



**BOURNEMOUTH UNIVERSITY**

**AND**

**THE CENTRE FOR QUALITATIVE  
RESEARCH**

**ARE PLEASED TO HOST THE**

**24<sup>TH</sup> INTERNATIONAL HUMAN  
SCIENCE RESEARCH  
CONFERENCE (I.H.S.R.C)**

**10th – 13th AUGUST 2005**

**TALBOT CAMPUS**



Greetings! We would like to warmly welcome you to this years' IHSRC at Bournemouth University. The conference has a long and rich history of bringing people together from far and wide to share developments and emerging perspectives in human science research. We have had the privilege of attending previous IHSRCs and have experienced the very real sense of scholarly community that is at its core. We hope that the combination of a stimulating academic programme as well as the delights of Dorset may offer you an enriching and rounded experience.

If we can be of help in any way during the conference, please do not hesitate to speak to us or to one of the conference administration team.

Kate Galvin  
Immy Holloway  
Les Todres

Co-convenors

## **Conference Theme: Are there values that bind us?**

Established in 1982, the conference initially attracted psychologists, educators, sociologists and nurses who were interested in the philosophical and methodological challenges of studying human experience in qualitative and non-reductionistic ways. An indebtedness to the philosophical traditions of phenomenology, hermeneutics and existentialism were acknowledged. Since this time, the focus has broadened to include a wide range of disciplines and alternative qualitative approaches. Such diversity has been welcomed and has enriched the debate about the boundaries and directions of human science research.

Over the years, the conference has included qualitative researchers from other orientations such as grounded theory and social constructionism. This welcome diversity announces a tension: between coherence and openness. And it also raises a question: Are there values which bind us as human science researchers? This is the theme that we would like to offer for consideration at the 2005 conference.

From time to time, the conference has visited the theme of values. For example, from 1992: "the ultimate purpose of human science research is a moral one: To humanize everyday life by producing scientific knowledge that is action-sensitive rather than purely theoretical. Such knowledge is radically empirical because it is gained through disciplined descriptions and interpretations of lived experience." And from 1988: "...we are searching to discover that which is fundamentally human."

It may be timely to revisit some of these issues.

## **Acknowledgements**

We gratefully acknowledge contributions to this event by all participants and visitors. Our thanks go to all those who have helped in the organisation of the conference.

### **Scientific Committee**

**Jo Alexander**, *Bournemouth University*  
**Scott Churchill**, *University of Dallas*  
**Karin Dahlberg**, *Vaxjo University*  
**Linda Finlay**, *Open University*  
**Steen Halling**, *Seattle University*  
**Carol Lewis**, *Bournemouth University*  
**Sabi Redwood**, *Bournemouth University*

### **Planning Committee**

**Kate Galvin**, *Bournemouth University*  
**Immy Holloway**, *Bournemouth University*  
**Les Todres**, *Bournemouth University*

### **Conference Administration Team**

**Claire Dikecoglu**, *Bournemouth University*  
**Stacey Mitchell**, *Bournemouth University*  
**Natalie Bates**, *Bournemouth University*

### **Conferencing Office**

**Christine Reaks**, *Bournemouth University*  
**Shirley Thompson**, *Bournemouth University*

The information contained herein was correct at the time of printing.

July 2005

# General Information

## Venue

The conference is held at Bournemouth University Talbot Campus, and will host the registration/enquiries point, exhibitions, concurrent and keynote sessions, lunch and refreshment breaks, and all other facilities.

The Conference Dinner will be held at Athelhampton House, nr. Dorchester.

## Buses

Bus trips from Bournemouth town centre, to Talbot Campus, will be provided on a daily basis to delegates free of charge. They will run as follows:

### Morning

Pick-up Point West Cliff – Car park on Hahnemann Road, West Cliff (opposite the Durley Dean Hotel, and next to the Wessex Hotel)

Pick-up point East Cliff – Outside the Queens Hotel, Meyrick Road, East Cliff

Drop-off point – Talbot Campus

Wednesday 10 <sup>th</sup> August	12.00 West Cliff 12.05 East Cliff
Thursday 11 <sup>th</sup> August	08.00 West Cliff 08.05 East Cliff
Friday 12 <sup>th</sup> August	08.00 West Cliff 08.05 East Cliff
Saturday 13 <sup>th</sup> August	08.00 West Cliff 08.05 East Cliff

### Evening

Pick-up point – Talbot Campus

Drop-off point East Cliff – Outside the Queens Hotel, Meyrick Road, East Cliff

Drop-off Point West Cliff – Car park on Hahnemann Road, West Cliff (opposite the Durley Dean Hotel, and next to the Wessex Hotel)

Wednesday 10 <sup>th</sup> August	19.00 Talbot Campus bus stop
Thursday 11 <sup>th</sup> August	17.15 Talbot Campus bus stop
Friday 12 <sup>th</sup> August	18.45 Talbot Campus bus stop

## **Registration and Enquiries**

The registration and enquiries desk is in the reception area of Poole House. Registration times will be as follows:

Wednesday 10 <sup>th</sup> August 2005	11.30 – 13.00
Thursday 11 <sup>th</sup> August 2005	08.00 – 09.00
Friday 12 <sup>th</sup> August 2005	08.00 – 09.00
Saturday 13 <sup>th</sup> August 2005	08.00 – 09.00

## **Badges**

Please ensure that you wear your badge at all times. The conference committee can be identified by their yellow badges – please direct any queries to them.

## **Keynote Speeches and Announcements**

The Keynote Speeches will take place in the Lees Lecture Theatre, Poole House. Any announcements during the conference will be made during the introduction to the day, directly prior to the keynote speeches.

## **Message Board**

Any further announcements during the day will be posted on the message board next to the enquiries desk.

## **Mobile Phones and Pagers**

Delegates are asked to ensure that all mobile phones and pagers are turned off during conference sessions.

## **Catering**

All refreshment breaks will be served in the Staff Common Room.

Lunch will be served in the Sports Hall on the following days:

Wednesday 10<sup>th</sup> August 2005  
Thursday 11<sup>th</sup> August 2005  
Friday 12<sup>th</sup> August 2005

Lunch will be served in the Refectory on Saturday 13<sup>th</sup> August 2005

## Events

### Wednesday 10<sup>th</sup> August

#### **Book Signing by Dr Jane Goodall DBE**

Dr Jane Goodall will be signing copies of her books at 3.30pm – 4.00pm in the lobby of the Poole House Lecture Theatres.

Please note: There will be Jane Goodall merchandise available to purchase throughout Wednesday in the lobby area.

#### **Drinks Reception**

#### **Book Launch for Professor Immy Holloway**

A welcome drinks reception will take place from 5.30pm – 6.45pm in Jumbucks Café, Talbot Campus. Wine and nibbles will be served.

We are also pleased to host the launch of Professor Immy Holloway's book *Qualitative Research in Healthcare*. The launch is sponsored by Open University Press. Their book stand is available in the reception area of Poole House.

### Thursday 11<sup>th</sup> August

#### **Conference Dinner**

7.30pm – 11.00pm The Conference Dinner will take place at Athelhampton House, nr. Dorchester, and will commence with pre-dinner drinks and wine in the gardens of the estate.

A coach will depart from the West Cliff, with one additional pick-up on the East Cliff, at 19.00.

### Friday 12<sup>th</sup> August

#### **Business Meeting**

5.00pm – 6.30pm The IHSR Group Business meeting will take place in the Lees Lecture Theatre, Poole House. Drinks refreshments will be available in the Staff Common Room prior to the meeting.

## **Cloakroom**

Please contact the registration/enquiries desk for assistance.

## **Delegate List**

Please note: A full delegate list will be available on the conference website – <http://www.ihsr05.com>

**WEDNESDAY**

**10<sup>th</sup> August 2005**



## **‘AT A GLANCE’ PROGRAMME FOR**

**WEDNESDAY 10<sup>TH</sup> AUGUST 2005**

<b>THEME</b>	<b>ROOM</b>
Directions for Phenomenology	Lees Lecture Theatre and Lawrence Lecture Theatre
Reflexivity and Language	Barnes Lecture Theatre
Psychology and Mental Health	Cobham Lecture Theatre
Values and Philosophical Issues	PG125
Learning and Education	PG126
Social Issues	DG68
Health	DG02
Breakout / Spill-over Rooms	P403 P404

### **Practice Facilities for Keynotes and Speakers**

Keynote Practice Facilities:

Atrium

Speakers Practice Facilities

Stephenson Lecture Theatre

### **Refreshments available as follows:**

Lunch Break:

1pm – 2pm

Sports Hall

### **Enquiries:**

Please see the conference administration team in Poole House Reception

### **Conference Administration Team:**

Claire Dikecoglu  
Stacey Mitchell  
Deirdre Sparrowhawk  
Julie Cheshire  
Valerie Simcock

# WEDNESDAY 10<sup>TH</sup> AUGUST 2005

## PAPERS

PRESENTER	PAPER TITLE
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### **Keynote Speech - Time: 2.30 - 3.30pm**

Dr Jane Goodall	<i>'Reason for Hope'</i>
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### **Papers**

#### **Concurrent Session 1 - Time: 4.00 - 4.45pm**

1.1 Peter Ashworth	<i>"Values subverted by the 'Approaches to Learning' tradition in research in higher education."</i>
1.2 Diedra Clay	<i>"The phenomenology of anorexia nervosa: the intertwining meaning of gender and embodiment."</i>
1.3 Neil Cooper	<i>"Exploring researcher values through discursive reflexivity: An example from interviews concerning teenage conception."</i>
1.5 Gunnar Karlsson	<i>"Psychoanalysis and truth claims."</i>
1.6 Colin Pritchard	<i>"An existential crisis in research: Ethical paradox when research 'damages' the researcher's existential equilibrium?"</i>
1.8 Maureen Dobbins & John Gunson	<i>"'Bottletops patients' Patients without a voice: improving patient care and quality of life following total laryngectomy/glossectomy."</i>

#### **Concurrent Session 2 - Time: 4.45 – 5.30pm**

2.1 James Morley	<i>"The psychopathology of certainty."</i>
2.2 Jennifer Skuza	<i>"Inside the immigrant experience of acculturation for Latina Adolescents from Mexico."</i>
2.3 Virginia Eatough	<i>"'I feel like a scrambled egg in my head': An idiographic case study of meaning making and anger using interpretive phenomenological analysis."</i>
2.4 Mical Goldfarb Sikkema	<i>"Finding the words to say it: Searching for the value of life."</i>
2.5 De Vos Hm	<i>"Moral reasoning and the ethic of care in post-apartheid South Africa."</i>
2.7 Lise-Lotte Franklin	<i>"Old people's views and values of Dignity, preliminary results from an interview study carried out over time."</i>
2.8 Britt-Marie Ternstedt	<i>"Palliative day care – a positive approach to death."</i>

# WEDNESDAY 10<sup>TH</sup> AUGUST 2005

## PROGRAMME OF EVENTS

Time	Event		
11.30am	<b>Registration</b> – Poole House Main Reception <i>Coffee – Staff Common Room</i>		
1-2pm	<b>Lunch</b> – <i>Sports Hall</i>		
2.15pm	<b>Welcome to Bournemouth University– Lees Lecture Theatre</b> <ul style="list-style-type: none"> <li>• Professor Paul Luker</li> <li>• Professor Les Todres</li> </ul> <b>Introduction to Dr Jane Goodall DBE</b> <ul style="list-style-type: none"> <li>• Scott Churchill</li> </ul>		
2.30-3.30pm	<b>Keynote Presentation</b>  Dr Jane Goodall DBE Founder of the Jane Goodall Institute and UN Messenger of Peace  <i>“Reason for Hope”</i>		
3.30-4.00pm	<b>Book Signing with Jane Goodall - Lobby – Poole House Lecture Theatres</b>		
<b>Concurrent Session 1</b> <b>Time: 4.00 - 4.45pm</b>			
<b>1.1</b> <b>Directions for Phenomenology</b>  <b>Lees Lecture Theatre</b>  Peter Ashworth	<b>1.2</b> <b>Directions for Phenomenology</b>  <b>Lawrence Lecture Theatre</b>  Diedra Clay	<b>1.3</b> <b>Reflexivity &amp; Language</b>  <b>Barnes Lecture Theatre</b>  Neil Cooper	
<b>1.4</b> <b>Cobham Lecture Theatre</b>  *Available for Spill Over*	<b>1.5</b> <b>Values &amp; Philosophical Issues</b>  <b>PG125</b>  Gunnar Karlsson	<b>1.6</b> <b>Values &amp; Philosophical Issues</b>  <b>PG126</b>  Colin Pritchard	
<b>1.7</b> <b>DG68</b>  *Available for Spill Over*	<b>1.8</b> <b>Health</b>  <b>DG02</b> Maureen Dobbins & John Gunson	<b>P403 &amp; P404</b>  Spill over for discussion groups	

<b>Concurrent Session 2</b>		
<b>Time: 4.45 – 5.30pm</b>		
<b>2.1</b> <b>Directions for Phenomenology</b>  <b>Lees Lecture Theatre</b>  James Morley	<b>2.2</b> <b>Directions for Phenomenology</b>  <b>Lawrence Lecture Theatre</b>  Jennifer Skuza	<b>2.3</b> <b>Reflexivity &amp; Language</b>  <b>Barnes Lecture Theatre</b>  Virginia Eatough
<b>2.4</b> <b>Psychology &amp; Mental Health</b>  <b>Cobham Lecture Theatre</b>  Mical Goldfarb Sikkema	<b>2.5</b> <b>Values &amp; Philosophical Issues</b>  <b>PG125</b>  De Vos Hm	<b>2.6</b> <b>PG126</b>  *Available for Spill Over*
<b>2.7</b> <b>Social Issues</b>  <b>DG68</b>  Lise-Lotte Franklin	<b>2.8</b> <b>Health</b>  <b>DG02</b>  Britt-Marie Ternestedt	<b>P403 &amp; P404</b>  Spill over for discussion groups
<b>5.30pm</b>	<b>End of Day</b>	
<b>5.30pm – 6.45pm</b>	<b>Drinks Reception – Jumbucks Café</b>	

# Keynote Speech

## Lees Lecture Theatre

**DR JANE GOODALL DBE**  
**Jane Goodall Institute**

### 'Reason for Hope'

Dr. Goodall will discuss how her personal values as well as her sense of kinship with her research subjects became essential aspects of her research, in terms of her methods of observation, her personal style of recording data, and her approach to the communication of her results....descriptions where her own humanity remains in the picture, and where her values and emotions informed her research interests and methods of observation and description.....

# Concurrent Session One Abstract Detail

## Lees Lecture Theatre

**Peter Ashworth**  
**Sheffield Hallam University**

### **Values subverted by the 'Approaches to Learning' tradition in research in higher education.**

It is surely very attractive to anyone who has an interest in improving student learning, to be assured that it is possible to describe a limited number of approaches to studying which students may adopt, and to be given evidence that curriculum design, structure of assessment and teaching styles can be tailored so as to encourage students to take up the more effective approach. This claim is made by the authors of the Approaches to Studying Inventory (ASI, e.g. Entwistle and Tait, 1994), and the authors of the qualitative research on which it was based, Marton and Säljö (e.g. 1976). The core idea is that students may employ 'surface' and 'deep' approaches to study. Though both the ASI and Marton's phenomenographic method in general have been opened to critical debate (e.g. Ashworth and Lucas, 1998), the underlying qualitative research has not been specifically revisited.

This paper attempts a qualitative explication of the meanings of study. Analyses of in-depth interviews with university students employ what we regard as a *heuristic* due to Husserl (1913 / 1983), distinguishing between the noema, the subjective object of awareness, and the noesis, the manner of mental activity in which the object is grasped. We follow the direction of thought that this implies, for the authentic investigation of 'approaches to study' requires one to enter the student's existential lifeworld, and this cannot be characterised in the way that the 'approaches to studying' tradition (which attends entirely to the noetic side of conscious awareness) supposes. Approaches to studying are much richer than can be encapsulated by noetic descriptions of 'depth' or 'superficiality', even when elaborated as in later versions of the ASI.

Following through the existentialist criticisms of the phenomenology of Husserl as it was at the time of *Ideas 1* (1913), we are able to see that the directly analogous error of the approaches to study tradition is that it is not only cognitivist, with the noetic emphasis noted above (forgetting the inextricable intertwining of meanings of the noetic and the noematic), but

it is also essentialist in its presupposition of a limited set of 'approaches', detached from shifting sands of the historical and biographical.

If human values are seen in wide and compassionate understanding of the human situation, the conception of learning as 'deep' or 'surface' has no helpful meaning in understanding the activity of university students within the specific demands of their personal lifeworlds. These values are subverted by what is a central line of research in European and Australian higher education.

## **Lawrence Lecture Theatre**

**Diedra Clay**  
**Argosy University**

### **'The Phenomenology of Anorexia Nervosa: The intertwining meaning of gender and embodiment'**

This was derived from first-person semi-structured interview reports of life experience and the completion of the Bem Sex Role Inventory (BSRI). Six female participants diagnosed with Anorexia Nervosa were interviewed (n = 6), in conformity with commonly accepted phenomenological data collection procedures. Each interview lasted approximately one and one-half to two hours and was audio taped and transcribed verbatim resulting in a typed protocol for each participant.

The data analysis phase started with the epoché, when preconceptions were bracketed. Next was a methodical reading of each individual protocol, noting natural transitions in meaning. Each meaning unit was then analyzed separately, which produced recurring themes: the importance of others' perceptions; negative self-esteem; perceptions of the feminine body; perceptions of the feminine role; the role of anorexia in a woman's life; the importance of intervention and gaining information about anorexia; and changed perceptions and hopes for a new life.

The essential new findings in this study are a greater depth of knowledge about the meaning of the body and gender in anorexic women's actual experience. Furthermore, adherence to traditional gender roles may have little to do with the development or experience of anorexia nervosa, but negative cultural and personal perceptions of the traditional feminine role and the female body may contribute to anorexic behavior. Further study of the correlation between the devaluing of traditional feminine role characteristics, the female body, and the development of problematic eating behavior is warranted.

## **Barnes Lecture Theatre**

**Neil Cooper**  
**University of East Anglia**

### **'Exploring Researcher Values Through Discursive Reflexivity: An Example From Interviews Concerning Teenage Conception'**

Through reflecting upon two extracts from conversational interviews with a young mother, this paper explores the discursive nature of research interviews. Informed by discursive psychology (Potter and Wetherell 1987), and Positioning Theory (Davies and Harré 1990), a reflexive commentary is offered which locates the generation of narrative data both within the interactional dynamics of the interview and also the wider social discourses which frame the research conversations. The paper demonstrates that discursive reflection may enhance the

robustness of qualitative research by facilitating reflexivity, which despite being central to qualitative methodology, is often challenging to accomplish. The potential for utilising discursive reflection to explore the values researchers convey during the research process is considered through an instructive stance which recognises the 'value' of values in research by considering how empowerment and participatory research is performed.

## **PG125**

**Gunnar Karlsson**  
**Stockholm University**

### **'Psychoanalysis and truth claims'**

In this paper the controversial issue of the scientific status of psychoanalysis is discussed. The discussion revolves around the concepts "construction", "reconstruction", "historical truth" and "narrative truth". To begin with, these concepts are presented in an historical context. Freud's view, the narrative tradition and some of Wilfred Bion's ideas are the framework for the discussion. Freud embraced the idea that the task of psychoanalysis is to reconstruct historical truths. The narrative tradition claims that the psychoanalytic task is to construct persuasive narrative accounts (truths) and objects to the aim of historical reconstructions. Bion's ideas entail a position where construction and reconstruction are not incompatible with each other.

Thereafter, I present my own contribution to this debate that entails a synthesis of these concepts. It is argued that the constructed character of the unconscious has to be integrated into the patient's reconstruction of his/her life story. The psychoanalytic project enables the patient to create a new narrative that claims to possess historical validity. It is important in this context not to understand the notion of "history" objectivistically as if it were a question of revealing certain objective historical facts. Instead, it is suggested that the connection between the-present-understanding-of-the-past and the-past-as-it-was-experienced-in-the-past should be understood as a so-called "fusion of horizons" - an expression taken from Gadamer's thinking.

## **PG126**

**Colin Pritchard**  
**Bournemouth University**

### **'An existential crisis in research: Ethical paradox when research 'damages' the researcher's existential equilibrium?'**

A particular qualitative methodological problem concerns ethics which focus upon protecting potential 'respondents' from possible intrusive negative impact of the researcher. We seldom consider the phenomena of the research results creating an existential crisis for the researcher as core values and identity are challenged? This paradox has further ramifications as a 'case-study' example will be presented of initially a predominately quantitative project, analysing police records of a 2 year cohort of child sex offenders, which created huge qualitative dilemmas. Whilst the research approach was completely unintrusive on the 'subjects', the experience of dealing with egodystonic material [narrative, photographs, victim outcomes] challenged the researcher's professional objectivity and equilibrium and his core moral value position, and ego identity. This caused an existential crisis as the researcher felt 'damaged' by the logic of the results which led to recommendations that were at variance with the researcher's pre-project existential and philosophical value system.

## **DG02**

**Maureen Dobbins & John Gunson  
Royal Gwent Hospital**

### **‘Bottle-tops patients’ Patients without a voice: improving patient care and quality of life following total laryngectomy/glossectomy’**

Patients undergoing total Laryngectomy/Glossectomy are left without a voice at least temporarily in the early post-operative stage, since their larynx and/or tongue has been removed. Those patients rendered permanently speechless usually acquire a form of mechanical speech through electronic devices. However, the life changing nature of this surgery should not be underrated as effectively these people have lost their normal voice. This research explores the patient experience post-operatively, in particular the issues related to communication for this patient group. The results highlight the emotional trauma experienced by patients and the mechanisms healthcare staff employ to support these patients. This nurse-led research is unique in two respects: firstly it is a truly multi-disciplinary and multi-professional study involving patients and all those who come into contact with them on the ward; secondly patient voices form a major part of this paper; the patients’ expertise is evidenced, their voices powerful as they tell their story. The results also draw attention to deficiencies in service delivery that, as a direct result of this research have been and are being addressed in order that patient care is improved and Quality of Life is restored. Such change has been driven by patient comment.



# Concurrent Session Two Abstract Detail

## Lees Lecture Theatre

**James Morley**  
**Ramapo College of New Jersey**

### **'The Psychopathology of Certainty'**

This paper will take up William James' distinction between 'healthy-minded' religious experience from that of 'morbid-minded' or violent forms of religiosity. It will then apply Merleau-Ponty's phenomenological critique of Cartesian certainty to both religious fundamentalism as well as the 'secular fundamentalism' of scientism while exploring the relations between these two forms of certainty. It will conclude with a suggestion of how phenomenological ontology, and the project of Human Science itself, may offer an alternative value system that rejects the quest for certainty in favour of an ethos that arises from the 'tolerance of ambiguity.'

## Lawrence Lecture Theatre

**Jennifer Skuza**  
**University of Minnesota**

### **'Inside the Immigrant Experience of Acculturation of Youth'**

Migration and immigration are worldwide phenomena of huge proportions. Considering the resulting changes for millions of people, it is quite surprising how little we know about the experience of growing up as an immigrant youth and about the process of creating a new life in a new culture. Acculturation is one experience almost all immigrant youth have in common because it is the process of adjusting to a new or different culture. It may be difficult to put this experience into perspective because it is a pervasive, dynamic, vast phenomenon that is experienced differently by each individual. However, understanding this phenomenon provides a key entry point into understanding the broader experiences of immigrant youth. This is important because the healthy development of immigrant youth has fundamental long-term implications for society.

This paper is based on a study that used a phenomenological research approach to describe and elucidate the phenomenon of acculturation as it was lived by Latina youth - young women from Mexico that had moved to the United States. The purpose of this paper is to bring you inside the immigrant experience of acculturation and show you how it is lived. This is accomplished by offering an in-depth view into the everyday lives of Latina youth -- one group of immigrant youth -- and illustrating the richness and complexities of acculturation.

## **Barnes Lecture Theatre**

**Virginia Eatough  
Nottingham Trent University**

### **'"I feel like a scrambled egg in my head": An idiographic case study of meaning making and anger using interpretative phenomenological analysis'**

What does it feel like when one's meaning making is impoverished and threatens to break down? The aim of this study is to show how meaning making is achieved in the context of the individual life and how this achievement is often a struggle for the individual. The study reports data from semi-structured interviews with a female participant which was analyzed using interpretative phenomenological analysis (IPA). This paper examines how cultural discourses and conventions are experienced and given meaning by the individual person. First, the analysis demonstrates how dominant discourses are used to explain anger. These include hormones, alcohol, and the influence of past relationships on present action e.g. the mother-daughter relationship. Second, it examines how the participant's meaning making is often ambiguous and confused, and how she variously accepts and challenges available meanings. Counselling sessions form the contextual backdrop of this meaning making. Third, the analysis demonstrates how meaning making can break down and the consequences of this for the individual sense of self. Finally, the paper comments on the participant's difficulty with the counselling and how counsellors/therapists can help people to confront painful and difficult life events when they are feeling anxious and beleaguered.

## **Cobham Lecture Theatre**

**Mical Goldfarb Sikkema  
InteraktContour**

### **'Finding the words to say it: Searching for the value of life'**

Moving to The Netherlands at 48 meant learning a new language. My motivation was strong, and Gendlin's Focusing helped me feel my way into Dutch. I became increasingly more able to find my way.

When my husband Bob died, in September of 2002, my relationship with language entered a new realm. Seeking to express and understand the overwhelming tangle of my experience meant teasing apart complex thoughts and feelings. I became aware of the necessity to find precisely the right words to say 'it.' Finding these was much more than self-expression. It was facing the much greater question of 'What is now the value of living?' I must face Bob's death and what his absence means, while confronting my continued existence. Neither depressed nor despairing, I found myself nonetheless at a personal 'ground zero,' being unable to articulate the value of life, while needing to do exactly that.

The request to translate a book of Zen talks brought me into a new relationship with language that has ultimately brought me into a different relationship with life itself...the existential roots of words and the expression of meaning becoming exposed in the process.

Referring to the reflection of others over the process of translation, Eugene Gendlin's work, as well as Maria Cardinal's *The Words to Say It* etc., and through the lens of my own process, I will try to articulate an awakening of consciousness through language leading to a different valuing of life.

## **PG125**

**De Vos Hm**  
**University of Stellenbosch**

### **'Moral reasoning and the ethic of care in post-apartheid South Africa'**

The development of moral reasoning in South Africa in the context of the Apartheid-era is the focus of this paper. Relevant theories of gender and research on moral development in this country are reviewed in the light of the above. Of particular interest is the relationship between the unconscious and moral development and its relation to gender. Hypnosis is substantiated as a 'gateway' to the unconscious and new ways of dealing with unconscious on a research level is explored. Context-specific factors influencing this relationship are identified in a dynamic process model. Consequently, the contributions of relevant theorists pertaining to the South African model are considered. Of secondary interest is the possible impact of this country's history on the "moral" psyche of the South African individual in the context of a widespread ethic of care between individuals as well as communities. The Ethic of Care Interview (ECI) is used on participants under hypnosis. Psychological theory, historical analysis and present socio-economic conditions are explored as possible aetiological factors in the use of an ethic of care on an unconscious level. Early results are discussed and compared with those performed on a conscious level. Directions for future studies are proposed.

## **DG68**

**Lise-Lotte Franklin**  
**Växjö University**

### **'Old people's views and values of Dignity, preliminary results from an interview study carried out over time'**

The focus of this study is dignity viewed and valued from old people's perspective. Dignity is being investigated in relation to experiences of identity and self-image in old people's daily life when living in a nursing home.

Method: The data collection and sampling was carried out between the year of 2001 and 2003. Thirteen old people participated in repeated interviews carried out over time and analysed using a hermeneutic approach. As described by Patton a purposeful sampling was carried out. All interviews were conducted and transcribed verbatim by the author. The Ethical Committee at the karolinska institute in Stockholm gave permission to carry out the study. The participants were assured that the information they provided would be treated confidentially and that they could withdraw at any time during the data collection period.

Summary of preliminary results: The results are based on a total of 34 interviews carried out over time. The result indicates a need to carry out interviews over time. As time follows the participants get to develop a trust towards the interviewer and thereby they reveal more about the topic of interest. Aging itself and the environment are in different ways experienced as a risk for violation of one's personal dignity. Aspects experienced as violating to the personal dignity is: bodily losses and the environment.

## **DG02**

**Britt-Marie Ternstedt**  
**Örebro University**

### **'Palliative day care – a positive approach to death'**

The last stages of life, and dying, are often described as a defeat. Cicely Saunders said many years ago that the last stages of life could be seen as life's fulfilment and an opportunity for positive achievement. She talks about a positive approach to death and dying. According to WHO the goal of palliative care is to help patients to live as actively as possible until death. Palliative day care could be helpful to achieve this goal. In Sweden palliative day care is relatively unknown.

The purpose of this study was to illuminate how patients experience the palliative day care activity and what it means for them. Twelve persons participating in palliative day care activity in a Swedish hospice were interviewed. The interviews were recorded and analyzed according to phenomenological method.

The essence of the patients experiences of palliative day care activity was an undemanding gathering with others in a similar situation and in a permissive atmosphere. The patient was not required to explain their symptoms or physical alteration. They could be themselves which enhanced their sense of security and self-respect. The day care also helped them to create a structure and meaning in their every day life. The patients lived experiences of day care activity could be described as a healing strength. The undemanding gatherings gave the patient a short span of rest from their disease, peace of mind and new energy and strength to live out his or her days with maintained self-respect.

**THURSDAY**

**11<sup>th</sup> August 2005**

**‘AT A GLANCE’ PROGRAMME FOR  
THURSDAY 11<sup>TH</sup> AUGUST 2005**

THEME	ROOM
Directions for Phenomenology	Lees Lecture Theatre and Lawrence Lecture Theatre
Reflexivity and Language	Barnes Lecture Theatre
Psychology and Mental Health	Cobham Lecture Theatre
Values and Philosophical Issues	PG125
Learning and Education	PG126
Social Issues	DG68
Health	DG02
Breakout / Spill-over Rooms	P403 P404

**Practice Facilities for Keynotes and Speakers**

Keynote Practice Facilities:	Atrium
Speakers Practice Facilities	Stephenson Lecture Theatre

**Refreshments available as follows:**

Tea & Coffee Breaks 11.15am – 11.45am 3.45pm – 4.15pm	Staff Common Room
Lunch Break 1.15pm – 2.15pm	Sports Hall

**Enquiries:**

Please see the conference administration team in Poole House Reception

**Conference Administration Team:**

Claire Dikecoglu  
Stacey Mitchell  
Deirdre Sparrowhawk  
Julie Cheshire  
Valerie Simcock

# THURSDAY 11<sup>TH</sup> AUGUST 2005

## PAPERS

PRESENTER	PAPER TITLE
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### **Keynote Speech – Time – 09.15 – 10.15am**

Ernesto Spinelli	<i>"Psychotherapy and the Value of Relatedness: a critical examination"</i>
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### **Symposium/Panel Session 1 – Time – 10.30 – 1.15pm**

Symposium:	<i>"Frontiers in Transpersonal Psychological Research."</i>
Amy Miller	<i>"The Phenomenology of Locality of Self in Dissociative Identity"</i>
Sarah Burge	<i>"Phenomenology of Spiritually Influenced Peace Activism: Research in Israel"</i>
Olga Louchakova	<i>"Self beyond the Ego : Issues in Phenomenological Psychological Study"</i>

### **Symposium/Panel Session 2 – Time – 10.30 – 5.00pm**

Symposium:	<i>"Human Science approach to indigenous psychological healing: Taiwan experience."</i>
Dr Jow-Jiun Gong	<i>"Caring Dying Others or Death as Absolute Otherness: Phenomenological and Post-phenomenological Thinking of Death in Taiwan"</i>
Yaw-Sheng Lin	<i>"Posttraumatic growth and beyond: Exploring the 921 earthquake victims' psycho-social experience reconstruction and life value transformation processes"</i>
An-Bang Yu	<i>"Conceptions of the Body and Illness and the Indigenous Healing in Chinese Societies"</i>
Wen-Shen Wang	<i>"Ethos and techne - Phenomenological reflection on an mental institution as an example"</i>
Wei-Lun Lee	<i>Contacting and Enacting the "Self for the Ethical": A Model for Psychotherapy Practiced in Taiwan</i>
Sue-Huei Chen	<i>"Reverberations of Interpersonal Relatedness and Social-Oriented Depression: A Study of Depressed Patients in Taiwan"</i>

### **Papers**

#### **Concurrent Session 1 - Time – 10.30 - 11.15am**

1.1 Mike Arons	<i>"Erwin Straus revisited: Upright posture related values and the evolution-creationist controversy."</i>
1.3 Arne Collen	<i>"The value of and in Human Science Research."</i>
1.5 A Latif Samian	<i>"Al-Biruni's perspective on the psychology of mathematization."</i>
1.6 Denise Iacobucci & Yasmin Dean	<i>"Qualitative research challenges unique to academia."</i>
1.7 Carina Elmqvist	<i>"Male health in a female dominated occupation."</i>
1.8 Kristina Ek	<i>"Live with chronic obstructive pulmonary disease."</i>

#### **Concurrent Session 2 - Time: 11.45 – 12.30pm**

2.1 Stephen Smith & Jana Milloy	<i>"Ethical movements: The emergence of writing and teaching."</i>
2.3 Simplice Omaire Simeu	<i>"Predominant use of official languages in the Cameroonian mass media: a tentative answer for the request."</i>
2.5 Ulrike Popp-Baier	<i>"Experience and religion. A psychological perspective."</i>
2.6 Thabo T Fako	<i>"The Challenges of Quality and Access as Values in Higher Education and their Impact on Human Science Research in Africa"</i>

2.7 Anna Kirova	<i>"Using photography as a means of phenomenological seeing: 'Doing phenomenology' with immigrant children."</i>
2.8 Birgitta Andershed	<i>"Relatives in palliative care."</i>

### **Concurrent Session 3 - Time: 12.30 – 1.15pm**

3.1 Steen Halling, Jan O. Rowe & Marie McNabb	<i>"Existential-Phenomenological Psychotherapy in the trenches: A collaborative approach to serving the undeserved."</i>
3.3 Nize Maria Campos Pellanda	<i>"Construction knowledge/subjectivity in a digital environment."</i>
3.5 Ann Gallagher	<i>"Respect – A core healthcare value."</i>
3.6 Sheila Greatrex-White & Helen Allan	<i>"The impact of cross culture contact: valuing the student experience."</i>
3.7 Kay De Vries	<i>"'You should have seen her face when she saw the house': Emotional and awareness contexts in late-stage dementia caused by Creutzfeldt-Jakob disease (CJD)"</i>
3.8 Wolfgang Baier	<i>"Do the numbers count? Health, profit and care."</i>

### **Concurrent Session 4 - Time: 2.15 – 3.00pm**

4.1 Scott Churchill	<b><i>'Monkey in the Mirror: Reflections on the "Second Person" Perspective</i></b>
4.5 Luiz Ernesto Pellanda	<i>"Complexity paradigm: what changes in Psychoanalysis."</i>
4.6 Roberto Gris & Massimiliano Tarozzi	<i>"Distilling amazing sense from ordinary meanings. Teachers' conflict between sense and practices of intercultural education."</i>
4.8 Karin Jackson	<i>"The development of parental identity in preterm birth."</i>

### **Concurrent Session 5 - Time: 3 – 3.45pm**

5.1 Linda Finlay	<i>'Reflexive embodied empathy': a phenomenology of participant-researcher intersubjectivity</i>
5.2 Thomas Danaher	<i>"How do you (fundamentally) feel today?: Theory in practice of Heidegger's <i>Befindlichkeit</i> as source to valuation and possibility."</i>
5.3 Marie Hoskins & Gweneth Doane	<i>"You want me to do what? Walking the fine line."</i>
5.5 Michael Arfken	<i>"Outline of a reflexive psychology."</i>
5.7 Priya Mani	<i>"Methodological dilemmas experienced in researching the perception of supports and barriers of Indo-Canadian young women entering the sciences."</i>
5.8 Pranee Lundberg	<i>"Perceptions and experiences of genital mutilation during pregnancy, childbirth and postpartum period among Eritrean women in Sweden."</i>

### **Concurrent Session 6 - Time: 4.15 – 5pm**

6.5 Hakam Al-Shawi	<i>"Psychotherapy's philosophical values: Insight or absorption."</i>
6.6 Mary Packard & Francine Hultgren	<i>"Phenomenological lingering in poetic spaces: from images to pedagogic 'being-with'."</i>
6.7 George Sayre	<i>"On being a couple."</i>



# THURSDAY 11<sup>TH</sup> AUGUST 2005

## PROGRAMME OF EVENTS

Time	Event	
8.00-9.00am	Registration – Main Poole House Reception <i>Coffee – Staff Common Room</i>	
9.05am	Introduction to the Day <i>Lees Lecture Theatre</i>	
9.15-10.15am	<b>Keynote Presentation</b> <i>Lees Lecture Theatre</i>  Professor Ernesto Spinelli School of Psychotherapy and Counselling, Regent's College, London, UK  <i>"Psychotherapy and the Value of Relatedness: a critical examination"</i>	
<b>Symposium / Panel Session 1</b>  Directions for Phenomenology  Lawrence Lecture Theatre Time – 10.30 – 1.15  Amy Miller, Sarah Burge, Olga Louchakova  <b>Note: Please use 'at a glance guide' for refreshment breaks</b>		
<b>Symposium / Panel Session 2</b>  Psychology & Mental Health  Cobham Lecture Theatre Time – 10.30 – 5.00  Dr Jow-Jiun Gong, Yaw-Sheng Lin, An-Bang Yu, Wen-Shen Wang, Wei-Lun Lee, Sue-Huei Chen  <b>Note: Please use 'at a glance guide' for refreshment breaks</b>		
<b>Concurrent Session 1</b> <b>Time – 10.30 - 11.15am</b>		
1.1 Directions for Phenomenology  Lees Lecture Theatre  Mike Arons	1.2 Directions for Phenomenology  Lawrence Lecture Theatre  See above: Symposium / Panel Session 1	1.3 Reflexivity & Language  Barnes Lecture Theatre  Arne Collen

<b>1.4 Psychology &amp; Mental Health</b>  <b>Cobham Lecture Theatre</b>  See above: Symposium / Panel Session 2	<b>1.5 Values &amp; Philosophical Issues</b>  <b>PG125</b>  A Latif Samian	<b>1.6 Learning &amp; Education</b>  <b>PG126</b>  Denise Iacobucci & Yasmin Dean
<b>1.7 Social Issues</b>  <b>DG68</b>  Carina Elmqvist	<b>1.8 Health</b>  <b>DG02</b>  Kristina Ek	<b>P403 &amp; P404</b>  Spill over for discussion groups
<b>11.15 – 11.45am</b>		
<b>Refreshment Break</b>		
<b>Concurrent Session 2 Time: 11.45 – 12.30pm</b>		
<b>2.1 Directions for Phenomenology</b>  <b>Lees Lecture Theatre</b>  Stephen Smith & Jana Milloy	<b>2.2 Directions for Phenomenology</b>  <b>Lawrence Lecture Theatre</b>  See above: Symposium / Panel Session 1	<b>2.3 Reflexivity &amp; Language</b>  <b>Barnes Lecture Theatre</b>  Simplice Omaire Simeu
<b>2.4 Psychology &amp; Mental Health</b>  <b>Cobham Lecture Theatre</b>  See above: Symposium / Panel Session 2	<b>2.5 Values &amp; Philosophical Issues</b>  <b>PG125</b>  Ulrika Popp-Baier	<b>2.6 Learning &amp; Education</b>  <b>PG126</b>  Thabo T Fako
<b>2.7 Social Issues</b>  <b>DG68</b>  Anna Kirova	<b>2.8 Health</b>  <b>DG02</b>  Birgitta Andershed	<b>P403 &amp; P404</b>  Spill over for discussion groups
<b>Concurrent Session 3 Time: 12.30 – 1.15pm</b>		
<b>3.1 Directions for Phenomenology</b>  <b>Lees Lecture Theatre</b>  Steen Halling, Jan O. Rowe & Marie McNabb	<b>3.2 Directions for Phenomenology</b>  <b>Lawrence Lecture Theatre</b>  See above: Symposium / Panel Session 1	<b>3.3 Reflexivity &amp; Language</b>  <b>Barnes Lecture Theatre</b>  Nize Maria Campos Pellanda

<b>3.4 Psychology &amp; Mental Health</b>  <b>Cobham Lecture Theatre</b>  See above: Symposium / Panel Session 2	<b>3.5 Values &amp; Philosophical Issues</b>  <b>PG125</b>  Ann Gallagher	<b>3.6 Learning &amp; Education</b>  <b>PG126</b>  Sheila Greatrex-White & Helen Allan
<b>3.7 Social Issues</b>  <b>DG68</b>  Kay De Vries	<b>3.8 Health</b>  <b>DG02</b>  Wolfgang Baier	<b>P403 &amp; P404</b>  Spill over for discussion groups
<b>1.15 – 2.15pm</b>	<b>Lunch – Sports Hall</b>	
<b>Concurrent Session 4 Time: 2.15 – 3.00pm</b>		
<b>4.1 Directions for Phenomenology</b>  <b>Lees Lecture Theatre</b>  Scott Churchill	<b>4.2 Lawrence Lecture Theatre</b>  *Available for Spill Over*	<b>4.3 Barnes Lecture Theatre</b>  *Available for Spill Over*
<b>4.4 Psychology &amp; Mental Health</b>  <b>Cobham Lecture Theatre</b>  See above: Symposium / Panel Session 2	<b>4.5 Values &amp; Philosophical Issues</b>  <b>PG125</b>  Luiz Ernesto Pellanda	<b>4.6 Learning &amp; Education</b>  <b>PG126</b>  Roberto Gris & Massimiliano Tarozzi
<b>4.7 DG68</b>  *Available for Spill Over*	<b>4.8 Health</b>  <b>DG02</b>  Karin Jackson	<b>P403 &amp; P404</b>  Spill over for discussion groups

<b>Concurrent Session 5</b>		
<b>Time: 3.00 – 3.45pm</b>		
<b>5.1</b> <b>Directions for Phenomenology</b>  <b>Lees Lecture Theatre</b>  Linda Finlay	<b>5.2</b> <b>Directions for Phenomenology</b>  <b>Lawrence Lecture Theatre</b>  Thomas Danaher	<b>5.3</b> <b>Reflexivity &amp; Language</b>  <b>Barnes Lecture Theatre</b>  Marie Hoskins & Gweneth Doane
<b>5.4</b> <b>Psychology &amp; Mental Health</b>  <b>Cobham Lecture Theatre</b>  See above: Symposium / Panel Session 2	<b>5.5</b> <b>Values &amp; Philosophical Issues</b>  <b>PG125</b>  Michael Arfken	<b>5.6</b> <b>PG126</b>  *Available for Spill Over*
<b>5.7</b> <b>Social Issues</b>  <b>DG68</b>  Priya Mani	<b>5.8</b> <b>Health</b>  <b>DG02</b>  Pranee Lundberg	<b>P403 &amp; P404</b>  Spill over for discussion groups
<b>3.45 – 4.15pm</b>		<b>Refreshment Break</b>
<b>Concurrent Session 6</b>		
<b>Time: 4.15 – 5pm</b>		
<b>6.1</b> <b>Lees Lecture Theatre</b>  *Available for Spill Over*	<b>6.2</b> <b>Lawrence Lecture Theatre</b>  *Available for Spill Over*	<b>6.3</b> <b>Barnes Lecture Theatre</b>  *Available for Spill Over*
<b>6.4</b> <b>Psychology &amp; Mental Health</b>  <b>Cobham Lecture Theatre</b>  See above: Symposium / Panel Session 2	<b>6.5</b> <b>Values &amp; Philosophical Issues</b>  <b>PG125</b>  Hakam Al-Shawi	<b>6.6</b> <b>Learning &amp; Education</b>  <b>PG126</b>  Mary Packard & Francine Hultgren
<b>6.7</b> <b>Social Issues</b>  <b>DG68</b>  George Sayre	<b>6.8</b> <b>DG02</b>  *Available for Spill Over*	<b>P403 &amp; P404</b>  Spill over for discussion groups
<b>5pm</b>		<b>End of Day</b>
<b>7.30pm</b>		<b>Conference Dinner</b>

# **Keynote Speech**

## **Lees Lecture Theatre**

**PROFESSOR ERNESTO SPINELLI**

**Regent's College, London**

### **'Existential Psychotherapy and the Value of Relatedness'**

Existential psychotherapy places pivotal significance upon the inter-relational aspects of human experience. By so doing, the therapeutic relationship itself becomes the principal means through which the client's presenting symptoms and disorders are disclosed as direct expressions and outcomes of the client's overall "way of being" rather than as isolated and disruptive impediments. At the same time, existential therapy places critical significance upon the actual 'being with' that emerges between therapist and client and argues that it is via the contrast and comparison of this lived experience that clients can find the means to reconsider and reconstruct their worldviews or life narratives. Equally, though it is often dismissed or trivialised as instances of 'counter-transference', a similar process or set of possibilities emerges for the therapist. This paper examines the therapeutic relationship as viewed from the standpoint of inter-relatedness. It raises challenges to the emphasis typically placed on directed and directive change, preconceived outcomes and professional detachment as set by the majority of contemporary psychotherapists. Instead, the paper proposes a view of psychotherapy that shares numerous critical features with Human Science enquiry.

# **Concurrent Session One Abstract Detail**

## **Symposium/Panel Session 1**

### **Lawrence Lecture Theatre**

#### **'Frontiers in Transpersonal Psychological Research'**

**Amy Miller**

**Lancaster University**

#### **'The Phenomenology of Locality of Self in Dissociative Identity'**

A research project in transpersonal psychology (Valle, 1996) investigated the sense of self, particularly as it pertains to locality and 'non-locality,' i.e. dimensions beyond the Newtonian-Cartesian understanding of the body-mind-sense complex. Individuals with dissociative identity (multiple personality disorder) and a comparison group of long-time meditators were interviewed. Both groups have an increased frequency of non-local experiences. Participants were encouraged to articulate their felt sense of self, especially with regard to non-local aspects. This presentation will focus on issues which arise when exploring the understanding of locality of self, especially in dissociative identity. Some of these issues are: cultural biases regarding the non-local, arriving at useful definitions of terms, the ineffability of non-local experiences; variability in acceptance, recognition and awareness of such experiences; the implicit quality of one's understanding of the nature of oneself, reactivity of post-traumatic participants, and phrasing of productive inquiries during the interviewing process. Solutions devised to target these issues included selection of participants, alternate uses for

questionnaire formats, inclusion of specifically designed semi-projective exercises in the interview protocol and interview strategies. Pertinent samples of data will be presented.

Valle, R. (Ed.) (1998) *Phenomenological inquiry in psychology: Existential and transpersonal dimensions*, Plenum Press, New York, NY.

**Sarah Burge**  
**Institute of Transpersonal Psychology**

**'Phenomenology of Spiritually Influenced Peace Activism: Research in Israel'**

This in-depth phenomenological study explored the relationship of spiritual and/or religious experiences, values, and beliefs with peace activism within the cross cultural environment of Israel. This research demonstrated new understandings of the significance of spiritual and religious practice in building a self of successful peace activism. It provided a research approach adaptive for use in cross cultural and transpersonal settings. The research took place in Israel and used a theoretical framework from the field of cultural psychology. Phenomenology was chosen as the research methodology due to its ability to allow for the emergence of concrete values, ethics and beliefs in the experiences of peace activists. The presentation will focus on phenomenology research challenges and successes within a mixed cultural setting. The experiences of a western, English speaking, Jewish researcher performing research in the Middle East will be explored. Challenges and successes exploring transpersonal phenomenon within a cross cultural setting will also be presented. Furthermore, stories and photos of experiences in Israel with exemplar peace activists from Islamic, Jewish, Christian and non-religious but spiritually oriented backgrounds will be shared. Other Info: this is the part of the joint symposium titled phenomenology of the Self: frontiers in transpersonal psychological research.

**Olga Louchakova**  
**Institute of Transpersonal Psychology**

**'Self beyond the Ego : Issues in Phenomenological Psychological Study'**

Phenomenological psychological study of the "larger" self inclusive of the domains beyond the ego presents a spectrum of methodological problems important to transpersonal psychology with its focus on human psychospiritual development. . Husserl's work which could address these issues was interrupted by his death (Rokstadt, 2002). The issues include a) analysis of the structures of spiritual perception, b) the capacity of the researcher to explicate the structures beyond individual identity, c) analyses of the life-long processes, d) capturing time-related self-constitution, e) true judgment in the research of non-ordinary phenomena such as UFO abductions or near-death experience, f) research of "pure consciousness", d) attitude to spontaneous reduction observed in the accounts of spiritual consciousness , e) the danger of psychological reduction of experiences belonging to the realms of transcendentality, - to name a few. Two recent research projects (Louchakova, 2004; in press) will illustrate the problems and offer possible methodological solutions.

Louchakova, O. (2004). *Phenomenological architecture of self-awareness: Applications in education and transpersonal psychotherapy*. Paper presented at the Transpersonal Psychology 2004 Conference, Palo Alto, CA. Retrieved February 21, 2005, from <http://www.atpweb.org/present2004/louchakova.html>

Louchakova, O. (in press). *Ontopoiesis and Unity in the Prayer of the Heart: Contributions to Psychotherapy and Learning*. *Analecta Husserliana*.

Rokstad, K. (2002). Nature, subjectivity and the life-world: Elements in a comparative perspective on Husserl's Ideas II and The Crisis. In A.-T. Tymieniecka (Ed.), *The Creative Matrix of the Origins: Dynamism, forces and the shaping of life. Book II* (pp.193-204). Dordrecht: Kluwer.

## **Symposium/Panel Session 2**

### **Cobham Lecture Theatre**

#### **'Human Science approach to indigenous psychological healing: Taiwan experience'**

**Dr Jow-Jiun Gong**  
**National Sun Yat-sen University**

#### **'Caring Dying Others or Death as Absolute Otherness: Phenomenological and Post-phenomenological Thinking of Death in Taiwan'**

Through reviewing the works on death of contemporary phenomenologists in Taiwan, we can recognize five important issues emerging in the dialogues among these interdisciplinary phenomenological circles. They are:

- 1) We cannot experience death in ourselves when we are alive, so there must be some philosophical interpretations on the essence of death. But as we shall see, the hermeneutic phenomenology of Heidegger will not suffice for providing the ethical foundations for caring of dying others.
- 2) We experience death as soon as we are delivered to a field of the absolute unknowable Other. The conception of temporality and alterity of Lévinas which confronting with Heideggerian thought of being-onto-death provide a new phenomenological ground for the confrontation of death and dying.
- 3) But within this confrontation, Derrida's critique of Levinas' critique of Heidegger implies the principle of reversibility as the intersubjective and epistemological basis between the death/violence and survivor.
- 4) When we investigate through the genealogy of phenomenology of death via Heidegger, Lévinas and Derrida, we find that the methodological defects of Husserl's notion of transcendental phenomenological psychology and Heideggerian hermeneutic phenomenological psychology. We try to find out new clues between Lévinas and Heidegger.
- 5) Concerning the need for qualitative research methods in the phenomenologies of nursing and phenomenological psychologies, this project strives for reminding our phenomenologist circles, by phenomenological genealogical analysis, that these methods have a pedigree of their own. We will take Dutch School and the development of American phenomenology as examples.

**Yaw-Sheng Lin**  
**National Dong- Hwa University**

**'Posttraumatic growth and beyond: Exploring the 921 earthquake victims' psycho-social experience reconstruction and life value transformation processes'**

The calamitous '921' earthquake was an important event in Taiwan. This study was aimed to explore the pre-disaster and post-trauma life impacts. As the discursive data showed, the author found the project of the lifeworld for the survivors is full of the 'homely' meaning, namely, trauma is not locatable in the original event in an individual's past, but rather in the way that its very unassimilated nature returns to haunt the survivors later on. So the healing processes of the suffering experiences for the survivors in the face of the renovated house is not through the prosthetics of ethical relationships, but through the return to the Real of the wound. Meanwhile, the work of mourning towards the deceased is dynamic, from memory testimony to dialog creation. They establish the form of continuing relationship that satisfied the emotional need of the bereaved to maintain their ties with the deceased, including rumination, refusal to give plain explanation, attachment, and sublimation. Finally, the author pointed out the subtle mechanisms how the unspoken trauma can be transformed and reconstructed still puzzled us, so we needed to develop new understanding modes for the traumatic wound to explore the silence of its mute repetition of suffering. Trauma is a repeated suffering of the event, but it is also a continual leaving of its site. It is a challenge to our very comprehension of what constitutes pathology about the life trauma and its belated effects to the value beliefs. Other Info: symposium title: human science approach to indigenous psychological healing: Taiwan experiences.

**An-Bang Yu**  
**Institute of Ethnology, Academia Sinica**

**'Conceptions of the Body and Illness and the Indigenous Healing in Chinese Societies'**

The study of the cultural, psychopathology, and indigenous healing continuously followed the task of exploring indigenous psychopathology and psychotherapy in terms of three dimensions: cultural conceptualization, cultural attitude, and the process of personal experiencing. The most significance made in this study is that it has been made apparent the operating and producing processes of culture and the interaction between them in the field of psychopathology and collective healing. We explore indigenous cultural conceptualization of illness and cultural healing. The results show that: (1) Chinese medicine constructs Soma in terms of "Chi" and "blood". "Chi" is one kind of energy, and full of body; blood is a biological material, and provides the nutrition for "Chi". "Chi" and "blood", ontologically and functionally, interconnect, interact, and mutually influence. (2) The mimetic "soul" is the part of invisible, which intertwines and interacts with visible Soma. The causes, symptoms, and healing of illness intercorrelate with "Chi", blood, soul, and other traditional Chinese concepts, such as "fate," "causality," and "ghost/god," etc. (3) Human has soul, soul is one kind of "Chi", or one kind of spiritual entities. Soul will temporarily go out of human body with disturbance. Soul will leave human body forever and disappear or go somewhere if human dead. The results of this study could offer some substantial clarification and understanding of the interrelationships of Chinese culture, disease/illness, and healing.



**Wen-Shen Wang**  
**National Chengchi University**

### **'Ethos and techne - Phenomenological reflection on an mental institution as an example'**

In this discussion the meaning of the phenomenological concept "intentionality" will be at first demonstrated. We see on the one hand the act of valuing belongs to the intentional act, on the other hand the meaning of intentionality is understood as developing from the epistemological to the ontological level. The concept "immediate" or "natural" and its counterpart "man-made" or "artificial" will be first meant by us as ethos and techne, and latter we interpret according to Heidegger's position that ethos could be Da-sein in its situation for techne in aiming at revealing of the authentic Being. Further, whether techne in form of the technology instead of co-existing, but contrasts with ethos, it depends on whether the meaning of "man-made" for techne is expanded, or extended to Heidegger's defining it as Ge-stell. We will review some phenomenological models of psychology and phenomenological research methods, to establish a connection between our theoretical and practical issue. Our practical research study provides a concrete understanding of the meaning of ethos and techne or technology. (In my research by a mental institution located in north Taiwan, I have analyzed how, regarding psychiatric treatment, ethos, already threatened with technology, can be recovered.) What we obtain as the meaning of the interview text shows on the one hand the technological meaning, and on the other hand the meaning of ethos implicated in the psychiatric treatment. Naturally, a further detailed task of the thematic analysis is still necessary.

**Wei-Lun Lee**  
**National Dong-Hwa University**

### **Contacting and Enacting the "Self for the Ethical": A Model for Psychotherapy Practiced in Taiwan**

In this paper, the author suggests that, on the contrary to most of the existing models of psychotherapy which target on the ego characterized with cognitive and behavioral capacities, the target part of psychotherapy practiced in Taiwan should be taken onto the "self for the ethical," the acting agent concerned mostly with the interpersonal ordering in its life. According the author's observation, the local healing modes for psychological suffering can be called as "ethical care," i.e., they emphasize on people's suffering in their ethical predicaments and, therefore, find ways to re-order the interpersonal constellations the people situated. Psychotherapy concerning individual's independence and autonomy would focuses itself on targeting the "self for functioning," i.e., on cultivating individual ego strength. But "ethical care" focuses itself on caring the "self for the ethical," i.e., on contacting the segregated persons. As psychotherapy is taken as one way for ethical care, suffering and healing are understood as whether one's "personal pondering," i.e., the calculation of one's own public presentation, gets "thwarted" or "channeled" within the interpersonal constellation in which one is situated. Ego strength for self-assertion is not the only way to channel personal pondering into the interpersonal field. It can also be achieved by linking thwarted personal pondering, through religious activities or psychotherapeutic encounters, into a broad space of relatedness as a kind of channeling and self-placement, which further triggers a re-ordering of the interpersonal constellation in one's everyday life. If this occurs, therapy is no longer aimed at individual "inner conflict," but the rearrangement of interpersonal ordering. There phases of therapeutic action are also suggested.

*Keywords: indigenous psychotherapy, ethical care, self for the ethical, phenomenological psychology*

**Sue-Huei Chen**  
**National Taiwan University**

### **'Reverberations of Interpersonal Relatedness and Social-Oriented Depression: A Study of Depressed Patients in Taiwan'**

This paper will first present an empirical clinical study exploring the association between interpersonal relatedness and changes of depression. It will be followed by a reflection emerged from the findings and their cultural context. The empirical clinical study will examine whether the two forms of social network, i.e., family ties and social couplings, intertwine differently with depression under various settings. According to Coyne and Joiner's interpersonal model of depression, the vital point of maintenance of depression will be the dance between the motif for excessive reassurance-seeking in patients and the incoherent responses of their significant others. Time after time, the afflicted person's ambivalence for reassurance-seeking will worsen her/his depression. Chinese people tend to have more influences from social-oriented culture and more constraints of social ethics. It will thus be intriguing to ask if the model will be similarly applicable to Chinese depression. The study will apply semi-structured interview and self-report scales to clinically depressed patients. The results will be discussed with an interactional mode. More specifically, the patients present various patterns of reassurance-seeking in various forms of social network and under various needed settings. It is therefore speculated that negative manifestation of culture-bonded psychopathology in general and depression in specific may be rooted in the breach between self-aid and other-help in the living world, and especially in the societies mixed with collectivism and individualism such like Taiwan.

## **Concurrent Papers**

### **Lees Lecture Theatre**

**Mike Arons**  
**University of West Georgia**

### **'Erwin Straus Revisited: Upright Posture Related Values and the Evolution-Creationist Controversy'**

This paper expands Erwin Straus' reflections on the lived upright body posture, while by inference perhaps opening the issue of posture-related values to the recently reignited evolution-creationist controversy.

Human habitual verticality literally stands out in contrast to a world of beings and un-anchored life and objects that are horizontal, e.g., most mammals, fish, planes, ships whose shape -- all optimally congruent with gravity

The price for human verticality -- as challenge to natural law -- is high, in terms of physical frailties, lengthy development requirements and other stresses and strains elaborated by Straus.

These costs -- not least the inherent instability of the posture and its tenuous balance -- reflect themselves in a constellation of positive-negative binary values that axiologically "prop up" -- the stand, These posture-related values, e.g., up-front, straight forward/backing down/fallen-hero, are deeply embedded in ordinary language, myth and art.

This paper explores -- in concert with relevant anatomical and biological mutations associated with biped uprightness -- existential and spiritual implications of the value constellation and as wekk -- sum of the differences -- a supreme value of balance and harmony: extrapolated, one

mediated by creative capacity that accommodates to natural law but on human terms: And one that also opens for speculation the prospect of yearning for a transcendent union.

It's to be seen whether an axiological phenomenology of the upright body posture can serve to usefully refocus the current evolution science-intelligent design debate.

## **Barnes Lecture Theatre**

**Arne Collen**

**Saybrook Graduate School and Research Center**

### **'The Value of and in Human Science Research'**

This presentation explicates the theme by placing the researcher in relation to values from outside the research context that impinge upon intended research process, in contrast to values held by the researcher. Typically in human science research, the human participant, who the researcher depends upon for fulfilling the researcher's interest, co-creates the research context and process with the researcher, often bringing into and projecting upon the researcher the values from outside. The participant may act as an intermediary for the researcher, who must negotiate value conflicts between them. These conflicts can become particularly acute when the values lie behind ethical issues that emerge during the course of the inquiry. Importantly, values of the researcher go to the source of a rationale to do research in the first place and to use human beings for research purposes in the second place. When the two arguments mesh with others than the researcher, inquiry proceeds harmoniously. However when they conflict, it is imperative various humanistic values, such as empathetic understanding, compassion, caring, and unconditional regard, be privileged over non humanistic motives and reasons for the research enterprise. Although such a perspective may at times make the conduct of inquiry challenging and frustrating for the researcher, the imperative is unseparately bound with using human beings for research purposes. As it turns out, it will be asserted that what may seem by some to be the major limitation and weakness of human science research, is actually its major strength.

## **PG125**

**A Latif Samian**

**National University of Malaysia**

### **'Al-Biruni's perspective on the psychology of mathematization'**

Al-Biruni's (973-1051) contribution to the development of astronomy in the history of science is well-known. However his view on the intricate internal psychological processes of mathematization is yet to be explored. In this paper, the author attempts to analyse al-Biruni's perspective principally based on his writings. The relationship between his concept of mathematical abstraction and with it, his corresponding belief in the levels of reality and moral philosophy is further examined.

## **PG126**

**Denise Iacobucci & Yasmin Dean**  
**University of Calgary**

### **‘Qualitative Research Challenges Unique to Academia’**

This critical review of research published in formal and non-formal literature on the career development of academic women examines three questions: 1) how has research on the career path of academics been conducted? 2) what methodologies are prevalent, and 3) to what extent do the values embedded in these methodologies reflect and or define the purpose of research in academia? Research limitations are explored in relation to the philosophical assumptions and values of different qualitative methodologies. The prevalence of phenomenological studies on academic women is discussed in terms of advantages and disadvantages of other qualitative approaches and in light of the internationalization of higher education. The authors propose that the academic environment presents unique challenges to the role of researcher as instrument, recruitment of participants and publication of results. Ethical concerns regarding academic freedom and participant confidentiality are identified and discussed. Recommendations for future research on academic women’s career development are provided with reference to the organizational and cultural values of higher education.

## **DG68**

**Carina Elmqvist**  
**Växjö University**

### **‘Male health in a female dominated occupation’**

Changed conditions of life and working conditions effect both women and men, even though most research has been concentrated on men, data has been limited regarding the specific effects that changed work-sharing between the sexes may have on male health. Our purpose with this study is to describe how men within female dominated occupations consider their health situation. Data was collected by semi-structured taped interviews with 13 strategically chosen men. The material has been analysed with a qualitative approach inspired by phenomenography. The analysis resulted in four main categories; to create ones identity, to have the opportunity for self-realisation, to create prerequisites relationships, as well as to use ones psychological strength. The men felt that they received an increased credence and that they were appreciated but they also experienced situations that made them feel to some degree unnoticed and somewhat ridiculed. Job satisfaction, a meaningful leisure time and parental role were regarded as possibilities for self-realisation. There were however conflict situations between work, spare time and an increased parental responsibility that resulted in the men renouncing themselves to some degree. Relationships were seen to be energy giving and a psychological strength balanced different situations in life. In order to have an increased understanding and balance between men and women in the long term, the male perceptions constitute a vital basis for further research in male health with regards to gender role, changed conditions of life and working conditions in society.  
Keywords: environment, female-dominated occupation, gender, health, job-satisfaction, leisure-time, phenomenography.

## **DG02**

**Kristina Ek**  
**University of Skovde**

### **'Live with chronic obstructive pulmonary disease'**

The aim of the study was to describe patients experience of everyday living with chronic obstructive pulmonary disease with a focus on palliative aspects. This study is based on data, founded on qualitative interviews and analysed by phenomenological method of Giorgi and Giorgi. Nine patients from two medical units were interviewed. The results showed that everyday living for persons with chronic obstructive pulmonary disease is affected in many different ways. The patients describe frailty, dependence and loneliness but also feelings of affinity. These dimensions seemed to be linked with each other. The frailty affected everyday living, increased dependence on others, an often contributed to feelings of loneliness. The experience of affinity was both with other people and with life it self and was central to meaningful existence. In spite of all the difficulties brought by this disease, several of the patients also describe their experience of everyday living in terms of a as meaningful dimension.

Keywords: caring and palliative care, chronic obstructive pulmonary disease, chronic illness experience.

# Concurrent Session Two Abstract Detail

## Lees Lecture Theatre

**Stephen Smith & Jana Milloy**  
**Simon Fraser University**

### **'Ethical movements: The emergence of writing and teaching'**

Compelling, flowing moments of writing and teaching are not primarily intellectual, discursive events. They are physical, sensual experiences in which our bodies surrender to movement. The movements of writing contain eros as a carnal intensity embedded in and emerging from the flesh. This eros, which is felt proprioceptively and kinaesthetically, holds in motion the well-being of another as being of the same flesh. The movements of teaching, from our earliest engagements with children to the dynamics of the university classroom, also draw upon the somatic realms of eros, intimacy and affection. But what is generally missing from writings on teaching is a fleshing out of the teaching moment that determines what is good about it. In our textual analyses we eschew transcendental ethics in favour of phenomenological investigations of the kinetic imperative caught in the acts, postures and gestures of teaching and writing, and the imperative that emerges as! an ethic of responsiveness to the other. Writing from the teaching body, and teaching from the writing body, we describe the emergence of an embodied ethic that guides us beyond the pitfalls and pratfalls of curricular prescriptions, professional codes of ethics, and the presumptions of self-monitoring behaviour. What makes for good writing and good teaching is essentially attentiveness to the movements that guide us ethically in the moment. Other Info: The first author is currently on study leave in Australia so email communication is preferred.

## Barnes Lecture Theatre

**Simplice Omaire Simeu**  
**University of Yaounde 1**

### **'Predominant use of official languages in the Cameroonian mass media: a tentative answer for the request'**

**Key words: language policy, multilingualism and mass media**

The integration of African languages in the mass media has been examined since their implantation in the continent. Some parts of Africa (North, West and South) have efficiently understood the necessity of using national languages on their radio, television and in the written press. Meanwhile, this has been given less attention in Central Africa especially Cameroon. Almost all the countries here seem to be insensitive to this problem. Since independence, Cameroonian languages or better still the Cameroonian linguistic legacy has been exempted from all vital domains of life, including the media, as a result of the acceptance of English and French as official languages.

This paper seeks, above all, to point out how the misuse of English and French in the Cameroonian school system has led to the flooding of those languages in the mass media, ignoring the fact that the population is built up of a large size of non-literates in the official languages. I shall present in the first section of this paper, a concise overview of mother tongue practice both in the school system and in the media landscape in Cameroon in order to highlight their inappropriate use. The second section deals with the reasons that underlie the abundant utilization of English and French, as put forward by politicians or interpreted by linguists. In the third section, I shall explore the consequences of such practice in a highly

multilingual background like Cameroon. There will be also a short talk on language policy towards the media in some selected countries that are accustomed to using mother tongues in the media. This will help to highlight the gap existing between the above models and our case study. At the end of the analysis, I shall propose solutions to the problem.

## **PG125**

**Ulrike Popp-Baier**  
**University of Amsterdam/Utrecht University**

### **‘Experience and Religion. A Psychological Perspective’**

Although the concept of experience has played a pivotal role in religious studies, more and more scholars are sceptical with regard to the analytical value of this concept for future research. At the turn of the twentieth century it has been taken for granted in psychology of religion that "religious experience" has to be the object of psychological study. But due to shifts in the intellectual climate the research-agenda in psychology of religion changed. The rise of behaviourism disallowed any discourse on subjectivity or consciousness and depth psychology as one of the influential hermeneutics of suspicion in the twentieth century convinced a lot of researchers that psychology has to look behind any subjective experience and to look for the genuine determinants of individual behaviour in the realm of the unconscious. In the meanwhile, due to the influence of contemporary developments in cognitive psychology, neuropsychology and evolutionary psychology on the one hand and due to the influence of the so-called qualitative research paradigm in psychology including phenomenological and narrative approaches on the other hand, "religious experience" has been re-evaluated as an object for psychological study. In this paper I shall argue that a formal-hermeneutical concept of experience would have enough analytical value to contribute to the analysis of the impact of religion on the lives of individuals. A methodology for research on "experience and religion" is proposed relying on Dennett's concept of heterophenomenology and on Geertz's concept of cultural analysis.

## **PG126**

**Thabo T Fako**  
**University of Botswana**

### **‘The Challenges of Quality and Access as Values in Higher Education and their Impact on Human Science Research in Africa’**

This paper argues that the politics of *access* will contribute to further deterioration in the *quality* of higher education in Africa and that this will negatively affect research and its value in the human sciences.

Higher education is central in the creation of the intellectual capacity on which the development and articulation of democratic principles, the creation, advancement and application of new knowledge, the advancement of professional capacity and general human progress are based. In recognition of its importance in individual, social and economic advancement, *access* to higher education has become an important value in the political landscape of education in Africa.

However, economic difficulties and political instability have rendered higher education in Africa extremely difficult. Various externally and internally driven initiatives and processes that reflect changing and often opposing values have tended to undermine the quality of higher education in Africa, which affects the human sciences in particular. Many African countries have managed to keep research in human sciences afloat with inadequate funding,

inadequate facilities, and a desperate and complacent mediocrity which could only help to further tarnish the ailing image of African tertiary institutions and its lack of contributions to human science research.

The history of changing values and different reasons for poor quality in higher education in general and with regard to research in the human sciences in particular will be articulated and discussed in this paper.

## **DG68**

**Anna Kirova**  
**University of Alberta**

### **'Using photography as a means of phenomenological seeing: "Doing phenomenology" with immigrant children'**

The proposed session will present a study concerned with understanding of the lifeworlds of children who have experienced immigration, and whose lives have been marked by dramatic changes in their being-in-the-world. Most specifically, the study aimed at describing immigrant children's experiences at school. Although human science is seen as a dialogue with children (Beekman, 1983; van Manen, 1990), from a methodological point of view, the main challenge for any human science researcher who is attempting to study childhood phenomenon, is entering the lifeworlds of children in order to get access to their lived experiences. The study presented a set of additional challenges due to the lack of well-developed common language between the children and us as the researchers that would allow the children to provide "think descriptions" of their lived experiences of schooling in their new world. Through engaging children in a research process that used still photography (Mitchell & Weber, 1998) as a means of recalling and making meaning of their experiences of their first day of school, we helped them become "conscious photographers" who were able to exercise a particular kind of seeing the world, "a kind of photographic seeing that is also a way of phenomenological seeing" (Cheung Chan-fai, 2004). The experience of entering the "alienworld" (Husserl, 1973) through the door of the classroom, and seeing the members of the "in-group" (Schutz, 1989) from the "outsider-viewpoint" was re-created and captured by the children in a series of photographs that were then arranged in a narrative format. The proposed presentation will use this narrative to explore possibilities of using photographic seeing as phenomenological seeing in human science research of childhood phenomenon.

## **DG02**

**Birgitta Andershed**  
**Örebro University**

### **'Relatives in palliative care'**

This abstract describe a study with two parts:

Part 1  
Andershed B

The first part of this study was a review of the last five years research surrounding families' situation and needs in palliative care. The systematic search resulted in 90 articles. The results were categorized in two main- and several sub themes: 1. To be a close relative – the situation: a) Exposed position – new responsibility, b) Balance between burden and capacity, c) Positive values, and 2. To be a close relative – needs: a) Good patient care, b) Being present, c) Knowing and communicating, d) Support and a trusting relationship with the staff.



## Part 2

Öhlén J, Ternstedt B-M, Andershed B, Frid I, Palm C-A, Berg C, Segesten K.

The starting point of the second part was the literature review described in the first part. We merged this current knowledge with clinical experience. We found that there is a need for a family focused approach based in humanistic values. The aim of this part was to develop a theory of enabling safety for relatives when a patient is close to end of life. Knowing, openness, and participation are central issues for the professional encountering relatives and we meant that safety is enabled through: an attitude of openness, affirmation of the relatives that the patient has as good life as possible, supporting relatives in mastering the end of life situation and guiding patient and relatives to live the end of life period the way they prefer.

# Concurrent Session Three Abstract Detail

## Lees Lecture Theatre

**Steen Halling, Jan O. Rowe, & Marie McNabb**  
**Seattle University**

### **'Existential-Phenomenological Psychotherapy in the Trenches: A Collaborative Approach to Serving the Underserved'**

The Psychotherapy Cooperative, a small non-profit agency, was started in 1996 by a group of Seattle University graduate psychology program alumni and professors in response to a growing crisis in public mental health in the United States. Psychotherapy was becoming less affordable while the advent of managed care, emphasis on "prescribed treatments," and the growth of bureaucracy threatened the very existence of psychotherapy understood as a healing relationship rather than one where the psychotherapist is primarily diagnostician or technician.

The Cooperative was formed to provide low-cost psychotherapy in accordance with the orientation of the graduate program. From an existential-phenomenological viewpoint the therapeutic relationship and the agency of the client are both central to the treatment process; the person of the therapist is more critical than particular techniques; the ongoing process of seeking to understand clients requires attending to one's assumptions; the length and direction of treatment are determined, in principle, by the needs of clients.

In our presentation we will discuss the challenges of carrying out this work. These include keeping the agency financially stable, relying entirely on volunteers, and resolving differences as to the direction of the cooperative. We will also speak to the benefits involved in this collaborative effort. For example, there is the satisfaction of making a positive contribution to clients' lives, being part of a community with regular in-depth discussions about psychotherapy, learning from colleagues with diverse background, having the opportunity to develop one's own therapeutic style, and enjoying the companionship of people with similar values.

## Barnes Lecture Theatre

**Nize Maria Campos Pellanda**  
**University of Santa Cruz do Sul**

### **'Construction Knowledge/ Subjectivity In A Digital Environment'**

This paper reports an experience with 16 youngpeople working in a Computer Lab during one school year. In this action-research our main goal was to observe the process of construction of *autopoiesis* in each student. The concept of *autopoiesis* come from the theory of H. Maturana and F. Varela called Biology of Cognition that refers to the functioning of the living beings as constructors of themselves. This theory considers the living beings as a closed system and open system smultaneosly in a complex approach. They are closed to information and open to energy. In speaking specifically in human terms we can state that knowledge/subjectivity is construct inside the individual what implies in no determination from outside at all. What comes from outside only disturb triggering actions in the subjects.

Our main hyposthesis was that the digital midium can acts as a disturbing tool as well it constitue a closed system that involves machine and subject in which the subject has the opportunity to amplify his/her knowlede//subjectivity.

## **PG125**

**Ann Gallagher**  
**The Open University**

### **‘Respect - A Core Healthcare Value?’**

There is evidence of much rhetoric in relation to respect. Respect frequently appears in professional codes and within policy documents. It is, however, little examined. This paper undertakes an analysis of respect from the perspective of ethical theory. References to respect in contemporary literature will be explored and ethical theory engaged with to develop a better understanding of this key value. A distinction will be made between respect as an obligation and respect as a virtue. Respect will be considered as: respect/respectfulness-in-itself and respect/respectfulness-in-relation-to other values. The first is something of a rudderless value and the second raises challenges as to which additional values are most appropriate. Dignity and autonomy are identified as two contenders. Empirical data and practice examples will be drawn on to illustrate distinctions in relation to respect.

## **PG126**

**Sheila Greatrex-White & Helen Allan**  
**Nottingham University**

### **‘The impact of cross culture contact: valuing the student experience’**

As students and teachers we treasure moments when the learning exchange seems to go deeper than normal, when a certain aliveness and engagement captures our hearts and minds. In this paper we conceptualise such moments as 'disturbance' noting that such disturbance can be positively experienced, also life altering and long remembered. The greater the disturbance the more this is true. Our presentation is based on the findings of a research study that was designed to uncover the nature of cross culture contact in the context of Nurse Higher Education. It is infused with one nursing student's personal experience of being involved in both the research and a study abroad programme. We argue, it is not that education does not stay with us or change us in some fundamental ways, indeed there is ample research to show that it does; our position is simply that if we have more of the kinds of experiences that disturb, education can be more dynamic, permanent even transformatory. In such cases we not only retain content, but our interests, values, passions and character are altered in such a way to make us more critical, careful and compassionate beings in the world. In short, more responsible caretakers in all spheres of life.

When educationalists listen more attentively to students and value their experiences we come to notice a kind of wistfulness that reflects our knowing that things could be better. We could have eternity rather than the mere acquisition of competencies and memorisation for exams.

## **DG68**

**Kay De Vries**  
**Princess Alice Hospice**

***'You should have seen her face when she saw the house':  
Emotional and awareness contexts in late-stage dementia caused by  
Creutzfeldt-Jakob disease (CJD)***

Using data from a larger study, the emotional and awareness contexts of a woman with late-stage Creutzfeldt-Jakob disease (CJD) is presented. Her experiences of loss, anguish and betrayal were explored using interview data from her husband and two specialist hospice nurses. Her emotional responses to loss is discussed in relation to the understood 'open-awareness' context of hospice philosophy. The issue of human agency and how this might apply in the above case is addressed through perspectives that demonstrate that the dementia sufferer may experience a chronic trauma related to separation, loss, powerlessness, displacement and homelessness. These provide a more developed understanding of both the experiences and emotional needs of the dementia sufferer. It also offers some proof that an awareness context for dementia sufferers exists and could be accessed and scripted in circumstances related to care practices and a concept of loss within hospice care. The suggestion that awareness of loss and death is culturally shaped or a sociologically scripted process proposes a narrow focus of human capacity, ignoring much of the biological and functionalist views of human emotion and action. There was evidence that despite all the apparent symptoms of dementia, the person with CJD retained a degree of awareness up to very near the time of death, and family members were distressed by health care professionals' disbelief or disregard of this awareness state.

## **DG02**

**Wolfgang Baier  
Stiftshospital Andernach**

### **'Do the numbers count? Health, profit and care'**

**Subtitle : Some views on new and old values in Western health care systems.**

Most health care systems in Europe and North America are suffering from rising costs, rising life expectancy and old patients with chronic diseases. In Germany, politicians and economists have to look for strategies how to stabilize our social system. As a physician I have to accept these developments and learn to believe in "facts and numbers". In my interpretation the values of utilitarianism are dominating the public discussion about ranking and necessity of procedures and therapies in modern medicine. But "do the numbers really count?".

In my paper I'll try to describe the ethical dilemma between the traditional "ethos" since the hippocratic oath - which I would interpret as the obligation to care for every single patient and respect her needs - and rising influence of technical developments and economy - where percentages and numbers are dominant factors.

There are several theoretical approaches to the problem of allocation concerning "medical goods" - for example the views of egalitarianism or prioritarianism.

Within a lot of hospitals we are facing barriers between economists ("health care managers" in this context) and members of the medical staff.

As economy is a relevant part(ner) of modern health care (and vice versa), we should find methods how to use advantages of both fields to the benefit of the patient. I shall present a model of ethical reflection based upon interdisciplinary case discussions in the context of a hospital.

# Concurrent Session Four Abstract Detail

## Lees Lecture Theatre

**Scott Churchill**  
**University of Dallas**

### **'Monkey in the Mirror: Reflections on the "Second Person" Perspective**

Psychologists have generally considered the perception of others from either "first person" or "third person" perspectives. When our subjects cannot talk, science insists that we must observe the other's experience from a neutral third person perspective. (This is especially true in the case of the study of animals, where first person observations are routinely dismissed as anthropomorphic and thereby scientifically invalid.) Even in places where there is an attempt to enter into the phenomenal world of an animal, we often remain third-person observers. It wasn't until Jane Goodall began her landmark study of the chimpanzees of Gombe that a scientific researcher allowed herself to enter into a personal relationship with her subjects - one which afforded her a privileged perspective from which to observe and understand the behavior of the chimpanzees.

Like Jane Goodall, contemporary human science psychologists are not content to allow the realm of behavior to be the property of behaviorists; rather, we wish to reclaim behavior as the proper subject matter of psychology, once we are able to clarify how the perspective of a witness is not limited to the objectivistic approach. In this paper, we will explore ways in which the face-to-face encounter can occasion interchanges in which we enter into more intimate contact with others - communicative exchanges in which we find ourselves engaged, enthralled, and even enraptured. Hopefully this "second person" realm can provide scientific access enabling researchers to say something truthful, hopefully valid, and eventually even reliable about the experience of others.

## **PG125**

**Luiz Ernesto Pellanda**  
**Porto Alegre Psychoanalytical Society**

### **'Complexity paradigm: what changes in Psychoanalysis'**

The A. tries to understand what changes in Psychoanalysis when we change from the Cartesian Paradigm to the Complexity one. Cartesian thought is characterized by fragmentation and simplification of reality, especially about dichotomy of mind - body, severing *res extensa*, which may be object of science, from *res cogitans*, which could not.

The Complexity Paradigm permits the doubt has a legitimate scientific instrument, ending the exigency for absolute trueness. Psychoanalysis is here in his own space and may give proper contribution. Freud was one of the pioneers in complex approaching to problems, even if not realizing it.

It is said that, after papers about fetus observation intra-uterus, it is possible to confirm some ideas from Bion about the thinking apparatus, from Matte-Blanco about unconscious structure and even some Raskovsky's speculations about fetal mind. The A. searches in Humberto Maturana's works the support for an autopoietic understanding of vital processes under study.

It is discussed what stands and what changes in Psychoanalysis: all well-done observations and its descriptions stand; all changes because we may attribute new meanings to observed data. Knowing and being are inseparable, subject construction coincides with construction of knowledge, and it is impossible to transmit knowledge: these are premises considered. By following his analyst's mental processing at choosing for the "selected fact", the patient may "learn with experience" so to become apt to select facts by himself. Doing so he is fulfilling his auto-analysis which goes on in congruence with the other that occurs in the analyst.

## **PG126**

**Roberto Gris & Massimiliano Tarozzi**  
**University of Trento**

### **'Distilling amazing sense from ordinary meanings. Teachers' conflict between sense and practices of intercultural education'**

This paper aims to highlight the way in which teachers give meaning to their practices of intercultural education.

The paper I am submitting is based on a qualitative study carried out throughout 46 in-depth interviews to teachers and principals of 12 schools in the province of Trento (Italy). The theoretical framework of the study, funded by IPRASE (Provincial Educational Research Institute), refers to a naturalistic paradigm (Lincoln & Guba, 1985) that goes to the field without pre-constituted hypothesis. In particular the philosophy of research to which we refer is the phenomenology, in continental significance, which does not only describe the phenomenon but also seeks some regularities among qualitative data, and tries to find out a theory able to interpret the phenomenon as it appears, preserving the fidelity to the phenomenon. In this sense, the grounded theory method, with which we processed the data, is an approach that falls within a phenomenological style as I mean it. The study reveals that intercultural education is represented by teachers as a general term, which connotes several implicit models, intrinsically different among them: inclusion, school achievement for all, integration, anti-racism. The sense of "Intercultural education", which refers to a precise educational model promoted by the school legislation, is usually a notion taken for granted and very often practitioners give to it different, and sometimes contradictory meanings. However, the ways in which teachers organize their own idea of interculturality (and the practices associated to it) determines the practices of inclusion (or exclusion) they adopt.

## **DG02**

**Karin Jackson**  
**Örebro University**

### **'The Development Of Parental Identity In Preterm Birth'**

**Purpose:** To analyze the development of parental identity in preterm birth.

**Design:** Descriptive with qualitative analysis of parents' narratives.

**Sample:** 20 sets of mothers and fathers of preterm infants born at <34 weeks of gestation.

**Methods:** Interviews were conducted on four occasions to 18 months of age.

**Results:** The preterm birth resulted in an unexpected start of the parenthood with striving to integrate the parenthood into the parents' sense of identity. The mothers experienced a physical and existential emptiness and the fathers experienced an alienation of not having a normal pregnancy and delivery as expected. During the hospitalization of the infant the

mothers experienced an outsider feeling of not being part of the care while the fathers felt more confident in the staff's competence. The mothers were struggling with parenting and to be acknowledged as a mother. The fathers' were striving to find a balance between family life, work and leisure time.

**Conclusions:** The parental identity in preterm birth was a process of creating a relationship to the infant and to be confident in the parenthood including caring for the infant. The way in which parents managed the stressful situation in preterm birth depended partly on the knowledge and attitude of the health care staff. The staff has an important role to give parents support in confirming their parental capacity.

# Concurrent Session Five Abstract Detail

## Lees Lecture Theatre

Linda Finlay  
Open University

### **'Reflexive embodied empathy': a phenomenology of participant-researcher intersubjectivity**

The body is the vehicle for understanding the world, Merleau-Ponty argues. It is through our own embodied consciousness that we gain an understanding of the Other. Applying this idea to the phenomenological research process, I argue that empathy is not just about emotional knowing, it is a *felt*, embodied, intersubjective experience. It is also an experience which underpins our ability to understand our participants. For this reason we need to learn to read and interrogate our body's response to, and relationship with, the body of our research participant (the Other).

In this paper I argue for a research process which involves engaging – reflexively - with the embodied intersubjective relationship we have with participants. I call this practice '*reflexive embodied empathy*'. First, I explicate the concept of 'empathy' through exploring ideas from the philosophical phenomenological literature. Then, two layers of reflexivity are described, each involving different levels of embodied intersubjectivity. One layer – *acting-into* – focuses on empathy as imaginative self-transposal and calls our attention to the way existences (beings) are intertwined in a dynamic of doubling and mirroring. A second layer – *merging-with* – involves a "reciprocal insertion and intertwining" of others in ourselves and of us in them (Merleau-Ponty, 1968, p.138). Here, self-understanding and other-understanding unite in mutual transformation. Using examples of reflexive analysis from my research, I try to show how our intersubjective corporeal commonality enables the possibility of empathy and how, in turn, empathy enables both understanding of the Other and self-understanding.

## Lawrence Lecture Theatre

Thomas Danaher  
Saybrook Graduate School and Research Center

### **'How Do You [Fundamentally] Feel Today?: Theory in Practice of Heidegger's Befindlichkeit as Source to Valuation and Possibility'**

Human science has long viewed the pre-scientific lifeworld as origin and source. To Merleau-Ponty, this primacy is one "lived rather than known," while Husserl finds a scientific "forgetfulness" in this issue that leads research away from human values into crisis. Though originally phenomenological, qualitative access to the lifeworld in method and methodology has since shown a remarkable diversity of approaches. This presentation is a return, however, to an early moment in Being and Time: Befindlichkeit.

Befindlichkeit is Heidegger's construct for "How do you find yourself?" It is presented here as that personal and interpersonal state in which we acknowledge (or forget) immediate feeling as a lived signification of how things actually are for us. Befindlichkeit in everyday moods (e.g., anger, love, boredom) is offered not as an imagining of how things might be for a self, but presents the way things are in terms of myself-with-others. Everyday examples in



empathy, personal risk, sense of responsibility, and an evaluative feeling in problematic situations show in a different light. In research, for instance, interviews can follow diverse paths, responding in affective resonance toward meaning. Likewise in psychotherapy, and beyond individual psychodynamics, a philosophical ground is offered to the intersubjective experience of countertransference.

Fundamental to being fully human, *Befindlichkeit* is developed in three stages: (a) an immediate/felt significance; (b) the opportunity (potential) for reflection on this; and (c) the source for imagined possibilities--thus languaged meaning. This presentation addresses these three as source and resource for research.

## **Barnes Lecture Theatre**

**Marie Hoskins & Gweneth Doane**  
**University of Victoria**

### **'You Want me to do What? Walking the Fine Line'**

The significance of the researcher in human science research is a common topic in most research methodology courses. Similarly, when graduate students are conceptualizing their research, the reflexive process is often central to that conceptualization. Yet, often when in the midst of graduate research, it is challenging for students to articulate their own subjectivity and to see how that subjectivity is living out and shaping the data and their interpretations. Frequently, students tend to tiptoe around what are potentially difficult yet highly informative journeys into self reflection and/or gloss over the significance of that journey for their scholarly research.

As graduate student supervisors we are often left with a moral dilemma: Should we in our role as supervisor ask students to go deeper into themselves and into what could be thought of as their 'personal' domain? What right do we have to require students to delve into deeply personal areas? Should we warn students that they may in fact be triggered by their scholarly work? What kinds of supports should we put in place? How long do we let students stay in the quagmire? How do we merge or keep separate our identities as academic supervisors and/or psychologists? And, what criteria do we use to evaluate a student's academic work when it is so integrally linked to their self-awareness as a person?

The presenters will situate the discussion in their own experiences and then facilitate an open discussion.

## **PG125**

**Michael Arfken**  
**The University of Tennessee**

### **'Outline of a Reflexive Psychology'**

Contemporary scientific understanding is founded on the principle that individuals, through the use of reason and observation, can move towards a greater understanding of the nature of reality. Focusing on reason and observation encourage knowledge claims to be judged on their own merit, thus removing the distorting influences of authority and tradition. In the traditional view, values play a negative role in the scientific enterprise and should either be ignored or systematically excluded. This attitude suggests that knowledge can be separated from values and that one of the ways of adjudicating between competing knowledge claims is to compare the degree to which each claim has been influenced by value commitments.

While such an approach has led to a number of interesting findings in the social sciences, it can also lead to the mistaken conclusion that methodological understanding simply “mirrors reality” rather than replicating existing power structures. Such power structures, under the guise of ‘valueless’ knowledge, tend to perpetuate dominant features of modern society instead of encouraging dialogue regarding the role of values in scientific research.

This paper explores critical elements in social sciences such as philosophy, sociology, and psychology, and the influence these disciplines can have on developing a reflexive psychology. Conflicting ideas regarding the role of authority and tradition within the social sciences will also be discussed.

## **DG68**

**Priya Mani**  
**University of Manitoba**

### **‘Methodological Dilemmas Experienced in Researching the Perception of Supports and Barriers of Indo-Canadian Young Women Entering the Sciences’**

This presentation will describe various methodological dilemmas faced by minority researchers who research minority ethnic communities of which they are not directly a part of. The observations are based on preliminary work engaging in a qualitative research study with Indo-Canadian young women exploring their perceived supports and barriers in their career decision making process to enter the sciences. The presentation will explore the ethical issues involved in focusing on issues of research design, recruitment of participants, and how to work with information that could discredit participants of the study. The dilemmas identified include the participant’s definition of what it means to be Indo-Canadian, the role of the researcher as facilitator, and communication and interaction in the consent process. The presentation will conclude with providing some recommendations to future researchers regarding factors to consider when engaging in research regarding minority communities.

## **DG02**

**Pranee Lundberg**  
**Uppsala University**

### **‘Perceptions and experiences of genital mutilation during pregnancy, childbirth and postpartum period among Eritrean women in Sweden’**

Female genital mutilation (FGM) seriously reduces health and social well-being. The aim of this study was to describe perceptions and experiences of FGM during pregnancy, childbirth and postpartum period among Eritrean women in Sweden. Mini-ethnography was chosen for its ability to generate knowledge about phenomena such as FGM that are highly embedded in the cultural context. Purposive sampling was used to select ten voluntary informants who were informed about aim and ethical aspects. Four semi-structured interview questions were developed and tested for validity and reliability. Two rounds of 45-60 minute interviews were carried out. In the first, each informant was interviewed at home in her mother language or in English until the information obtained became redundant. The answers were checked with informants in order to strengthen the credibility of the findings. The interviews were tape-recorded and transcribed verbatim. In the second round, each informant was asked about additions and deletions. The reactions of the informants during the interviews were also observed. The interview data were analysed for recurrent patterns from which themes were drawn. Five categories emerged, namely, (1) fear and anxiety, (2) facing extreme pain and

complications, (3) support from family and relatives, (4) defibulation, and (5) decision regarding circumcision of daughters. In conclusion, it is important that midwives and health care providers have knowledge about circumcision in order to deal with afflicted women. Such women and their husbands should be given courses at the antenatal ward about anatomical aspects and about the prohibition of re-infibulation by Swedish law.

# Concurrent Session Six Abstract Detail

## PG125

**Hakam Al-Shawi**  
**York University**

### **'Psychotherapy's Philosophical Values: Insight or Absorption?'**

According to insight-oriented psychotherapies, the change clients undergo during therapy results from insights gained into the "true" nature of the self, which entail greater self-knowledge and self-understanding. Such newly discovered knowledge assists in the alleviation of symptoms such as anxiety and depression. In this paper, I question insight-oriented psychotherapy's claims to assisting clients discover themselves through the application of a specific theory and method. Granting that clients do change as a result of the psychotherapeutic process, I question whether this change truly is due to greater insight and self-knowledge. Through a critical examination of the epistemological and metaphysical values underlying such forms of psychotherapy—values which are reflected in their understanding of insight and self-knowledge—I claim that such forms of therapy are engaged in a process that subtly "absorbs" clients into the therapist's philosophical values. Clients are absorbed into the therapist's epistemological-metaphysical values which are characterized by a certain problematic conception of subjectivity, knowledge, and reality. Rather than allowing for the discovery of a "true" self, insight-oriented psychotherapy constructs and reconfigures clients along socially accepted norms and values. With the assistance of certain mechanisms, such as suggestion and power that are intrinsic to the psychotherapeutic encounter, insight-oriented psychotherapy results in a form of social control, reinforcing accepted social values and relegating to the outside as "odd," or even "ill," individuals whose values run counter to social norms. Consequently, the value of psychotherapy's values is brought into question suggesting such forms of therapy may be engaged in a deceptive set of practices.

## PG126

**Mary Packard & Francine Hultgren**  
**Villa Julie College & The University of Maryland**

### **'Phenomenological Lingering in Poetic Spaces: From Image to Pedagogic 'Being-With''**

This paper will show the nature of Heidegger's "letting learn" (1968, p. 15) as a teacher and student came together in an advising relationship, experiencing the call of phenomenology and poetry throughout coursework and dissertation writing, and an ensuing friendship that grew out of this way of being together in teaching. We will present poetic renderings of the ways in which we have been called to be in poetry--our own, Rumi's and others. Barks (2001) suggests that Rumi's poems "do the work of icons: they connect us more deeply with our souls" (p. 11). As we are drawn into this mystery of the poem, the joy of being human is found in "uncovering the core we already are, the treasure buried in the self" (p. 11). In Rumi's poetry, then, there is a with-ness, a sense of soul friendship, similar to the Anam Cara (soul friend) that O'Donohue (1997) writes about.

In the dialogic exchange of lived renderings of life brought forward, the teacher and the student reveal the power of this 'being-with' place in teaching through such themes as: preparing a place for listening, being put in question by the question, echoing the vibration of care, finding voice in cultural remembering, providing opportunity for getting lost, allowing

place and time for dwelling, being the hand of comfort in the presence of vulnerability, celebrating soul-friendship, opening an inn-between, and receiving in humbleness the teaching that is given back in such pedagogical dwelling places.

## **DG68**

**George Sayre**  
**Seattle University**

### **'On being a couple'**

Posing the question, "what does it mean to "Be" a couple?" 13 committed couples from a variety of backgrounds were interviewed and videotaped to open up the theoretical into the embodied. An expanded conceptualization of dialogal research methodology was used to allow for a deeper understanding of both verbal and nonverbal dyadic experience: the experience of being a couple. Reflecting the dialogal philosophy of Martin Buber, this study focuses on the lived experience of the couple as an ontological entity. The authors identify themes expressed by the couples regarding the meaning of being a couple: the gaze, lack of apprehension, facing adversity together, working together, and confirmation by the larger community. This project was presented in-process at the 2003 IHSRC and input from that session has been incorporated in the completed study.

**FRIDAY**

**12<sup>th</sup> August 2005**

## 'AT A GLANCE' PROGRAMME FOR

**FRIDAY  
12<sup>TH</sup> AUGUST 2005**

<b>THEME</b>	<b>ROOM</b>
Directions for Phenomenology	Lees Lecture Theatre and Lawrence Lecture Theatre
Reflexivity and Language	Barnes Lecture Theatre
Psychology and Mental Health	Cobham Lecture Theatre
Values and Philosophical Issues	PG125
Learning and Education	PG126
Social Issues	DG68
Health	DG02
Breakout / Spill-over Rooms	P403 P404

### **Practice Facilities for Keynotes and Speakers**

Keynote Practice Facilities:

Atrium

Speakers Practice Facilities

Stephenson Lecture Theatre

### **Refreshments available as follows:**

Tea & Coffee Breaks  
11.15am – 11.45am  
3.45pm – 4.15pm

Staff Common Room

Lunch Break  
1.15pm – 2.15pm

Sports Hall

### **Enquiries:**

Please see the conference administration team in Poole House Reception

### **Conference Administration Team:**

Claire Dikecoglu  
Stacey Mitchell  
Deirdre Sparrowhawk  
Julie Cheshire  
Valerie Simcock

# FRIDAY 12<sup>TH</sup> AUGUST 2005

## PAPERS

PRESENTER	PAPER TITLE
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### **Keynote Speech - Time – 09.15 - 10.15am**

Amedeo Giorgi	<i>“The Role of Values in Human Scientific Psychology”</i>
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### **Papers**

#### **Concurrent Session 1 - Time – 10.30 - 11.15am**

1.1 Karin Dahlberg	<i>“The world in the individual – the individual in the world”: towards a caring science phenomenology that includes the social world.”</i>
1.2 Debra Goulden	<i>“Being-with animal companions: encountering the other.”</i>
1.3 Lisa Davies	<i>“If I offered beer and pizzas after work, they might come: Understanding challenges to education about depression in the Australian workplace.”</i>
1.4 Enrico Gnautati	<i>“A post-modern revamping of play therapy: Research and clinical implications.”</i>
1.5 Frank Macke	<i>“Bodies of water: liquidity and flesh”</i>
1.7 Eva Simms	<i>“Growing up in the hood: Sixty years of childhood in an American inner city neighbourhood.”</i>
1.8 Val Featherstone	<i>“What is it like to live with epilepsy? An exploratory study using interpretive phenomenological analysis.”</i>

#### **Concurrent Session 2 - Time: 11.45 – 12.30pm**

2.1 Kevin Krycka	<i>“Mystics, Saints and Alien Abductees, Part II.”</i>
2.3 Sue Hacking	<i>“Arts, mental health and social inclusion: telling stories.”</i>
2.4 Marsha Hammond	<i>“What my narcissistic personality disorder client taught me about George W. Bush: Therapy as instructive of the public world.”</i>
2.5 Marian Zielinski	<i>“Resisting sedimentation: fluidity and art.”</i>
2.6 Lisa Plattner	<i>“The value of psychological research from the perspective of students at the University of Botswana.”</i>
2.7 Eadaoin KP Hui	<i>“Conceptualization of forgiveness: A Chinese perspective.”</i>
2.8 Tuulia Lonngberg	<i>“Women’s and men’s experience of the moment of birth when the child is born to the world.”</i>

#### **Concurrent Session 3 - Time: 12.30 – 1.15pm**

3.1 Barbro Giorgi	<i>“The nature and role of the phenomenological reduction in therapy.”</i>
3.5 Charles Lawrence	<i>“Moral discourse and values in a restorative justice setting.”</i>
3.6 Jerry McClelland & Jane Plihal	<i>“Being mandated to parent education by the courts.”</i>
3.8 Dagfinn Näden	<i>“The cancer patient’s perception of confirmation.”</i>

#### **Concurrent Session 4 - Time: 2.15 – 3.00pm**

4.2 Adri Smaling	<i>“The meaning of empathic understanding in human enquiry.”</i>
4.4 Ioanna Bibou-Nakou	<i>“Parental mental health/ill and children’s well-being: recognition of neglect-abuse of children/adolescents in the educational environment.”</i>
4.5 Upendra Chidella	<i>“Explaining certainty and uncertainty in human sciences.”</i>



4.6 Margaretha Ekebergh & Bengt-Olof Petersson	<i>"Developing a didactic method that emphasizes lifeworld as a basis for learning."</i>
4.7 Jennifer Clegg	<i>"How relevant is the value of inclusion to young people with moderate-profound intellectual disability?"</i>
4.8 Rosemary Johnson	<i>"Conflicting values: The tension between a business and professional ethic."</i>

#### **Concurrent Session 5 - Time: 3.00 – 3.45pm**

5.1 Brent Dean Robbins	<i>"The imagery in movement method as an expressive technique for qualitative research."</i>
5.4 Leith Pugmire	<i>"The values associated with narrative therapy: A discussion of ideas in theory and therapy."</i>
5.6 Gloria Dall'Alba	<i>"Learning professional ways of being: A longitudinal study."</i>

#### **Concurrent Session 6 - Time: 4.15 – 5pm**

6.2 Ilja Maso	<i>"An empirical phenomenological approach of experience."</i>
6.5 Charles Musselwhite	<i>"The people's research co-operative: putting people back in the research loop."</i>

# FRIDAY 12<sup>TH</sup> AUGUST 2005

## PROGRAMME OF EVENTS

Time	Event		
8.00-9.00am	<b>Registration – Poole House Main Reception</b> <i>Coffee – Staff Common Room</i>		
9.05am	<b>Introduction to the Day</b> <i>Lees Lecture Theatre</i>		
9.15-10.15am	<b>Keynote Presentation</b> <i>Lees Lecture Theatre</i>  <b>Professor Amedeo Giorgi</b> <b>Professor of Psychology, Saybrook Graduate School, San Francisco, USA</b>  <i>”Desirable values for a Human Scientific Psychology”</i>		
<b>Concurrent Session 1</b> <b>Time – 10.30 - 11.15am</b>			
<b>1.1</b> <b>Directions for Phenomenology</b>  <b>Lees Lecture Theatre</b>  Karin Dahlberg	<b>1.2</b> <b>Directions for Phenomenology</b>  <b>Lawrence Lecture Theatre</b>  Debra Goulden	<b>1.3</b> <b>Reflexivity &amp; Language</b>  <b>Barnes Lecture Theatre</b>  Lisa Davies	
<b>1.4</b> <b>Psychology &amp; Mental Health</b>  <b>Cobham Lecture Theatre</b>  Enrico Gnaulati	<b>1.5</b> <b>Values &amp; Philosophical Issues</b>  <b>PG125</b>  Frank Macke	<b>1.6</b> <b>PG126</b>  *Available for Spill Over*	
<b>1.7</b> <b>Social Issues</b>  <b>DG68</b>  Eva Simms	<b>1.8</b> <b>Health</b>  <b>DG02</b>  Val Featherstone	<b>P403 &amp; P404</b>  Spill over for discussion groups	
11.15 – 11.45am	<b>Refreshment Break</b>		

<b>Concurrent Session 2</b> <b>Time: 11.45 – 12.30pm</b>		
<b>2.1</b> <b>Directions for Phenomenology</b>  <b>Lees Lecture Theatre</b>  Kevin Krycka	<b>2.2</b> <b>Lawrence Lecture Theatre</b>  *Available for Spill Over *	<b>2.3</b> <b>Psychology &amp; Mental Health</b>  <b>Barnes Lecture Theatre</b>  Sue Hacking
<b>2.4</b> <b>Psychology &amp; Mental Health</b>  <b>Cobham Lecture Theatre</b>  Marsha Hammond	<b>2.5</b> <b>Values &amp; Philosophical Issues</b>  <b>PG125</b>  Marian Zielinski	<b>2.6</b> <b>Learning &amp; Education</b>  <b>PG126</b>  Lisa Plattner
<b>2.7</b> <b>Social Issues</b>  <b>DG68</b>  Eadaoin KP Hui	<b>2.8</b> <b>Health</b>  <b>DG02</b>  Tuulia Lonnberg	<b>P403 &amp; P404</b>  Spill over for discussion groups
<b>Concurrent Session 3</b> <b>Time: 12.30 – 1.15pm</b>		
<b>3.1</b> <b>Directions for Phenomenology</b>  <b>Lees Lecture Theatre</b>  Barbro Giorgi	<b>3.2</b> <b>Lawrence Lecture Theatre</b>  *Available for Spill Over*	<b>3.3</b> <b>Barnes Lecture Theatre</b>  *Available for Spill Over*
<b>3.4</b> <b>Cobham Lecture Theatre</b>  *Available for Spill Over*	<b>3.5</b> <b>Values &amp; Philosophical Issues</b>  <b>PG125</b>  Charles Lawrence	<b>3.6</b> <b>Learning &amp; Education</b>  <b>PG126</b>  Jerry McClelland & Jane Plihal
<b>3.7</b> <b>DG68</b>  *Available for Spill Over*	<b>3.8</b> <b>Health</b>  <b>DG02</b>  Dagfinn Näden	<b>P403 &amp; P404</b>  Spill over for discussion groups
<b>1.15 – 2.15pm</b>	<b>Lunch – Sports Hall</b>	

<b>Concurrent Session 4</b> <b>Time: 2.15 – 3.00pm</b>		
<b>4.1</b> <b>Lees Lecture Theatre</b>  *Available for Spill Over*	<b>4.2</b> <b>Directions for Phenomenology</b>  <b>Lawrence Lecture Theatre</b>  Adri Smaling	<b>4.3</b> <b>Barnes Lecture Theatre</b>  *Available for Spill Over *
<b>4.4</b> <b>Psychology &amp; Mental Health</b>  <b>Cobham Lecture Theatre</b>  Ioanna Bibou-Nakou	<b>4.5</b> <b>Values &amp; Philosophical Issues</b>  <b>PG125</b>  Upendra Chidella	<b>4.6</b> <b>Learning &amp; Education</b>  <b>PG126</b>  Margaretha Ekebergh & Bengt Olof-Petersson
<b>4.7</b> <b>Social Issues</b>  <b>DG68</b>  Jennifer Clegg	<b>4.8</b> <b>Health</b>  <b>DG02</b>  Rosemary Johnson	<b>P403 &amp; P404</b>   Spill over for discussion groups
<b>Concurrent Session 5</b> <b>Time: 3 – 3.45pm</b>		
<b>5.1</b> <b>Directions for Phenomenology</b>  <b>Lees Lecture Theatre</b>  Brent Dean Robbins	<b>5.2</b> <b>Lawrence Lecture Theatre</b>  *Available for Spill Over*	<b>5.3</b> <b>Barnes Lecture Theatre</b>  *Available for Spill Over *
<b>5.4</b> <b>Psychology &amp; Mental Health</b>  <b>Cobham Lecture Theatre</b>  Leith Pugmire	<b>5.5</b> <b>PG125</b>  *Available for Spill Over*	<b>5.6</b> <b>Learning &amp; Education</b>  <b>PG126</b>  Gloria Dall'Alba
<b>5.7</b> <b>DG68</b>  *Available for Spill Over*	<b>5.8</b> <b>DG02</b>  *Available for Spill Over*	<b>P403 &amp; P404</b>  Spill over for discussion groups
<b>3.45 – 4.15pm</b>		<b>Refreshment Break</b>

<b>Concurrent Session 6</b>		
<b>Time: 4.15 – 5pm</b>		
<b>6.1</b> <b>Lees Lecture Theatre</b>  *Available for Spill Over*	<b>6.2</b> <b>Directions for Phenomenology</b>  <b>Lawrence Lecture Theatre</b>  Ilja Maso	<b>6.3</b> <b>Barnes Lecture Theatre</b>  *Available for Spill Over*
<b>6.4</b> <b>Cobham Lecture Theatre</b>  *Available for Spill Over*	<b>6.5</b> <b>Values &amp; Philosophical Issues</b>  <b>PG125</b>  Charles Musselwhite	<b>6.6</b> <b>PG126</b>  *Available for Spill Over*
<b>6.7</b> <b>DG68</b>  *Available for Spill Over*	<b>6.8</b> <b>DG02</b>  *Available for Spill Over*	<b>P403 &amp; P404</b>  Spill over for discussion groups
<b>5.00pm</b>	<b>End of Day</b>	
<b>5.00pm – 5.15pm</b>	<b>Refreshments – Staff Common Room</b>	
<b>5.15 – 6.30pm</b>	<b>Business Meeting – Lees Lecture Theatre</b>	

# Keynote Speech

## Lees Lecture Theatre

**PROFESSOR AMEDEO GIORGI**  
**Saybrook Graduate School**

### **'The Role of Values in Human Scientific Psychology'**

The thematic concern of this meeting of the 2005 International Human Science Research Conference is the question of "Values". It is an appropriate theme for values are embedded in human existence. Because of the strong influence of positivism in the 20th Century, the claim was often made that "science was value free". That is, one could strip reality of all "values" and simply discover the brute reality that was beneath the human encrustations to see what reality was like without human attributions. But if it is intrinsically human to dwell with values, can it be possible for the human sciences to eliminate values while studying human beings? Certain psychologies of the 19th and 20th centuries that accepted positivism and the natural scientific paradigm thought so, and they seemed to have dominated the day. However, a careful look at the history of psychology will show that psychologists have often tried to introduce values into psychology but that their efforts were not heeded by the majority of psychologists. This presentation will review some of these attempts, and in any case, the position of the presentation will be that a human science psychology cannot avoid the question of values and an attempt will be made to show that the inclusion of values does not undermine the status of psychology as a science. More importantly, the positive contribution of values for the development of an authentic psychology will be delineated.

## Concurrent Session One Abstract Detail

### Lees Lecture Theatre

**Karin Dahlberg**  
**Växjö University**

### **'The world in the individual - the individual in the world': towards a caring science phenomenology that includes the social world'**

Originally, nursing research became the tool for nurses who wanted to take care into a more humanistic domain, and especially, to make it less medically oriented. The focus was on nursing activities. Likewise psychologists, turning away from their positivistic background, aimed at human science psychology, by developing more holistically driven therapies. The patients were included in these efforts, but mostly as the ones who were assumed to react in a positive way to the nursing or therapeutic activities. Later on the paradigms changed and allowed for more independent theory building. A caring science was born as a paradigm in its own right, independent of particular disciplinary affiliations and boundaries, with the aim to make explicit the only main character, the suffering person, striving for health and well-being. All over the world this new paradigm has been influenced by continental philosophy, not least phenomenology, which has strengthened the paradigm and its scientific claims by focusing on the lifeworld that balances the ambiguity of the everyday world with the rigour of science.

However, the fascination with the caring science lifeworld has established a view of health and caring as something that is going on between two people, the carer/therapist and the patient/client, and their relationship, vaguely surrounded by an anonymous context. The

relationship between the lifeworld and that anonymity is little explored and the power in that relationship is sadly neglected.

This has not passed without reactions. As caring science researchers, every now and then we become targets of critique centred on the main idea that we are too individualistic, too unaware of societal and political influences. We are advised to let go of the phenomenological (romantic) theories in favour of either analytic, or for that matter continental, theories that have as their main focus the system, the groups, the society and its influences on the individual choice of life.

My aim is not to falsify these social science strategies, but I want to show that the desired goal of a less individualistic caring science's theoretical basis can still be founded in phenomenology. In my paper I argue that Merleau-Ponty, whose philosophy originated in husserlian phenomenology, provides us with an ontology that very well serves as the foundation for understanding existence, and how we always *are to our world*, as he puts it. His texts make clear that his ontological theory, far from being anthropology, is what we need in order to understand the lifeworld, that structure of existence where the individual cannot be thought of outside her/his world context. On the contrary, Merleau-Ponty gives good enough evidence for how the world is *in* the individual as much as the individual is *in* the world, or said more merleau-pontian, how the world is *of* the individual as much as the individual is *of* the world. My paper mainly focuses on that particular reversibility of existence that serves as the epistemology needed when we want to consider caring science as social science. Doing this, my paper also has to deal with "the phenomenological reduction", partly re-defining it under the concept of "bridling".

## **Lawrence Lecture Theatre**

**Debra Goulden**  
**Villa Julie College**

### **'Being-With Animal Companions: Encountering The Other'**

This presentation is an offering of a doctoral dissertation study, entitled: *The Terrain of the Self and the Other: A Phenomenological Study of Animals as Cartographic Teachers and Healers*. Hermeneutic phenomenology as the mode of inquiry for this study uses the framework of six methodological guidelines described by van Manen (1990). The voices of six nurse educators provide narratives of the lived experiences of being-with an animal companion. This human experience of the caring presence of a companion animal is further revealed through the lifeworld existentials offered by van Manen (1990) of lived body, lived temporality, lived relationality, and lived space.

In essence, the experience of being-with an animal companion is portrayed as a lived language of soul, a felt connection to the Other, an ontological communion or attunement that reveals mystery, spirit, and an enhanced awareness. The lived language of soul is manifested in the intertwining themes or those values of a.) animal love, generated through deep connections or soul-mates; b.) animal companion knowing, revealed through touch, vision, and hearing; c.) animal courage, the terrain of hope in which we are tended and mended through presence and compassion; and d.) animal havens, a felt terrain of homecoming. These themes of soul reveal the sense of the "extraordinary dwelling in the ordinary everyday encounter" where we are gathered into the sacred spaces of being-with the animal Other. Philosophical grounding is explored within the face-to-face encounter offered by Levinas (2001).

## **Barnes Lecture Theatre**

**Lisa Davies**

**University of South Australia**

### **'If I offered beer and pizzas after work, they might come: Understanding challenges to education about depression in the Australian workplace.'**

Given the current economic and social impact of depression on the Australian workforce, I interviewed people in the deregulated sector of Information Technology in South Australia about their accessibility to work based education about depression and to ask their opinions regarding the merit of such education. I also intended to develop an understanding of what people in the private sector actually utilised about the management and care of depressed employees. As I also wanted to conceptualise what is understood about depression and sought insight into what their understandings are of the prevailing attitudes in their workplace about workers with depression, I drew upon a methodological perspective from the field of organisational behaviour and undertook a qualitative, interpretive method of analysis. From this, I intended to gain some comprehension of the where and how people had learned their constructs about depression and then to propose what could be developed and used! in the workplace in addition to what was currently available, to ameliorate their apparent current lack of literacy in this field. I undertook a further thematic analysis to enhance my understanding of the discourses that shape and are inherent in the organisational cultures in the environments in which this research was situated. A dichotomy emerged: most respondents expressed personal, sympathetic views towards people with depression but were disquieted by them in the workplace wherein they were described as a frustrating liability to business. Respondents were unintentionally promulgating organisational learning which endorsed disenfranchising practices.

## **Cobham Lecture Theatre**

**Enrico Gnaulati**

**California State University**

### **'A post-modern revamping of play therapy: Research and clinical implications'**

Play therapy models remain relatively immune from the influences of post-modernism, which is not entirely true in the field of adult psychotherapy. Modernist ideas tend to prevail with respect to how play therapy is conceptualised and practiced. A review of the literature upholds how play therapy models continue to be suffused with such notions as: 1) the therapist as a distinct self in relation to the child as a differentiated other; 2) the achievability of therapeutic neutrality and non-directiveness; 3) the unconscious as a repository of pre-formulated memories and experiences; 4) interpretation as an objective exercise; and, 5) "language" as disembedded from "action" and given exclusionary significance in the communicative therapeutic process. In large part, play therapy is touted as a medium to unearth unacceptable affects and cognitions, rather than as a transformative experience in itself. Likewise, the skill of the therapist is presupposed to reside in his or her adeptness at dispassionately decoding the meaning of the child's play, moreso than encoding valuable interpersonal meaning through passionately playing.

The presenter will go beyond offering a post-modernist critique of the above constituents of traditional play therapy to propose a model that draws from intersubjectivity theory, existential-humanistic psychology and interpersonal psychoanalysis. Ample qualitative clinical data will be provided to flesh out salient concepts and the ramifications of a post-modernist



revamping of play therapy for academics conducting relevant outcome studies will be explored.

## **PG125**

**Frank Macke**  
**Mercer University**

### **'Bodies of Water: Liquidity and Flesh'**

Merleau-Ponty's phenomenology challenges reflective consciousness to open itself up to a genuinely "post-Cartesian" experience of spirit and substance, a challenge that I do not think has been sufficiently taken on by the human sciences. Phenomenology awakened modernity to the possibility of reason grounded in the experience of a vital, fleshly consciousness. Yet, for all of the discourse on the body as a site of power, "the body" still seems too often discussed as an organic autonomy, as a meaty tissue enclosing a shell of subjectivity. Bachelard's reflections on air, water, and dreams can, I think, offer a unique possibility for awakening post-modern and post-Cartesian consciousness to a new encounter with the phenomenology of the body and flesh. Chiasm, for Merleau-Ponty, is an interlacing of a being with, potentially, all other beings. Flesh cannot, thus, be encountered as a familiar "thing." It is continually in process, continually alive and dying, constituted of flows and vapours, presenting itself to everyday perception as an illusion of substance and a deception of material stability. Flesh might, I suggest, best be understood as an inter-subjective plasma, as a complex of fluid elements that are just as capable of hardness as they are of liquidity. "Assets" of memory and experience become "liquid" in moments of communicative intimacy. As such, I will consider the body not as a medium of communication but as communication itself, as communication entered and exited by way of liquidity and crystallization.

## **DG68**

**Eva Simms**  
**Duquesne University**

### **'Growing up in the hood: Sixty years of childhood in an American inner city neighbourhood'**

The lives of African-American children in Pittsburgh's Hill District over the past century were woven into the drama of immigration, segregation, destruction, and survival of their neighbourhood, and can only be understood against the backdrop of historical change. They, like most archipelago-ghetto inhabitants (Fullilove, 2004), experienced the love/hate relationship with the place they called home: they enjoyed the safety of the walls, the smallness of communal life; but they also suffered from the constriction and narrowness of segregated lives, especially as they entered their teen-age years.

Inspired by Lippitz' (1993, 2001) work on biographical experiences and the lived spaces of childhood, I designed a qualitative biographical research study in order to investigate and document children's lives in Pittsburgh's Hill District. Adapting the method of narrative mapping (Lutz, 1997), my students and I interviewed 12 African-American adults (24 to 84 years old) who spent their childhood in the Hill District.

The overwhelming theme which the choral voices of my participants transmits, the story they tell as a people about their particular location on earth, is of a childhood marked by the political and cultural changes in the African-American culture which surrounds them, and the history of segregation and neighbourhood destruction they experienced. In their stories, we

see the strength, contradiction, violence, kindness, injustice, struggle, grief, and survival in the daily side-walk ballet of childhood in The Hill over the past 60 years.

My presentation will illuminate the values inherent in children's connection with a particular place.

## DG02

**Val Featherstone**  
**City University**

### **'What is it like to live with epilepsy?'**

#### Background

A study undertaken in a general practice in the North East of England.

#### Aims

To elicit people's subjective perceptions of what it is like to live with epilepsy.

#### Methods

Ten interviews with people with epilepsy and the first author were conducted and analysed using Interpretative Phenomenological analysis. Diaries, along with an examination of patient notes and comments made by a supporting GP, were analysed as parallel findings.

#### Findings

1. The Helter Skelter bodily experience of seizures an incomplete experience – first and second hand accounts of seizure behaviour from people with epilepsy and companions.
2. Fluid time for seizures and their aftermath, to develop and maintain supportive relationships, to reflect and contemplate the present and future, for role adjustment of self/others and to make decisions.
3. Marginalisation from previous roles in the family, from the language of epilepsy and epilepsy itself, from social support, from the truth to self and others.

#### Relevant points for practice

For people experiencing seizures, living with epilepsy can be time consuming, exhausting and confusing. For those with controlled epilepsy it is more marginal to life. Unceasing support is necessary from close companions to ensure the physical safety and positive mental health of people with epilepsy. For those without such mechanism in place, concern should be raised.

#### Development of the study

A larger study is planned to complement the findings from, and extend, this study.

# Concurrent Session Two Abstract Detail

## Lees Lecture Theatre

**Kevin Krycka**  
**Seattle University**

### **'Mystics, Saints, & Alien Abductees, Part II'**

This paper is a continuation of my presentation at the 2003 IHSRC in Stockholm. This initial paper investigated ways in which the study of the experience of transcendence is historically marginalized by the profession of psychology which negatively impacts developing a clear understanding of the phenomenon. Drawing upon the works of Eugene Gendlin, Emanuel Levinas, and M. Merleau-Ponty, I advocated for ways in which the profession of psychology could best come to a rich and truthful understanding of transcendence. I particularly spoke about the researcher's stance of 'plasticity', as R.D. Laing would put it, and 'availability' to the phenomenon itself. Over the past two years, I have deepened my understanding of the phenomenon of transcendence through in-depth interviews with one of the subjects of that study. The current paper is both a phenomenological analysis of several interviews I conducted with the woman whose well-documented transcendent experiences with alien beings were discussed in my Stockholm lecture, and my own heuristic explorations of the topic and research process itself. Phenomenological and self-analysis appear to confirm the following: persons having had transcendent experiences are ontologically isolated from others in significant ways, transcendence is not a process of leaving or abandoning the lifeworld in any way, transcendence implies evolutionary progress for humanity, and research of transcendence is made more reliable when the researchers own transcendent potentialities are explored.

## Barnes Lecture Theatre

**Sue Hacking**  
**University of Central Lancashire**

### **'Arts, mental health and social inclusion: telling stories'**

During 2005-6, as part of a mapping exercise and development of measures for social inclusion for people with mental health needs, researchers will interview participants from six art projects across the UK and record their own descriptions of how their lives have changed since joining the project. Challenges include the coherent translation of human experience of therapeutic benefit without imposing interpretations; the understanding of what constitutes a therapeutic benefit for people with a mental illness and how it relates to prescribed therapy. We describe our qualitative 'realistic' evaluation strategy, acknowledging the framework we use to structure what people say might not represent their true position. People, especially those with learning difficulties or mental health problems can be inarticulate... how much can we fill in the gaps or translate? The paths to therapeutic benefit from expression in visual form are not always clear to participants,! so how far do we push our own understanding? We will also question project workers about their theories of action, but we hope to give equal weight and importance to all stories. This paper discusses the dichotomy of involving users in the structure of research, throughout the telling of stories, finding indicators of benefit and the attempt to represent and equate views of all parties honestly whilst delivering results and invites constructive responses.

# **Cobham Lecture Theatre**

**Marsha Hammond**

## **'What My Narcissistic Personality Disorder Client Taught Me About George W. Bush : Therapy As Instructive Of The Public World'**

Human Science Research serves many purposes. It is a tool of enlightenment for the therapist in addition to hopefully being of assistance to the client.

While the American Psychological Association admonishes psychologists to reflect on the ethics of speaking about someone they've never met, I would like to posit that therapy and its reflections can more vigorously inform the larger world.

Seymour Hersh, Pulitzer prize winning journalist who reported on My Lai during the Vietnam War and has vigorously reported on Iraq, recently stated, "Nothing I write" is likely to influence Bush, he said. "He is unreachable. I can't reach him. He's got his own world. This is really unusual and frankly, it scares the hell out of me."

Mental health practitioners have a duty to warn that sometimes supercedes even Tarasoff. Clients having characteristics primarily associated with Narcissistic Personality Disorder lay a path of destruction for those around them. Inoculation or 'what to expect' is advantageous to people affected by the actions of the person exhibiting such behaviours.

## **PG125**

**Marian Zielinski**  
**Mercer University**

### **'Resisting Sedimentation: Fluidity and Art'**

The process of painting, the congealing of liquid colours poured into pools and swept into streams and torrents of expressive movement, is an essential means of exploring human values and emotions. A painter works with the very medium of elemental substance—an emulsion of earth and water, palpable physical evidence of Valery's contention that "art is the artist's imitation of himself". The conjunction of art and science has always been a coalition of forces testing the waters of time and space, substance and spirit. In particular, Bachelard's philosophical explorations of the elements of nature and dreams offer insight into the significance of expression in the arts, the necessity of engaging in the spontaneity of flow as responsive engagement with one's self and world, and the mystery of how artists know when a work is finished, when to "put away one's crayons". Seeing beyond the dog-eared metaphor of life as a blank canvas allows the possibility of conceiving a graceful and elegant death to a process that is also its birth. This paper questions how dreams and vague impressions take root, and, systematically and chaotically evolve into a body of art. What is capable of inspiring its creation? To what degree are fire and air—energy, passion, and spirit—necessary to the material elements of creation? In addressing these questions, I will phenomenologically engage Merleau-Ponty's concept of embodiment and Bachelard's reflections on dreams and imagination.

## **PG126**

**Lisa Plattner**  
**University of Botswana**

### **'The value of psychological research from the perspective of students at the University of Botswana'**

This paper will discuss the value of psychological research from the perspectives of students who live in a country, i.e. Botswana, where psychology is a young discipline. At the local university, psychology as a major was introduced in 2004 only. Despite a lack of public knowledge about psychology, large numbers of students wish to major in psychology, and the question arises as to what they perceive as the value of psychological research.

For the purpose of this paper, a study of explorative character was conducted among second-year Botswana psychology students enrolled in a research methods course. Students were asked to discuss in small groups what they think the value of psychological research should be and to summarise their discussion in a one-page essay. In total, seventeen group-essays were handed in, which were then evaluated applying Qualitative Content Analysis.

The analysis resulted in a variety of categories that reflected students' perceptions about the value of psychological research. The most prominent category referred to 'society', i.e. students emphasized on the need to make society aware about psychologically relevant issues. Another category referred to 'environment'; students saw the value of psychological research in assisting people to cope with environmental changes. A third category referred to 'knowledge', in which students regarded research as valuable in order to add to psychologically relevant knowledge. In addition, students pointed out that research should contribute to 'theory development' since according to their view the discipline of psychology would need new theories that would suit the diversity of individuals and cultures.

## **DG68**

**Eadaoin KP Hui**  
**University of Hong Kong**

### **'Conceptualization of forgiveness: A Chinese perspective'**

This study investigated the Hong Kong Chinese adolescents' conceptualization of forgiveness, using qualitative rather than quantitative method. Forgiveness is not only a religious but also a social value, which is affected by the cultural values. Chinese's values are influenced by Confucian philosophy, which stress on mean and harmony. Hence, how Chinese conceptualize forgiveness as a value may be different from their counterparts in the West. Using a qualitative approach is more appropriate in identifying how culture influences one's conceptualization of forgiveness as a value. In this study, focussed group interviews were conducted with 50 adolescents, aged 11 - 18 from two secondary schools in Hong Kong. The findings suggested that our adolescents perceived forgiveness as acceptance and understanding. They referred to the social benefits of forgiveness, and maintaining harmony as their reason to forgive. These results revealed the influences of Confucian values on their notion of forgiveness. On the other hand, they saw forgiveness as an expression of generosity, and a gift of love which reflect Christian values they learned from schools. The findings were discussed in light of the impact of individualistic and collectivist cultures on the conceptualization of forgiveness as a value.

## DG02

**Tuulia Lonnberg**  
**Växjö University**

### **'The experience of the moment of birth when the child is born to the world'**

The experience of the moment of birth starts when the first pain appears in the body of the woman until the uterus is fully open and the child is born to the world. That very moment when the child moves during this last contraction to the world, from the subjective lived body of the woman.

I want to catch this moment that will give new knowledge and understanding of the phenomena to parents, caregivers, caring sciences and education.

The experience of man can never be compared with the experience of the woman or the caregiver (midwife). Literature review does not mention the phenomena of the moment of birth - information was instead drawn from the whole delivery process.

This research will have a ground in life world research in caring sciences with a phenomenological and philosophical approach. Phenomenology and philosophy touch existential questions. The moment of birth is an existential adventure.

Merleau-Ponty, 1999 tell us that we don't have a body but we are in our body and the body is not in the room but will heritate the room. The body of the woman and man will heritate the room in the moment of birth when time is relative and individual for both of them.

Life world has a meaning to see, analyze and describe the world of how the man will experience it (Dahlberg, 2003). The woman and the man will be in the moment of birth, in the world - here and now. My aim is to join the moment of birth with parents and take a photo of their faces when the child is born to world and then follow up their experiences after 3 months with interviews and in turn analyze these.

# Concurrent Session Three Abstract Detail

## Lees Lecture Theatre

**Barbro Giorgi**  
**John F. Kennedy University**

### **'The Nature and Role of the Phenomenological Reduction in Therapy.'**

The concept of the phenomenological reduction, e.g., a) setting aside a priori knowledge and/or experience and b) withholding the existential claim, is used as a tool in conducting descriptive phenomenological research. As a research tool, the reduction is critical in minimizing researcher bias. The reduction also encourages an attitude of openness, bringing a freshness that promotes the discovery of meanings that could otherwise be easily missed. The use of the phenomenological reduction in a therapeutic context is, of course, similar but is also different enough to warrant further examination. The difference in using the reduction as a therapeutic tool is not so much an intellectual one as it is a psychological difference. It requires a certain kind of application of the reduction. There are two distinctly different aspects to the application that will be addressed in this paper. One aspect is the way in which it deals with the content matter of the client's meanings, the other is the way it relates to the existential claim. To some extent, there is almost an opposite relationship between the way the reduction is used in data analysis, and the way it is used therapeutically. Part of the reason for this difference is related to the fact that research seeks to understand the essence of the intersubjective experience of the phenomenon, whereas therapy seeks to understand, and possibly change, the intrasubjective experience of the person.

## **PG125**

**Charles Lawrence**  
**Seattle University**

### **'Moral Discourse and Values in a Restorative Justice Setting'**

During the period 1999-2002, I along with two other colleagues, Prof. Jacqueline Helfgott (Criminal Justice) and Prof. Madeline Lovell (Social Work) led victims of crimes, incarcerated offenders, and concerned citizens in a series of 10 to 12 week seminars on restorative justice at a local prison.

These seminars in fact turned into a series of "story telling" sessions and encounters, a moral discourse focusing on the ways that the harms caused by crime could be addressed and the actors healed.

In the midst of these sessions, conflicts emerged between the initial value orientations of many of the victims rooted in a desire for revenge and the offenders desire sometimes to be accepted as human beings and at other times to be excused for their actions.

As each seminar evolved, participants began to develop implicit norms to shape the content and conduct of the discourse. These included the use of empathetic speech, "taking responsibility" and sincerity. A hermeneutics of suspicion with respect to the inmates' presentations of self flared at times creating mistrust and sewing conflict.

Researchers themselves searched for value orientations which would aid them in the sometimes contradictory tasks of supporting the participants while at the same time requiring inmates to "come clean" and "take responsibility." The temporary communities that emerged during these seminars were founded on emergent moral discourses which participants and researchers alike helped to nurture and to test the boundaries of "trust" and "truth."

## **PG126**

**Jerry McClelland & Jane Plihal**  
**University of Minnesota**

### **'Being Mandated to Parent Education by the Courts'**

The courts in many states in the United States are mandating divorcing parents to attend parent education classes to try to minimize the negative effects of divorce on their children. In some cases, granting the divorce is contingent on parents' completing parent education classes specified by the court. Given this, the experience of being mandated to parent education is being considered in three domains: (a) parents do not experience coercion; (b) parents experience coercion but the intensity of it lessens as the parents participate in the classes and understand their situation differently; and (c) parents experience coercion throughout the classes and do not change their views about their situation. The research questions for this project are: What is it like for divorcing parents to be mandated to participate in parent education classes? What is it like for parents to attend parent education classes they are mandated to attend? If more is known about the experience of being mandated to parent education, parent education practitioners may be able to attune their work to improve their programs. In particular, consideration of the pedagogical relation with parents who are coerced into parent education is needed, given that adult education in the United States is predicated on voluntary participation. The research approach being used is phenomenological. Ten parents who have recently completed a mandated parent education course are being interviewed, and the transcripts created from the taped interviews will be analyzed for themes of meaning of the parents' experiences.

## **DG68**

**Masaki Moriyama**  
**Fukuoka University**

### **'Experiencing diversity of life-related value as a starting point of health-promotion: setting based approach in Japanese school'**

Recently, significant numbers of Japanese children are reported to spend their time alone, having minimum interaction with others. This situation is supposed to erode children's health and wellbeing. The author intended to stimulate children's value related interest as an initiative for health promotion and employed WIFY (what is important for you?), a set of questions designed to review one's life. Subjects are all the students (n Other Info: I presented related research at the 20th IHSRC 2001 in Tokyo.



## DG02

Dagfinn Naden  
Oslo University College

### **'The Cancer Patient's Perception of Confirmation'**

*The purpose* of this study was to obtain in-depth knowledge about therapeutic confirmation of patients with cancer, from the patient's point of view. *The research topic* was as follows: What is the significance for patients of their being confirmed by nursing personnel? 15 patients, men and women, between 43–80 years of age participated in this study. *The method* of data collection was via qualitative research interviews. A hermeneutical approach was used in the interpretation of the data, in which Kvale's (1997) self-perception level, the "common sense" level and theoretical level were applied. *The results* may be summarized in two general areas: An outer, general confirmation and an inner, individually-perceived confirmation, as well as the lack of the latter. Aspects of the outer, common confirmation are helpfulness, politeness and kindness, while honesty, presence, being taken seriously, and maintenance of dignity represent the inner, individually-perceived confirmation. The lack of inner, individual confirmation is primarily manifested in terms of patients' mental, spiritual and existential concerns. Related to a theory of suffering (Eriksson 1993, 2001), the patient is confirmed at the level of having and being, but seldom at the level of becoming.

# Concurrent Session Four Abstract Detail

## Lawrence Lecture Theatre

**Adri Smaling**  
**University for Humanistics**

### **'The meaning of empathic understanding in human inquiry'**

Some philosophers of science and social scientists disapprove of using empathy in human inquiry. Empathy would be neither sufficient nor necessary for understanding another person. In this paper the insufficiency of empathy will be recognized, but the necessity for interpersonal understanding in everyday life, situations of professional care, and certain forms of human inquiry, especially qualitative research, will be supported. However, empathic understanding should not be conceived as pure psychic identification, mere emotional immersion or sheer affective resonance, but rather as putting oneself imaginatively into the experiential world of another person with the aim to understand the other. After discussing relevant writings of philosophers, scientists and professional practitioners a comprehensive conceptualization of empathic understanding is developed which makes empathy more worthwhile for doing human research as well as acting in other professional contexts. As a result, empathic understanding is conceived as a two-dimensional concept. The mental, attitudinal dimension refers to affective, cognitive and interpretive facets or phases of empathic understanding and the social, behavioural dimension refers to expressive, responsive and interactive facets or phases of empathic understanding. These two dimensions are crosswise combined and the most optimal form of empathic understanding is called 'dialogical-hermeneutical empathic understanding'. Finally, the question will be considered whether this methodological idea is value-laden or even value-directed.

## Cobham Lecture Theatre

**Ioanna Bibou-Nakou**  
**Aristotle University of Thessaloniki**

### **'Parental mental health/ill and children's well-being: recognition of neglect-abuse of children/ adolescents in the educational environment'**

The study "Parental mental health/ ill and children's well-being: mapping the types of abuse-neglect in the educational setting" was jointly funded by the EU (DAPHNE I Initiative, 80%) and the Aristotle University of Thessaloniki (20%). Its key aim was to identify, model and evaluate support for teachers working with children living with a mentally ill parent and dealing with issues of neglect/ abuse in the family setting. We explore the area, firstly, in terms of investigating whether children's lives as affected by parental mental illness are relevant to the accessibility of educational services; and secondly, in relation to the range of multi-professional settings that the teachers have to participate in order to deal with practices of neglect/abuse in children living with a mentally ill parent. In this sense, the study arose from a desire to develop interdisciplinary collaborations in the educational setting in order to respond to the children's and the families' needs, when there is a parental mental illness, as well as in relation to improving the accessibility and quality of provision around domestic violence. The present paper focuses on our experience from setting up, convening and conducting support core groups with teachers having a child living with a mentally ill parent. The binary metaphor used by Phoenix (1987) as normalised absence/ pathological presence seems as particularly relevant to analysing the paradoxes of invisibility and visibility structuring educational services around parental mental illness and child maltreatment.

## **PG125**

**Upendra Chidella**  
**Indian Institute of Technology**

### **‘Explaining Certainty And Uncertainty In Human Sciences’**

Human sciences eternally face the problem of “certain” methodological approaches to explain the social phenomena. It is evident-in-itself as the issues involved are pertained to human beings. It is like swinging between certainty and uncertainty that leaves huge gap in-between. Apart from a few logical and economic models, most of the disciplines in human [even social] sciences face the problem of induction or grand analysis. The problem is metaphoric to the contention between generalistic [universal] and particularistic explanations. It is immanent to the explanation of human sciences though the problem is perceived to be very ancient. Social constructionism keeps alive the issue of grounding the explanations in the grand theories at times referred as grand discourses or micro-level theories. For example, in the case of socio-political and economic development, bottom-up approach has replaced the earlier top-down approach. Certainty and uncertainty depends on the premises of the respective models. The assumptions of rational choice theory vis-à-vis the value-difference approach can be quoted as a good example for this. The former is concerned about the outcome of a model and the latter emphasizes on bringing other elements that will affect the analysis. The current paper examines the basic arguments of the principles of certainty and uncertainty. It addresses three questions: 1. What aspect of human sciences can have a certain explanation? 2. What does the uncertainty principle denote? 3. A value-based approach does not make a model or a theory ambiguous. It balances coherence and openness.

## **PG126**

**Margaretha Ekebergh & Bengt Olof-Petersson**  
**Växjö University**

### **‘Developing a didactic method that emphasizes lifeworld as a basis for learning’**

The learning process in a professional education is characterised by the encounter between the student’s own lifeworld and scientific knowledge in theory and in practice. Didactics provide support for learning and create the conditions for a reflective process that strengthens the integration of theoretical and practical knowledge with the lifeworld. However, not any didactics are supportive in this area.

In this paper we present an ongoing innovative research project which aim is to develop and test a new didactic method in nursing education that makes it possible for the student in her/his learning to be able to encounter both the theoretical caring science structure and the practical caring knowledge that should focus on patient’s lived experiences. The aim is for the student, with the aid of this didactic method, to better integrate theory with practice than is the case in traditional education, and consequently better be able to understand the patients’ needs of care. Another aim of the project is, to develop a form of examination to be used in the clinical training.

This presentation includes the epistemological phenomenological foundations of the project with a particular emphasis on the lifeworld theory, and we also present some of the aspects of its clinical realisation. Further more, preliminary results from an evaluative interview study will be presented.

## **DG68**

**Jennifer Clegg**  
**University of Nottingham**

### **'How relevant is the value of inclusion to young people with moderate-profound intellectual disability?'**

Inclusion is one of four key values underpinning the UK government's white paper Valuing People (2001) which outlines service priorities and plans for people with intellectual disability. This paper explores contemporary theoretical and cultural assumptions that construct 'inclusion' as a value for this service, with particular regard to the transition to adult services, a period of difficulty for families in many countries. It reports part of a longitudinal study, funded by the Big Lottery Fund, which takes a 360 degree perspective on the process of transition for a cohort of 25 young people with severe intellectual disability who left special schools in 2004. Data from observations and, where possible, conversations with the young people are analysed alongside repeated qualitative interviews with parents, health and social care professionals, and senior service managers. Regular telephone contacts with parents; observations of face-to-face meetings between parents and service providers; and observations of young people accessing adult services for the first time are also sources of data. This paper examines the way in which these various parties engage with and respond to the value of inclusion as set out in Valuing People. It will also explore the ways in which all parties to the negotiations employ them in their attempts to secure a definition of the situation and to negotiate a set of outcomes acceptable to them.

## **DG02**

**Rosemary Johnson**  
**University of Southern Maine**

### **'Conflicting Values: The Tension Between a Business and Professional Ethic'**

Managed care is synonymous with health care in the United States today. However, the issues of cost effectiveness and efficiency at the heart of managed care are issues of international concern in health care delivery systems. Other industrialized countries are also undergoing system changes that cause workplace disruption and ethical concerns in health care. The purpose of this qualitative study was to uncover patterns across nurse practitioner (NP) experiences that contribute to an understanding of their perceptions of managed care, how it affects daily practice, and how NPs respond to a changing workplace. In-depth interviews were conducted with 14 NPs representing primary care, specialty, and independent practices. Over an 18 month period, data collection and analysis occurred simultaneously using methods of theoretical sampling, constant comparison, memoing, and member checks. This study illuminates the tension NPs experience between a business and professional ethic and the strategies they use to reconcile this difference with core nursing values. Type of setting, workplace characteristics, and length of time in practice contributed to the variation in NP perspectives. Data from this study will be used to illustrate shifting patterns of practice, how relationships are being redefined by institutional behaviour that depersonalizes the individual, and addressing solutions to balance the bottom line with humane health care delivery. Other Info: I've checked off Power Point for my audiovisual requirements but when I try to submit this abstract it will not let me do so stating in a "pop up" window please enter audiovisual requirements. I thought I would enter it in this "further information box" and see if the submit is accepted.

# Concurrent Session Five Abstract Detail

## Lees Lecture Theatre

**Brent Dean Robbins**  
**Daemen College**

### **'The Imagery in Movement Method as an Expressive Technique for Qualitative Research'**

Typically, the empirical-phenomenological method is a tool for the analysis of written and transcribed verbal data, which is most often gathered through open-ended or semi-structured interviews. However, research on state-dependent memory suggests that the recollection of emotion-laden events are more difficult for people if they are in a mood that is incongruent with the mood at the time of the remembered event. One technique for moving research participants closer to the mood of the remembered even is the Imagery in Movement Method, which was originally designed as an expressive technique for psychotherapy. However, I have found it to be a useful tool for generating concrete, richly descriptive qualitative data. The method is a five-step process: expression, mapping, role-play, verbal translation, and written protocol. The participant is invited to draw an abstract picture in response to a research question. Then they are asked to explore the bodily sensations, thoughts, images and feelings associated with the images in the drawing. In response, the participant typically recalled a vivid memory of the research topic. In role-play, open-ended interviews and written protocols, the participant first amplified the lived experience of the memory and then gradually articulates the bodily sensations, thoughts, images, feeling, metaphors, and dominant themes of the memory. In the end, the participant records a written narrative of the experience. An example of a phenomenological study of joy will be used to illustrate the technique.

## Cobham Lecture Theatre

**Leith Pugmire**  
**Massey University**

### **'The values associated with narrative therapy: A discussion of ideas in theory and therapy'**

Narrative Therapy is an approach to clinical practice which is congruent with a Social Constructionist epistemology. Central to Narrative Therapy is the idea that people think of their lives in terms of stories. These narratives are created when people inevitably emphasise certain aspects of their history in order to make sense of their world, and are socially constructed in the sense that people draw on culturally available discourses during this process. Thus, by facilitating the client's awareness of both their current narrative and previously discounted experiences, the therapist collaborates with the client to 're-author' their life. This paper consists of a summary and discussion of narrative ideas, with particular reference to the values and assumptions underlying narrative practice. The content of the paper comes from three sources. First, a consideration of social constructionism and narrative theory and the epistemological and ontological assumptions implicit in these theories. Second, narrative practice as conceptualised in the published writings of narrative practitioners, and in training courses taught by David Epston (Family Therapy Centre, Auckland), Michael White, Shona Russell, Maggie Carey, Sue Mann, & Carolyn Markey (Dulwich Centre, Adelaide). And most importantly, consideration of the values implied by these understandings of 'ideal' therapeutic practice in narrative therapy.

## **PG125**

**Deborah Eicher-Catt**  
**The Pennsylvania State University**

### **‘Valuing the Interface of Gregory Bateson and C.S. Peirce’**

I argue that Gregory Bateson and Charles Sanders Peirce share much in common concerning how the body and Mind operate as an integrative, recursive communication system. Regardless of their different points of departure on the subject of communication and signification, their philosophic paths necessarily cross at an "interface" that constitutes an epistemological matrix between them. I explore this matrix by comparing their theoretical positions concerning ontology and epistemology. We find that both human scientists construct their developing epistemologies within a triadic frame of relations, i.e., firstness, secondness, and thirdness. As a result of my comparison, Bateson's epistemology becomes more accessible and valuable as an aesthetic philosophy that calls into question the integration of body and Mind in everyday life.

## **PG126**

**Gloria Dall’Alba**  
**University of Queensland**

### **‘Learning professional ways of being: A longitudinal study’**

Since Donald Schön highlighted a crisis of confidence in the professions more than two decades ago, it is apparent that this crisis has deepened. Not only is there a theory-practice gap and internal disagreement within professions, but also increasing criticism and questioning of professional expertise from within society, at large. This crisis of confidence is unlikely to be resolved simply by increasing the knowledge and skills of aspiring professionals, as these have traditionally been defined. It could be argued, however, that conventional professional education programmes typically focus precisely on such acquisition of knowledge and skills. This focus is inadequate, as skilful professional practice demands an understanding of when, how and why it is appropriate to employ particular knowledge and skills in specific circumstances. More specifically, an unfolding understanding of professional practice not only incorporates knowledge and skills but also entails the development of ‘professional ways of being’.

This paper reports a longitudinal study of aspiring professionals as they proceed through a conventional professional education programme. Changes in their embodied understanding of professional practice form the focus of the study. Issues and tensions that relate to reproducing and renewing practice come to the fore. The study highlights the way in which developing understanding of practice is not a solely cognitive enterprise, but entails the formation of professional ways of being in interplay with prevailing traditions of practice. Recognising the centrality of ontology to human science research is proposed as one of the values we share, as researchers.

# Concurrent Session Six Abstract Detail

## Lawrence Lecture Theatre

**Ilja Maso**  
**University for Humanistics**

### **'An empirical phenomenological approach of experiences'**

In his Ideas Edmund Husserl writes: "We will regard conscious experiences in the concrete fullness and entirety with which they figure in their concrete context – the stream of experiences." Husserl's emphasis on both the concrete fullness and entirety and the contextuality of experiences should be crucial for each formulation of an empirical phenomenological method.

In this respect Husserl's statement suggests that each experience could be many times richer and detailed than it occurs to us. By linking empirical phenomenological approach to a hermeneutical method that unconceals what is concealed, this richness can be made explicit. Husserl's statement can also be seen as a call not only to regard experiences in their contexts, but to apply the eidetic reduction of these experiences to these contexts too. Not a direct consequence of Husserl's statement, but yet based on the fact that he regards experiences as a continuous stream, is that eidetic reduction also has to account for the process character of experiences.

Consequences like these are generally not included in methods of empirical phenomenological research methods.

## **PG125**

**Charles Musselwhite**  
**Bournemouth University**

### **'The People's Research Co-operative: putting people back in the research loop'**

Despite the far-reaching impact of research into society and the everyday lives of individuals, the majority of people do not have an input into what research is commissioned. In addition, people are also held outside the research loop through the withholding of research findings (e.g. the deliberate non-publication of results for a certain aim or the manipulation or spin emphasised on certain results), cost (e.g. the cost of attending conferences or accessing journal articles), inaccessible language (e.g. use of scientific language and jargon), inappropriate mediums (e.g. use of journals, where television and new media may have better impact), lack of feedback loop (e.g. interpretation of findings are made by scientists without any formal way of challenging this view), misunderstanding of objectivity and independence (e.g. the belief that a scientific piece of research is independent, objective and definitive and cannot be challenged on such grounds) and the misapplication of findings (e.g. findings being ignored).

Successful research that would create better lives for individuals, better societies to live in and more healthy environments must re-introduce people into the research loop. People must be involved in the commissioning process and must be allowed to fully participate and comment upon research at all levels. Results must be easily accessible to the general public and comments and feedback must be allowed. A structure built on this premise involves a cultural shift and attitude change within research itself; a change that gives people more

healthy control over their own current and future lives and a change that leads to more knowledge and happiness amongst people.

To Re-Introduce People Back Into The Vital Research Loop A Structure Can Be Set Up As A "People's Research Co-Operative" Along The Lines Of The Co-Operative Business Model Taking Into Account The Seven Co-Operative Principles: Voluntary And Open Membership; Democratic Member Control; Member Economic Participation; Autonomy And Independence; Education, Training And Information; Co-Operation Amongst Cooperatives And; Concern For Community.

A number of different approaches to developing such a model could be investigated and studied including the notion of a 'Co-Operative University'. This paper could lead to an interesting discussion on such issues.



**SATURDAY**

**13<sup>th</sup> August 2005**

**‘AT A GLANCE’ PROGRAMME FOR  
SATURDAY 13<sup>TH</sup> AUGUST 2005**

ROOM	THEME
Lees Lecture Theatre and Lawrence Lecture Theatre	Directions for Phenomenology
Barnes Lecture Theatre	Reflexivity and Language
Cobham Lecture Theatre	Psychology and Mental Health
PG125	Values and Philosophical Issues
PG126	Learning and Education
DG68	Social Issues
DG02	Psychology & Mental Health 10.15 – 11.00am Health 11.30 – 2.00 pm
P403 P404	Breakout / Spill-over Rooms

**Practice Facilities for Keynotes and Speakers**

Keynote Practice Facilities:

Atrium

Speakers Practice Facilities

Stephenson Lecture Theatre

**Refreshments available as follows:**

Tea & Coffee Breaks  
11.00am – 11.30am

Refectory

Lunch Break  
1.00pm – 2.00pm

Refectory

**Enquiries:**

Please see the conference administration team in Poole House Reception

**Conference Administration Team:**

Claire Dikecoglu  
Stacey Mitchell  
Deirdre Sparrowhawk  
Julie Cheshire  
Valerie Simcock

# SATURDAY 13<sup>TH</sup> AUGUST 2005

## PAPERS

PRESENTER	PAPER TITLE
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### **Keynote Speech – Time – 09.15 – 10.15am**

George Kunz	<i>“Psychology for the Other: Emmanuel Levinas' distinctive contribution”</i>
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### **Symposium/Panel Session 4 – Time – 10.15 – 1.00pm**

Symposium:	<i>“Health as lived well-being.”</i>
Ulrica Hörberg	<i>“The lived experiences of patients cared for in forensic psychiatric care”</i>
Suzanne Kallerwald	<i>“Life of patients suffering from malignant lymphoma”</i>
Lise-Lotte Ozolins	<i>“The phenomenon of touch”</i>

### **Papers**

#### **Concurrent Session 1 - Time: 10.15 – 11.00am**

1.1 Brent Dean Robbins	<i>“Embarrassment: An empirical-phenomenological investigation of a self-conscious emotion.”</i>
1.2 Jonathan Smith	<i>“Pain as an attack on the self: an interpretive phenomenological analysis of the psychological impact of chronic back pain.”</i>
1.3 Amy Szarkowski	<i>“Finding truth: theirs, mine ours.”</i>
1.4 Pam Shakespeare	<i>“Kenny’s story: an ethnomethodological view.”</i>
1.6 Ulrica Hörberg	<i>“The lived experience of patients cared for in forensic psychiatric care.”</i>
1.7 Andre Pilon	<i>“The ecosystemic approach to quality of life.”</i>
1.8 Anita Bengtsson-Tops	<i>“Social network in patients with severe mental illness”</i>

#### **Concurrent Session 2 - Time: 11.30 – 12.15am**

2.2 Akihiro Yoshida	<i>“Values embodied in choosing among possible questions and interpretations: Multiplicity of teachers’ values in teaching literary works of art.”</i>
2.3 Rasa Sislavaite	<i>“Unofficial labour market in Lithuania.”</i>
2.4 Peter Sheers	<i>“Perfection in practice: Macintyre and Csikszentmihalyi.”</i>
2.5 David Hiles	<i>“Participatory knowing and the human sciences.”</i>
2.6 Suzanne Kallerwald	<i>“Life of patients suffering from malignant lymphoma.”</i>
2.8 Joanna Morrison	<i>“A retrospective evaluation of a participatory intervention using women’s groups to improve birth outcomes in Nepal: qualitative research using photovoice”</i>

#### **Concurrent Session 3 - Time: 12.15 – 1.00pm**

3.3 Muhammad Ayoub	<i>“Gender Based Violence Amongst Girls and Women.”</i>
3.4 Gary Fry	<i>“Understanding social anxiety: an existential phenomenological perspective.”</i>
3.5 Aysel Dogan	<i>“Ideology, Epistemology, and Scientific Practice.”</i>
3.6 Lise-Lotte Ozolins	<i>“The phenomenon of touch.”</i>
3.7 Amy Vargo	<i>“Looking back and moving forward: critical factors in child protection and community-based care.”</i>

3.8 Jo Alexander

*“Communicating with consumers and prompting the professionals – as facilitated by video interviews on the web ([www.dipex.org](http://www.dipex.org)).”*

# SATURDAY 13<sup>TH</sup> AUGUST 2005

Time	Event		
8.00-9.00am	<b>Registration – Poole House Main Reception</b> <i>Coffee – Refectory</i>		
9.05 – 9.15am	<b>Introduction to the Day</b> <i>Lees Lecture Theatre</i>		
9.15 – 10.15am	<b>Keynote Presentation</b> <i>Lees Lecture Theatre</i>  <b>Professor George Kunz</b> <b>Professor of Psychology, Seattle University, USA</b>  <i>"Psychology for the other: Emanuel Levinas's distinctive contribution"</i>		
<b>Symposium / Panel Session 4</b>  <b>Learning &amp; Education</b>  <b>PG126</b> <b>Time – 10.15 – 1.00pm</b>  Ulrica Horberg, Suzanne Kallerwald, Lise-Lotte Ozolins  <b>Note: Please use 'at a glance guide' for refreshment breaks</b>			
<b>Concurrent Session 1</b> <b>Time: 10.15 – 11.00am</b>			
<b>1.1</b> <b>Directions for Phenomenology</b>  <b>Lees Lecture Theatre</b>  Brent Dean Robbins	<b>1.2</b> <b>Directions for Phenomenology</b>  <b>Lawrence Lecture Theatre</b>  Jonathan Smith	<b>1.3</b> <b>Reflexivity &amp; Language</b>  <b>Barnes Lecture Theatre</b>  Amy Szarkowski	
<b>1.4</b> <b>Psychology &amp; Mental Health</b>  <b>Cobham Lecture Theatre</b>  Pam Shakespeare	<b>1.5</b> <b>PG125</b>  *Available for Spill Over*	<b>1.6</b> <b>Learning &amp; Education</b>  <b>PG126</b>  See above: Symposium / Panel Session 2	
<b>1.7</b> <b>Social Issues</b>  <b>DG68</b>  Andre Pilon	<b>1.8</b> <b>Psychology &amp; Mental Health</b>  <b>DG02</b>  Anita Bengtsson-Tops	<b>P403 &amp; P404</b>  Spill over for discussion groups	

<b>11.00 – 11.30am</b>	<b>Refreshment Break</b>	
<b>Concurrent Session 2 Time: 11.30 – 12.15am</b>		
<b>2.1</b> <b>Lees Lecture Theatre</b>  *Available for Spill Over*	<b>2.2</b> <b>Directions for Phenomenology</b>  <b>Lawrence Lecture Theatre</b>  Akihiro Yoshida	<b>2.3</b> <b>Reflexivity &amp; Language</b>  <b>Barnes Lecture Theatre</b>  Rasa Sislavaite
<b>2.4</b> <b>Psychology &amp; Mental Health</b>  <b>Cobham Lecture Theatre</b>  Peter Sheers	<b>2.5</b> <b>Values &amp; Philosophical Issues</b>  <b>PG125</b>  David Hiles	<b>2.6</b> <b>Learning &amp; Education</b>  <b>PG126</b>  See above: Symposium / Panel Session 2
<b>2.7</b> <b>DG68</b>  *Available for Spill Over*	<b>2.8</b> <b>Health</b>  <b>DG02</b>  Joanna Morrison	<b>P403 &amp; P404</b>  Spill over for discussion groups
<b>Concurrent Session 3 Time: 12.15 – 1.00pm</b>		
<b>3.1</b> <b>Lees Lecture Theatre</b>  *Available for Spill Over*	<b>3.2</b> <b>Lawrence Lecture Theatre</b>  *Available for Spill Over*	<b>3.3</b> <b>Reflexivity &amp; Language</b>  <b>Barnes Lecture Theatre</b>  Muhammad Ayoub
<b>3.4</b> <b>Psychology &amp; Mental Health</b>  <b>Cobham Lecture Theatre</b>  Gary Fry	<b>3.5</b> <b>Values &amp; Philosophical Issues</b>  <b>PG125</b>  Aysel Dogan	<b>3.6</b> <b>Learning &amp; Education</b>  <b>PG126</b>  See above: Symposium / Panel Session 2
<b>3.7</b> <b>Social Issues</b>  <b>DG68</b>  Amy Vargo	<b>3.8</b> <b>Health</b>  <b>DG02</b>  Jo Alexander	<b>P403 &amp; P404</b>  Spill over for discussion groups
<b>1.00 – 2.00pm</b>	<b>Lunch – Refectory</b>	
<b>2.00pm</b>	<b>End of Conference</b>	

# Keynote Speech

## Lees Lecture Theatre

### PROFESSOR GEORGE KUNZ Seattle University

#### 'Psychology for the Other: Emmanuel Levinas' distinctive contribution'

A phenomenological reflection on the unique face-to-face encounter between self and Other in *therapy*, *research*, and *education*. Inspired by the meta-ethical philosophy of Emmanuel Levinas concerning the enigmatic experience of the self *inexorably commanded to be responsible for Others*, but *unable to understand, fill needs, or feel their feelings*. The Other is simultaneously *infinitely close*, and *infinitely far away*. The therapist, the researcher, and educator are obligated to those they cannot adequately meet.

The self, on the one hand, tending toward egocentricity, finds itself caught in the *paradox of the weakness of its own power*: when the therapist, researcher, and educator exercise self-interested power, they sabotage their possibility to help, know, and care for the Other. On the other hand, each is able to transcend their own self-interest and discover the *paradox of the power of their weakness*: when they weaken self-power and attend to Others, they are invested with ethical power to serve clients, understand subjects, and teach students, and, in turn, discover their own most real identity.

*Simplicity*, *humility*, and *patience* are the lived out expressions of *ethical responsibility* in relationships with clients, subjects, or students. To philosophically found these expressions, five fundamental distinctions of Levinas will be reviewed: 1) *totality* and *infinity*. 2) *need* and *desire*, 3) *willful activity* and *radical passivity*, 4) *self freedom* and *invested freedom*, 5) *social equality* and *ethical inequality*, and, 6) the *said* and *saying*.

I will make the extravagant claim that *ethical responsibility* expressed in *simplicity*, *humility*, and *patience* allows a) therapy to be therapeutic, b) research to be open to the subjects' meaning, and c) education to be teaching and learning.

## Concurrent Session One Abstract Detail

PG126

### Symposium/Panel Session 4

#### 'Health as lived well-being'

Our research program in caring science, Växjö University in Sweden, is characterized by a lifeworld theoretical approach and in several research projects phenomenological epistemology is practiced with the aim to make explicit the meaning of health as well-being. We also work with the aim of better understand patients' participation in health and care processes. In this symposium we will present three such projects, run by PhD-students. Liselotte Ozolins will present the findings of her initial analysis of the phenomenon "caring touch", a main part of this presentation touches upon the philosophy by Merleau-Ponty. Susanne

Källervald will present the lifeworld of patients suffering from malignant lymphoma, highlighting the existential uncertainty the patients experience in relation to both the invisible enemy and the care. Ulrica Hörberg will share with you her experiences from forensic psychiatric care, and the insecurity, long for certainty, and the loss of themselves that the patients experience in this care context (See also the individual abstracts). The symposium will begin with a general introduction of the phenomenological lifeworld approach that has been practiced.

Karin Dahlberg  
Växjö University, Sweden

**Ulrica Hörberg**  
**Växjö University**

### **‘The lived experiences of patients cared for in forensic psychiatric care’**

The paper focuses on the forensic psychiatric care of mentally disordered offenders from the patients’ perspective. The phenomenon in focus is “the life situation of patients in compulsory care in forensic psychiatry”. The theoretical perspective in this study is that of caring sciences and the epistemological framework is phenomenology.

The aim of the study is to describe the patients’ experiences of their life situation as patients on forensic psychiatric wards. The research data consists of qualitative interviews with patients.

In the results of the study the essential meaning of the phenomenon is described in terms of care that is characterised by insecurity, unreliability and uncertainty. The patients long to be able to leave this care form that is not seen as care but as punishment and containment. It means they have to be strategic and continually searching, whilst at the same time having a feeling of resignation and having to survive. The patients live with feelings of loneliness, they miss and are always yearning for “something else” and for real, meaningful and close relationships.

This paper illustrates the patients’ experiences of resignation. The patients’ continual adjustment, in order to get the chance to be able to get out and to avoid punishment, contributes to the patients’ losing part of themselves, coming into a state of non-existence, a sort of vacuum. An important question is thus: How can the patients recover and stop committing crimes when they have experiences like this during their period of care?

**Suzanne Kallerwald**  
**Växjö University**

### **‘Life of patients suffering from malignant lymphoma’**

This ongoing project highlights the life-world of patients suffering from malignant lymphoma, a cancer disease that often starts in the lymphatic system of the patient. The purpose of this study is to describe how patients live with malignant lymphoma. Interviews with nine patients, who are under treatment with chemotherapy, are conducted. Data are analyzed using a reflective life-world approach, which means searching for a meaning structure in a phenomenon, living with malignant lymphoma. The approach is grounded in phenomenological philosophy.

A first result shows how the patient’s life is filled with existential uncertainty, caused by the threat of the disease. The disease is experienced as an invisible enemy that at any time and very abruptly can destroy the future. To avoid the sense of threat and the uncertainty, patients strive to live an every-day life that is as similar as possible to the life they lived as before they



were hit by the disease. The every-day life that they long for doesn't include any threat from an unreliable enemy; instead it's filled with meaningful and ordinary activities.

Results also show that there are difficulties in sharing existential uncertainty with others, and also in obtaining understanding from people in the patients' closest surroundings. This is a contradiction for these patients. The contradiction lies in that if they come close to living an ordinary everyday life then obtaining understanding seems to be even harder. This indicates an experience of loneliness.

**Lise-Lotte Ozolins**  
**Växjö University**

### **'The phenomenon of touch'**

In the caring of patients, touch is central in many ways but this has not been problematised enough. Touch is discussed but then it is most often the positive effects on the patient that is in focus, ei it is a one-eyed view.

In our project touch is understood as a phenomenon were lifeworld, intersubjectivity and lived body constitute the theoretical underpinnings. The aim in this project was to describe the phenomenon of touch in the context of care.

An earlier project showed that touch was central both literally and figuratively in violent encounters in psychiatric care. Seeing this we decided to approach touch as a phenomenon through a secondary analysis of seventeen of the interviews with carers concerning the violent encounter.

A preliminary analysis showed that touch is related to a striving to reach the patient in a complexity of tension between closeness and distance, as well as between security and fear. In the paper we will present the full results of the analysis of touch in the context of care.

From our interviews, but also from a lifeworld perspective, touch could never be viewed as a "one way communication", ei that one person touches the other, there is much more to the picture. "To touch is to touch self", Maurice Merleau-Ponty stated in his philosophy of the flesh of the world. Therefore, based on the empirical findings, a philosophical excursion was carried out in order to offer possibilities for some new and extended understanding of touch.

## **Concurrent Papers**

### **Lees Lecture Theatre**

**Brent Dean Robbins**  
**Daemen College**

### **'Embarrassment: An Empirical-Phenomenological Investigation of a Self-Conscious Emotion'**

In current psychological research, "embarrassment" is considered to belong to the category of the "self-conscious" or "moral" emotions (i.e., guilt, shame, pride, and gratitude). Within the psychological literature, however, there is little agreement on whether and how to distinguish between the self-conscious emotions of guilt, shame, shyness and embarrassment. In order to clarify the lived meaning of embarrassment, I performed an empirical-phenomenological

analysis of 6 narrative reports of embarrassment. The analysis revealed that the general structure of embarrassment revolved around the central theme of being publically exposed. Participants described themselves as finding themselves having already engaged in a socially-inappropriate behaviour, a behaviour which was felt to be alien to his or her sense of agency or control and which was felt to be atypical of him- or herself. The dawning realization of the social inappropriateness of the behaviour was disclosed primarily through the participant's disruption of his or her absorbed activity and abrupt shift to a perspective that approximated the negative evaluative gaze of the public others. Once freed of the public's gaze, the participant's feeling of embarrassment disappeared shortly thereafter, a development which seems to imply that, while the participant understood the public perception of the embarrassing behaviour, he or she maintained a private understanding of the behaviour's meaning which was fundamentally different than its public meaning. The paper concludes with suggestions for how the phenomenological analysis helps us to better distinguish the self-conscious emotions of shame, guilt, shyness, and embarrassment.

## **Lawrence Lecture Theatre**

**Jonathan Smith**  
**Birkbeck University of London**

### **'Pain as an attack on the self: an interpretative phenomenological analysis of the psychological impact of chronic back pain'**

Chronic back pain can be baffling to the patient, in part because of the lack of a straightforward and comprehensible medical explanation. This paper presents an in-depth, idiographic, qualitative examination of the psychological effects of chronic pain; in particular the paper is concerned with the impact of this condition on patients sense of self/identity.

Semi-structured interviews were conducted with patients from one pain clinic in England. The resultant transcripts were subjected to interpretative phenomenological analysis.

This paper presents two super-ordinate themes from the analysis: living with an unwelcome self, the social threat to the self. Patients struggled to incorporate the pain within their ongoing self-concept; this battle is illustrated in various ways. Particularly strong in participants accounts was the sense of stigma and self-disgust associated with the pain which seemed to challenge their value as a human being. Detailed instances are provided. The importance of the relational context to the experience of pain is also considered. The results are considered in relation to some of the extant writing on illness and identity and shame.

## **Barnes Lecture Theatre**

**Amy Szarkowski**  
**Miyazaki International College**

### **'Finding Truth: Theirs, Mine and Ours'**

Truth seems to be a value held by many cultures and by many people the world over. Yet, truth is difficult to define, discuss and know. As a Western-trained psychologist working in an Eastern environment, my notions of truth have been altered. As a result of teaching psychology to Japanese students, I have learned that the commonly held Western truth of the existence of the mind is not, in fact, a truth for my students. The kanji for "mind" and "heart" are one and the same. My students have said that the two cannot be separated, so therefore "mind" cannot exist in isolation.

Both in teaching and in conducting research, I have repeatedly been forced to consider the impact of the bias of my training and thinking in working with others. I relish this opportunity. Through the eyes, and dare I say “minds” of my students, I learn to see the world in a new way.

This paper will address the role of “outsider” in finding, determining, and labelling truths about a culture and a people. Examples from the classroom and the field will be included that will illustrate differences in meaning that are not characterized by language difficulties, but rather by the values held by the researcher and the participants. Thoughtful suggestions will be provided to other social scientists working in cultures other than their own in addressing this interesting and perplexing phenomenon, as we collectively attempt to define truth.

## **Cobham Lecture Theatre**

**Pam Shakespeare**  
**Open University**

### **‘Kenny’s story: an ethnomethodological view’**

In this paper, with the kind permission of Linda Finlay I analyse the narrative from her article of an account of a man who had had mental health problems: *From Gibbering Idiot to ‘Iceman’, Kenny’s story: a critical analysis of an occupational narrative* [British Journal of Occupational therapy. November 2004 67 (11) 1-7]. Linda’s analysis is phenomenological and co-constructionist. As I initially read it I found myself asking how through ordinary non-specialist language Kenny produced and structured a story which clearly indicates a journey through mental health problems and an emergence into mental health and recovery. This paper is not a critique of Linda’s paper, almost the reverse in fact. I find myself asking how I find this account so convincing. As Heritage notes (1984, p150) no description is strictly compelled by the state of affairs it describes’. There are always options on describing. So the key question is what is attended to here in order to create a mental health account?

Kenny’s account is my data. For Kenny’s story to have authority I need to know certain things about ordinary everyday formulations of mental health problems [for this is not a ‘technical account’]. I examine what ordinary common sense reasoning has been used in the story. In my analysis I explore some of the devices used in his description – extreme case formulations, establishing veracity, cumulative rhetorical effect of small incidents, agency and passivity, interior and exterior life and the use of reported speech.

#### **Reference**

Heritage, J. (1984) *Garfinkel and Ethnomethodology*. Cambridge: Polity Press.

## **DG68**

**Andre Pilon**  
**University of São Paulo**

### **‘The Ecosystemic Approach to Quality of Life’**

Quality of life, natural and man-made environments, physical, social and mental well-being are currently impaired by all sorts of hazards and injuries; the present political, economical, social and cultural disarray normalise atrocious behaviours and violence throughout the world, in a context of dehumanisation, depersonalisation and reification. In the mass-media headlines and even at the academic level, definition of problems is reduced by fragmented representations of reality and diluted by market-place interests. How problems are defined and dealt with is a crucial aspect of quality of life throughout the world. Avoiding separation

and dominance, emphasising knowledge instead of information, action-and--thought instead of traditional operational schemes, this proposal goes beyond academic ("scholar-like") and common-sense ("naïf") approaches. The goal is not to solve taken for granted problems (the "bubbles" in the surface), but to unveil and deal with! the dynamic and complex configurations in the "boiling pot". Instead of a "exploratory" forecasting (projection into the future of the trends of today), we propose a "normative" forecasting (previous definition of desirable goals and exploration of new paths to reach them). In this sense we propose the development of an ecosystemic model of culture, intertwining, as donors and recipients, four dimensions of being-in-the-world: intimate, interactive social and biophysical, encompassing subjects, groups, society and environment in a dynamic whole in order to induce, cope with and change events. Heuristic-hermeneutic processes in the socio-cultural learning niches unveil cultural and epistemic backgrounds and subject-object relationships in view of new paradigms of wealth, power, growth, work and freedom.

## **DG02**

**Anita Bengtsson –Tops**  
**Växjö University**

### **'Social network in patients with severe mental illness'**

Severe mental illness ought to be seen from a disability perspective where the individual's primary dysfunctions need to be related to the environment, in which the individual is a part, but also to personal consequences of the dysfunction such as low self-esteem, stigmatisation, deficiencies in social network and social interactions and lower degree of empowerment. Implicit in these assumptions lay that these individuals show shortcomings regarding full participation to what Marshall calls a social citizen. The most salient findings in my quantitative study regarding social network in patients with schizophrenia living in the community were these individuals' poor level of social integration in society and that the patient's primary family was an important part of the social network. The findings may indicate on restrictions in the individual's lifeworld and that both the patient and the family have an exposed position in society. However, the method used in the present study does not permit any pronouncement about the meaning of social networks in individuals with severe mental illness. Therefore, the method used in the study as well as the results will be discussed relation to the lifeworld theory.

# Concurrent Session Two Abstract Detail

## Lawrence Lecture Theatre

**Akihiro Yoshida**  
**University of Tokyo**

### **'Values embodied in choosing among possible questions and interpretations: Multiplicity of teachers' values in teaching literary works of art'**

When the meaning of some other unknown person's experience/ behaviour is to be interpreted, there always and inevitably appear multiple questions and interpretations, regarding the experience/behaviour, possibly with many meanings. Then, the choices among those possible multiple questions and interpretations, whether implicitly or explicitly, would embody and be mediated by the values of the interpreter. In this study, this issue will be considered with regard to the concrete practical problem of how a classroom teacher chooses questions and interpretation among possible many, while teaching children literary works of art. Examples from classroom teaching practices will be selected where, in response to the teacher's carefully selected questions, children in the class as a whole give multiple interpretations to the meanings of a character's experience/ behaviour in a literary work of art. Thereafter, the teacher typically dialogues with children to choose one from those many possible interpretations. What kind of questions and interpretations would the teacher create and prefer to choose as his/her own? How would the children be guided to choose one interpretation over the others? What are the values that support the teacher's choice? These are some of the questions that would be asked and be explicated regarding the teaching practices by some of Japanese master teachers. The explication in this study will hopefully have some broader implications for the human science research in general.

## Barnes Lecture Theatre

**Rasa Sislavaite**  
**Vilnius University**

### **'Unofficial Labour Market In Lithuania'**

Lithuanian labour market as many other countries faces of the problematic sector - unofficial labour market. This work deals with the problem of shadow labour existence. The essence of problem could be defined as following - to estimate Lithuanian labour market's forming reasons; also how to decrease the extent of unofficial labour market in Lithuania.

In more details, this work performs analysis of theoretical research of various authors' interpretations for the underground labour market concept. It determines the efficiency of government policy. An empirical study was performed in order to estimate the reasons of shadow labour market existence and to create consequent decrease of it. The paper draws conclusions regarding the role of unemployment benefits in reducing the size of the informal labour sector. Policy implications are offered and forms of labour relations' development are investigated.

# **Cobham Lecture Theatre**

**Peter Scheers**  
**Free University Amsterdam**

## **‘Perfection in practice: Macintyre and Csikszentmihalyi’**

One often thinks of psychology as an anti-perfectionist discipline. Psychologists, for example, speak about the perfectionist as a pathological figure.

On the other hand, new developments offer a significant opportunity to consider psychology as a discipline of perfection (positive psychology)

With an eye on a further thematic development of a psychology focused on perfective values I will organize my paper around a constructive comparison between, and combination of, the views of Alasdair MacIntyre (philosophical perfectionism) and Mihalyi Csikszentmihalyi (positive psychology). Such a confrontation is fertile for two reasons.

First, future development of perfective psychology is likely to be stimulated an introduction of contemporary philosophical insights on perfection.

Second, both authors focus on one very essential segment of human perfective existence: human experience in the context of a variety of perfective practices. Many original forms of perfective experience only appear in the context of complex projects characterised by internal goods. MacIntyre’s sense of perfective practice constitutes an important model. It permits us to appreciate Csikszentmihalyi’s views on human activity, flow, occupational meaning, performance, and so on. Csikszentmihalyi in turn articulates aspects not addressed in MacIntyre.

A constructive combination of both perspectives can further the elaboration of a more complex model of perfective practice, and deepen a theory concerned with perfective value. An enriched model can successfully compete with alternative conceptions of practice available in human science (Kotarbinski, Bourdieu).

## **PG125**

**David Hiles**  
**De Montfort University**

## **‘Participatory Knowing and the Human Sciences’**

This paper presents a revised version of a model of disciplined inquiry, that was originally presented at the 18<sup>th</sup> IHSRC, in Sheffield UK. The revised model has three basic features:

- (i) a set of core principles for human inquiry
- (ii) a general framework of the five stages involved in research
- (iii) provision for three fundamental paradigms of inquiry.

The purpose of the model is to place all scientific research within a general framework, so that different paradigms of inquiry can coexist alongside each other. The model rejects simplistic distinctions, such as between “old” and “new” paradigms of research, or between qualitative and quantitative “methods.” The idea is not to persuade people to change their methods of research, or to judge any one method as better than another, but to promote an openness to other methods of research, and to provide a structure for rigorous and systematic disciplined inquiry.

A key feature of the revised model is the inclusion of the participatory paradigm (cf. Polanyi, Berman, Moustakas, Polkinghorne, Heron, Reason, Ferrer). The model recognizes three complementary modes of human knowing: positivist, constructionist and participatory. Such inclusion of the participatory goes much further than basic participatory methods (e.g. action research, co-operative inquiry). It is argued that what is particularly important for the human sciences is that human life must be seen as inherently participatory. For much too long, scientific research has placed far too little value on the participatory dimension of human knowing.

## **DG02**

**Joanna Morrison**  
**Institute of child health, London**

### **'A retrospective evaluation of a participatory intervention using women's groups to improve birth outcomes in Nepal: qualitative research using photovoice'**

**Background:** A cluster randomised controlled trial was designed to measure the effect of a participatory, action oriented approach on birth outcomes. This trial using women's groups had a substantial impact on newborn mortality rates and care seeking behaviour, and there was a pressing need to explore how these effects occurred. A retrospective evaluation study aimed to provide information to improve understanding of how the intervention was successful. The study aims to enable ease of replication and help inform future development of similar projects, incorporating the opinions of participating communities.

**Methods:** A qualitative methodology using a phenomenological approach was taken to understand a) the impact of the women's group intervention b) the role of the social context and b) how involvement in the research process impacted on communities in rural Nepal. Data was collected using focus groups, interviews, and narrative observation with women participating in women's groups, health workers, men, mothers in law, women of reproductive age, staff of the implementing non governmental organisation and community leaders. As part of the research process we gave cameras to the different stakeholders and invited them to take photographs in 3 broad topic areas. These photographs were used to aid discussion and enable participants to visually present the issues they felt were important and wanted to discuss.

**Findings:** Findings will be presented regarding the use of cameras in the research process and the preliminary results of the data analysis.

Using cameras and photographs in settings when traditional qualitative methods are not yielding rich data was greatly beneficial in this case. It enables stakeholders to participate in the research process, facilitates discussion and may go some way to addressing concerns of the extractive nature of the research process.

Preliminary data analysis suggests there was some interaction of the monitoring and women's group process which may have facilitated behaviour change. A crucial component of the intervention appears to be the development of strategies to address maternal and neonatal problems, as this has facilitated group cohesion and interaction with the wider community. Contextual elements found to be influential are the existence of donor NGOs, gender relations in communities, security concerns and the fact that the area is experiencing a period of social change.

**Interpretation:** This qualitative study supports arguments for combining qualitative and quantitative methods, and using process data to raise issues that may help to explain outcomes. This type of research is important to inform future development or 'scaling-up' of community based interventions, and is a way of facilitating action research.

# Concurrent Session Three Abstract Detail

## Barnes Lecture Theatre

**Muhammad Ayoub  
Voice**

### **'Gender Based Violence Amongst Girls and Women'**

Objectives:

The study is aimed at identifying the causes of domestic violence, its manifestations, consequences and intervention effects for program policy, evaluation and documentation.

Methods:

The study is done in Quetta, Pakistan hosting thousands of Afghan refugees. Data was collected from monthly and yearly reports, a baseline survey in refugees settlements, focus group discussions and in-depth interviews with key informants and participant observation.

Findings:

Key factors in gender based violence are drug abuse, poverty, early marriages, forced marriages, infidelity and polygamy. Violence is expressed through physical abuse and psychological torture. The latter includes verbal insults and neglect of family obligations. Dire consequences for example suicide, are part of gender based violence with the most common being family separation, increase number of single parents and female headed households. Power imbalances compound the problem as a large percentage of women rely on their spouses for social and economic support. Social perceptions of single women also favour men, making it difficult for women to leave abusive spouses, hence perpetuating the practice.

Conclusion:

Despite on going intervention, gender based violence continue among women and girls in the study area. Emphasis should be on addressing the causes through continual community participation in psycho-social help workshops, empowerment of women and girls and counselling at individual, family, and group level. Alcohol and drug abuse should be addressed socially and legally in the area.

## Cobham Lecture Theatre

**Gary Fry  
University of Huddersfield**

### **'Understanding social anxiety: an existential phenomenological perspective'**

Social anxiety has attracted much psychological research; trait theory, biological models, behaviourism, and cognitive behavioural approaches all have something worthwhile to say about the experience. However, it is argued in this paper that each of these perspectives misses the fundamental lived aspect of social anxiety. Using a phenomenological methodology, and drawing on both literary extracts and participant interviews, it will be shown that social anxiety cannot be divorced from the lived context in which people suffer it. An existential phenomenological analysis reveals that social anxiety should not be reduced to



just one explanatory dimension. Issues of embodiment, social roles, social power, spatial orientation, and meaning borne of temporal orientation are all necessary in order to do justice to this complex phenomenon. For instance, Leonard Bast, a working-class character in E M Forster's novel *Howards End*, cannot enter the discursive world of the middle-class Schlegel sisters who have invited him for tea; he misunderstands words whose definition differ across social boundaries. In a participant interview with Harriet, it was found that a table was crucial in terms of her ability to make a formal academic presentation; she used it as a base to and from which to move. These and other factors will be discussed in the paper, and a comprehensive understanding of social anxiety will be detailed.

## **PG125**

**Aysel Dogan**  
**Akdeniz University**

### **'Ideology, Epistemology, and Scientific Practice'**

New developments in science lead many philosophers to propound discontinuity of scientific progress and theory-ladenness of scientific observations. Kuhn's introduction of the concepts of scientific revolution and paradigm, and Feyerabend's thesis of incommensurability of scientific theories have pushed the discussions to centre on the role of experiment and observation in science. On the other hand, Wilhelm Dilthey's critique of positivistic methodology in social sciences, along with Schleiermacher's argument that objective knowledge of historical events could be obtained only if a researcher put him/herself emphatically in place of the authors of historical textbooks, paved the way for Gadamer to propose hermeneutics as the basis of the method of science. In accordance with these developments, Stephan Fuchs embarks to classify divergent epistemologies on the ground of the ideology adopted by scientists. He identifies three ideologies or different epistemologies of science: Pragmatism is the epistemology of research fronts who constantly seek innovations; positivism is the ideology of the bureaucracy of science, and hermeneutics is the philosophy of the contextuality and contingency of knowledge in the fragmented fields of science. Fuchs's classification does not seem to be cogent, however. It is neither supported by experimental evidence, nor based upon vigorous argument. In this paper, I argue that value-ladenness of a scientist's behaviour does not entail its conformity to one of the three epistemologies advocated by Fuchs and that these categories are by no means epistemologies.

## **DG68**

**Amy Vargo**  
**University of South Florida**

### **'Looking Back and Moving Forward: Critical Factors in Child Protection and Community-Based Care'**

This special focus study examines internal and external factors relating to the performance of Family Continuity Programs, Inc. (FCP), a former nongovernmental child protection agency in the United States. The study's intent was to identify systemic performance indicators critical to effective oversight, an early warning system, and management intervention strategies related to the operation of a community-based child protection agency. The purpose of this study was to provide policymakers and key stakeholders with critical implementation information that can be utilized to ensure the provision of high quality community-based care in partnership with families and communities.

A single-case study design was chosen in order to develop a broader understanding of the various factors involved in FCP's performance as it related to six key system components:

1. Organizational Structure and Competency
2. Community Integration and a System of Care reflective of local community priorities
3. Technical Assistance and Training
4. Programmatic Performance
5. Funding and Financial Management
6. Continuous Quality Management and Improvement

The following qualitative and quantitative data collection methods were utilized in performing this review:

1. Stakeholder interviews
2. Review, coding, and analysis of key documents, including communications, monitoring reports and corrective action plans
3. Review of FCP's internal quality improvement plans and activities
4. Analysis administrative child protection data

Findings regarding organizational structure, leadership, community engagement, performance indicators, and cost will be reported. In addition, issues of entry and ethics regarding the examination of a negative event within a politically charged community will be discussed.

## **DG02**

**Jo Alexander**  
**Bournemouth University**

**'Communicating with Consumers and Prompting the Professionals- as facilitated by video interviews on the web ([www.dipex.org](http://www.dipex.org))'**

This paper draws on a study of parents' experiences of antenatal screening, conducted as part of the DIPEX research programme (Personal Experiences of Health and Illness).

Each module on the DIPEX website is a 'stand alone' qualitative study which links video, audio and written interviews with evidence-based information about the health or illness experience which is the focus of the module. Each study has a maximum variation sample and thematic analysis leads to topic summaries.

A recent Health Technology Assessment report concluded that "knowledge and anxiety in men whose partners are undergoing screening have been little studied" (Green et al 2004). Interviews were conducted with 6 couples, 32 women and 2 men on their own in 2003/4 and this paper explores men's place in antenatal screening.

A variety of inter-linked roles were identified: as parents; bystanders; protectors/supporters; gatherers and guardians of fact; and deciders or enforcers. These may be roles they have chosen for themselves, or which are assigned intentionally or unintentionally by others (their female partner, health professionals). Men's status and feelings as fathers are sometimes overlooked or suppressed, or may come into conflict with other roles they are called upon to play, particularly when screening detects possible problems with the baby.

These findings will be explored in the context of the potential of the website to communicate with the general public and its value in the education of healthcare professionals.







