofford College US
11.30 - 12.00	<i>The Structure of Nothingness</i>	<b>Adams, William A</b> Independent researcher US
12.00 - 12.30	<i>Existential Phenomena as In-Between or Facticity: theoretical and practical research regarding the lifespan</i>	<b>Wang, Wen-Sheng</b> Professor National Chengchi University, Taiwan
12.30 - 13.30	Lunch	

## Professor Dinkins, Christine Sorrell

11.00 - 11.30

### *Suddenly Jewish: A phenomenological reflection on coming to know a new identity, suffering, death, and joy, all at once*

In March 2018, a DNA test revealed to me something seemingly unexplainable: It said I was, I am, half Jewish. Yet my mother is of German protestant heritage, and my father is Swiss. How could this DNA result be true? I looked in the mirror, reflecting: am I Jewish? What does it mean to be Jewish? Who am I, how am I? Am I the same "I" I was yesterday? Within a week, I learned of suffering, death, and murder of family, and at the same time I found never-known family who welcomed me with open arms and filled my life with new joy. Seeking guidance, I turned to Arendt and Gadamer. Arendt's writings on evil, thinking, and action helped me reflect on the Holocaust

and our own dangerous present times: "Evil is thought-defying because thought tries to reach some depth, and with evil, it is frustrated because there is nothing... Only the good has depth." And I came to understand that "life is a boundary affair... my worldly existence always forces me to take account of a past when I was not yet and a future when I shall be no more." I read Gadamer and considered how history, especially the Holocaust and the history of the Jewish people, had changed for me. My horizon had changed, and so had the horizon of history with which I was engaged. In this presentation I will share some of my phenomenological reflections and hope that the reflections may resonate with others experiencing identity shift, suffering, loss, or surprise joys.

## Researcher Adams, William A

11.30 - 12.00

### *The Structure of Nothingness*

This paper is the report of phenomenological investigation into a peculiar aspect of mind. During meditation, I found a strange “hole” in the otherwise continuous flow of experience. It was a brief period of non-self and no-experience, appreciated in retrospect. It was quite literally nothing, the absence of all mental experience. During repeated episodes I found there is no time, no space, no body, no self, and no memory in this mental state. I named it a black hole of non-experience (BHNE). It seemed opaque and impenetrable to examination. I could find no description of such a phenomenon in the literatures of phenomenology or meditation. This was not a Buddhist emptiness, a potential in waiting. Rather, it was a void, an absence of experience. Two friends reported similar encounters with nothing-

ness during meditation. Nobody knew what it was. I developed a method of investigation combining Husserl's phenomenological approach with the practices described by Patanjali in the Yoga-Sutras. Where Husserl's noetic-noematic dualism ends, Patanjali's journey into nothingness begins. Application of this method revealed that the BHNE is actually porous rather than opaque. Nothingness, it turns out, has internal structure. Though I am a cognitive psychologist, I do not attempt to connect mental phenomena to brain activity. The context of my investigation is also informed by psychoanalysis, self-theory, phenomenology, and Vedanta. I focus in this report, not on method, but on clues and conclusions about the phenomenon itself, the black hole of non-experience

## Professor Wang, Wen-Sheng

12.00 - 12.30

### *Existential Phenomena as In-Between or Facticity: theoretical and practical research regarding the lifespan*

Phenomenon is an in-between, between factuality and essence, and can be properly expressed in the word “facticity.” So Heidegger's *The Hermeneutics of Facticity* investigates the phenomenon of human factual life experience, and Karl Schuhmann's *Husserl's Staatsphilosophie* researches the phenomenon of “Staat” in the sense of “Korrelation” between its “allgemeiner Wesensmöglichkeit” and “bestimmter faktischen Wirklichkeit”. “Existential” is different from “existentiell” in that the former is related to the ontological or essential structure, the latter to the

ontical or factual thing. Therefore, I understand under “existential phenomena in the lifespan” not only the ontological or essential structure, but also the ontical and factual thing, namely the “facticity” between our human birth and death. My paper aims to research the in-between or facticity in the lifespan theoretically and practically: to clarify what is to be problematized. (It will refer to phenomenologists: Husserl, Heidegger, Arendt and Ricoeur), and to suggest what virtues and in which way they could react to the facticity in the lifespan. (“Narrative” will be considered as a method with respect to forgiveness, love, friendship, tolerance etc.)

# PARALLEL SESSION 10: EDUCATION

ROOM B 136

TIME	TITLE	PRESENTER
11.00 - 11.30	<i>The impact of clinical placement in a developing country on nursing students - in the light of a lifeworld perspective in the light of a lifeworld perspective</i>	<b>Ulvund, Ingeborg</b> Senior Lecturer Molde University College, Norway
11.30 - 12.00	<i>Professional Knowledge - Use of knowledge in professional conversations among social welfare officers, child welfare officers and social educators</i>	<b>Husabø, Mari</b> PhD-Candidate Western Norway University of Applied Sciences, Norway
12.00 - 12.30	<i>Silence in Medicine: moral gesture and the pre-reflective sources of medical ethics</i>	<b>Mostwin, Jacek</b> Professor Johns Hopkins University, US
12.30 - 13.30	Lunch	

## Senior Lecturer Ulvund, Ingeborg

11.00 - 11.30

*PhD-Candidate Elin Mordal*

*The impact of clinical placement in a developing country on nursing students - in the light of a lifeworld perspective in the light of a lifeworld perspective*

Norwegian universities and colleges will educate graduates who are active and responsible participants in the international community and the nurses need to have insight into global health challenges. One strategy for developing this in nursing is to offer nursing students international clinical placements (ICP). Once a year, a group of four to six students from Molde University College Bachelor's Programme in Nursing spends four weeks in Ethiopia, in a clinical placement. Semi-structured interviews with undergraduate nursing students who experienced clinical placement in Ethiopia were analyzed using Giorgi's phenom-

enological method and findings will be presented in the light of life-world perspective. The students first days in Ethiopia were scary, someone got homesick and they asked themselves, "Why did I go to Ethiopia?" After homecoming, everyone would recommend others to travel and they were satisfied with learning outcomes. Besides cultural awareness and increased understanding of the gap of living conditions, the students experienced a personal and professional growth that prepared them to withstand challenging situations as nurses and helping them make the transition from students to qualified nurse. The study highlights the students' transition from being scared to being impressed with Ethiopian people's kindness and knowledge and their personal and professional growth.

## PhD-Candidate Husabø, Mari

11.30 - 12.00

### *Professional Knowledge - Use of know-ledge in professional conversations among social welfare officers, child welfare officers and social educators*

In Norway, around 2000 social welfare officers, child welfare officers, and social educators finish their education every year. When employed as professionals, they apply knowledge in complex cases and contexts, influencing vulnerable peoples' lives and wellbeing. The complexity of cases and practice fields and the diversity and complexities in the needs of the individual users means that the transferral of professional knowledge into practice is crucial. Research suggests that knowledge translation is challenging in welfare professions. Norwegian research on knowledge translation seems confined to inter-

views and questionnaires asking professionals to their relationship to and use of knowledge, while research on use of knowledge in practical contexts is scarce. The present study intends to go beyond this. The study explores how professional service providers refer to, and believe to apply knowledge in, practical contexts. Using a video-based method, Interpersonal Process Recall (IPR), the study seeks to shed light on what professionals do and say, as well as their reasons for acting the way they do during professional conversations. The presentation will discuss the use of IPR as a research method and/or findings from the encounter between a social work officer and a service user from the Norwegian Labor and Welfare Service (NAV).

## Professor Mostwin, Jacek

12.00 - 12.30

### *Silence in Medicine: moral gesture and the pre-reflective sources of medical ethics*

In the silent, pre-reflective world of medicine, gesture conveys intention and meaning: operations are performed, dressings changed, patients bathed, physical therapy administered, waiting is tolerated and illness endured. The US government's 1976 Belmont report, driven partly by the Tuskegee syphilis study, advanced normative principles of autonomy, beneficence and justice for protection of human subjects in medical research. The language of normative principles now overshadows the silent world of medicine in which care is expressed on a daily basis. To paraphrase Aristotle, and more recently, Donald Schön (The Reflective Practitioner), medicine's ethical knowing is in its doing, embodied in silent action and gesture, by which medicine moves in

the world, oblivious to the normative principles that have been enlisted to govern its action, even while it does not oppose them. Have we reached the summit of ethical theory in medicine? Must contemporary medical ethics now depend upon a set of principles that lead us to posit a dualism in which principles direct action, as Ryle's Cartesian ghost drove the problematic machine? In this presentation we will consider silence in medicine, the moral agency of gesture, the role of intention, the problem of character, and the nature of care and concern in medicine's engagement with the sick. It is proposed that a true philosophy of medicine should be grounded in its experience and a complete ethics of medicine should encompass its silent world, which, even as it eludes simplification, may yet long to be revealed in its fullness.

# PARALLEL SESSION 11: LIVED EXPERIENCE - VULNERABILITY

ROOM B 139

TIME	TITLE	PRESENTER
11.00 - 11.30	<i>Contrasting life phenomena when dealing with obesity</i>	<b>Haga, Britt Marit</b> <i>PhD-Candidate</i> <i>Université of Stavanger, Norway</i>
11.30 - 12.00	<i>A vulnerable journey. Patients' lived experiences during and following day-surgery in rural Norway</i>	<b>Halding, Anne-Grethe</b> <i>Associate Professor</i> <i>Western Norway University of Applied Sciences, Norway</i>
12.30 - 13.30	Lunch	

## PhD-Candidate Haga, Britt Marit

11.00 - 11.30

*Professor Emerita Elin Dysvik and Associate Professor Venke I. Ueland*

### *Contrasting life phenomena when dealing with obesity*

#### **Background**

People with obesity describe a highly ambiguous lived experience, which involves the contrasting existential phenomena of life. However, in the light of the medicalisation of the obesity field, there is limited in-depth research about the contrasting life phenomena experienced by people with obesity. Hence, understanding their experiences might be one way to advance the current approaches to understanding and treating obesity.

#### **Methods**

The aim of this study was to gain deeper insight into the contrasting life phenomena of people dealing with obesity. A qualitative study that included in-depth interviews with seven men and 14 women with obesity (body mass index  $\geq 35$  kg/m<sup>2</sup>) aged 18–59 years was performed. The study took a phenomenological–hermeneutic

approach in which the participants' lived experiences formed the basis for understanding their lifeworld.

#### **Results**

The participants described life phenomena that fluctuated between opposite poles. Three themes were developed: Reconciliation with one's body vs. dismissing one's body, preserving one's self vs. losing one's self, taking control over one's life vs. uncertainty in life.

#### **Discussion and conclusions**

These findings illustrate the contrasting experience of body, self and life/existence, which provides basis for considering the existential challenges faced by people dealing with obesity. Reflecting on obesity in the context of life-world theory and understanding contrasting life phenomena seem to emphasise the importance of deeper insights into the lived experiences of people dealing with obesity.

## Associate Professor Halding, Anne-Grethe

11.30 - 12.00

*Associate professor Gro Hovland, Associate professor Venke Johansen,  
Associate professor Petrin Hege Eide and Professor Tone Åslaug Kringeland*

### ***A vulnerable journey. Patients' lived experiences during and following day-surgery in rural Norway***

Approximately 60% of all surgical activity is organized as day-surgery in Norway. The patients are discharged from hospital few hours after surgery, and their need for further care, earlier taken care of by healthcare personnel, often has to be met by the patients themselves or their next of kins. Previous research describe varied results regarding patients' satisfaction from day-surgery. We have insufficient knowledge of patients' experiences from the post-discharge period; their well-being, demands for self-care, need for support, and ways of coping with upcoming challenges. Thus, we need deeper understanding of these patients' experiences in order to ensure quality of perioperative day-surgery care. As part of a larger mixed-methods study we have con-

ducted a pilot study. The aim was to gain a deeper understanding of orthopedic day-surgery patients' experiences of self-care at home following day-surgery. The sample was eleven men and five women, aged 18-78 years, who had gone through arthroscopic knee-surgery as day-surgery in rural Norway. We gathered data through individual qualitative interviews between the third and fifth postoperative day, analyzed with systematic text condensation. Through the analysis, we identified the phenomenon vulnerability. The interviewee expressed vulnerability during their journeys to and home from the hospital, the hurried perioperative encounters, and the need for assistance from their next-of-kins, all influencing their ability to perform self-care at home following day-surgery. The phenomenon and subsequent themes will be elaborated on during the presentation.

# PARALLEL SESSION 12: PROFESSIONAL RESPONSIBILITY

ROOM B 135

TIME	TITLE	PRESENTER
13.30 - 14.00	<i>Challenging procedure situations in hospitals - caring between encouraging the child's receptiveness and coercing the child</i>	<b>Sundal Hildegunn</b> Associate Professor Molde University College, Norway
14.00 - 14.30	<i>Making exceptions – How joy and suffering can be reasons for mental health nurses to engage in dual relationships with patients</i>	<b>Unhjem, Jeanette Varpen</b> Associate Professor Molde University College, Norway

## Associate Professor Sundal Hildegunn

13.30 - 14.00

### *Challenging procedure situations in hospitals - caring between encouraging the child's receptiveness and coercing the child*

Some procedures may constitute a challenge to children and involve some or great discomfort. The purpose of the study is to illuminate the lived experiences of parents and nurses related to challenging procedures for children (1–6 years) how are hospitalized. This qualitative study had a hermeneutic phenomenological approach. Data were obtained through a combination of qualitative research interviews and observations of parents and nurses. A narrative analysis was conducted. Four stories were written up as findings and later analysed as one common narrative.

Nurses and parents' care for the child ranges from encouraging the child's receptiveness to the performance of procedures and coercing the child. Promoting the child's direct or indirect co-determination / participation in the procedure situation encourages receptiveness and a successful outcome. On the other hand an absence of efforts to involve the child in the performance of procedures contributes to the need for coercion of the child. Preparing parents and children before and during a procedure is important to minimize the degree of coercion of the child. Keywords: children in hospital, lived experience, narrative, procedure situations



## Associate Professor Unhjem, Jeanette Varpen

14.00 - 14.30

### ***Making exceptions – How joy and suffering can be reasons for mental health nurses to engage in dual relationships with patients***

In this presentation, I will take a closer look at one of the findings from my study of dual relationships in mental health care, previously published in the journal article "Encountering ambivalence – A qualitative study of mental health nurses' experiences with dual relationships". I explored six mental health nurses' stories about their dual relationships with patients through qualitative interviews. A thematic analysis revealed that the nurses experienced ambivalence regarding how they saw the patients, their assessment of the dual relationships and how people around the nurses reacted to the relationships. I will concentrate on the nurses' assessment of the dual relationships, which involved their reasons for en-

gaging in such relationships despite the general rule of avoiding dual relationships. The general rule of avoiding dual relationships was linked to being apprehensive about mixing professional and personal roles. Nevertheless, the nurses made exceptions with certain patients based on their assessment that the dual relationship was beneficial. The joy of each other's company, continuing to support patients, and patients' requests were important reasons to engage in dual relationships. Both nurses and patients interests played into the nurses' decisions to make exceptions from the general rule. The Norwegian Board of Health Supervision advise against dual relationships and can revoke nurses' licenses based on disciplinary case sreview of nurses' dual relationships with patients.

# PARALLEL SESSION 13: METHOD AND METHODOLOGY

ROOM B 136

TIME	TITLE	PRESENTER
13.30 - 14.00	<i>'Holding the space': A phenomenological exploration of mindfulness-based practice in veterans who have experienced past combat or military sexual trauma</i>	<b>Nosek, Marcianna</b> Associate Professor University of San Francisco, US
14.00 - 14.30	<i>A study of the phenomenon of resistance in psychodrama</i>	<b>Shu Yu You</b> Associate Professor University of Taipei, Taiwan
14.30 - 15.00	<i>Working the night shift – nurses' lived experience</i>	<b>Julnes, Signe Gunn</b> Senior Lecturer Molde University College, Norway

## Associate Professor Nosek, Marcianna

11.00 - 11.30

### *'Holding the space': A phenomenological exploration of mindfulness-based practice in veterans who have experienced past combat or military sexual trauma*

'Studies indicate that between 12 and 20% of combat veterans have experienced post traumatic stress disorder in their lifetime. Military sexual trauma has been reported by 20 to 40% of female veterans. Symptoms of both include disturbing nightmares, depression, insomnia, anger, and difficulty feeling safe, and many other challenging emotional and physical states that lead many to harmful ways of coping. Meditation and mindfulness-based practice can help veterans manage these symptoms with nonjudgmental calming awareness. This paper explores the phenomenology of mindfulness as practiced by veterans who have experienced combat or military sexual trauma. One-on-one interviews were conducted with eight women and four men us-

ing Socratic method of inter-previewing. The pain and suffering that lingers from the past reside within their words, gestures, and revelations of present day life. Yet, a newfound calm and even joy live simultaneously as a result of their capacity to be open and accepting of what arises. Moreover, aspects of their training included 'being with' others who had experienced similar pain which created a sense of safety and profound acceptance, as one male veteran shared, "[All I need] is somebody to just sit with me with the pain that I have...just hold the space." This exploration of veterans mindfulness experiences aims to seek a deeper phenomenological understanding of themes such as, 'holding the space,' 'leaning in and pulling back,' which embody a more "gentler, softer way of moving towards the pain and suffering that they carry."

## Associate Professor Shu, Yu You

11.30 - 12.00

### *A study of the phenomenon of resistance in psychodrama*

This study aims at revealing the experiential structure of resistance in psychodrama using a phenomenological study. 10–15 group members, and 1 experienced psychodrama directors are invited to attend psychodrama group. We will hold 10 times psychodrama groups, one of which lasts for four hours once every week. After psychodrama, the verbatim was written and sent to the psychodrama experts. The psychodrama experts labeled the paragraph of the experience of the protagonists' resistance. The researcher collected the verbatim about the dialogue where it shows the experience of the protagonists' resistance. The experience describing of the protagonists' resistance, the experience-describing of the directors which describe

the experience how the directors do the intervention when the protagonist resist the directors. Phenomenological analysis (Lee, 2007) was applied to the verbatim and phenomenological analysis (Lee & Lai, 2009) was applied to the descriptions of experience. From the research, the following findings are presented

1. the protagonist resisted in psychodrama by repressing their feelings and bodily reaction (disgusting, chest tightness) and denying what happened.
2. the director used role reversal, probing, concretization, mirror, challenge, to help the protagonist to contact their feelings, to concretize the bodily reaction, to face what happened to the protagonist. Through going with the resistance of the protagonist, the protagonists were transformed in psychodrama.

## Senior Lecturer Julnes, Signe Gunn

14.30 - 15.00

### *Professor Sanne Angel*

#### *Working the night shift – nurses' lived experience*

Working at night is unavoidable in any nurse's job. Psychological, psychosocial as well as physical health consequences may influence the personal lives and work performance of nurses working night shifts. In the light of Husserl's understanding of the lifeworld is this presentation, based on a phenomenological approach about nurses lived experiences with focusing on the work during the night. The phenomenological analysis identified the essential structure of the phenomenon as; Establishing a good

link between the evening and the day shift; facilitating rest and sleep; being tired but nevertheless ready for the unexpected; relieving pain, frustration and sombre thoughts; needing an ally to avoid feeling alone and vulnerable in the night; and coping with unforeseen acute situations. Night shifts could change from being quiet to being very chaotic. The fact that fewer people work at night along with the struggle against fatigue and the need for prolonged alertness during the night shift caused anxiety and fear of making patient care errors.

## PARALLEL SESSION 14: LIVED EXPERIENCE

ROOM B 139

TIME	TITLE	PRESENTER
13.30 - 14.00	<i>Ultrasound examination – an ethical dilemma?</i>	<b>Kjellsvik, Marianne</b> PhD-Candidate NTNU Ålesund/University of Bergen Norway
14.00 - 14.30	<i>Experiences of pre- and post-operative information when suffering from physical, psychological and existential pain</i>	<b>Steenfeldt, Vibeke Oestergaard</b> Associate Professor University College Absalon, Denmark
14.30 - 15.00	<i>Nurse`s experiences with NEWS as a tool in early recognition of deterioration: “Before we didn` t count respiratory frequency.”</i>	<b>Reitan, Laila Solli</b> Assistant Professor Molde University College, Norway

### PhD-Candidate Kjellsvik, Marianne

13.30 - 14.00

#### *Ultrasound examination – an ethical dilemma?*

**Aim:** To increase health personnel’s knowledge of issues related to women’s opportunity to view the ultrasound image of the foetus during preparation for abortion when a woman are undecided whether to terminate the pregnancy or not.

**Methods:** In-depth interviews with women being ambivalent whether to terminate the pregnancy or not while being prepared for an abortion in the first trimester and focus group interviews with health personnel from gynaecologic outpatient clinics.

**Preliminary findings:** When being prepared for an abortion, ambivalent women described an awareness of the foetus and in particular by the ultrasound examination. Some were afraid to be

confronted with the image or the sound of the foetus, while others wanted to see it for curiosity or as a help to decide whether to terminate the pregnancy or not. Most women were not allowed by health personnel to view the image. Health personnel described it as an ethical dilemma when women wanted to view the ultrasound image during the preparation of abortion. They argued that the image was for their professional use and not for the woman.

**Possible discussion:** Whether women who are pregnant and ambivalent should be allowed to view the image if they want to, and health personnel’s possible right to refuse them due to current practice.

## Associate Professor Steinfeldt, Vibeke Oestergaard 14.00 - 14.30

### *Experiences of pre- and post-operative information when suffering from physical, psychological and existential pain*

Patients undergoing lumbar disc surgery may have high hopes for alleviation of pain and other kinds of suffering such as frustration, depression, resignation as well as existential pain. Prior to surgery, the patients may have had trouble in their jobs and everyday life. Informing the patients before surgery, some doctors experience a dilemma balancing between providing sufficient information about risks and adverse effects, and an awareness of information entailing a potential impact on patients' experience of prolonged suffering. The aim of the study is to provide knowledge about patients' experiences of information related to lumbar disc surgery to

form a basis for developing future information practices. The study is conducted within a phenomenological approach. The analysis of data generated from 17 narrative interviews revealed three themes:

- 1) Meeting the neurosurgeon, which is the main theme. This theme describes how the experiences with suffering occupy the patients' attention during the pre-operative consultation.
- 2) The post-operative information, which reveals sparse information about the rehabilitation process.
- 3) The life after surgery, which describes both experiences of being relieved from suffering and experiences of pushing on with one's life in spite of struggling with continued suffering.

## Assistant Professor Reitan, Laila Solli 12.00 - 12.30

### *Associate Professor Hildegunn Sundal*

### *Nurse's experiences with NEWS as a tool in early recognition of deterioration: "Before we didn't count respiratory frequency."*

National Early Warning Score (NEWS) is a tool for vital measurements that can contribute to identify deteriorations in a patient's condition, and prevent suffering and death. NEWS is being implemented in several hospitals following the patient safety campaign "early recognition of deterioration". One of these hospitals initiated NEWS in 2016, and became part of this study in 2017. Purpose of the study was to explore nurses' experiences with NEWS as a tool.

The method was individual qualitative interviews of nurses. Nurses argue that before using NEWS they did not count the rate of respiration, and NEWS captures changes one does not catch up with the clinical look. They see the benefit of counting the rate of respiration. The nurses find that this is the first vital measurement to change when the patient's condition worsens. Although NEWS considered as helpful in clinical assessments of vital signs, nurses must take high scores seriously and contact a physician in order to achieve effect.

# PARALLEL SESSION 15: LIVED EXPERIENCE

ROOM B 135

TIME	TITLE	PRESENTER
15.15 - 15.45	<i>Being (un)seen: the grief of losing a lover's gaze</i>	<b>Sköld, Alfred Bordado</b> PhD-Candidate Aalborg University, Denmark
15.45 - 16.15	<i>Educational periphery or centre? Teachers' experience of teaching unaccompanied minors in Norway</i>	<b>Kalisha, Wills</b> PhD-Candidate NLA University College, Bergen, Norway
16.15 - 16.45	<i>Uexküllian phenomenology and existential phenomena</i>	<b>Tønnessen, Morten</b> Professor University of Stavanger, Norway

## PhD-Candidate Sköld, Alfred Bordado

15.15 - 15.45

### *Being (un)seen: the grief of losing a lover's gaze*

"Who am I? To this question, being has nothing to respond, nor does being in me. Because I am insofar as I love and someone loves me, only others will be able to answer." (Marion, 2008, p. 195) How does the loss of a loved one affect one's being? Starting from a process of subjectification that is inherently relational and drawing on interviews with recently bereaved partners in different generations, I pinpoint how the socio-ontological aspects of loss are inherently visual. In contrast to Sartre's reading of the gaze as an intrusion of my world and alienation of my being, I propose that the gaze of the other in love is both an epistemological and morally privi-

leged position (Murdoch; Merleau-Ponty; Jolli-more). On the one hand, love gives birth to, and makes present the uniqueness and singularity of the other (Marion). On the other hand, seeing is always an experience of the others infinite remove, and thereby a key to an acceptance of an unbridgeable otherness. The lover therefor not only perceives the other, but performs a 'work of love' (Kierkegaard) that is integral to subjectivity itself. Losing a loved one accordingly implies losing part of yourself and this, I argue becomes manifest and is experienced through the loss of the gaze of the beloved. The question "Who am I?" without the other, is thus inherent to the particular phenomenon of partner bereavement.

## PhD-Candidate Kalisha, Wills

15.15 - 15.45

Professor Tone Saevi

### *Educational periphery or centre? Teachers' experience of teaching unaccompanied minors in Norway*

Much of what has happened in educational policy and research worldwide have had significant impact on how we practise, understand and plan education in European societies. In particular, the teacher's task and role seem to be under continued influence and pressure. Researchers, politicians and parents as well, claim that the teacher is the most important factor in education. In Norway the programme "Lærerløftet" – translated into English as "Promotion of the status and quality of teachers" – from the Ministry of Education is playing a crucial part in shaping the role of the teachers. Similar to other countries in Europe, research and education are top priorities for the government. In Norwegian, the term "Lærerløftet" is word playing on "lifting" (løfte) the teachers' careers and a longer and more qualifying teacher education as well as a promise (løfte) from the teachers to do a more qualified and better job. This double meaning is interesting, as it can be understood as an agreement or alliance between the government and the teachers: we do our part (lift the level of education) and you do your part (become better teachers).

The goal of this promotion according to the Ministry of Education is a "joint effort for a modern school of knowledge, [and...] a government programme to create schools where students learn more". Our question revolves around the fortified orientation towards professionalism, which also includes an interest in how the

child or young person experiences teaching and more specifically here, how the teacher experientially encounters his or her own teaching practice. Said differently we are interested in what teaching actually is and if teaching seemingly peripheral students might reveal some insight in some of the basic structures of teaching as the teacher's main responsibility. The concrete question at stake is how teachers encounter their own teaching of young people that are new to our culture, language and practices – unaccompanied minors – mainly boys, but some of them girls from countries far away from Norway carrying experiences that are unfamiliar and often also unknown to the teachers. Teachers and students are in situations where regular educational practices might not work or are unavailable to them due to language, culture and life experience barriers. Nevertheless, teaching still takes place. How do the teachers experience the situations that happen? How might we understand these often seemingly futile and educationally marginal examples of teaching?

The aim of this paper is to explore the phenomenological meaning – and in particular to focus on the eidetic meaning aspects from the perspectives of teachers whose task is to teach unaccompanied minors in school after relatively short time in Norway. Eidetic meaning aspects refer to possibly distinctive or invariant forms of meaning that make a particular phenomenon what it is (its "whatness"). We employ phenomenology of practice (van Manen 2014), which is a context sensitive interpretative inquiry based on the researchers' reflective awareness of pre-reflective experience. As a phenomenology of practice, the methodology blends philosophical, philological and human science methods.

## Professor Tønnessen, Morten

16.15 - 16.45

### *Uexküllian phenomenology and existential phenomena*

"Uexküllian phenomenology" is the phenomenology that is implicit in the Umwelt theory of theoretical biologist Jakob von Uexküll (1864–1944). This is a theory that posits that all living beings relate to meaning by using and relating to signs in their environment, and that all humans and animals are endowed with an Umwelt, i.e. a subjective, experiential lifeworld. A key advantage with making use of an Uexküllian perspective is that Umwelt theory, and the Uexküllian phenomenology derived from it, is applicable in the study of humans as well as animals.

Existential phenomena are usually regarded exclusively human phenomena, and yet few would doubt that many animals too experience e.g. joy and suffering. In normative ethics, joy and suffering are typically presented as central experiential

features of sentience. While both humans and individuals of many animal species experience some of "the same" existential phenomena, it is clear that there are at times significant differences with regard to how these phenomena appear to different species and also to different individuals within the same species.

One reason why it is important to understand how existential phenomena are perceived, felt and lived through, is that such phenomena evidently affect human and animal welfare. The contributions Uexküllian phenomenology can make in this context is first, that it makes it possible to study human and animal experiences in all its diversity and complexity within one and the same framework, and second – in extension of this – that it is suitable for studying human–animal interaction and relations.

# PARALLEL SESSION 16: THEORETICAL ISSUES

ROOM B 136

TIME	TITLE	PRESENTER
15.15 - 15.45	<i>“Getting it Right” Why the Phenomenological Method - with its Epoché and Reductions – Provide a Proper Foundation for Nursing Research and Human Science Research in General:A Comment on Paley, Smith, Van Manen, Giorgi, and Zahavi</i>	<b>Churchill, Scott</b> Professor University of Dallas, US
15.45 - 16.15	<i>The lifeworld story as an opportunity to understand existential dimensions of importance for caring practice – from the perspective of children, new mothers and older people</i>	<b>Palmer, Linda</b> PhD and Senior Lecturer University of Borås, Sweden
16.15 - 17.15	<i>Responsibility(ies) for a Scholarly Journal: A Paradoxical Relationship</i>	<b>Saevi, Tone</b> Professor NLA University College, Bergen, Nor.

## Professor Churchill, Scott

15.15 - 15.45

*“Getting it Right” Why the Phenomenological Method - with its Epoché and Reductions – Provide a Proper Foundation for Nursing Research and Human Science Research in General:A Comment on Paley, Smith, Van Manen, Giorgi, and Zahavi*

Ironically, the titles of Dan Zahavi’s recent attacks on the legacies of Max Van Manen and Amedeo Giorgi, respectively, could almost be juxtaposed to create an appropriate title for the current paper: “Getting it Quite Wrong: Why it is (not) safe to ignore the epoché.” That is to say, Zahavi gets it quite wrong when he tries to suggest that the reflective procedures found in Husserl’s philosophical method cannot – and moreover should not – be adapted to the conduct of research in the nursing sciences, psychological sciences, education, and so on, but should instead remain entombed within the realm of professional philosophy – specifically, Husserl’s transcendental epistemology. Also ironic is the fact that ten years ago Dan Zahavi and Amedeo Giorgi shared the stage in Molde discussing the application of phenomenology to nursing, psychology, and other realms of practical research. And yet more recently, Zahavi has decided to take on the entire tradition of applied phenomenology – which arguably had its origins in the work of Heidegger, Sartre, Merleau-Ponty, Levinas, Gurwitsch,

Schutz, Natanson, and others – by singling out Van Manen and Giorgi and their 50–60 year histories of developing phenomenology as a field of inquiry able to embrace the theoretical and practical interests of psychology, pedagogy, and nursing science. Even more troubling is the fact that Zahavi has chosen to criticize each tradition, not on the basis of the seminal books and volumes of research produced over the course of decades, and assimilated into the thinking and practice of legions of students-turned-professionals; rather, he has selected just one or two recent journal articles by Giorgi and Van Manen to secure his own footing in their entire life’s work, and from there has proceeded to dis them on the basis of his own misreading of their ideas. In this presentation, the nature of the “epoché” and of the phenomenological “reductions” as they come into play in human science research will be discussed, including the difference between engaging these procedures at “transcendental” versus “mundane” levels of application. The difference between psychology taken as a philosophical (and ultimately transcendental) discipline (i.e., one that is “eidetic,” or “a priori”), and psychology as a study of concrete everyday phenomena (i.e., “factual life”, or the “a posteriori”) will be brought to the fore. ing that they carry.”



## PhD and Senior Lecturer Palmer, Linda

15.45 - 16.15

*PhD and Senior Lecturer Katarina Karlsson and Associate Professor Elisabeth Lindberg*

***The lifeworld story as an opportunity to understand existential dimensions of importance for caring practice – from the perspective of children, new mothers and older people***

With a common ground in the epistemology of lifeworld phenomenological and hermeneutical approaches, we explored the possibility of understanding existential phenomena in different stages of human life, such as children's illness and experience of medical procedures, childbirth and breastfeeding and old age. Through various forms of lifeworld theory-based data collection methods, examples of how lifeworld stories can emerge are presented. There is humbleness and an understanding that there may be more to be understood than what may be directly apparent in the story of a patient. This gives rise to the fact

that analyses may sometimes need to be further developed with the aid of philosophical examination and interpretation, which open up opportunities to understand what is unspoken and hidden in stories. Such examination and interpretation also make it possible to deepen what is said. The philosophy of existence can help researchers get hold of what does not appear immediately and what is hinted at but not stated directly, and uncover hidden meanings in stories. Such in-depth understanding may have significance for developing caring practice by potentially bridging the dualistic view of human beings as body and soul. Through a lifeworld theory-based research approach, caring that takes into account existential dimensions in people's lives in relation to caring can be developed and stimulated.

## Professor Saevi, Tone

16.15 - 17.15

*Professor Andrew Foran, Professor Patrick Howard and Professor Erika Goble*

***Responsibility(ies) for a Scholarly Journal: A Paradoxical Relationship***

The phenomenological community is a small diverse collective voice growing in research that represents many fields. Belonging to the editorial team of a scholarly journal dedicated to publishing this research has many benefits. As a team we are invested in disseminating research, and over the 11year history of Phenomenology & Practice (P&P), we have enjoyed many benefits and challenges with each issue. Most pressing is our ability to survive as a journal because we must attract high quality submissions - the lifeblood of every journal. To thrive as a journal, we must actively engage the readership in the content. In this presentation the editors of P&P will

share the experience of responsibility to a journal, to those who submit, to those whose articles are not accepted, and to the readership. We will describe a paradoxical relationship which brings both joy and suffering. In addition, the presentation will examine the journal's contribution to the improvement of phenomenological empirical research. The presenters will discuss how the journal contributes to improving phenomenological methodology, and additionally, to improving professional practice. The panelists will engage the audience in a discussion of the lived experience of supporting, growing, and editing a scholarly journal that is important to the field, and thereby, deepen the understanding of what is an essential part of every academics' life.

