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Abstracts

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PAP103

Posthuman Materialities in Education: a Nomadic and Non-anthropocentric Research

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For several decades, philosophy and social sciences have been affected by a radical change of cultural and scientific paradigm. In fact, theoretical and empirical research is increasingly inspired by posthumanist and new materialist perspectives. These perspectives - promoted by scholars such as Karen Barad, Jane Bennett, Rosi Braidotti, Donna Haraway and Bruno Latour - challenge the ontological, epistemological and ethical assumptions of the humanist paradigm and seek to go beyond a human-centered view, as they believe that such view is inadequate to understand a globalised, multiethnic and hi-tech society in which technological, scientific, cultural and existential changes have rapidly altered previous ways of living and thinking. Posthumanist and materialist perspectives redefine the agency of matter avoiding separation between matter and meaning, assume the relations between human and non-human as units of analysis, interpreting them through a non-anthropocentric approach, and allow to study the flows and interconnections that characterise the current historical scenario with new conceptual categories. These perspectives thus stimulate a transdisciplinary and nomadic research style that focuses on multiple becomings and questions the most common conceptualisations of humanity and of the relations between human, environment and non-human (objects, technologies, non-human animals, etc.). Despite being quite widespread in human sciences, these perspectives are hardly accepted in educational studies and learning studies. As a matter of fact, even today pedagogy seems very often to take inspiration from an anthropocentric frame. It is grounded on the notion of human self-determination, and overlooks the role of non-human in the learner's development; furthermore, non-humans are usually considered something to use and manipulate: they are instruments. As a result, educational research keeps focusing on human beings, while the contribution of objects and other materialities towards the transformation of educational practices and learning contexts remains largely underexplored. However, in recent years more and more scholars belonging to the educational debate (e.g. Richard Edwards, Tara Fenwick, Helena Pedersen, Nathan Snaza, Estrid Sørensen) have explicitly addressed posthuman and sociomaterial approaches. Through their work, education can be conceived as a complex and constantly changing practice, made of hybrid networks that take shape through the interaction between social and material elements.
The presentation aims to foster a theoretical reflection on these issues, not only showing the limits of humanistic and anthropocentric perspectives in the field of education, but also exploring the opportunities that posthumanist and materialist approaches offer to renovate the conceptual categories of the educational debate. Specifically, the presentation will focus on how these approaches contribute to: (1) exposing the anthropocentric assumptions that - explicitly or implicitly - affect educational research; (2) studying the relation between human and non-human in formal, non-formal and informal educational processes, on a theoretical and empirical level; (3) encouraging new and experimental relations with bodies, objects, spaces, and technologies.

Posthuman, Materiality, Anthropocentrism, Education

PAP104

Researching Change Management : Theorizing from the Field

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The paper illustrates Grounded Theory in action and depicts, in a very practical way, how we navigate in our researches between Field work, Ideas and Interpretation.
The process involves the construction of theory memos, practice memos and interpretive memos. We put a strong emphasis on the production of clinical descriptions. Next, a step back is taken from the data to gradually conceptualise and move towards interpretation. A specific mode of reasoning is applied to connect the field and the literature. Progress towards theory is made in successive steps and loops.
What this approach demands is a combination of the art of storytelling or clinical description with the search for interpretative models.

Field Research, Grounded Theory, Reflexivity

PAP110

'Speedy ethnography' as an approach to study verbal and non-verbal responses of casual passers-by to street art.

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How do we best capture glimpses of how the public responds to street art and graffiti in the public sphere, while simultaneously trying to generate an understanding of what goes on in their mind when exposed to it? Do they notice it in the first place? If so, what does it do to them? Is it still considered a threat to safety as promoted by a crime-prevention perspective? Or does it offer opportunities in terms of influencing community building and interaction in the public sphere? In all these academic debates the voice and body of the public has remarkable been absent.

In this paper we argue that for the study of volatile contacts with casual passers-by 'speedy ethnography' is a promising approach. We respond to the challenge of including absent public voices in current debates on street art, its impact and how it is appreciated or should be regulated. We conducted a pilot study exploring people's responses on recently established street art creations in four different cities. We developed a multiple-methods approach to studying people's verbal and non-verbal responses. It allowed us to observe the behavior of 1200 passers-by and inventory opinions of 82 of them via informal interviews. We illustrate that the 'speedy ethnography' approach allows us to test theoretical claims in practice.

ethnography; street art; multiple methods

PAP111

Biographical narratives of illness and healing: Patients experiencing Passiflora incarnata

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Background: Passiflora incarnata Linnaeus (Passiflora incarnata) was established as medicinal plant in the middle of the 19th Century in Europe. Since then, itis traditionally used in the treatment of anxiety, sleep disorders and restlessness in Western European phytotherapy. The study provides insights in how Passiflora incarnata is currently used and experienced as medicinal plant by Swiss patients and health professionals.

Aim: This qualitative study aimed at analyzing Swiss patients' experiences as well as their values, views and sense-making processes that formed their perceptions of the use of a liquid extract preparation of Passiflora incarnata.

Method: In this explorative, qualitative observational study, a total of 15 subjects (eight patients, seven health professionals) participated. Data collection comprised 18 hours of audio-data, 323 transcript pages, 50 pages of diary and 23 questionnaires. The health professionals recruited the patients, filled in questionnaires and three of them were additionally interviewed. The patients filled in a pre- and a post-treatment questionnaire, wrote diaries and were interviewed in a face-to-face setting. In addition, a participant observation at the producer of the liquid extract preparation of Passiflora incarnata in question was conducted. For data analysis, descriptive statistics, qualitative content analysis, narrative inquiry and documentary method were applied.

Results: This is the first explorative, qualitative study about patients' experiences with a Passiflora incarnata liquid extract preparation. We identified three distinct types of patients' biographical narratives linked with different levels of experiences (space, time, mind, emotions and body) of using Passiflora incarnata: Type 1:

From performance orientation to resetting priorities and attaining calmness. Type 2: Persisting performance orientation while adopting calmness. Type 3: From performance orientation into persisting illness.

Conclusion: The distinct biographical narratives of the patients linked with their specific experiences of Passiflora incarnata provide a new perspective on the usage of Passiflora incarnata as medicinal herb. It is also a contribution towards a more personalized medicine by including the values, views and sense-making processes of patients and other stakeholders.

Passiflora incarnata, anxiety, sleep disorders, restlessness, biographical narratives

PAP112

Narratives as Boundary Objects
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Drawing on posthuman research on cross-boundaries practices (MacLure, 2013; Mol and Law, 2005; Lather and St. Pierre, 2013) we further elaborate on the concept of narratives as boundary objects (Bartel and Garud, 2009). This proposal grounds on a research experience with different groups active in reconfiguring an organizational change. A workshop inspired by a processual and participatory practice-based approach to learning and knowing was held in a research organization undergoing privatization. For six months, thirty-one organizational members, divided into two groups, participated in writing one story per week for six weeks. The written story had to refer to a fact that had occurred in the previous week, thus prompting reflection on the ongoing organizational life and giving a situated meaning to the change process.
People materialized their reflections into narratives that became a way for appropriating the ongoing change and understanding the complex relations between all the actors involved. As boundary objects (Star, 2010) the narratives embodied the agency of both human and more-than-human actors such as the material settings that were affecting and were affected by the change (Barad, 2003; Braidotti, 2013; Deuten and Rip, 2000; Latour, 2005). The reconfiguring of the changing organizational environment opened up to multiple ways of knowing/being/doing within the local ecology (Ulmer, 2017).
Based on this empirical study, we aim at contributing to a posthumanist discourse on narratives by describing how they enacted a practice of authoring the change process while enabling authors to become "cognizant of the [organizational] past, finely attuned to the conditions of the present [change process], and speculatively open to the possibilities of the future [after the organizational change]" (Ingold, in: Ulmer, 2017, p. 7). The written stories reflexively enacted the con/text for the reconfiguration of the organizational ecology and they materialized the subjectivity of authors, as well as the intra-actions between all the actors involved (Barad, 2003). In this contribution, we illustrate the material-discursive nature of narratives and how they allowed the emergence of the material-discursive nature of the organizational change as well.

boundary objects, narrative, practice, reconfiguring, reflexivity

PAP114

The pervasiveness of family secrets: Therapists' experiences in working with family secrets
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While research on family secrecy has been interesting and revealing, the main focus has been on the family: for instance on the effects secrets have on family dynamics (e.g., Imber-Black, 1998), or on the complexity of the process of disclosure in the family (Rober, Walravens & Versteynen, 2012; Rober & Rosenblatt, 2013). Other aspects of family secrecy, for instance how family secrecy complicates the work of helping professionals, have not been studied so much. This is remarkable as family secrecy seems to play an important role in so many issues (like adoption, medical procreation, trauma, grief, …) in which professional helpers are involved. The only research we found on family secrecy and the professional helper concerns the ethical dilemmas secrets pose to

professional helpers. Fall and Lyons (2003) for example, have explored the ethical issues concerning a family therapist's responsibility for in-session disclosure and maintaining post-session safety of the family members. So with the exception of the ethical dilemmas that challenge professional helpers, as far as we know, no research has been done on the perspective of the helper. Therefore we did an explorative study in order to map the experiences of therapists when they are confronted with secrets. Trough focus groups an answer was tried to obtain to the following questions: 1. How do family therapists encounter family secrecy in their practices? and 2. When they are confronted with family secrecy, how do they deal with it during a therapy session?

Our findings indicate that therapists faced several dilemmas when being confronted with secrecy. The first dilemma they encountered was "Can I still be a family therapist if I know the secret?" Therapists in the focus groups said that when the secret was disclosed to them, without the other family members knowing, they felt stuck. They were faced with the dilemma whether or not to talk about the secret; with other family members or with the outside world (e.g. the school, football club). In addition, some participants faced what they called "an ethical dilemma". They were torn between staying loyal to the secret keeper on the one hand, and their ethical duty to other family members, on the other. Apart from posing dilemmas, secrets evoked different kinds of complex experiences in therapists. These experiences were often perceived as a burden.

With regard to our second research question, therapists mentioned 4 strategies to deal with family secrecy: 1. trying to avoid being made part of the secret, 2. bearing the secret with the secret keeper(s), 3. trying to open space in the session in order to talk about the secret and 4. exploring the secrecy. While the first two strategies correspond with the more traditional view on family secrecy, strategies 3 and 4 correspond with the concept of selective disclosure. Further research on the concept of selective disclosure and secrecy needs to be done in order to give therapists more tools to deal with family secrecy.

family secrets, focus groups, therapist

PAP115

Shaded Love: A personal narrative on fading naiveté and awakening consciousness
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Once, I embraced an innovation discourse ....
Being a lecturer in a constructivist higher education program, I had been sensitive to and appreciative of educational alternatives that challenged traditional forms of schooling. Therefore, being a mother, I welcomed a new 'learning community' as secondary school for my 12 year old son - he enrolled, I became a participative parent. Then, being a researcher, I gradually distanced myself from the discourse.

My PhD research in my son's 'learning community' started as a traditional ethnography. Nevertheless, soon I noticed that my involvement with the community asked for a different yet unknown approach. In hindsight reflection the emerging approach resonated anthropologist Tim Ingold's ideas on participant observation and his "thinking through making" concept (2013).

I - the lecturer, the mother, the researcher - conjoined with the 'learning community' teachers. Indeed, "[…] to know things one has to grow into them, and let them grow into you, so that they can become part of who you are" (Ingold, 2013, p. 1). Through "correspondence" with teachers in our shared world, I, however, became the wanderer - I departed.

The research resulted in a confusing experience and perception of paradox. Unexpectedly, it estranged me - mentally and partly physical- from the community, but also from my educational beliefs and from my own higher education practice. It felt as the French philosopher Michel Serres (1997, p. 5) states, "a voyager is alone. One must cross in order to know solitude, which is signaled by the disappearance of all reference points". WIth the late sociologist Karl Mannheim's (1930) thoughts on ideology and utopia I recognised and acknowledged my sedentary naiveté and developed "intellectual consciousness".

Ever since I departed, I encounter the consequences of a transformed perspective on innovation in education. It seems that I became a stranger - sometimes a Cassandra - in and to my own professional world.

In writing the paper, I return to my text. I take the thread of awakening consciousness and unravel, just as Homer's Penelope, the woven texture to understand and learn to live with a changed professional identity (Richardson & Adams St Pierre, 2017).

The paper aims at a research dialogue on life and identity changing effects of doing qualitative PhD research.
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Participant observation, thinking through making, sociology of knowledge, wanderer, sedentary naiveté

PAP117

Ethnographic research in immigration detention in Belgium: Challenges of gaining access and building trust
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Prison ethnography is now a well-established research tradition/method within criminology. The recent publication of a handbook on prison ethnography testifies to that (Drake, Earle & Sloan, 2015). However, the administrative detention of migrants for immigration purposes has for a long time been a blind spot within this flourishing research tradition. One of the most important reasons for the lack of research inside immigration detention is the difficulty of gaining access to these detention facilities. In the UK, for instance, Mary Bosworth was the first researcher granted permission to conduct overt ethnographic research inside immigration detention (Bosworth, 2012, 2014) while several other researchers still – literally and figuratively – keep hitting the walls. In contrast to other countries, different researchers could gain access to the closed immigration detention centres in Belgium, although considerable challenges and dilemmas are faced throughout the different research phases as well.
As a PhD researcher doing ethnographic research in immigration detention in Belgium, I will, from my experience, reflect on these challenges of gaining access. Attention will be paid to the different stages of the research process, including the dialogue with the ethical commission and the preliminary discussions with the Office of Foreigners' Affairs, responsible for the daily operation of the Belgian immigration detention centres. Moreover, as one of the aims of the research project is to gain insight in staff-detainee interactions and how they are experienced by the respective persons, the choice for a multi-perspective approach, allowing to understand 'the intertwining agency of the variety of actors' in immigration detention (Achermann, 2009: 52), led to several but surmountable challenges in building trust as different 'sides' (Becker, 1967) were taken during the data collection. Several examples of these challenges will be discussed as well.

prison ethnography, immigration detention, gaining access, building trust

PAP120

Girls with a migration background in Italian schools and social services. How pedagogical research can support educational challenges.
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If social inquiry should have a transformative goal on social reality, this is an imperative for critical education research concerning disempowered groups in a specific social context, whose purpose is at the same time exploratory, emancipatory, technical and political (Cohen, Manion & Morrison 2011; Mortari 2003).
Among other emerging issues, two complex processes concern Italian pedagogues and practitioners interested in intersectionality (Hill Collins & Bilge 2016; Campani 2010) and gender-based or ethnic differences: the growing multiculturalisation of territories goes hand in hand with a renovate wave of racism and xenophobia (Tramma 2015), while the rise of gender equality fails to reduce the level of sexual discriminations, still alarming (Brambilla 2016).
Beyond the social and political debate around equal opportunities and interculturalism (Okin, 1999), a potentially-at-risk population are young women with a migration background, placed in the midst of this fluctuating situation of gender and ethnic emancipation and discrimination. Day by day, they are called upon the re-affirmation of their

multiple and composed identity (Feliciano, Rumbaut 2005) juggling different cultural expectations and racialized gender models (Pyke and Johnson 2003, Showunmi 2015).

Given that education is a powerful opportunity against harassments and discriminations, Pedagogy – social, gender and intercultural pedagogy in particular - has at the same time a theoretical concerning and a practical responsibility towards the the upbringing of new generations in general and of those girls in particular; not only in granting safety and justice in all sorts of educational services, but also in exploring their pathways of life and taking their experiences into account for the planning of pedagogical interventions. Their biographies are not only multisituated - in Italy as in their home country – (Granata 2011), but also transnational (Vertovec 2009) in real as in virtual life, and thus represent an unavoidable challenge for educational services and their traditional models of intervention.

This proposal comes from an ongoing doctoral research in Social Pedagogy, carried out through the meeting with almost 60 girls from various provenance and their teachers or educators into Italian high schools or educational services.

The study aims to be transformative in a threefold way: towards the girls, thanks to the methodological tool chosen, the focus group - which can be read as an educational experience in itself (Frisina 2010) -, it could stimulate a better awareness around their gender and ethnic identity and finally their life choices, accompanying them in a better comprehension of the dynamics they're living and in the self-recognition in a collective process; towards professionals directly involved, it would provide them with a better knowledge of this population, nowadys strongly represented into services; furthermore, it should enhance educational system in general, giving suggestions for the improvement of educational planning and of professionals' training; towards the Italian society in general, it could support a better and less populist knowledge around this underestimated phenomenon, give voice and space to a potentially marginalised group and finally contribute in the promotion of respect for differences and for individual rights.

pedagogical research, intersectionality, educational services, girls, migration background

PAP121

Exploring subjectivities and processes of precarisation among young employees
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Background: Precarisation is one of the concepts that has become important in efforts to explain how neo-liberal politics and changed economic conditions produce new forms of marginalisation and increased insecurity. This call for a need to understand how this affects young subjects trying to establish themselves in what has previously been referred to as 'adulthood' but now seems to be changing.

Aim: The aim of this paper is to examine how subjectivity is produced among young Danish employees through socio-materiel processes of 'precarisation' at workplaces and employment projects. Inspired by Nikolas Rose (1989), the paper investigates how the subjectification processes of three young Danes are influenced and shaped by a context of precarious employment.

Theoretical perspective: With reference to Rose's concept of 'assembling subjects', we look into the question of how subjects are constituted through techniques that reach beyond the boundaries of the body and into specific locations or situations, such as nursing homes, supermarkets, and employment schemes. With Rose, we explore in the paper how subjectivities are constructed through the practices, apparatus, technologies, through which subjects understand themselves. The concept of assembling subjects is used in the analyses as a metatheoretical perspective on the processes through which subjectification takes place.

Methods and data material: Drawing on ethnographic observations and qualitative interviews with 35 young employees and young people 'Neither in Education, Employment or Training' (NEET), the three case examples show how processes of precarisation, rooted in global economic and political conditions, can be understood as situated contextual practices. These are presented as 'ethnographic tales' tales' (Van Maanen 2010) constructed on the basis of a thematic analysis of interview transcriptions and observation notes from field work in two different research projects in Denmark.

Results: In the paper, we show how the theoretical framework and the analysis of three 'ethnografic tales' allow us to consider 'replaceability', 'individualisation', and 'shortsightedness' as empirically generated points related to subjectification processes in a context of precarious employment. It is demonstrated how being positioned as an easily replaceable source of labor is shaping young people's processes of subjectification. We investigate how young people develop subjectivities through material and discursive processes of precarisation, and show how these processes become co-constitutive for young people's subjectification. The analyses explore how contextual

and situated processes of precarisation involve different kinds of insecurity, unpredictability, and risk and contribute to the subjectification of three young workers.

Ethnography, Subjectification, Young employees, Precarious work

Visual Information in Research: Tacit Knowledge and Communities of Agreement
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A broad literature has developed around visual research methods in the social sciences; however weaknesses in this literature exist from an aesthetic arts-based perspective. The promise of visual research methods is their ability to move beyond semiotic discourse and to allow for the representation and analysis of tacit knowledge. Tacit knowledge is knowledge of more than words can say. Tacit knowledge is one of the aspects of images and forms that gives them their power to inform, seduce, and convince. In order to understand tacit visual knowledge, skills of viewing and meaning making, differences between taste and judgment, and the concept of an iconic store that supports expert opinion and exists within a community of shared understanding and agreement, must be addressed.
In visual culture research, the concepts of objectivity and subjectivity may be thought of as tied to language. When used in relation to qualitative visual research, notions of objectivity and subjectivity are complex theoretical constructs that may be understood as existing on a relational scale connected to tacit knowledge.
Artists and other visual culture creators set up parameters within which interpretation occurs, but they do not control the previous knowledge of viewers, the context of viewing, or the other cultural conditions that influence visual interpretation. As a result, like objectivity and subjectivity, validity and reliability may be discussed in terms of communities of agreement, which is the context and process by which visual culture is compared, judged, and valued.
Five questions can probe methodologies for appropriate use of the visual within any given study. First, does the methodology acknowledge the qualitative materiality of the visual, specifically that the visual provides more information than a semiotic text? Second, do these methods support interpretive analysis of visual data? Third, do the methods respond to issues of skill required to construct intentionally meaningful images? Fourth, do the methods acknowledge that images are constructed, yet enable access to researchers' intent? Fifth, do these methods support the construction of tacit knowledge by the researcher?

visual culture, visual methodologies, visual research, arts-based research, visual data analysis

Compositional ethnography: Enriching our understanding of a changing neighborhood through an aesthetically inspired approach.
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Academic interest in sensory research has been increasing over the last years, particularly in social sciences. In sensory research, attention is given to visual, auditory, tactile, gustative, olfactory,… dimensions of experience (Hurdley & Dicks, 2011).It complements the almost exclusive reliance on watching, listening and writing in social sciences (Nakamura, 2013; Pink, 2009). As an emergent field of methodological interest, it creates possibilities for interdisciplinary collaborations, but it also involves many challenges, such as collecting and analyzing sensory research materials (Pink, 2009).
In this presentation, we introduce compositional ethnography as an aesthetic orientation to our physical surroundings that recognizes "the existing but silenced poetry of the senses inherent to material life" (Mair, 2007, p. 233). It builds on the insights of sensory ethnography (Pink, 2009) and Dewey's pragmatic aesthetic inquiry in relation to arts-based research (Dewey, 1934; Siegesmund, 2012). Composing is thereby defined as combining things, parts, elements from the sensory environment and transforming it into a research creation. Moreover, this ethnographical approach also incorporates a compositional analytical lens into the research design. This

compositional lens can be seen in line with what Dewey refers to as thinking in the relationships of qualities;a sensory, embodied and imaginative way of thinking. These qualities refer to elements of art and principles of design (lines, shapes, forms, spaces, colour, texture, balance, emphasis, movement, repetition, proportion rhythm, variety and unity).

We will present how we applied this ethnographical approach in a collaborative research project with artists to study a Belgian neighborhood in transition: Leuven's Vaartkom.

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sensory research methods ; arts-based research ; compositional ethnography ; place

PAP126

Working on the thin line between artistic practice and community-based research: Challenges and directions for advancing the research agenda
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In the last decade, we have witnessed a growing number of published articles featuring arts-based methods. These methods have been picked up by researchers interested in education in, through and for communities. We conducted a scoping review on the use of arts-based methods in community-based research. Six databases (ERIC, Francis, SSCI, IBSS, SA, SSA) were systematically searched, covering literature published over twenty years (1993-2013).

The synthesis reveals four major challenges related to the use of arts-based methods in community-based research: (1) the need to support researchers to explore alternative analytical approaches, (2) the need for more methodological reflections, (3) the need to reflect on the voice-component in arts-based projects that engage with communities, and (4) the need to push the boundaries of what counts as 'the' academic standard. Based upon these challenges, we provide suggestions on how to potentially deal with them in advancing the socially engaged and artistically inspired research agenda. We argue that despite the many challenges, the learning curve arts-based methods create for researchers, its value in terms of creating understanding and its capacity to engage participants makes it a worthwhile endeavor to invest in.

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Arts-based research ; Community-based research ; Participatory methods ; Scoping review

PAP127

Attuning to the past while aging out of care – a metasynthesis

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The transition from care to independent life is difficult for former foster care youth. The experience of aging out of care may be troublesome and accentuate problems already experienced. The youth faces a lot of setbacks and rejections during the transition, resulting in a high risk of unemployment and a low educational level. This is referred to as disappointing and/or an attainment gap.

Efforts to close the gap are highly prioritized by the authorities. There is, however, still a lack of knowledge as to what creates these disappointing results and how the youth may overcome influences of their foster care history and their experiences while in care.

The group of youth leaving care is very heterogeneous, and adolescents' beliefs about the transition vary, even under different circumstances and at different times of their lives. The youth has to navigate between different institutional pathways. This heterogeneity increases the need to understand the adversity that these young people meet and bring with them.

The purpose of this paper is to synthesize qualitative studies of transition viewed from the perspective of young people and to identify how young people's present lives are characterized by accumulated memories of the past and fragmented ideas about the future.

Thesaurus, free-text terms and broad text terms formed the basis for a broad search. Systematic searches of PsycInfo, Sociological Abstract and Social Services Abstract were undertaken, and relevant studies were identified. Strict criteria were used and the studies were evaluated by using the "Framework for assessing qualitative evaluations".

The selected studies were coded in NVivo and the following themes were identified and described: First, the obstacles are placement instability, negative experiences in care and school, stigma and lack of vocational guidance. Second, the transition may evoke ambivalent feelings and accentuate the experience of the past and of social ties. The loss of social ties – exclusion from family and friends – is accompanied by adversity, ambivalence and strong feelings towards others. Social ties are about the balance between longing, belonging and permanence. Third, the struggle for an independent life, dreams and aspirations are mixed with negative feelings and beliefs that may occupy their minds and turn the balance between thinking about the future and living in the moment towards the latter. Ambivalence and disruptions are more common than persistence and goal setting.

During and after placement in foster care, certain patterns are established, which turn out to be hard to break - "a risk trajectory". Out-of-home placement is associated with self-reinforcing processes, which will over time make it difficult to break the risk trajectory, that is, the trajectory from being excluded in childhood to being marginalized in adulthood. The transition is just one – albeit an important one – among many obstacles for children placed in out-of-home care.

The results could be useful in improving the transitional services in an attempt to help former foster care youth to deal with their troublesome foster care history.

transition, aging out of care, metasynthesis, independent living

PAP128

Contributions to meaning from first year nursing degree students.

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Purpose: To comprehend the meaning and perception of the meaning of life as expressed by first-year nursing students. From this meaning we sought to identify concepts and elements linked to nursing care and to extract useful generalizations so as to better understand this practice and contribute to the development of the discipline.
Design: This study is base on interpretative phenomenological qualitative research undertaken with first-year nursing students.
Method: This is a qualitative study in the social constructivist paradigm, following an interpretive phenomenological methodology. Mutual agreement sample (total 153 participants) first year nursing students. Data collection technique: 153 individuals written reflections and 18 discussion groups. Analysis by means of Grounded Theory. Reliability and ethical criteria were applied.

Findings: From the analysis of the contributions made to the students´ forum five categories emerged: 1) Attitude in the face of suffering, 2) freedom and love, 3) empathy in the face of extreme suffering, 4) meaning of suffering, 5) meaning of life and freedom.

Conclusions and implications: The reflections of future healthcare professionals represent a contribution to comprehending meaning in human life. In order to confront the search for meaning in situations marked by suffering, the individual may manifest various attitudes that are seen primarily as defense mechanisms, but in which inhere values such as hope and resilence.

Clinical Relevance: The three paths proposed by Víctor Frankl are use to nurses in finding meaning in their profession: feeling useful in providing personal care, loving another human and finding the value in life, in particular when suffering is unavoidable. This knowledge is critical for educators seeking to promote genuinely care

Meaning of life, nursing, suffering, empathy

PAP129

Researching children in multi-local, post-separation families
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UCL, Belgium

In this paper I will present the methodological design of the ERC Starting Grant project "MobileKids: Children in multi-local, post-separation families". The major goal of this project is to understand how children's socialisation is shaped by the experience of shared physical custody arrangements in post-divorce families, through the children's own accounts of their lives. This means determining how, and under what circumstances, children appropriate their multi-local family lives and develop new forms of habitus that incorporate mobility, virtual connectedness and the capacity to appropriate them and act upon them. This project focuses in particular on the experience of children aged between 10 and 13 at the beginning of the study and who are living in egalitarian shared custody arrangements in Belgium, in France and in Italy.

The micro-level of 'children's lives' represents the core of this study, and consists in examining how children maintain their social and family relationships as they move with various temporalities between two households that are located in specific administrative territories and spatial entities. In line with the sociology of childhood (James and Prout, 1997) we recognize that children are active social actors that can, to various extents, exercise agency and influence on their own lives as well as on the lives of the people surrounding them, while being constrained by institutions. Our analysis focuses more specifically on [1] how they try to maintain their social and family relations, [2] what role they play in the everyday organization of their multi-local lives and negotiate the various aspects of these lives with their relatives and significant others, and [3] what strategies they put in place to control, resist, limit their mobility. This also involves analysing [4] how children appropriate the spaces where they live, and [5] how they make use of, and appropriate communication technologies to maintain their family and social relationships.

Studying children's lived experience of multilocality means unravelling the complex interconnections between geographical mobility between two households located in different material, social, cultural and/or political 'territories' (di Méo, 2014) within national borders, and virtual mobility and modes of connectedness via the use of ICT.

The in-depth study with children, which started in September 2017, is based on a qualitative, multi-methods design that is mainly composed of a series of narrative interviews based on a range of creative, flexible activities (Weller, 2012) inspired by methods developed in sociology, social geography and psychology (such as socio-spatial network games (Schier et al., 2015), emotion maps based on household sticker charts (Gabb, 2009), auto-photography (Ziller, 1990) and digital stories (Hull and Katz, 2006)). These methods provide concrete material to stimulate the discussions, and produce specific data on children's subjectivities. In this presentation, I will in particular discuss the challenges and opportunities of engaging in this cumulative process of data collection with children.

children, space, ICT, multi-methods design

PAP130

Affordances of narrative capital: changing careers and narrative identities
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This presentation focuses on the affordances of narrative capital as a platform for development of individual professionality in changing times. The ideas presented here emerged initially from a study exploring professional narratives of youth practitioners in the UK during a significant period of socio-economic upheaval and then further developed more recently through a study of career changing, trainee teachers.
Narrative capital, the capacity to explore and theorize our life story within a wider evolving social context landscape, provides a conceptual and methodological reference point. The development of narrative capital within a professional context enables the practitioner to navigate disruption and re-orientation within changing times and supports an integrated sense of self. This process demands professional 're-selfing' and responsive positioning to professional challenges and life events. In constructing and re-constructing professional identities, a process of meanings and practices are explored, where understandings of roles being formed are shaped and informed by experiences and previously held positions and identities.
The second of the two studies considered here presents a particularly interesting case. Troops to Teachers (TtT) is a UK governmental scheme introduced to facilitate ex-military service personal to re-train as teachers. The narrative study of 12 TtT trainees at the outset of their training, considers their motivations for career changing, potential transferable attributes and skills, aspirational teacher identities and anticipated challenges. Emerging from these rich narratives is a strong, shared commitment to the trainees' chosen new career. Self-discipline is commonly identified as a professional quality to take into teaching from military service, whilst maintaining discipline in the classroom is more commonly regarded as an area of concern and challenge, rather than as a transferable skill set, challenging UK governmental expectations of the Troops to Teachers initiative.
The two studies which inform this presentation evidence the affordance of narrative capital in anticipating, supporting and facilitating future identity and professionality, whilst drawing on and building upon prior experience and sense of self. During this process of transition, the narrator explores the shift between liminal states and spaces, creating a narrative which provides a vehicle for self-development.
The potential here is for a re-framing of career development, and associated change management strategies more broadly, in terms of navigating the fractured and contested terrain of the current social and political landscape. Rather than developing 'portfolio' or 'bricolage' careers or professional identities, the development and affordance of narrative capital, points towards and supports a state of ever-evolving 'becoming'.

Career changers; narrative capital; professionality

PAP132

Youth, moral values and digital media: methodological challenges
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Ghent University, Belgium

This presentation introduces a research project exploring young people's (14-18 year olds) moral values on 'good' versus 'bad' sexual reputations in the context of digital media and peer groups. Focussing on young people's knowledge and normative ideas on reputation within 'natural' social contexts and everyday use of digital media, we will discuss two particular methodological challenges. First, this project needs to discuss sensitive research topics with young people in their naturally occurring social contexts. Second, while the project needs a relatively controlled research design to explore conflicting moral values on what young people perceive as 'good' or 'bad' sexual reputations in digital media contexts, we are actively seeking to empower young people and listen to their voices, rather than allowing the researcher to take too much control.
There have been studies on young people's online reputations from psychological and communication management perspectives (Van Ouytsel, Walrave, & Ponnet, 2014; Cedillo & Ocampo, 2016). Usually, these are relying on quantitative research methodologies such as surveys and experiments. These studies do not seek to critically question young people's power struggles to maintain 'good' sexual reputations in social media; they are rather advising young people on how to maintain or build good online reputations.
This project is different from earlier research on this topic, particularly because of its qualitative research design that aims to provide in-depth insights into young people's voices; situated within post-structuralist thinking, we

seek to explore everyday power struggles to maintain 'good' sexual reputations related to young people's diverse subject positions.

The project's methodology is building on research expertise within the fields of youth studies, feminist research and social sciences methodologies. Within youth studies, there is extensive experience in discussing and researching sensitive topics with young people through empowering them with their own voice (Sue, Rachel, Elizabeth, & Eleanor, 2009), while feminist research provides useful knowledge on the intersectionality of identity (Davis, 2008) to understand dynamics of exclusion and subordination, related to multiple identity experiences of sexuality, gender, ethnicity and religion.

We will discuss the identified methodological challenges in this presentation by showing how we are using an ethnographic participatory observation, combined with visual research methods (Sue, Rachel, Elizabeth, & Eleanor, 2009), to capture moments of actual lived experiences of young people, minimize the researchers' own meanings and involvement, and allowing sensitive discussions and moral values to be discussed in social settings. We will show how we are being particularly innovative by incorporating visual research methods to research digital life-worlds; researchers are guiding participants through a carefully prepared creativity activity that will not only gather data for the research, but will also be a reflective learning moment for the participants involved.

As society struggles with responding adequately to the ethical challenges that come along with young people's digital media use, the need for new strategies regarding online intimacies is emerging. By focusing on young people's agency and involvement, this project will contribute to the thinking on how young people's sexual intimacies online can be improved ethically and safely.

digital media, youth, moralities, social media, sexualities

PAP137

"Still no sign of life 'from the other side'. How promising new technology gets blocked in old fortresses of care : a family quest to get a stable communication line with a family member with an intellectual impairment.
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Ghent University, Belgium

In times of promising and explosive technological evolution some very positive reports are produced (UNESCO, 2011,55) about ICT tools people with disabilities use to overcome communication barriers and social isolation.
In this paper we present a diffractive analysis (Bozalek & Zembylas, 2016) of an attempt of family members to introduce a tablet as a communication tool with their brother with an intellectual impairment who lives in a group home. Diffraction (Dolphijn & Van der Tuin, 2012) implies attentively and carefully reading for differences that 'matter' in their fine details.
We will work within an 'ethico-onto-epistemological' way of thinking (Barad, 2007), making sure ethics become the starting point and the ultimate end of our work. Following Lenz Taguchi (2010) endeavors of diffractive reading are there to come closer to knowing by being and doing in a material world.
We will take the position of a 'bricoleur', using the materials we found to come to the science of 'the concrete'. (Lévi-Strauss, 1962).
In working with concrete stories, observations, objects, strategies, incidents,… we will try to show how we may understand this family quest as a 'whole' of intra-acting parts. (Hickey-Moody, 2007)
Within this paper as much attention will be given to the research methodology (the diffractive analysis) as to the family quest itself.

disability studies, diffractive analysis

PAP138

Arts-Based and Mixed Methods Research: A Creative Synthesis

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Mixed Methods Research (MMR) and Arts Based Research (ABR) share certain underlying philosophical assumptions and methodological objectives. Both embrace a pluralistic ontology, an eclectic epistemology, and dialectical methodological approaches. Implicit in these research perspectives is the emphasis upon emergent, dynamic, creative thinking and integrative synthesis relative to conceptualization, data generation, analysis and integration. The results yield rich, descriptive and evocative insights into the diverse multi-dimensional aspects of the human condition. It is the receptivity to these diverse and dialectical ways of conceptualizing research phenomena, embracing multiple forms of data, and valuing difference as a source of new knowledge that creates the parallels between arts based and mixed methods research theory and practice. In ABR, using the arts as the primary investigative method relies upon the dialectic between emergence and concealment, induction and deduction, immersion and reflection, and intersubjective constructivist approaches to the creation of an holistic artistic representation of complex human phenomena not possible through more traditional methods and modes. These dynamic and iterative processes in ABR resonate with the core values and practice of integrating convergent and divergent qualitative and quantitative data in MMR. Relative to MMR, ABR might be conceptualized as either a third strand or a method for translation and integration at various intersections during the research process between the two QUAL and QUAN strands.

This presentation explores the rationale, theory and strategies for integrating arts based practices at various strategic intersections or phases in the MMR research process. Within MMR the arts can facilitate the dialogue between the QUAL and QUAN strands constructing language and meaning in the not-yet-verbal interstitial spaces. ABR or arts informed approaches can not only give form, shape and texture, illumination, and assignation of meaning to the emergent data, but can also enhance research processes of topic development, design conceptualization, data mapping, data alignment, reflexivity, integration, interpretation, and ultimately representation of the results. Finally, ABR can contribute to the dissemination and usefulness of the results in that they are aesthetically and emotionally available to all expanding the domain of influence into a living, experiential dimension beyond the academy.

mixed methods research, arts based research, data integration and synthesis, creative approaches to research

PAP139

Families and forms of arts-based research: A classification framework

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2: Northern Illinois University, USA

Arts-based research has recently gained an increasing popularity within qualitative inquiry. It is applied in various disciplines, including health, psychology, education, and anthropology. Arts-based research uses artistic forms and expressions to explore, understand, represent, and even challenge human experiences. In this paper we aim to create order in the messy field of artistically inspired methods of socially engaged research. Based on a literature review, we distinguish three major categories for classifying arts-based research: research about art, art as research, and art in research. We identify five main forms of arts-based research: visual art, sound art, literary art, performing art, and new media. We further compare three reviews on arts-based research to evaluate to what extent these families and forms are represented in the literature, and found that there is an uneven use of forms: particular art forms like photographs and theater are more popular, while sound art and new media are less often employed by artist-researchers. This classification framework provides artists and researchers a general introduction to arts-based research. It helps them to choose between options and better position themselves and their projects. In addition, the insights from the screening of reviews helps the community of researchers to see where the gaps are and what types of artistic research practices have not substantially been applied or tested in particular settings or target groups.

Arts-based research; Socially engaged research; Qualitative methodology; Literature review; Classification

PAP141

Should this be an apology or an inquiry? Learning from Indigenous onto-epistemologies and methodologies as a non-Indigenous researcher

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In this presentation, I consider the ethical challenges of learning from, and together with, Indigenous onto-epistemologies through methodological learning and Indigenization in the Academy. In doing so, I take my own recent research as an example, which focused on Sámi experiences of Finland's publicly funded extracurricular arts education system. Initially conceived as a single-researcher, white-traditional case study, the methodological approach of this study evolved considerably, resulting in a collaborative, Indigenized, arts-based inquiry. Conducting data analysis and writing together with a Sámi joik artist and musician, I crafted a narrative analysis voiced through a first-person composite Sámi character. In addition, my Sámi co-researcher joiked this character, embracing the ancient Sámi vocal tradition of joik whichhas played a central role in the revival of Sámi cultures in recent decades (Hilder 2015). Unlike western song, one does not joik about someone, one joiks them. As such, joik is a means to locate oneself and others within Sámi society, and a powerful expression of Sámi identity. Considering that joik is as much part of the joiker as it is the individual who is joiked, Sámi scholar Ánde Somby (1995) draws connections between this tradition and the debate about objectivity in research. He ponders, '[t]o what extent is the researcher a part of his research, and how far is the research part of the researcher?' (17).
It is this question that serves as the basis for my inquiry and reflection, asking: to what extent should or can a non-Indigenous researcher be a part of their Indigenized research? And how far can Indigenized research be a part of the non-Indigenous researcher? I here consider the limitations of, and ethical concerns raised through, our use of narrative and joik-as-research (Kallio & Länsman, submitted) in terms of cultural ownership/appropriation and the power relations inherent in research relationships. There are considerable ethical complexities surrounding a non-Sámi researcher 'speaking for' or 'speaking as' a Sámi character. Assuming an Indigenous 'I', without having an Indigenous identity nor living Indigenous politics risks acts of cultural offense and/or colonialism. Furthermore, if the joik that was crafted as part of this research was as much a manifestation of ourselves as researchers as it was our research participants, questions ought to be raised as to whether or not a non-Sámi researcher has the right to locate themselves within Sámi society, and benefit from the incorporation of Indigenous wisdom, arts, and culture in their research.
In enacting a 'commitment and desire to ensure that academic knowledge, practices and research are no longer used as a tool of colonization and as a way of exploiting indigenous peoples' (Kuokkanen, 2008, 268), I argue that non-Indigenous researchers need to move beyond reconciling their own researcher 'guilt and complicity' (Tuck & Yang, 2012, p. 3). Actively attending to the limitations and ethical challenges of our work together with Indigenous communities is necessarily ongoing, and necessarily discomforting, if we are to learn, to learn differently, and to imagine otherwise.

Arts-based, Collaboration, Decolonisation, Indigenous, Narrative

PAP142

Delegation of hygienic care in the context of home care nursing: perspectives of home care nurses and policy makers

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Objective
The purpose of this study was to understand the perspective, meaning and experiences of home care nurses and policy makers with regard to hygienic care and the delegation of these acts in the context of home care nursing.
Method
This qualitative, descriptive study was undertaken in Flanders and Wallonia, Belgium. In total, 8 focus groups were conducted, respectively 6 with home care nurses and 2 with policy makers of the Belgian home care nursing sector. The research involved 39 home care nurses and 13 policy makers. A research team performed content analysis with continuous comparison and NVivo 11.0 software was used for data analysis.

Results
The participants of the focus groups pointed out that hygienic care is inherent to nursing care. Two general dimensions prominently arose. First, hygienic care is considered a cyclical care process of continuously investing in a trust relationship, assessing the patients' care needs and his ability for self-care, taking action and evaluating, and this in constant mutual agreement with the patient and his environment. The second dimension consists of the criteria and the conditions for delegating hygienic care. The decision whether to delegate the hygienic care or not depends on an assessment of the patient situation and the specific care needs, which is based on nursing diagnoses and nursing indicators. An important condition for the delegation of hygienic care is a close collaboration, the constant exchange of information and the timely indication of changes in the patients' care situation. Barriers to both the administration of hygienic care and the delegation of hygienic care are: the current funding system, where the Katz-score often fails at indicating the actual care needs; and the fact that general practicians occasionally insufficiently assume their role in timely referring hygienic care to home care nurses.
Conclusion
Home care nurses and policy makers consider hygienic care a crucial component of nursing care, that can be delegated on the condition that necessary supervision is provided. Effective and qualitative delegation of hygienic care can be achieved through a new funding system that takes the "container concept" of hygienic care into account, investing in electronic devices to ensure the exchange of information, as well as strengthening partnerships between home care nurses and family care services, in order to provide care to both patient and his environment.

Hygienic care, home care nurses, delegation, nurse assessment, focus group

PAP143

What makes you happy? A cross-cultural cross-disciplinary Nomadic Inquiry
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2: KU Leuven

Aims: This study aims to ask the broadest possible sample of people what makes them happy. It then compares the results with Positive Psychology Intervention Outcome Studies that typically operate in lab-like circumstances with an extremely selective range of participants. This inquiry is nomadic in two senses. On the one hand, it crosses the borders between lab-like RCT studies and the complex contextually bound world out there. On the other hand, it would have been impossible without the researcher literally having a semi-nomadic lifestyle.
Background: Positive Psychology Interventions are interventions that are designed to increase well-being ("make you happy"). Randomized Controlled Trials test the effects of these Positive Psychology Interventions. However, a problem with several of these RCT outcome studies is their very selective sampling method. Study participants are overwhelmingly western, highly educated and from higher socio-economic backgrounds. Moreover, the growing number of internet studies automatically selects people that are literate, have access to a computer, have time to spare to participate in a study, and/or are specifically interested in positive psychology matters. So how does this body of research compare to the responses from our worldwide cross-cultural Nomadic Inquiry?
Methods: Thanks to our affiliation with a major international airline, we were able to go and interview people all over the world. The semi-structured interview always started with the same question: "What makes you happy?" Most interviews were held in one of these 4 languages: English, German, French and Dutch.
Our first pilot study contains 130 respondents from 70 countries. People from all age groups and social backgrounds were included. The short face-to-face interview format gave us access to people who would be excluded in other research formats (linguistic or geographic barriers, no access to computers, no time, …) This method allowed participants to be extremely diverse, ranging from proud African tribesmen to slum-dwelling illiterate youngsters.
The resulting qualitative data have been thematically analysed with NVivo software. Results have then been compared to the scientific body of Positive Psychology Intervention Outcome Studies.
Results: Within our diverse sample, "other people" is the category that is most often reported as making the participants happy. "Using strengths" is another major category. Both these categories are present in the Positive Intervention Research literature. However, "Simplicity" turns out as an unexpected third category. The question "what makes you happy" elicited responses such as: "I don't need a lot to be happy", "Quiet and simplicity", "Simple Living". This category is surprisingly absent within the Positive Psychology Research literature.

Conclusion: "Simplifying" and "Simple Living" deserve further research within the happiness and Positive Psychology research paradigms. We will also discuss some extra serendipitous findings that unexpectedly emerged from this Nomadic Inquiry.

Nomadic Inquiry, Positive Psychology, Well-Being, Simplifying, Simple Living

PAP144

Acting gender in our way to academia: A duoethnographic account on researchers' embodiment and performativity
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Employing duoethnography we examine how we author ourselves into the academia. We are two PhD students at the same university but from different disciplines (health sciences and music education). Throughout this transdisciplinary dialogue, we surface tensions around what it means to become a researcher and be a woman in the academic world and interpret the fragmented and often vulnerable layers of our bodily experiences.
In our study, we engaged profoundly in a duoethnographic dialogue by writing research diary in a form of e-letters to each other. In this diary, we maintained an ongoing dialogue debriefing our experiences, focusing on the body as the site of our research. Our research diary consists of personal stories, through which we explore what political ideas and agendas we are voicing and silencing in the academia. Enacting the embodied method of duoethnography gives us a possibility to author ourselves beyond hegemonizing dominant culture and thus emancipate our voices and bodies in academic discourse.
Our theoretical underpinnings stem from the account of performativity and feminist interpretation of phenomenological notion of embodiment, in which body serves as a narrative horizon for all of the stories we tell about ourselves. Exploring the overlaps between our two horizons, we inform each other and the ways of defining, understanding and coauthoring our experiences and narratives in and about academia.
Narrative inquiry forms a basis for our data analysis and interpretation. As preliminary results, using thematic analysis, we found three dialogical themes, which we interpret through the lens of embodiment and performativity. These themes are: 1) feeling of outsider - power relations, 2) stylization of the body - aesthetics and 3) gender - sexuality. These dialogical themes are closely intertwined with each other, and therefore contributing through their specific foci, to the overall understanding of our embodied and performative experiences.
Interpreting academic culture through our embodiment gives us a tool to make visible those practices, through which we enact and reproduce historical conventions of an idea of a 'woman'.This connects with how we might accept those tacit conventions that limit our participation in some academic discourses and contexts.

duoethnography, embodiment, performativity, phenomenology, narrative inquir

PAP147

Alice Goffman's On the run: Some implications for teaching qualitative research
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2: VU University Amsterdam

Alice Goffman's recently published On the run. Fugitive life in an American city (Chicago University Press, 2015) reignites academic controversy over the fate of ethnography: a new frontier for truly understanding society, or sloppy social science? Attracting a sizeable literature from both opponents and proponents, the implications of Goffman's ethnography for teaching qualitative research have thus far been neglected, however. Special questions to consider for that purpose include:
How does Goffman's work resonate with professional ideals in qualitative research practice, in i) particular grounded theory/thick description, ii) member checking/triangulation and iii) note-keeping/reflexivity?
How can such ideals contribute to the intellectual craftsmanship of students in qualitative research and foster their verstehende interpretation of society, and thus make society more transparent?

How can we cultivate such ideals in the practice of teaching qualitative research, especially without canonising them into a formal methodological framework (e.g. the ubiquitous 'methods courses' format)?
The paper draws on our joint teaching experience in qualitative research at various Dutch universities and it is informed by the academic textbook we published based on it (Doing qualitative research. The craft of naturalistic inquiry. Amsterdam Unuversity Press, 2015).

Teaching qualitative research, ethnographic, professional ideals, Alice Goffman

PAP148

European Union Climate Change Adaptation Policy 2014-2020: A Cultural Theory Evaluation
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With climate change already impacting nature and society, the need for efficient and sustainable climate change adaptation policy is more apparent than ever. Cultural theory scholars suggest that an efficient and sustainable policy harnesses hierarchist, egalitarian, individualist as well as fatalist world views. This study uses qualitative content analysis to evaluate the absolute and relative representation of cultural theory world views' policy preferences in the 2014-2020 EU Climate Change Adaptation Strategy and its accompanying documents. It demonstrates that, while all world views' policy preferences are represented in the policy documents, hierarchist policy preferences are considerably more represented than policy preferences of other world views, and fatalist policy preferences are represented considerably less than others. The findings also show that fatalists may take part in the policy making process, that hierarchist-individualist and egalitarian-fatalist alliances are not an anomaly, and that this area offers interesting opportunities for further research.

cultural theory, qualitative content analysis, policy analysis, institutions, European Union

PAP149

Beyond Construction—Analytical Eclecticism on Chinese National Image in Euronews
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The year 2015 witnessed the Chinese "One Belt and One Road Initiative" coming to the forefront of international community. While Sino-EU relationship has always been present in academic debates, this "Belt and Road Initiative" brought Sino-EU relations back into the academic spotlight. Sharing similar prospects towards new international political order and retaining enormous cooperation potentials, a bigger European Union and a rising China have raised greater expectations than before.
However, China and Europe has been considering each other as more of a balancing power with other international powers like the U.S, former Soviet Union, and Russia ever since they first established diplomatic relations. This "so close yet so far" attitude could not lead to stronger bilateral ties. Faced with shifting power relations and the changing nature of international society, a rising China and a bigger EU need a more comprehensive understanding of mutual recognition. In this context, it is important to understand how Europeans see China and what China look like in EU media. This will help us understand the shared ideas constructed in European media and the representation of Chinese national image in the world.
After years of academic debate on ideals of Realism and Neo-liberalism, Constructivism proposed a new approach that challenged traditional power politics paradigms by emphasizing the norm of nonviolence and an emergent identity shared by capitalist democracies. According to classic Constructivism in international relations theories, the international community is an intersubjective world consisted of shared ideas, which will characterize mutual identity formation and eventually determine each players' attitude. Three main cultures of "enemy", "rival", and "friend" can be drawn from these shared ideas. However, singular research focusing on shared ideas are pretty vase that holds water but easy to break without more modest and pragmatic considerations.
This article defines and illustrates the value of analytic eclecticism in the fields of international relations, with a focus on Chinese national image construction in European media. Does Europe see China as a friend? What does China look like in the European public sphere? To shed light on these unanswered questions, the article

analyzed all China-related news in Euronews online database from 2015 to 2017. The research combined the theoretical approach of Constructivism in International Relations, drawing lessons from two research methods: content analysis and critical discourse analysis. The content analysis dealt with the quantitative part of news data and report attitude. The critical discourse analysis adds a qualitative perspective on the political implications of different discourse and its influence on national image.

Results have shown that China has received a more comprehensive impression embodied by different media coverages, and a culture of "rival" dominated Sino-EU news. The traditional perception of China being "heated discussed", "severely demonized" and being "under-developed" in communication toolkit can no longer guide China's communication policy. Throughout this exploitation, Analytic eclecticism is an intellectual stance that supports efforts to complement, engage, and selectively utilize theoretical constructs to reflex on substantive problems. It is intended to generate diverse and flexible frameworks and worth further development.

Analytic eclecticism, national image, constructivism, international relations

PAP150

Madness as methodology: problematising the data signifier through affective relationality, concept creation and a new empiricism

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Any work that engages with research and investigation into any academic discipline or field of inquiry must also involve itself in an engagement with the notion of data. 'Data' is a signifier, it represents, it involves identification and, as a consequence of such constructions, it does; it works in particular and, I will argue, restrictive and constraining ways. This paper will engage with methodological approaches that could be considered, from some perspectives, as post qualitative and, perhaps, therefore, non methodological.

Conceptualising and doing madness as methodology focuses upon engaging in sensing rather than meaning making and, in so doing, involves practices of research creation as event. Such an approach works through the thinking of Whitehead and engages in a privileging of process over substance. By resisting the stasis and fixity of positioning (research) bodies as ontological, epistemological and methodological and instead encouraging a sensing of bodies always in movement and in sensation, this paper proposes that the plurality, multiplicity and processual nature of research practice has always to be seen as ontogenetic, epistemogenetic and methodogenetic. So, in this paper I wish to offer possibilities for the re/de/territorialisation of the 'data' signifier. In this I will challenge the discursively constructed disciplining of the data collection and analysis binary construction that it produces and, in so doing, offer suggestions for processes of research practice that might help to facilitate, what I will tentatively refer to as, 'data events' or 'data as event' in productive and enabling ways.

In theorising this post qualitative research practice I will use a number of exemplifications. These will be taken, primarily, from the affective relationality of Spinoza's claim that all bodies have the capacity to affect and be affected, Deleuze and Guattari's realist ontological practice of concept making as event and Deleuze's reconceptualization of Hume's empiricism within subjectivity as difference. Given the current constraining and confining containment of institutionalised research practices, I call such an approach to inquiry a madness as methodology.

Madness, methodology, ontogenesis, methodogenesis, research

PAP151

Becoming-reporter / becoming-student / becoming-child: how to introduce the video as a learning tool in primary classroom

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Deleuze & Guattari (1980/1987) introduce the idea of becoming as a real state that "concerns alliance". It is not related with imitation, but with "the alliance between which is effected by" (p. 238). In this way, subjects are not fixed, but in an always becoming state. Therefore, they are not a compilation of characteristics, but rather "modes of expansion, propagation, occupation, contagion, peopling" (p.239).

On the other hand, Deleuze & Guattari (1980/1987) also develop the french concept of fuite (translated by Massumi as flight), "the act of fleeing or eluding but also flowing, leaking, and disappearing into the distance (the vanishing point in a painting is a point de fuite)" (p. xi). In this way, our acts in the phenomena may make emerge lines of flight, "movements of deterritorialization and destratification" (p. 3), a rupture in the rhizome, opening new lines of thinking and doing in the phenomena.

During spring of 2015, I was researching with 10-11 years old students and their teacher the possibilities of visual documentation in primary classrooms and looked for which lines of flight they opened in learning processes. To do so, I with the students' teacher agreed to create the reporter character. During the projects class, some students became reporters, recording and interviewing their classmates about what and how they were working and learning, what they liked and disliked, what discoveries were taking place, and which improvements they proposed.

Those months children were fluctuating among becoming-reporter, becoming-student, and becoming-child, moving from one position to another, always different. As becoming-student, becoming-child, and becoming-reporter in February was different to becoming-student, becoming-child, and becoming-reporter in June. The rhizome was moving, expanding, creating lines of flight that put in question notions of student, notions of child, power relation in school, hierarchies, roles of student, roles of teachers, uses of school spaces, and school educational structure.

For the communication, I will share with audience the movements, intensities, and displacements that made possible that 10-11 years old students who never had worked with video, ended embodying recording strategies in their classroom works. We will see how during those five months transits in the students' becoming made possible other relationships among students, between students and their teacher, and with video recording apparatuses. How the periodicity in the use of digital camera reflex and tablets by students for interviewing themselves in small groups, always in different combinations, always out of the teacher's gaze, and using different spaces of the school, fostered a peer collaborative learning in digital recording apparatuses and their possibilities in visual narratives. How cameras mattered in those processes, how they affected on children's learning and sharing. How different becomings assembled in the same space fostered specific conversations, relations and connections. Definitely, how that assemblage of becomings made possible learning as event (Atkinson, 2011) through the visuals.

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becoming assemblage, lines of flight, visual documentation, primary school, educational research

PAP153

How to involve older people with migration background and dementia and their family caregivers into (longitudinal) research?
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Including older people with dementia and with a migration background within a longitudinal research component calls for a careful preparation in order to succeed. There is need to gather insights into the do's and don'ts for the recruitment and retention of these elderly and their family caregivers.

A scoping review of the existing literature was performed, followed by semi-structured interviews with 10 acknowledged experts, who have experience in the inclusion of elderly with a migration background or elderly with dementia.

Findings demonstrated 5 key-areas for consideration when developing a research design for older people with migration background and with dementia: 1) investing in sustainable relationships with the respondents, beyond the classical researcher-respondent relation; 2) using community key-figures in recruitment; 3) focus on qualitative research methods; 4) investing in reflection about the position of the researcher; 5) 'ethnic matching' by recruiting bicultural, bilingual researchers.

There's a need for specific, customized and flexible research design.

inclusion, ethnic minorities, flexible research approach

PAP154

A combinatorial ethnography of a reconstituted social cohesion policy in Brussels
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In this paper I will discuss how my doctoral research, focusing on the public policies developed to reinforce social cohesion in the capital region of Brussels, questions and recomposes the practice of ethnography. I approach these public policies and their intersections through the professional practices implemented on the ground by the so-called "street level bureaucrats" (Lipsky, 1980), animators or social workers, according to the policies and the organizations they belong to (local authorities, subsidized associations…). This combinatorial ethnography allows the description of several "social worlds" (Cefaï, 2015; Becker, 1982; Shibutani, 1955) and a linked ecology (Abbott, 2003; 2005) of these trades.
These workers are often the heirs of committed and militant organizational traditions, and they are themselves driven by such ideals, but the reality of their jobs compels them to make concessions in a way that, if they want to retain their funding or conserve a good relationship with local political authorities, they are forced to implement these policies with their publics rather than politicizing a series of difficulties they encounter. Ethnography is a method of approaching "from the bottom" (Cantelli et al., 2009, Berger, Gayet-Viaud, 2011) the ordinary experience of politics developed by workers with inclusive values (social cohesion, culture, participation, emancipation...), according to dispositions that only allow them to deploy these politics imperfectly, which lead to a reconfiguration of the forms of their "commitment" (Bidet, 2011).
In this semi-militant, semi-institutionalized field, the access by ethnography may seem easy. However, the familiarity of many respondents with sociology, its methods and theories, and many pressing issues (not losing their jobs, their subsidies, the support of the political world, being able to carry out projects…) force the ethnographer to justify his presence both in terms of utility (actors have precise expectations, sociological problems to solve) and legitimacy to be present, which led, for example, a burgomaster to ask dryly, during a local consultation of workers: "Who invited you here?". The fear and the influence of politics put the actors on their guard and make indispensable to build a relation of confidence.
Conducting an ethnography with respondents who demonstrate an important reflexivity on their practices, together with the logics in which they are taken, lead the ethnographer to reduce the distance between the social and the scientific inquiries, due to the mutual problems that inevitably cross each other (Dewey, 1938, Quéré, 2004). In order to follow the points of view of the actors, after the step of a "dense description" (Geertz, 1973) comes the moment of a critical scientific analysis work that highlights the social problems and forms of injustice and domination observed (Fassin, Bensa, 2008). As Hopper (2003) argues, it is essential to make clear recommendations, because limiting the research to a descriptive analysis results in an infinite number of misuses of meaning.

public policy, combinatorial ethnography, commitment, description, social cohesion

PAP155

The Burden of the Blank Slate: Reflecting on the Methodological Challenges of an Outsider
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A researcher who moves across disciplinary boundaries and leaves behind her theoretical and methodological comfort zones in order to pursue a more complex understanding of societal puzzles is a worthy ideal. However, in practice, such inter- and transdisciplinary academic 'migrations' are fraught with numerous challenges, from institutional and career-trajectory obstacles to the theoretical and methodological trials stemming from starting anew in unfamiliar fields of inquiry. In this paper, I highlight the methodological challenges I experienced while I embarked on a new project on the migrants from Central and Eastern European (CEE) countries with a constitutional ban on same-sex marriage who are now living in Belgium married to a same-sex partner or who are raising a child with a same-sex partner in Belgium. With this project I was seeking understanding of lives and experiences of a little-studied group of complex positionality to which I was – in the key aspects defining this research – an outsider. I entered the project aware that the lack of guidance from the literature and previous experiences was both a strength and a weakness. It was a strength in the sense that this was a perfect setup for

the grounded theory approach, or at least for allowing the group I wanted to understand to shape that understanding. Nevertheless, it was also a weakness as I started the fieldwork holding onto the assumptions that remained unchecked by the possible cautionary notes from the literature or previous experience. In this paper, I outline two strategies I adopted in order to counter assumptions and blindspots I brought into the research, I specify how they failed – or not – to tackle these problems, and I identify the challenges that accompanied my 'outsider' position. The first strategy consisted of using biographic – narrative – interpretative method (BNIM) of interviewing, which is an unstructured method that incorporates strict rules on how the follow-up questions are asked in order to preserve the gestalt of the participants' life story. This method was successful in allowing the research participants to maintain control over their narratives, which, in turn, served as an efficient check against my assumptions guiding their stories. Nevertheless, in my position as an 'outsider' eliciting these stories I faced two main challenges. Firstly, the balance between allowing the participants to control their stories and the need to subtly guide them with the follow-up questions towards areas of my theoretical interest was difficult to maintain; oftentimes I found myself 'seduced' by the story of unfamiliar experience, even if it was tangential to my specific research questions. Secondly, many of my blindspots remained unchecked throughout the interview, as I did not pick up on the cues for the follow-up questions that the subsequent analysis revealed to be the areas of flawed understanding. Finally, the second strategy of countering assumptions and blindspots consisted of keeping a detailed research journal noting the evolution of my fieldwork dilemmas (e.g. if and how to reveal my 'outsider' status) and my changing and emerging understandings.

outsider/insider perspective, BNIM interviews, research diary, fieldwork

PAP158

Experience of living with a hereditary disease: At the intersection of anthropology, biomedicine and philosophy.

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Since the 1960s, there has been unprecedented research in the field of genetics in Western societies. This has led to discoveries of new genetic diseases, some of which are susceptible to hereditary transmission. From an anthropological point of view, the approximation of hereditary diseases to the cultural dimension has been carried out mostly from a hermeneutic paradigm. However, there are fewer studies on approaches from a phenomenological perspective, which addresses the experience of the disease.

The objective of this tudy was to describe the ethical aspects of individuals with a hereditary disease. Specifically, the ethical aspects described by individuals diagnosed with a hereditary disease were analysed by investigating their embodied moralities, at times of ethical choice and moral breakdown, as well as the efforts made with respect to their sense of self according to their desires along the path to self-realization.

This is an ethnography based on a phenomenological theoretical-methodological perspective and the fieldwork was carried out in two Western societies, Barcelona and Los Angeles (California).

The results of this study provide evidence of how the body produces morality and ethics, and how these are put into practice in day-to-day life. (Dis)ability, symptoms, commitment to survival and stigma make people experience a remodeling of their moral personalities that can only be understood through the intersection of their particular historical, social and cultural determinants.

According to the complexity of this phenomenon, the present study may lie at the intersection of anthropology, biomedicine and philosophy, and the results may not fully fit into any of these disciplines.

Key words:
Body, hereditary disease, morality, ethics, experience

Body, Hereditary disease, morality, ethics, experience

PAP159

Diffraction or Reflection? Methodological Implications for Educational Research

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Internationally, an interest is emerging in a growing body of work on what has become known as 'diffractive methodologies' drawing attention to ontological aspects of research. Diffractive methodologies have largely been developed in response to a dissatisfaction with practices of 'reflexivity', which are seen to be grounded in a representational paradigm and the epistemological aspects of research. While work on 'reflexivity' and 'critical reflection' has over the years become predominant in educational and social science research methodology literature, our reading indicates that there is still important conceptual work to be done putting these two practices--reflection and diffraction--in conversation with each other and exploring their continuities and breaks as well as examining the consequences for research methodologies in education. This presentation raises important questions about how the concepts of diffraction and reflection are defined and understood and discusses the methodological implications for educational research.

Our point of departure in this presentation is Haraway's and Barad's suggestion that diffraction constitutes an alternative methodology to reflexivity. From their perspective, reflexivity remains caught up in sameness because of its mirroring of fixed positions, whereas diffraction is specifically attuned to differences and their effects in knowledge-making practices. In addition, diffraction is not only epistemic, but also ontological and ethical (Barad, 2007, 2014). We, therefore, consider in this paper what the methodological implications of both this metaphor and method would be for doing research in education. We acknowledge that there have already been important efforts so far to theorize what a diffractive analysis would imply for research in education. Our analysis joins and builds on these efforts. In light of the prominent influence of the concepts of 'reflection', 'reflexivity', 'critical reflection' and 'reflective practice' in the fields of education, professional practice and lifelong learning in recent decades, we wonder: How is diffraction, as a concept/metaphor and a method, really different from reflection? Are there any points of convergence and divergence between these two concepts/practices/ methods? What are the epistemological, ontological, ethical and methodological assumptions in which diffractive analysis and reflexive methodology are grounded? We want to state upfront that our objective here is not to read one practice against the other nor to argue that diffraction is necessarily 'better' and can 'save' us; we are afraid that such a practice would reiterate the binaries that need to be overcome. Rather, we are interested in putting the two practices in conversation, delving more deeply into their continuities and breaks.

This paper emphasizes the prospects of the notion of diffraction as a tool of analysis, for attentive and detailed reading of texts for the consequential differences that matter. It is suggested that a diffractive analysis goes beyond the idea of reflexivity and interpretation and produces new entangled ways of theorizing and performing research practices, co-constituting new possibilities of strengthening and challenging knowledges. The time has come for educational researchers to reconsider the methodological implications of reflection and explore the ethico-onto-epistemological potentiality of diffraction in the historical continuities and breaks with the traditions of reflection.

reflection, reflexivity, critical reflection, diffractive methodologies

PAP160

Working for a new family

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Single parenthood is often approached as a problematic situation. People become single parents by divorce, separation or bereavement and have to cope with this situation (Fisher & Low, 2015; Pai & Ha, 2012). These transitions to single parenthood provoke unforeseen struggles in reconciling work and family responsibilities. In order to maintain the household, single parents have to both work and take up all the household roles (Bakker & Karsten, 2013). This is a feeble balance as single parents have a higher poverty risk (Maldonado & Nieuwenhuis, 2015) and don't have a partner to share their family responsibilities with. Single parenthood and the working place is thus problematized in past research.

However, Van Gasse, Chandesais & Mortelmans (2017) argued that this is partly due to the focus of divorce research looking at divorce as a dichotomy. Previous research tended to look into divorce as a dichotomy, while single parents seem to outgrow their problems and construct a single parent lifestyle. As single parenthood is

becoming more and more prevalent in nowadays society, it can be a valuable perspective to look into the recovering of a separation process. Therefore, this study investigates how single parents adapt their work-interface in order to fit their new single parent family.

Although a vast amount of quantitative studies investigated the work-life balance of single parents, there are some aspects that remained unexamined (Casey & Pitt-Catsouphes, 1994; Dermott & Pomati, 2016; Konrad & Yang, 2012; Tausig & Fenwick, 2001). One of which are the changes people make in their working life to reorganise their work life interface after seperation. This will be the focus of our study with as main research question: "How do single parents adapt their working interface to find a new balance in work and household responsibilities?".

We use retrospective career interviewing and focus on the career changes after divorce. Within the interviews, we make timelines with the interviewees on which they have the possibility to evaluate certain changes within their career lives. This way we try to reconstruct career paths of divorced parents to look where they find a new contentment in their work and life interface. As we are in a starting phase of this research, we have not yet preliminary results

Work-Life Balance, single parents, Career, Timeline

PAP161

On the border between anthropology and pedagogy. A theoretical analysis about the implications of an interdisciplinary perspective
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Several contributions have already stressed the usefulness of disciplinary contaminations between anthropology and pedagogy (Gobbo, 2000), the use of the ethnographic method in the study of educational facts (LeVine & New, 2008; Rogoff, 2003) and the adoption by the researcher in the educational field of a posture similar to the anthropologist's one (Caronia & Vassallo, 2015).

The paper intends to theoretically analyse, through the narrative paradigm of the literature review, the contributions that were most successful in remaining within the boundary between these two disciplines while also making it a strength of their work.

The focus is on deepening methodological aspects of contemporary anthropology and exploring their implications in the field of educational research. This study will examine several theoretical concepts: from the review of the participant observation (Tedlock, 1991), now asserted in anthropological tradition but often interpreted literally from pedagogy, to the perspectives of dialogic anthropology (Clifford & Marcus, 1986), with its resonances in the educational concept of reflexivity (Dewey, 1933), and the reflection on the role of the researcher (Geertz, 1983; Goody, 1997).

They are all interesting points for a pedagogy that wants to take on the challenges of the contemporary world: globalization, migration, new media, encounters with diversity in all its forms: cultural, social, economic, religious and gender-related. A pedagogy which consciously chooses to be intercultural, not as a specific area of competence but as a paradigm of reference for the entire discipline (Portera, 2013).

This theoretical dissertation will be supported by an example of empirical research that started recently, based on the use of the ethnographic method in an educational research. The aim is to demonstrate that a scientific metissage between anthropological and educational disciplines is particularly fruitful in an area of work with issues related to migratory phenomenon, gender issues and contemporaneity in general.

The results will aim to emphasize how this fluidity in crossing and re-crossing the disciplinary boundary between anthropology and pedagogy has positive implications on both sides: for a pedagogy that rediscovers the usefulness of anthropological methods and postures, but also for an anthropology that discovers a transformative and educative dimension of its own categories (Bove, 2009).

Ethnographic method. Anthropology. Pedagogy. Interdisciplinary perspective.

PAP163

Embodied music education: Expanding professionalism through body–mind integration
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An approach to teaching and learning that is based on body–mind unity is gaining increasing appeal in Western arts education and learning research in general. This paradigm shift stems from research fields such as embodied cognition and philosophical theories of mind. Consequently, in higher music education, increasing emphasis is being placed on teaching, learning and researching embodied practices that are based on the idea of the body–mind unity. This shift is also a reaction to the traditions of higher music education that are grounded in Western art music, largely based on the Cartesian legacy where the body is presented as a tool of the mind. In the past few decades, many other musical cultures and genres have received attention in higher music education. Within these musical cultures and genres, the body is not only expressive but also impressive, that is, the body and mind are seen as fundamentally intertwined. In this presentation, we argue that a holistic view on the human being as an embodied subject who is connected to her social and physical environment in complex ways expands music educators' professional skills, practices and identity beyond the field of music. In our analysis, we use the term embodiment in connection with education and learning, holding that the body–mind is an integrated entity and the locus of all experience and knowledge. This means that we come to know the world, ourselves and others through bodily sensations, experiences, gestures, movements and interaction.

We approach our argument and the broader applicability of embodied music education through a description of a music–and–movement course in music teacher education at a Finnish university. As a case example, we analyse the music–and–movement course as a shared space where the teacher and student teachers are equally engaged in improving their musical competencies and holistic professional growth, which are expanded through the embodied knowledge that is generated through bodily practices and interaction. Through embodied interaction, the teacher and student teachers explore various dimensions of music educator's professional competencies using expressive bodily musical exercises and movements. We suggest that in music–and–movement lessons, an intense (inter)personal stance supports the student teachers in expanding their professional knowledge and skills so that they are better prepared to deal with diverse educational contexts, situations and communities.

The changing music educational landscape stems from, aligns with and confronts wider complex societal changes, such as the global migrant crisis, digitalisation and increased social inequality and exclusion. In these rapidly changing times, seeing body–mind unity as an integral element of music educators' professional competence advances the re-conceptualisation of the profession and supports the practitioners in meeting political realities and collective responsibilities. Embodied music education engages human beings holistically as embodied subjects, breaks down the boundaries between art forms and, in particular, unites music with its cultural counterpart, dance. Music as a subject is not only about learning music but also reaches beyond the school subject, school context and art form.

body–mind unity, (music) teacher education, professionalism in education, teacher-researcher practices

PAP165

Getting the child's perspective. Exploring the possibilities and navigating the constraints of data collection
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Researchers in the humanities are rethinking the position of children in research as there is a growing awareness that children are active agents in and experts of their own lives (Christensen & James, 2008; Einarsdóttir, 2007). Therefore, a stronger incorporation of children's experiences, attitudes and beliefs seems necessary to obtain an accurate understanding of several hot issues in today's research, e.g. family relationships in increasingly diverse forms, ethnic identification and integration in multicultural contexts and educational resilience. Regular data collection methods such as surveys, interviews, or focus groups have proven to be effective with adult participants, but they may not be the best fit for children (Crivello, Camfield, & Woodhead, 2009; Gibson, 2012; Mayall, 2008; Spratling, Coke, & Minick, 2012). Aside from inherent power bias in an adult-child research relationship, traditional methods often rely on strong verbal skills and a fair amount of concentration. Depending on age, gender, stage of personal development, and/or linguistic background, these conditions are not always met when working with children.

In a few decades time, an array of specialized instruments and techniques has been developed in order to cater to children's specific needs (Boyden & Ennew, 1997; Christensen & James, 2008). More recently, digital

innovations such as tablets and gamification tools have been added to that list (Mavletova, 2015). But what is the best way to retrieve meaningful information from this group? Is it important to incorporate an element of fun, and if so, how might this effect results? Furthermore, more and more researchers claim that children should be able to choose which research instrument they want to use to tell their story. But if the tool drives the obtained data, how do we compare results originating from different tools within one study? In short, is it possible to provide researchers with a checklist to set up a research design involving children?

In this study, we explore the possibilities and constraints of the data collection methods used in the Multilingualism in Antwerp (MiNA) study and the Families in Transition, Transition in Families study (FiTTiF). MiNA gathered data from 5th and 6th primary school children in Antwerp. After a survey, focus groups were organized to discuss several language dimensions (e.g. language use, proficiency and beliefs) in children's everyday lives. By means of vignettes and yes/no statements, children were asked to voice how they link language practices to feelings of belonging, identification and processes of social exclusion and inclusion within their families and beyond. Additional projective techniques (e.g. Kinetic Family Drawing and the Family Systems Test) were used to capture children's family relationships in order to compare this data with the quantitative results. FiTTiF investigates which interventions can reduce vulnerabilities regarding changing family circumstances due to family transitions. Data has been collected by means of a quasi-experimental design among secondary schoolers in Flanders, aged 15 to 17. The intervention consisted out of a themed role-playing game in a classroom context. Effects were measured by means of a survey that implemented gamification elements.

childhood research, data collection, research design

PAP166

Diffraction and Response-able Reading of Texts: The Relational Ontologies of Barad and Deleuze
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This paper is inspired by a reading of Serge Hein's (2016) paper 'The New Materialism in Qualitative Inquiry: How Compatible Are the Philosophies of Barad and Deleuze?', published in Cultural Studies ↔ Critical Methodologies, claiming the incommensurability of Barad's and Deleuze's philosophies. Hein identifies Barad's work as a prominent example of new materialist approaches in scholarship and philosophy, which he argues are incompatible with a Deleuzian "post-humanist" (p.138) philosophy of immanence. He compares Barad's 'agential realism' with Deleuze's philosophy of immanence and regards Barad's philosophy in contrast as transcendent, that is, a kind of realism that presupposes that things exist in themselves and independently of consciousness. Hein's main concern is that a mixing or blending of ontologies that are incommensurable in scholarly work leads to philosophical incoherence, especially when different meanings of the same concept are used as, for example, in the case of 'matter'. In short, he pits Barad's work against that of Deleuze's and concludes that they are completely incommensurate and incompatible with each other. Our paper is intended to do three things.

First, we disagree with Hein's propositions regarding the incommensurability of Barad's and Deleuze's positions. We explore Barad's posthumanism through a response-able reading of some of her key texts and show that her philosophy is not one of transcendence and identity, but also of immanence and difference. Especially in educational research Deleuze and Barad have been brought together in productive and philosophically coherent ways and we start our paper by presenting one such example.

Secondly, we argue that in posthuman research, whether Baradian or Deleuzian, the concept 'critique' needs to be used with caution. Hence, the double move we make in this paper, which is methodological. Hein (2016) uses the notion of critique as pitting one theory against that of another (in his case: Barad versus Deleuze), seeing them in opposition to each other. Instead, and in line with the relational ontology of Barad and Deleuze, we use the diffractive methodology as a way of responding response-ably to Hein. At the same time, this methodology - initially developed by Haraway (1987;1988) - is in harmony with the relational ontology of both Barad and Deleuze and offers affirmative readings of different kinds of texts (Barad, 2007, 2014). A diffractive reading is different from critique in that text/oeuvres/approaches are dialogically and respectfully read through each other in a relational way, looking for creative and unexpected provocations, rather than using an atomistic binary logic to compare one with the other, or pit one against another, putting one down and eulogising the other.

Finally, we consider how it would work if we were to engage in a response-able methodology to consider the work of Deleuze and Barad. A response-able reading would be seen as a form of becoming-with or reading one philosopher/ouevre/text with another rather seeing the one or the other as separate and distanced from each other, or against the other.

Diffraction, critique, Response-able reading, relational ontologies, Barad, Deleuze

PAP168

Representation of good care in (Photo-)stories

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Humans use metaphors in thinking (Ricoeur, 1977). Most metaphors are visual (Lakoff, 1980). In processing information stimuli the mind depends partly on visual codes. Information is processed and stored through two channels: one for non-verbal information and another for verbal information (Pavio's Dual Code Theory, 1972). The two different areas of information in the brain are interconnected. The information is stored in patterns that form an inner representation of how individuals perceive their reality and their self. The active processing of new information, remembering and the self-image are related phenomena, that influence each other, sometimes leading to biased interpretation or even reconstruction of contents in each of these areas. Imagination, expectations and anticipations of the future and memories are the more active manifestations of this process.

In this process mimesis plays an important role. Mimesis is the imitation of reality in play, story-telling or creating images of how things should look like in the future. Through mimesis people can anticipate on roles in social life, or appropriate experiences from someone else and relate them to one's own life story (Ricoeur, 1992). When this happens the information is related to the self through processes of association and becomes 'Erfahrung'. Gadamer (1960/1990) reserved this term for a process in which someone not only associates subjective experiences with personal anticipations and memories, but also assimilates meanings from the collective cultural repertory into the constructed meaning.

With regard to the development of personal (as well as professional) identity, including the capability to take a position in a social context, these theoretical notions have important implications.

We will illustrate how these processes work, on the basis of our own empirical research with photography and dilemma-stories in mental health care practices. Making a photograph the pictured information is limited to a pinpointed moment in time. The spatial involvement is cropped into the encadrement of a photograph. This selectiveness of visual information in a photograph invites viewers to interpret the image as standing for hidden meanings and connect these with their own inner representations of reality. This is what Barthes (1981) has called the punctum function that photographs can have. Something similar happens when someone tells her own story about a situation where she experienced a moral dilemma.

When photographs and stories are exchanged and shared, e.g. by organizing an exhibition or a reflective dialogue in a moral case deliberation session, the photo/story becomes a 'relational narrative'. When applied in care ethics in order to do empiric research on good care, this 'enacted' story can be analyzed in search for the existential and moral dimension. The image of the self that emerges from it shows how persons relate to their social context.

Such phenomenological-hermeneutic research should be based on three elements (reflection-expression-self representation) and must be part of a social interaction and a dialogue directed in such a way that these three elements strengthen each other.

phenomenological-hermeneutic research, narrative research, photography, care ethics

PAP169

Nomadic Materiality Within Arts-Based Research

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The current focus on the material follows political scientist Jane Bennett's call for attention to vibrant matter: the inhuman that collaborates, cooperates, or resists the human. This position is often associated with the concept of new materialisms. St. Pierre observes that we now conceive of social relations as including the inhuman with the human. This shift demands new conceptual frameworks and methodological approaches to inquiry in the social sciences. The visual arts have long explored the interaction of the human with a variety of empirical materials. This paper explores two historical examples. The first is the impact in early Renaissance Flanders on the

possibilities for conceptualizing meanings through the newly invented media of oil paint. This innovation introduced the potentiality of layered luminosity. The second is the impact in the 17th century of the possibility for metal inscription, applied through the evolving printing process of intaglio, for manipulating the appearance of light to both clarify and adumbrate meaning. These approaches drawn from arts practice can serve as metaphors that help inform post-qualitative research as it struggles toward new methods. The arts-based educational researcher (ABER), poet, and dancer Donald Blumenfeld-Jones calls for a greater recognition of how the arts struggle with complexity and suggests that embracing the disruption of the vibrant matter to human intent, creates a nomadic methodology of becoming lost in order to find. These examples demonstrate how arts-based research (ABR) may suggest general, practical methods for the conduct of post-qualitative research.

arts-based research, post-qualitative research, visual research, new materialisms

PAP171

Nurses' perceptions and patients' perceptions of transgressive behaviour in care relationships: a qualitative study

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Aim. To gain insight in the onset and meaning of transgressive behaviour in care relationships, from the perspective of patients and nurses.
Background. Aggression and transgressive behaviour in healthcare have been a focus of research over the last decades. A subjectifying approach towards these concepts in understanding rather that explaining aggression and transgressive behaviour, has rarely been sought.
Design. Qualitative research according to the grounded theory approach. Twenty patients and eighteen nurses were purposefully and theoretically sampled. Semi-structured interviews were carried out. Data were analysed using the constant comparative method.
Findings. Findings revealed that various nurse-patient interactions can result in perceptions of transgressive behaviour. From the nurses' perspective, an interplay of determining and regulating factors was identified at the patient, nurse and ward level. Experiences of transgressive behaviour are influenced by degree of control nurses experience over the provision of care; the degree of patient acceptance of organizational and ward rules, the degree of gratitude and recognition expressed by the patient and the extent of patient regard for the nurse as a person. Factors affecting transgressive experiences were a trusting relationship between patient and nurse; the extent to which patient perspectives are understood; methods of managing transgressive behaviour; and the influence of the team, head nurse and ward culture and habits. In contract, on elaborating on what constitutes experiences of transgressive behaviour, patients appeared to employ a framework of suppositions towards hospital care and nurse–patient relationships. This framework leads to implicit ideas on how competent professional caregivers will be and on how relationships with nurses will be characterized as normal human interactions. When these anticipated ideas are not met, patients feel obliged to address this discrepancy by adjusting their expectations or behaviour. Patients become more vigilant with regard to care given by nurses; search for own solutions; make excuses for nurses or reprioritize their expectations. Because of this adjustment, perceptions of transgressive behaviour are reinforced, mitigated or put into perspective.
Conclusion. Different dynamics were observed in nurses' and patients' perceptions of aggression and transgressive behaviour, underlining the importance of reflective thinking in nursing practice. Findings are helpful for both nurses and patients to become aware of how perceptions of transgressive behaviour occur and what mechanisms impinge or influence these experiences.

aggression, care relationship, general hospital, grounded theory, nurse-patient relationship, qualitative research, transgressive behaviour, violence

PAP173

Living inquiry in Higher Education: Nomadic Inter-being
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This paper provides insights about the problems of finding oneself at home in the neoliberalized international Higher Education sector through a visual autobiographical narrative. Within an increasingly mobile sector, I reflect on my experience as international lecturer in the UK to generate a dialogue between text and image though the sequential art of comic. I address both the difficulties and the openings that might emerge from an unstable sense of identity and a lack of sense of belonging. I acknowledge the problematic aspects of a displaced migrant subjectivity. The story proposes meditation as the mental training to find a stable home in oneself instead of making oneself feel at home depending on uncertain changing circumstances.
With a transdisciplinary approach, this proposal takes theoretical elements from political and social studies, Art Education, postfeminist theories and Buddhist philosophy to merge them in a creative narrative. To do so, I apply aspects of the arts-based educational research methodology of a/r/tography and living inquiry. The paper takes the invitation of a/r/tography to live between the coexistent and interdependent practices of the artist/ researcher/ teacher. A/r/tographers become involved in processes of inquiry that recognizes subjectivity, autobiography, reflection, meditation and story-telling as valid forms of constructing meaning through art making. I commit to the process of embracing both the personal, the professional and the spiritual, where the professional-personal are in a continuous process of becoming. The struggle to belong to the new place-culture might point to an awareness of the network of interdependent relationships that challenges the modern notion of the individual self. Therefore, relationality and Buddhist concept of interbeing can lead to the proposal of meditation as a methodology of inquiry. Following this approach, the comic narrative aspires to construct an emergent dialogic space with the reader that allows me to embrace my vulnerability, pain and discomfort of searching for one's place in the world. There is a strong communicative potential in graphic narratives to engage with readers-viewers and generate a meaningful subjective connection. This connection has the potential to allow the singular-plural to emerge, with no intention to provide generalizable universal truths. The limitations of the study rely on the limited ability of the narrative to touch the reader-viewer. The success of the work depends on its ability to disrupt previous conceptions of "being at home".
Keywords: Living inquiry, meditation, a/r/tography, interbeing.

Living inquiry, arts-based educational research

PAP175

Ideas about a workshop of Music listening-performance for musically untrained practitioners of instruction
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In traditional theories music listening is conceived as merely receptive. In recent cognition literature dealing with auditory perception, music listening is portrayed as an active construction of a mental model of the musical work (Peterson, 2006). However, that inner and individual product is rarely considered as actually music making.
The premise of my research's project is that music listening can be considered, instead, as a musical activity in its own right, meant in a performative way. The listeners enact a re-presentation of the musical work being perceived through their body's motion, plastic actions, reflective and verbal acts.
The conception of a performative music listening is based on two key-elements: the body and the enactment. The focus on these two elements permits to overcome dichotomies as inner/outer, mental/corporeal, action/perception, feeling/thinking, in order to grasp and promote a holistic, bodily music listening experience. It also allows to project a workshop-based device within which music listening can be lived as a cooperative action carried out by a small group of listeners. It contains both the facilitator – professional musical performer – and musically untrained educational practitioners. The group, previously immerged in an authentic sound-music experience, carry out a process of embodied knowledge that might turn out to have a (trans)formative worth in terms of not only music culture but educational practise too.Therefore, my research's project has a trans-disciplinary nature.

The workshop's methodology is projected according to the metaphorical idea of the «spiral of the knowledge» (Formenti, 2017): knowledge is not only a cognitive process, but a complex, layered composition of the body-mind's several sources.

The starting point is a musical-physical-training in order to have the participants live an authentic music-sound experience. It is not simple for adults to get free from acquired disembodied categories of music understanding, which often prevent them from actually being present to musical events. Therefore, the facilitator, while playing music, needs to be supported by a professional theatrical trainer. They will guide the listeners through some exercises that provide them both physical and musical «perceptual heed» (Heron, 1996). The second and third phase are specifically creative: in the former, the listeners are trained to focus the affective «grammar» of music played (melodic, rhythmic, harmonic, timbral) through a free construction of a physical gestures' grammar that they are asked to enact according to the music; in the latter, these individual repertoires of gestures underlie a semi-extemporaneous composition of a grouping «score» of bodily signs and motions, which are performed by listeners according to the music that is played by the musician-facilitator. The fourth phase involves the reflective and interpretative thinking. Starting from the bodily memories of the previous experiences, the entire group of participants enact a conveyable verbal representation of the original music work. In this case, the words on music are embodied; therefore, the authenticity of the interpretative thinking is guaranteed, beyond the metaphysic model of "adeguatio intellectus et rei".

This workshop is projected in the hope that participants may in the future reconsider and transform their educational Practises.

Embodied Knowledge; bodily and enacted thinking; Workshop devise; Performative music listening; Cooperative Inquiry

PAP176

Talking Dance: A globalized improvisational ethnography
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This presentation shares some of the key methodological findings and reflections from a book project entitled, Talking Dance. Over the past nine years the Talking Dance project has investigated diverse stories of dance artists, teachers and learners around the world, as they negotiate cultural modernity and globalization. Through the Talking Dance project the notion of ethnographic fieldwork being improvisatory in nature has emerged (Cerwonka & Malkki, 2008). Like improvisation in dance, it could be considered that improvisation in ethnography means that there is a structure, task or idea motivating actions, it is not entirely random, but within the frame created there are many possibilities about how events might unfold. The improvisational nature of ethnography extends into the strategic and ethical choices that often have to be made instantaneously in the middle of an interview or during a moment of observation. Within the context of the Talking Dance books, multi-sited ethnography (Falzon, 2016; Marcus, 1995, 1998) that leans on this approach of improvisation is used as an interpretive way of knowing, with the research unfolding in real time and requiring a significant amount of thinking on one's feet. This presentation seeks to disentangle some of these improvisational encounters, while simultaneously questioning the invisible theatre (Boal, 1985, 1992) of ethnography involving strategic provocation and an improvised dramatic script to trigger responses, engagement and exchange. The Talking Dance books seek to explore the unique narrative of individuals and wider cultural concerns, in all their messy, confusing, exciting chaos. Through this presentation of methodological reflections there is the opportunity to actively unpack and critically reflect on the intersection between improvisation and methodology.

dance, ethnography, improvisation, multi-sited

PAP177

Processes of Biographization in Substance Abuse Treatment: The Experience and 'professional transformations' of 15 Social Workers working Drug Treatment Center

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Social workers face responsibilities and challenges in their professional roles in health and welfare services. Social workers in Greece who choose a career in substance abuse treatment seek out opportunities for further training and work in state and private organizations. KETHEA (Addiction Treatment Center in Athens)is the largest substance abuse recovery program in Greece offering community, personal, group and family therapies. The substance dependent people who wish to enter KETHEA services self - refer and actively participate in the program. The interventions begin with assessment and delineation of the therapeutic treatment plan, continue with mental and physical detoxification, education and vocational training, practical and emotional care and, in the end, social and professional re - integration services. KETHEA receives funding from various governmental, European and private sources. Fifteen social workers who worked as therapists in the organization participated in this study. They were interviewed adhering to the principles of Interpretative Phenomenological Analysis in an effort explore the professionals' personal lived experience of their work lives. The participants reflected on significant events, milestones in their professional and personal development in the setting, and difficulties as well as the advantages in working in the setting. Data analysis revealed the processes involved in (trans)forming their biographies and identities which were based on their work experiences and the principles and values of the recovery program. These processes included enmeshment of the personal and professional self, where the professionals talked about "bringing work worries home". They explained how this has been further exacerbated by the current socio – financial issues of the country which has resulted in significant staff, supervision and training reductions. The social workers in this study experience a series of stages in their 'professional transformation' to drug treatment therapists, portraying in their narratives the challenges they endured in the process. They described how they integrated elements of the relationships they form and how this, along with the feedback they receive in the work setting, shapes and molds aspects of their relational identity. The therapists explained how they used themselves as integral tools and how the lines between the professional therapist with a toolbox of techniques and the person become blurred. A special bond with the setting is also established. As they change units and positions, they described how they learn about ways they can regulate their feelings of exhaustion and burnout. They contemplated on the changes they have endured due to the current financial crisis and reflected on fantasies of quitting, concomitantly however, they feel committed to the services they offer. The results of the study shed light to the factors which promote social workers' well-being and growth in substance abuse treatment centers. Implications for research and practice will be discussed in the presentation.

social work, drug treatment, interpretative phenomenological analysis, biographization

PAP178

Mapping Secondary School Teachers' Nomadic Learning Paths Mediated by Visual Cartographies
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University of Barcelona, Spain

This paper builds on the research project [name of the project], in which teachers were invited to generate visual cartographies of those scenarios inside and outside school where they learn, and to think about what they value as source of knowledge and experience. We asked teachers to build a visual cartography about their learning trajectories and participate in conversations to generate forms of understandings their nomadic learning displacements (Braidotti, 2006, 2014). By generating visual cartographies, we inquired those interstices, displacements, instable journeys, ways of knowing, assemblages and entanglements through which teachers explore and perform their learning paths.
We consider cartographies as maps that refuse a fixed and invariant domain of subjectivity, as relational configurations that change state and status as a function of particular assemblages (Guattari, 1989). In this way, a cartography allows to generate a powerful and versatile representation of personal learning trajectories; as a

connector of experiences and knowledge of design, abstraction and translation, as well as an increaser of knowledge and appreciation toward oneself and their learning environment.

Under this frame, the fieldwork, understood as a possibility of encounter not as a 'place' where collect data, was carried out in two 'stages': (a) during November and December 2016, we went to three secondary schools, where we met with groups of 8-12 teachers. At the beginning, teachers were asked for introducing themselves, explaining why they wanted to participate in the research, and advancing a bit their cartographic proposals. After that, our role as researchers was limited to accompanying one or two teachers and energizing –but never judge– the making of the cartography. In addition, they all explained afterwards what they had done and why in from of their cartographies. This account was video-recorded. (b) Six month later, between May and June 2017, we returned to the schools to share what the cartographies, the videos and our notes have helped us to think both on learning and on our encounter. We started by recalling some photos as memories of the first encounter, and by watching a click made with the videos. After, we had individual conversations on their statements in front of their cartographies and, finally, we shared and reflected on our dialogues and thoughts on what they have allowed us to think and the relations and entanglements we made.

We assume that the aim of this research process it is no longer about getting results but generating concepts: rhizome, intensity, affect, gesture, displacement, metaphor, and so on, which are helping us to think on how learning takes place in their learning trajectories. We also reflected on how nomadism localizes learning not as an outcome but as an activity staged within a processual, relational and performative ontology of becoming.

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Postqualitative Inquiry, Nomadic Learning, Cartographies, Teachers' Learning, Entanglement

PAP180

Inside the Echo Chamber(s): In Search of the Truth about Electronic Cigarettes (and Truth itself)
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The tobacco market has been transformed by the arrival of electronic cigarettes (e-cigarettes) and a wide array of other alternative nicotine delivery systems (ANDs). These handheld devices heat a liquid to produce a vapour that users (or vapours) inhale much like a cigarette. As these products tend to contain nicotine (some don't) but not tobacco (some do), they are generally considered to be safer than smoking and are being promoted (by some) as safe and effective tobacco harm reduction (THR) devices.

Global public health has struggled to cope with these changes, and resulting divisions have been all too apparent. Scientists, researchers, key opinion leaders, advocates, journalists, regulations, policymakers and other stakeholders have varying and often contradictory views – and evidence – of whether ANDs are 'good' or 'bad' for public health. A crude pro- or anti- THR split is being portrayed in the media and peer-reviewed journals, where researchers are increasingly expected to 'pick a side'. To frame findings in a particular way (often guided by reviewers' views on the subject). To draw policy implications and wide-reaching conclusions from datasets that can't offer such insights. To complicate matters further, all the tobacco multinationals are now heavily invested in the ANDS market and see ANDS as part of a sustainable business 'portfolio' model alongside combustibles.

Since 2012, I've been leading research funded by a major health charity aiming to understand the tobacco industry marketing and business industry strategies in relation to e-cigarettes. We've used NVivo to thematically code datasets of thousands of documents including media reports, social media feeds, industry journals and reports, press releases and government consultations responses. I've also been a participant-observer at a number of THR events and interviewed elite industry representatives (28 in our most recent study) to try to find out the 'truth' about e-cigarettes.

Here I present 'the other' story. An ('evidence-based') autoethnography – or nomadic inquiry – of how the deadly combustible cigarette became an (arguably) harm-reducing electronic version of itself (everyone's still arguing). The story of how an industry with pariah status (tobacco) tried to clean up its act with ANDS and how the media, scientists, health bodies and regulators around the world argued over whether this was a 'good' or a 'bad' thing leaving smokers ineffably baffled. The story of how I, a researcher and former investigative journalist, sat in the mutating belly of the beast – inside the echo chambers – trying to figure out the 'truth' about e-cigarettes (and was left ineffably baffled). And how (dazed and confused), I'm trying to make it out 'the other' end.

In this autoethnography, I explore differences between 'Goodies and Baddies' and also 'Good Goodies and Bad Goodies'. 'Nascent Interlopers' – independent ANDS stakeholders who've dared to take on the tobacco industry. 'Good Science' vs 'Bad Science'. I'll tell some tales from the 'Truth Trail' and how they led to 'Paradigm Shift-iness' (certainly inside me) and attempts at 'Disentanglement'. I then arrive at my 'Truth'. Finally, I reflect on implications for global public health and also the academy.

electronic cigarettes, tobacco control, autoethnography, global public health, alternative nicotine delivery systems

PAP181

Choreographing the interdisciplinary: looking for new alliances between dance and cultural studies
Jonas Rutgeerts*, Anneleen Masschelein
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In this presentation the authors explore the potential for recent developments in the field of dance studies to open up a new inter-disciplinarily relation between dance and cultural studies. Coining the term 'interdisciplinary of the second degree' or 'ID2' they search for an dynamical and open environment that is oriented towards a speculative exploration of new techniques and methodologies that re-edit and link up different forms of inter-disciplinary knowledge.

Throughout its young history, dance research has consequently positioned itself as an interdisciplinary research discipline. However, this interdisciplinarity is conceived in different ways. Originally, the interdisciplinary model for studying dance based itself on the model of cultural studies. The shift from the (monodisciplinary) dance history to the (multidisciplinary) dance studies in the late 80s called for a new approach and dance scholars found the ground for this new approach in an alignment with cultural studies. In adopting methodologies from cultural studies, dance scholars were able to expand the analysis and inscribe the dancing body into a larger socio-cultural network. Combining different semiotic, philosophical, anthropological and sociological viewpoints enabled them to investigate how the dancing body both incorporates and constitutes certain ideologies and how it relates to dominant cultural systems and their corresponding power structures.

For two decades the cultural studies oriented model was dominant in the field of dance studies. From early 2000 onwards however, a growing number of artists, dance scholars and scientist from different disciplines joined forces in order to create new interdisciplinary models for dance research. Driven by an urge to understand how the dancing body moves these scholars drew on recent scientific and technological evolutions in order to understand, map and document the knowledge that is generated and accumulated in and between the dancing body/bodies. This has resulted in a growing number of interdisciplinary scientific projects that want to clarify 'What defines body and movement knowledge?' and 'How and through which means is it generated and passed on?

It is remarkable that, despite the fact that both models explicitly position themselves as interdisciplinary, there is virtually no attempt to instigate a dialogue between both types of research. Still, there are good reasons to search for an alignment between both models, as it would enable research to explore both how movement knowledge works and how this knowledge is grounded in a socio-cultural context. In this presentation the authors take a first step towards the conceptualisation of inter-disciplinary model that brings together both types of interdisciplinarity. Instead of deepening the binary distinction, our aim is thus to bring both models together and to map the complex web of intricate (potential) relations and tensions between these different interdisciplinary approaches. In this way, we want to explore the possible intersections between these methodologies that converge around the dancing body and outline or choreograph a methodological environment that allows us to study movement both as cultural text and as singular and concrete entity.

Dance, Choreography, Interdisciplinarity, Movement, Cultural Studies

PAP183

Archetypes in Reflective Practice: Courting multiple selves in psychotherapy case study research

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The first author, a psychotherapist conducting a multi-case study of their clinical work, explores the use of archetypes (Jung, 1933) to draw out clarity and insight in their reflective practice. Archetypes such as the Mother, the King, or the Trickster, are ordinarily unconscious versions of self that provide structure and motivation in different relational scenes. In this study the first author draws attention to the points of contact between their own multiple roles in the research project: originally a tripartite arrangement of researcher, psychotherapist, and person living with chronic pain.

Context: There are appreciable parallels between the roles of psychotherapist and researcher; not least the detective work – the pursuit of clues and the gradual emergence of meaning over time. Both roles also demand a thorough recognition of one's own subjective positioning within the work. Romanyshyn (2013) argues that as the researcher can never step outside of the interpretive process, they must understand how they too are 'encircled' within it. In Romanyshyn's protocol for introducing unconscious dynamics into reflective practice, the researcher bears 'witness' to the characters that 'disclose themselves in the field'. Psychotherapists too must engage with the relational dynamics taking place in the subtext of the therapy – the transferences - who am I in relation to you and who are you in relation to me (Stuthridge, 2017)? The courting of multiple selves is evidently therapeutic: psychotherapy clients are seen to recover through the discovery and performance of alternative self-narratives (Gonçalves et al, 2016), and good psychological health may be considered to depend on successful integration of multiple versions of self (Dimaggio et al, 2010).

Method: Passages of data were coded and analysed using the NVIVO software, according to their indexical properties (Hills et al 2018). As such data were treated in the way a hunter might analyse animal tracks or a meteorologist barometric pressure– what is being indicated beyond the data (Sebeok, 1994)? Through the recognition of a 'continuum of similarity' (Thomas, 2017) between temporally separated data, a 'repertoire' of archetypes was identified. Then with reference to Romanyshyn's (2013) protocol, dialogue was succeeded by 'critical regard' and 'scholarly amplification' (ibid). In this way multiples selves were consciously utilised: viewing the same scenarios through multiple lenses; speaking in multiple voices.

Findings: Archetypes that emerged in the first author's own repertoire include: Scientist, Pathfinder, Wounded Healer, Brother and Shadow. This approach is credited with sharpening the analyses of case data, making conscious the researcher's blind spots and unacknowledged fears, and ultimately improving the quality of the therapeutic work.

Archetypes, Psychotherapy, Case Study, Reflective Practice

PAP184

The Right to the City as an Arts-Based Practice: The Case of El solar de la Puri

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According to Andrew Webber and Emma Wilson (2008), transit and transition are fundamental conditions of both urbanity and screen media. If the city is, on the one hand, "understandable as a spatial structure, a more or less fixed system of spaces and places, and as the motions that traverse that structure" (: 2), the technology of the moving image also works, on the other hand, as "an advanced cartographical apparatus" of it. From the famous Lumière brothers' short Arrival of a Train at the Station in La Ciotat (1895) to Walter Ruttmann's Berlin: The Symphony of the Big City (1927), cinema has become an "inside" that allows us to see the city through a "mise-en-scène" which is able to grasp its places and movements, or so to speak, its "mobility in location."

However, this paper argues that, in addition, filmic screenings also offer a material agency to occupy the city and go beyond the conditions of possibility that govern its everyday life. That was the case of El solar de la Puri, an empty plot in Barcelona that was converted in June of 2014 into a makeshift outdoor cinema. Located in Puríssima Concepció, an old pedestrian street in the district of Poble Sec, it appeared in 2012 as a result of the demolition of several buildings and the eviction of many residents – a city council's plan had been passed in 2010 to renew the area. This temporary vacant space was occupied by a local activist film collective called Taller de Ficció [Fiction workshop], which started a collaborative process with some of the neighbours still remaining there

in order to transform the plot into a community place. After a thorough clean up, the first intervention was to paint a white screen on the wall and to start a film programme that combined the projection of fiction movies with archival materials about the street.

 This case study shows not only an arts-based practice of the "right to the city" (Lefebvre, 1969; Harvey: 2008, 2013; Mathivet et Sugranyes, 2010; Brener, Marcuse et Margin Mayer, 2011), defined by Henri Lefebvre (1996: 173-74) as the right "to individualization in socialization, to habit and to inhabit […] to the oeuvre, to participation and appropriation." It also carries it out as a "right to infraestructure" that Alberto Corsín (2014: 342) has described "as expressive of new ecologies of urban relations that have come into being," and based on technical and design challenges that organise "an active voice in urban governance." In this sense, my ethnographic approach to El Solar de la Puri consisted in considering the entanglement of things and people required by this ecology, as well as the very sustainability of such assemblage.

Right to the city, arts-based practice, filmic screenings, infrastructure, assemblage theory

PAP187

Freedom is just another word for nothing left to lose – an individual's experiences of the diagnostic culture

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Freedom is just another word for nothing left to lose – an individual's experiences of the diagnostic culture
Our society may be defined as a diagnostic culture, in the sense that psychiatric diagnoses are widely used as the main explanations for the human mind's adversity. Diagnoses started out as tools for professionals to treat mental illness. They have now become dominant and widespread explanations of diversity and out of the norm behaviour. The diagnostic culture defines individuals' lives and as such bears on fundamental questions to do with human rights and autonomy. The diagnostic culture is encompassing the individual's life, and touch questions dealing with human rights, autonomy, benefits and limitations.

After hundreds of lectures sharing my experiences of mental distress, I recognise the need for counterweighing the biomedical model that dominates the mental health field. The diagnoses have become the reasons and justification of getting basic help from the society that we are entitled to, as a Norwegian citizen in crisis. A psychiatric diagnosis will follow you in your official files, for the rest of your life. Then it becomes vital to question the utilization of the diagnostic system.

There are only few Norwegian studies that explore a (former) service user's own views on the psychosocial paradigm, and look critically at the experience of living with psychiatric diagnosis. This involves loss of economic and social rights, as well as risks relating to medication, stigma, discrimination and disqualification.

I use autoethnography to examine my journey in and out of mental health treatment, and have explored the Norwegian society's one-sided use of psychiatric diagnoses and the consequences for individuals. Openness comes with a downside. My experiences with talking about mental health challenges in the public sphere and in media, have given me valuable lessons. This openness includes barriers met applying for jobs, stigma and discrimination. Is the diagnosis a lifetime commitment?

One of my aims with this book is to give mental health professionals and policy makers a critical insight in the life of a diagnosed person.

autoethnography, diagnosis culture, stigma

PAP188

Motivating factors throughout the professional life of educators in social-education contexts

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The work in socio-educational and health contexts puts into play a professional identity based on a motivation connected with a high vocational level.

Personal values and competences are linked up with the professional and cultural context. This situated activity is carried out mainly in the daily relationship with users.

The complexity of problems, the articulation of working contexts and the unexpected recurring events represent three central aspects to know educators' professional actions.

These aspects characterize the socio-educational work as an activity of remarkable emotional and energetic impact.

A commitment to overcome every day's difficulties may in the long run, weaken, change and transform one's motivation

Within this perspective, the research project aims to underline both the educators' internal resources and those of the context activated by the educators themselves in order to get over daily contradictions.

Research questions investigate the factors that allow educators to overcome insecure situations, maintaining high levels of engagement and learn new professional skills.

The research aims to compare the resources implemented by educators at the beginning of the construction of their own professional identity with those employed by experienced ones.

Researchers' goal is to understand the elements that transform the professional identity of educators during their working life path.

A specific attention is dedicated to understanding the emotional and reflective experience of educators regarding the daily contradictions they stumble upon in workplace. This dimension also guides the analysis of the resources deployed by educators to achieve the expected result, increase their own professionalism and elaborate new patterns of action.

The project uses the Positive Emotional Granularity Card. This card-set demonstrates that 'feeling good' in human product, interaction has many different shades, so it would be useful as a tool for detecting emotions and their awareness.

The research methodology adopts a qualitative approach through focus groups and interviews. Moreover, the collection of professional biographies will accompany educators in the production and appropriation of knowledge able to promote a transformation of professional self.

The analysis of interviews and biographical narrations involves the use of text analysis software (Quirkos).

The purpose of the research underlines the factors that maintain motivation over time and put in evidence the training needs of educators still in the learning phase.

engagement, motivation, educator, social work

Post-qualitative inquiry: engaging with new materialist, new empiricist, and affective methodologies in interdisciplinary research.

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Qualitative approaches to research combine human objectivity with interpretation in a myriad of ways. Posthuman approaches to research broadly, and specifically to contemporary society, have demonstrated that traditional qualitative methods show some caveats (Braidotti, 2013) in order to acquire an accurate account to structural social injustices. Post-humanism challenges the notion of human agency (Braidotti, 2013), clear-cut divisions between subjectivity and objectivity (Haraway, 1988) and pedagogical practices settled upon ontological divisions between matter and meaning (de Freitas, 2015; Hickey-Moody, 2013; Hernández, 2011; Revelles-Benavente, 2017).

Framed under post-humanist lenses, post-qualitative approaches to pedagogies are entering through interdisciplinary knowledges that attempt to offer innovative relations between concepts, methods, and agents of knowledge production. Inspired in the nomadic subject of Rosi Braidotti (1994), "knowmadism" is a concept that refers to a "permanent impermanence […] tied to becoming a migrante cognitive force." (Cielemcka & Revelles, 2017: 28). In this paper, we advocate for a knowmadic pedagogy that permanently blurs the boundaries between professor and students, areas of knowledge, objectivity and subjectivity through focusing on performative processes instead of static results.

Both authors have dedicated last year to develop a series of doctoral seminars based upon post-qualitative approaches such as new materialisms, new empiricisms and affect theory. We encourage our students to create knowledge with us processually and in a relational way. One example of this is to perform a relational approach to pedagogy are what we called the "performative materialization of the author" through "genealogical approaches to knowledge." In the first one, Hernandez proposed the classroom to interact with an embodiment of a contemporary Dona Haraway able to explain why and how were the conditions to write her master piece

Situated Knowledges to an undergraduate course of visual culture. Activating how important is to understand a socio-cultural and historical context helped the student to relate with core concepts in that text such as canonization of knowledge, partial perspective and the importance to be inside and not above the object of research. Besides, digging into contextual settings necessarily also implies affecting the object of research during the relation and not before. In our research, we activate whatever feeling, concept or disturbance that the encounter with the text provoked in the students in order to produce a contemporary genealogical approach to the text in particular. Therefore, diffracting (Barad, 2007) to offer a relational approach to permanent impermanence of concepts, knowmadic pedagogies.

In this presentation, the authors will also include some of the inputs that the students had towards these specific classes and how it changed, or not, their perception and relation with research and knowledge inquiry. We will also provide a reflexive attitude with these results in order to unfold iteratively the process of research and account for (in)visible practices happening at the same moment that the classroom is being developed. This will help to produced a horizontal approach to post-qualititative inquiry in general and, specifically to post-qualitative pedagogies.

Postqualitative inquiry, new materialism, embodied learning, knowmadic pedagogies, poshumanism.

PAP190

The influence of team members on nurses' perceptions of transgressive behaviour in care relationships: A qualitative study

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Aim. The aim of this study was to gain insight into the influence of team members in how nurses perceive and address patients' transgressive behaviour.

Background. Aggression and transgressive behaviour in healthcare have been a focus of research over the past few decades. A subjectifying approach towards these concepts in understanding rather that explaining aggression and transgressive behaviour, has rarely been sought. Moreover, most studies have focused on individual nurses' experiences with aggression and transgressive behaviour. Literature examining group dynamics in nursing teams and team members' interactions in handling patients' transgressive behaviour is scarce.

Design. Qualitative research using principles of the thinking aloud-method and the grounded theory approach. Seven focus-group interviews and two individual interviews were carried out in 2014-2016. Twenty-four nurses were drawn from eight wards in three general hospitals. Interviews were analysed using the constant comparative method.

Findings. While elaborating how they perceived and addressed transgressive behaviour, nurses disclosed how interactions with team members occurred. Several patterns arose. Nurses talk to one another, excuse one another, fill in for one another, warn one another and protect and safeguard one another. In these patterns in reaction to patients' transgressive behaviour, implicit group norms transpire, causing nursing teams to acquire their specific identity "as a group". Consequently, these informal group norms in nursing teams impinge how nurses feel threatened by patients' potential transgressive behaviour; gain protection from the group of nurses and conform to informal ward rules.

Conclusion. The findings of this study can support intervention strategies aimed at supporting nurses and nursing teams in managing patient aggression and transgressive behaviour by identifying and explicating these group dynamics and team members' interactions. These interventions strategies will present challenges for nursing practice and they need to encompass implementation of reflective thinking and interactions in nursing team' dynamics.

aggression, care relationships, general hospital, nurse–patient relationship, nursing teams, qualitative research, thinking aloud-method, transgressive behaviour, violence

PAP191

Visual and textual resonances of teachers' cartographies: results of an analytical strategy

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In a research about secondary school teachers' learning trajectories in and outside school, we used visual cartographies as a thinking strategy to explore teachers' transitions and nomadic learning experiences. We invited teachers to build a visual cartography where their learning trajectories are represented. Through this activity we developed a conversation to understand teachers' nomadic learning displacements (Braidotti, 2014), their tensions and expectations. Visual cartography is understood as a creative and artistic narrative epistemology and research methodology that allows to explore interstices, displacements, instable journeys, ways of knowing, assemblages and entanglement through which teachers perform their learning paths (Paulston, & Liebman, 1994; Ruitenberg, 2007; Ulmer& Koro-Ljungberg, 2015).

The research was carried on in three secondary schools from the area of Barcelona with 29 voluntary secondary school teachers. A group of researchers interacted with and helped the teachers build their cartographies. The whole process was video recorded and field notes were taken. Upon finishing their cartographies, each teacher was video recorded explaining his/her cartography. Hence, in our data, all cartographies were accompanied by textual narratives that explained them and their elaboration process.

Since we wondered about how much our qualitative analysis of the visual cartographies was being constrained by all the text surrounding them, we tried another analytical strategy. One of the researchers, who had just returned from visiting another university, had not participated in any of the meetings with the teachers and had not read the field notes or seen the video recordings of or about the cartographies, analysed 10 cartographies of one school. In his analysis, he followed a double opposed perspective: systemic resonance and "finding strange". For each cartography, the first generated a short text (between 200 and 500 words) and the second produced a set of questions. Systemic resonance (Medico & Santiago-Delefosse, 2014) aimed at empathising with the author of the cartography, so that each element of the cartography was linked to what the researcher thought were the intentions of the author, what he or she was trying to say or represent through his or her cartography. The "finding strange" technique was the opposite of resonance: the researcher tried to be puzzled and emphasize the strangeness of some elements by questioning their possible meanings.

The results of this analytical strategy showed that the difference between the resonance analysis and the texts that narrated and explained the cartographies was little. In most of the cases, the researcher ended up unknowingly repeating what the authors of the cartographies had said, which underscored the explaining power of many cartographies. The "finding strange" analysis had two kinds of results: a) some of the researcher's questions could be answered through the authors' narratives; b) the other questions made the authors rethink some aspects of their cartographies when the researchers went back to the school to offer feedback. Overall, the analytical strategy highlighted the artistic features of the cartographies and helped the teachers come to new questions about their learning trajectories.

visual cartography, teacher learning, systemic resonance, visual analysis, nomadic learning

PAP192

BONDING, BRIDGING AND FENCING IN INTERACTION. Multilingual children's perspectives on the relation between ethnic identification and language.

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Antwerp (in the Dutch-speaking part of Belgium) is turning into a minority-majority city, characterized by superdiversity in terms of ethnicity, culture and language (Geldof, 2013). Against this new reality, we investigate how 10-12 year old multilingual children perceive the relationship between language use and ethnic identification. These children are part of many social groups (e.g. social class, sex, age, leisure activity groups) besides their ethnocultural minority group and thus have multiple identities (Crul, 2016; Crul & Schneider, 2010).

Previous international research has indicated that multilingual children possess a wide array of linguistic choices and that their language use varies significantly across their situational interactions (Becker, 2014; Noels, 2014; Rampton, 2014). What explains the language choice of these children in interaction? Language use is often

considered as an indicator of ethnic group association but socio-psychological research claims that there is no clear-cut association between "being ethnic" (i.e. ethnic categorization), "feeling ethnic" (i.e. ethnic identification) and "doing ethnic (i.e. ethnic enactment, e.g. language use) (Verkuyten, 2010).

In this study, we aim to investigate to which degree 1) multilingual children in Antwerp view their language use as implicated in their ethnic categorization and/or identification and 2) whether using a particular language functions as a way to draw ethnic boundaries (fencing) or, conversely, as a means to bridge the distance between ethnic groups.

For this study, we use data from the multi-method Multilingualism in Antwerp (MiNA) study (Dekeyser, 2016). Focus groups were organized with children to discuss several language dimensions (e.g. language use, proficiencies, preferences and beliefs) in their everyday lives. By means of vignettes and yes/no statements, children were asked to voice how they link language practices and proficiency to feelings of belonging, ethnic identification and processes of social inclusion and exclusion. The focus groups (N = 11) were stratified according to sex, ethnicity (Moroccan and Eastern-European), language use with parents and children's (monolingual versus multilingual) and perception of their schools' tolerance of the use of the home language (low, moderate, high) for 5th and 6th year pupils across 19 primary schools in Antwerp. This allows the investigation of intra- (e.g. across schools and/or sex) and interethnic differences. To analyze the data, we make use of the coding strategy of Strauss & Corbin (1994). Cross-case analyses are performed with NVIVO.

Preliminary results seem to indicate that:

1) Language can function as a means to install social boundaries but more often this is not the case: bridging outweighs fencing;

2) Ethnic identification does not seem to be the prime motivator children's language use: children in middle childhood primarily want to belong to their intimate social groups (family, friends, …), not categories (ethnic group).

3) Language can even be perceived as a threat to "feeling ethnic" because of reduced language skills (e.g. making mistakes, being laughed at, etc.). Proficiency levels of children can bring about feelings of threat to several identity motives that drive identification with a group (e.g. self-esteem, self-efficacy, belonging & continuity) (Vignoles, 2006).

language use; ethnic identification; identity enactment; children; multilingualism

The Nomad and the Resident: A dialogue between 'nomadic' and 'settled' writing
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The Nomad and the Resident: A dialogue between 'nomadic' and 'settled' writing
In this paper, we discuss three ethical principles we want to embrace as guidelines for a qualitative research project on refugees and civil society activists in Denmark. In the research project, we study encounters between local residents and refugees under the umbrella of various civil society organizations, as well as the initiatives that they undertake to influence and change the contemporary societal situation.

The discussion takes the form of a dialogue between two researcher personas; we call these the Nomad and the Resident. In order to do this, we appreciate the work St. Pierre (1997) has done to mobilize Deleuze & Guttari's (1987) concept of nomadic writing as a tool for 'escaping ourselves and our own sedimentary patterns of thought'. While the Nomad teaches us to free the mind, she also, paradoxically, restricts our perspective. Perpetually occupying and leaving positions and perspectives inhibits rigidity, grounding and depth. The Resident teaches us to embrace ourselves, dig the ground and settle; to deal with situations as they are and to accept that there are things we cannot simply 'walk away from'.

We perform this approach to dialogical writing to explore the multi-voicedness of the empirical field and the ethical dilemmas it encompasses. We use the metaphors of nomadic and settled writing as a way of thinking about the complexity of social reality, representing it and our relationship with it. Nomadic writing challenges the looming danger of stagnant thought by appreciating the possibilities of the alternative, by uprooting rather than fastening, by wandering rather than being stationary. By nomadic writing, we elude the grasp of routine and habit, engage with fields that are not our own and explore strangers' ways of thinking, their ethics and ways of expressing themselves. Equally, settled writing challenges the looming danger of superficial thoughts and restless movement, allows us to engage with our own field and appreciate 'sameness', familiarity and grounding. This implies time-outs, immobility, building routines and fine-tuning our 'habits of the mind' (Dewey, 1910/2009).

The three ethical principles we discuss are the principles of 1) participation, 2) intentionality and 3) positioning. Each principle concerns different aspects of societal research, and each, in its own right, is an important concern

for the social researcher to contemplate as part of her research project. The first principle considers the ethics of social research in terms of its subject and participation in existing conflictual situations. The second principle considers the purported purpose of the research: what is the stance of the researcher? What are the end goals of the research undertaken? What are the expected benefits, and for whom? The third principle seeks to position the research within a wider social context and view the implications in a contingent perspective. The three principles are not pre-defined categories; rather, we develop each principle within this paper, using the dialogical methodological approach outlined above, and by doing so we attempt to 'escape ourselves' and see the world afresh.

nomadic writing, dialogue, habits, migration

PAP195

Transgressive behaviour in care relationships between nurses and patients: discussion on the translation of acquired qualitative insights into implications for nursing education and practice.

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Aim. To develop and implement concrete initiatives to support (student) nurses in addressing aggression and transgressive behaviour in care relationships with patients.
Background. Aggression and transgressive behaviour in healthcare have been a focus of research over the past few decades, and the complexity of these phenomena has been internationally acknowledged. This complexity induced qualitative theorizing research to understand the onset and meaning of transgressive behaviour in care relationships between patients and nurses. At present, insight into patients' and nurses' perceptions of transgressive behaviour, and group dynamics in nursing teams regarding transgressive behaviour was gained (for references, please see details below). The translation of these findings into nursing education and nursing practice generates the challenge to respect the acquired insights while at the same time provide clear, concise and distinct recommendations for nursing education and practice. Based on the research findings, several important principles were identified which provide content to intervention strategies to support (student)nurses in addressing aggression and transgressive behaviour.
Expectation. At present, an intricate theoretical framework entailing an abstract notion and understanding of what transgressive behaviour is or constitutes was made up. It would be very interesting to discuss these ideas with the attendees of the congress, and gain multiple perspectives on the translation and implementation of findings from qualitative studies.
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Aggression, care relationships, general hospital, implementation, nurse–patient relationship, qualitative research, transgressive behaviour, violence

The speaking body A phenomenological study on how people with MS and COPD experience their body in daily life

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Living with Multiple Sclerosis (MS) or with a Chronic Obstructive Pulmonary Disease (COPD)poses severe physiological and psychological demands on a person. The ways in which people deal with and come to terms with their illness, have merely been approached as a cognitive and psychological matter (1–4). Little research has been carried out that explores how people with MS or COPD experience their body. Hence, my study focuses upon how people with MS and COPD experience their body in daily life from a phenomenological perspective in relation to their well-being. In this paper, I will present the results of the MS study. The study shows that the body is always present in the experiences of people with MS. This presence can take three forms: erratic presence; intrusive presence; valuable presence. These appearances are accompanied by three responses: planning, enduring, caring. The findings show that the (ill) body can be experienced as a subject, as a part of the self (5,6). In contrast to much (phenomenological) literature, our study suggests that emphatic attention to the own body could also be positive and does not always need to be negative (7,8).

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phenomenology, chronic illness, body experiences

Bringing duration back into ethnographic inquiry

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This paper explores the question of how the flow and duration of temporality comes to be grasped as distinct units in qualitative research, particularly in ethnographic work, and how this tendency might be overcome. Drawing on the analysis of temporality by Bergson (1889, 1896) I explore how in ethnographic work the different temporal durations of the researcher, the human and non-human research participants and the research itself might be divided into distinct units, fragments, of time. Moreover, the fragments might get organized in linearly proceeding time where the past, present and future follow one another as points in space. This spatialized version of temporality is, according to Bergson, artificial and in contrast with the process nature of temporality, that of durée. However, I argue in line with Bergson that the spatialization of time enables us to grasp it and work with it. Reflecting back, for instance, on field experiences and organizing them into field notes might organize the experience of the ethnographer as well as that of the participants in temporally distinct and linearly proceeding units.

In my paper I attempt to discuss the ways in which the durée of temporality might be brought back to ethnographic analysis while at the same time bearing in mind that spatialization of time is needed in order to be able to live an everyday life. I suggest that this might be possible by troubling the analyses that rely on linear

cause-and-effect explanations. Further, Bergson's insight into temporality as a constant intermingling of past, present and future, helps the ethnographer to challenge both the linearity of observations and the organising of them into distinct units with borders. Data and research become processes of bundles constituted of the experiences of the researcher, the participants, the interactions, and so on that stretch out across time and space. Thus, my exploration touches ultimately upon the question of the becoming of knowing in ethnographic work.

The paper is based on my past experiences of ethnographic fieldwork among 3 to 7 year-old children in both day care and home environments and among 15–20-year-old youth. I also draw from a new ethnography conducted with children and their families studying how the self- and other-tracking digital technologies mediate relations in- and outside of the families.

temporality, ethnography, duration, Bergson

PAP203

Intra-Generational Education: imagining a post-age pedagogy
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Our paper discusses the concept and practice of intra-generational education. Drawing on Braidotti's nomadic subject and Barad's conception of agency, we consider what intra-generational education might look like ontologically, in the light of critical posthumanism. In order to explore the idea of intra-generationalism we engage with four concepts: homelessness, agelessness, playfulness and wakefulness. These may appear improbable in the context of education policy making today, but they are born of theorising our practices in the age-transgressive field of Philosophy with Children. We argue that these concepts help to re-configure intra-generational relations, ways of being and becoming. They express the longing, corporeality and visionary epistemology of nomadic enquiry. These inventions express a non-hierarchical philosophy of immanence.
Why post-age pedagogy? This is a fanciful experiment in thinking and imagination, not yet a policy proposal, nor a full account of particular practices. We wanted to see what would happen if we put into question that which seems to be taken for granted in the arrangement of education. The idea of post-age pedagogy emerges from our combined years of playful innovation with the age-transgressive practice of Philosophy with Children. Philosophy with Children calls into question many assumptions about age: it engages children (including very young ones) in kinds of thinking that have traditionally been reserved for adults and it proposes that adults who want to philosophise could benefit by becoming more childlike in their thinking. Our cumulative engagement with these practices creates a permissive site of visioning and experimentation. The use of picturebooks, also with adults, are central to this enquiry, both symbolically and experientially. We have argued that contemporary picturebooks are post-age, philosophical texts (Haynes & Murris, 2012). They can create a kind of curriculum for intra-generational education, albeit not in a traditional sense. This experimentation draws on posthumanist ideas and builds on our earlier work on pedagogy, childhood, picturebooks, and philosophical listening (Haynes, 2007; Haynes & Murris, 2012; Murris, 2016).
As argued by others, the subjectivity implicit in most educational theories and practices is the white, grown up and autonomous, male, able-bodied, heterosexual subject of humanism (Braidotti, 2013). It is the grown-up positioned in charge of meaning and knowledge, and authorised to set the rules of criticality. It is this view of subjectivity we also continue to resist, developing a pedagogy of emergent and transitional intra-subjectivity. In our paper presentation, we offer our exploration of these four overlapping concepts that have e/merged from our theorising of ways in which picturebooks work as philosophical texts. We wondered what it is that seems to call out and fly out from four particular picturebooks: to figure out how these material and discursive texts work, when we philosophise with children and teachers. We tried ways of articulating the being-knowing-relations that emerge in these encounters. We began to connect and assemble memories, disquiet, hopes, desires, movements, postures, expressions, emotions and thoughts – as we did so the four concepts suggested themselves as ways of simultaneously evoking and mapping this material.

Pedagogy; Posthumanism; Nomadic subjectivity; Intra-generational education

PAP204

Mapping Interaction Flows with a Card-Based Diary Method
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This paper is part of doctoral research that is in progress and has the objective to characterize the television watching experience of young people (between 15 and 24 years old) who live in remote areas of two strategic points of Brazil, the State of Pará and the State of Rio Grande do Sul, located, respectively, in the Northern Region and in the Southern Region. We want to identify the practices of watching TV and to create typologies based on the interaction flows assembled by young people with limited internet access.
In our understanding, interaction flows are the pluri-dimensional connections [Orozco, 2011] established by the audiences, in which different kinds of content (genre/format and live, time-shifted and/or on demand), providers (broadcast and/or online platforms), and multiple screens (synchronized or not) used in different locations and temporalities are involved. So, defining interaction flows means to map and characterize the associations of those components performed by young people related to watching TV. This notion arose during an exploratory field study carried out in two cities in the countryside (Cametá, Pará; Tavares, Rio Grande do Sul) and 18 open interviews conducted with young individuals (both sexes), during two weeks in September/October 2016, detailed in [Miranda, 2017]. However, more than a concept to describe what we have seen in the field, the notion of interaction flows has been guiding our methodological strategies.
Since television is currently in a strong technological transition, with many new providers, platforms, and technologies supporting different ways of watching video content, a creative approach is needed to analyse the new communicative configurations of consumption [Hepp, 2014], which does not seem to be possible using only traditional methodologies such as ethnography. In order to make sense of these complex, pluri-dimensional and flexible practices, we found inspiration in the diary study method commonly applied in the HCI research field to study participants' behaviour in contextmapping studies [Sleeswijk Visser et al. 2005] and for sensitizing before generative workshops[Sanders, 2001; Sanders & Stappers, 2012]. Although it has origins in different domains, the diary has been used in HCI as a methodology to provide ideas for new products based on participants' pre-existing practices or to make participants aware about their own behaviour as a source to think about the future of a new technology. This method is good for collecting data that is longitudinal in nature, is fluid and changes over time, and it covers a gap between direct observation and structured procedures like questionnaires.
We propose to present the outcomes of the experiments that we have been doing with a diary study based on a deck of cards filled by the participants, where each card represents a specific configuration of watching TV. This allows us to build up the changing flows of watching TV based on the information provided by the participants. More than a resource to have an overview of the "television experience", this could be a productive way to map and analyse the diverse practices of TV consumption in contemporary society.

Communication, TV Consumption, Interaction flows, Qualitative methodologies, Diary Study

PAP206

Secondary School Teachers Learning Geographies and Histories. Exploring Movements, Entanglements and Affects
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In the last years, we have developed several research projects placing especial emphasis in the contextual dimensions of learning [authors]. They made evident the impossibility of separating personal and professional knowledge from the biographic, cultural, social, technological, and emotional and affective experiences of the learners (Phillips, 2014). From this notion and our experience in using visual and artistic methods [authors], we are developing a research project, where 29 teachers from three secondary schools participated in workshops where a series of visual cartographies and conversations around them were generated.
This presentation focuses in the movements, entanglements and affects created around eight of these learning cartographies. We locate spaces, moments and experiences of learning. Cartographies tell stories about where

and with whom secondary teachers learn, but it is unclear what they tell us about how they learn, because, as argued by Biesta (2013), learning is not something natural, but contextually constructed.

By inviting teachers to participate in a collaborative process to mapping out their learning trajectories, we challenged them -and us- to be involved in a process of learning that subverted the limits of academic relationships and enabled to generate and experience an event (Atkinson, 2012).

Most teachers involved expressed their satisfying surprise about how reflecting on their own learning using inventing methods gave them the opportunity of going beyond de "already known", of thinking differently about students' learning and exploring expression tools to fostering reflection beyond words. From the researchers' side we have been able to think around the following questions:

How to explore "the sensations, intensities and textures through which" (Coleman & Ringrose, 2014: 4) teachers' learning is experienced.

How to reinvent research methods (Lury & Wakeford, 2012) to deal with the fluidity, multiplicity and vagueness (Law, 2004) of those learning experiences.

How to understand the multiplicity of teachers' learning worlds and the questions raised by methods that not only 'catch' these realities but also make them.

How to map those relations where researchers are always involved.

Finally, our stand on the cartographies assumes the acknowledgement that they are not a prescriptive navigational formula, but a fluid, dynamic process for exploration and experimentation in research (Ulmer & Koro-Ljungberg, 2015: 139).

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Learning cartographies, nomadic learning, inventive methods, inclusive research

PAP207

Becoming a 'modest witness' in early childhood research.
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The paper aims to reconfigure some entrenched ideas about early childhood by considering the possibilities that are generated when attention is turned to everyday habits, ordinary routines and mundane situations that play out in early childhood contexts and that are integral to the ways in which we think. As a feminist researcher, moving from a decade-long preoccupation to critique, problematise and deconstruct to a place of embracing and enacting new materialist philosophy in my more recent work, I am confronted by a cacophony of ambivalences. There is little doubt that working with feminist new materialism presents certain ontological and epistemological shifts in the approaches that can be taken to think more expansively about our relational entanglements in early childhood contexts; it involves embracing uncertainty and not knowing. Yet, the traces of post-structuralism that coarse through me reawaken fears that de-centring the human might somehow risk obscuring humanist concerns such as social class inequalities, racism, male privilege, the persistence of patriarchal systems. All issues that have a very real bearing on experiences of childhood, and therefore concerns that I want to keep central to my work. Hence, over the past couple of years I have undertaken an experimental approach to researching 'diversity in early childhood', one that involves putting feminist new materialist philosophy into practice. In this chapter I offer an account of the affordances that are made available by taking up Haraway's figure of the 'modest witness' and keeping in play one of the most significant concepts in feminist epistemology, that of situated knowledge (Haraway, 1997). I argue that rather than diminishing humanist concerns this framework offers the means to exercise heightened ethical responsibility; a worldly responsibility (Haraway, 2008), where the researcher must

be attuned to so much more than only the human actors in any given scenario. This approach celebrates the conceptual elasticity that feminist new materialism offers in a quest to not find or seek solutions, but rather generate new ways to think about, and be in the world. Taking a small number of seemingly insignificant embodied and material events and haptic moments from one London nursery, and starting from materiality, I offer a generative account of seeking to work with Barad's (2007:384) conceptualisation of ethics as onto-epistemological, as she states: 'ethics is about mattering, about taking account of the entangled materialisations of which we are part, including new configurations, new subjectivities, new possibilities – even the smallest cuts matter."

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childhood, feminist new materialism, ethics

PAP208

Participation, empowerment and policy: reflecting on the ReInVest Participatory Action Human Rights and Capability Approach with homeless families in Dublin

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The H2020 funded Re-InVest project developed a unique methodological approach, the Participatory Action Human Rights and Capability Approach (PAHRCA). Drawing from human rights principles of agency, participation, and voice, and the capability framework PAHRCA is a transformative and participative methodological approach based on participatory action research. It aims to 'co-construct' knowledge across academic researchers, peer researchers, NGO's and people directly experiencing social exclusion and injustice (vulnerable groups). In RE-InVest PAHRCA has been applied in 13 research sites across 12 EU member states to investigate the social damage of the crisis and social (dis)investment in services, with a special focus on rights and capabilities of vulnerable groups. This paper discusses the theoretical framework of PACRHA, its implementation in the case study of an assessment of the impact of marketisation of social housing on homeless families in Dublin, and critical reflections on PAHRCA as a form of PAR.

This PAHRCA case study research engaged three peer researchers (tenants of an Irish NGO housing association) and ten families living in emergency homeless accommodation over a six month period. It details how, through PAHRCA, new knowledge was co-produced in relation to the experience of homeless families of the marketisation of social investment in housing policy through private rental subsidies and their experience of a new form of emergency accommodation, Family Hubs.

This paper outlines how the PAHRCA process achieved key actions of empowerment and transformation in the organisation of a 'dialogue' between the homeless families and policy influencers along with the publication of the outcomes of the research in an accessible policy format in the public sphere. Significantly it revealed new insights, priorities, and definitions that challenged dominant housing policy narratives in Ireland and thus we argue it created a more democratic and inclusive form of knowledge. Critical reflection on our experience of implementing PAHRCA reveals challenges that require further exploration and consideration in the future application of PAHRCA, and provides an important contribution to the methodological and theoretical application of PAR approaches in qualitative research.

Participation, vulnerability, power, action research, policy influence

PAP209

Reflexivity: a way of relating that yields
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According to Finlay (2002), even though the inclusion of reflexivity in qualitative research is related to the criticism of objectivity and neutrality, many definitions of reflexivity rely on positivistic assumptions. For instance, reflexivity can be understood as a meta-process in which an observing part of myself can be aware of/monitor/assess/manage my thoughts, beliefs and actions. Where is this part of myself that reflects on myself? It seems that it cannot be situated. As D. Stern (2004) develops, reflexivity would be like 'the eye seeing itself'. A part of oneself that could be exempted from being already contextually-affectively-socially-relationally-spacially-corporally entangled. Neutrality appears in the picture. Reflexivity would rely on the possibility of giving a transparent account of oneself.

In contrast, if we sustain that the self is always relational, situated and contextual; how can we conceive a part of such self that is able to remain an isolated whole? In light of this, I would argue that reflexivity must be thought about differently. We can never retreat to a no-place where we can reflect on our involvements, instead of that, reflection in itself is a way to be involved. That is to say, reflecting is a way-of-relating-with. In this sense, I conceive reflexivity as a way of relating to myself.

Reflexivity is, therefore, an action; and not simply a descriptive narrative that I create about myself. It is a way of relating to myself. As I mentioned, reflexivity is an action; and as any action, it yields, it is not passive. I can just relate to myself and in this action I can produce - or not – further thinking/change/movement.

For instance, D. Stern (2004) develops a definition of reflexivity that does not assume an externality to oneself nor a unity in oneself. He understands reflexivity as the possibility of allowing conflict, contradiction, different perspectives within oneself. Importantly, according to D. Stern, what is crucial is the capacity to allow conflict. This notion rests on a conceptualisation of self as multiple: I can relate to myself because I am not unitarian, I am not personal, I am crystallised in ongoing relations.

In this paper, I would like to argue for an active, non-representational and relational understanding of reflexivity. If reflexivity is a situated action, a way of relating to that yields, the importance is not placed in giving an adequate or truthful account of ourselves but in producing something. I would argue that one of the main objectives of a reflective practice is to allow our thinking process to continue, to not get stuck in repetitive patterns/global idea/dogmatic thinking.

reflexivity, relational, non-representational, action

PAP210

Conditions and contextual factors that influence the utility and application of patient preference studies: a study combining literature and focus groups
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OBJECTIVE: The aim of this study was to identify conditions and contextual factors that influence the utility and application of patient preference studies in decision making by Health Technology Assessment (HTA) bodies, regulators and industry, throughout the life cycle of medical products. In parallel, it was sought to identify the

current applications of patient preferences in decision making. METHODS: The study design consisted of a literature review and focus groups. A systematic literature search was conducted in five scientific databases. In addition, other publicly available documents were consulted including documents of national and international health agencies and patient-centred initiatives. Focus groups were designed to include HTA representatives, regulators, industry representatives, patients, patient representatives, physicians and academics from the United Kingdom, Sweden, Romania and Italy. NVivo was chosen to analyse the results. RESULTS: A total of 742 publications were retrieved and 85 were included. The literature revealed conditions and contextual factors affecting the utility of patient preference studies related to the organization, study design, conduct and use of results of patient preference studies. In study design, question framing for example was found to be an influencer of the utility of patient preferences studies. Evidence was found on the possible applications of patient preferences in decision making, but limited evidence was found on their actual inclusion in decision making. Patient preferences were mostly found to be used to identify outcomes relevant to patients and to weigh outcomes. Results of the focus groups (n=8) will be presented at the European Congress of Qualitative Inquiry. CONCLUSIONS: Patient preferences can be incorporated in decision making through different applications. However, many conditions and contextual factors have to be taken into account when designing and conducting a patient preference study in order to retrieve valuable results that can be used in evaluations.

Patient preferences, preference elicitation, decision-making, drug evaluation, drug development

PAP211

Stakeholder perspectives on the integration of patient preferences in the medical product life cycle: a multimethod approach

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Objectives: This study aimed to explore stakeholders' desires, expectations, concerns and requirements regarding the measurement and use of patient preferences throughout the medical product life cycle (MPLC). Methods: This study used a three-step multimethod approach. First, 16 exploratory interviews were conducted. Second, a literature review consulting scientifically published and other publicly available documents was performed. Third, 144 semi-structured interviews were conducted with stakeholders (patients, informal caregivers, patient representatives, physicians, regulators, reimbursement agency representatives, health technology assessment representatives, industry representatives, academics) from Sweden, Romania, Italy, the United Kingdom, the Netherlands, Germany, France and the United States. Results:The exploratory interviews with patient representatives (n=4), physicians (n=2), regulators (n=2), health technology assessment representatives (n=4), industry representatives (n=3) and academics (n=1) revealed a lack of consensus on the definition for patient preferences. Interviewees agreed on the value of using patient preferences in all stages of the MPLC. The literature review as well as the preliminary analysis of the interviews showed that the use of patient preferences to inform industry, marketing authorization, health technology assessment and reimbursement decision-making is desired by several stakeholders. For measuring and using patient preferences, stakeholders describe general, operational and quality requirements. Stakeholders expect that using

patient preferences will lead to more meaningful results when used for industry decision-making and a higher legitimacy and public acceptance of marketing authorization and reimbursement decisions. Stakeholders are concerned about methodological and scientific aspects and the lack of guidance for measuring and using patient preferences. Conclusions: Although several stakeholders advocate the use of patient preferences, they also raise many concerns and requirements for their measurement and use that need to be addressed before patient preferences can be fully intergrated in the MPLC.

patient preferences, preference elicitation, decision-making, drug evaluation, drug development

PAP214

A glance at a mirror suddenly revealed the animal I missed for so long: How can interspecies, nomadic inquiry open out eyes for who we are?

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The paper presents an interdisciplinary study inspired by post-anthropocentric turn, and challenges established understandings of what it means to be human. It is grounded in the idea that ecological sustainability of our planet depends on human's ability to decrease the power over other species.
New insights about complex entanglements of nature and culture emerged from intersections between my research on young children's (age 2-5) experiential learning, and engagement with my emotionally disturbed horse. The two contexts facilitated conditions for my own experiential learning, where the processes of teaching, learning and (re-)searching for meaning mutually influenced one another. Respectful long-term relationship between the horse and myself uncovered biological capacities necessary for both her and my own survival. The specific form of interdisciplinary, nomadic inquiry, where didactics of Art & Craft education and evolutionary aesthetics met studies of animal behavior - where pedagogical skills met care, respect and empathy - provided a space where lost puzzle pieces could be re-united in a broader picture. The new picture being outlined was not, however, a pleasant site. The paper rises philosophical questions about number of dualisms that have evolved over time from human misuse of power over other species and natural environments.
With examples from the case of interspecies pedagogy, the paper makes visible how learning through holistic experiences always is present in more-than-humans, but through established dualisms and power divisions in traditional scholing, gradually gets suppressed and ignored. With references to ecological philosophy of Norwegian philosopher Arne Næss and recent influence of post-humanism, the paper suggests that more-than-humans might have a chance to live in ecologically sustainable ways, only if the power of the human agency could be redistributed and shared with other species. Respectful encounters with animals can become an arena where future generations can develop true understanding and appreciation of life beyond divisions into species. This paper can provide understanding of how qualitative, interdisciplinary approach can led to discovery of overreaching and fundamentally important issues. When we manage to look beyond traditional divisions in academic disciplines that have existed only for few decades or centuries, we might be able to notice what has been and what might be possible in the perspective of millennia.

Interspecies pedagogy, Experiential learning, Ecological sustainability, More-than-human, Evolutionary aesthetics

PAP215

Is there a role for the 'black box' in qualitative analysis? Artificial intelligence – friend or foe?

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Qualitative researchers have come a long way in making the process of their analysis transparent. For years, the textbooks on conducting qualitative analysis focused on data collection almost to the exclusion of analysis. Analysis was a form of 'dark art' hidden in a 'black box'. However, recent years has seen the increase in the number of books that explain a range of approaches to analyse a variety of qualitative data. In addition, the

development of CAQDAS programs makes it possible to inspect the analysis process in great detail. CAQDAS programs also enable handling larger amounts of qualitative data. In recent years, there has been an increase in the awareness of the large amounts of qualitative data available, not least through the digitalization of media. This trend has led to an increase in the amounts of data collected in qualitative projects. While there are still small scale studies, many researchers are collecting very large qualitative data sets. In addition, organizations are looking at the power of CAQDAS programs to analyse their documentation. One large legal firm has used CAQDAS to analyse client satisfaction with their solicitors across all their branches world-wide (1).

While the software supports large qualitative datasets, the analyst or a team of analysts still has to go through all the data. However, artificial intelligence is being introduced in some packages in order to code large amounts of data. Is the 'black box' being re-introduced in the qualitative analysis process? This paper addresses the pros and cons of using artificial intelligence in qualitative analysis. It will open the 'black box' in two packages – NVivo Plus and Interpris - to see what it is doing and discuss when it may be useful to use AI and for what kind of research.

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CAQDAS, NVivo, artificial intelligence, software

PAP220

New rhetoric as a methodological perspective in the social and behavioral sciences.
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In the last few decades the social and behavioral sciences have been confronted with 'a general turn towards language' (Rorty, 1989). A variety of social disciplines started emphasizing the importance of signs and symbols in our representations of reality and introduced approaches to social reality -as well as to the social sciences itself- as 'interpreted' or as 'text'. In this paper, we introduce new rhetoric as a specific theoretical and methodological framework to engage with the linguistic and interpretive aspects of the social and behavioral sciences.

A rhetorical perspective particularly focuses on how people interact and develop frames through the use of language, and how they are persuaded to actions and beliefs. Our paper will specifically build on the work of rhetorician Kenneth Burke, who argued that rhetoric always constitutes a corresponding terministic screen that directs the attention to a particular perspective on complex social realities. Burke furthermore contends that "since the real world of action is so confused and complicated... [there is need for] a more limited material that might be representative of human ways while yet having fixity enough to allow for systematic examination" (Burke, 1955: 263). From this perspective, "great dramas would be our equivalents of the laboratory experimenter's 'test cases'" (Burke, 1955: 263).

Our paper will report on three empirical explorations in the social sciences in which fictional narratives on disciplinary issues were rhetorically analyzed to instigate critical reflection. We specifically focused on psychology, social work and teacher education as cases, since these disciplines are regarded as being dominantly practice-oriented and a recognition of the significance of these disciplines' linguistic dimensions is not self-evident. Within psychology, two fictional narratives on mental health issues were rhetorically analyzed to reflect on the diversity of social interpretations of 'disability' and 'impairment' operating in disciplinary as well as broader social discourses. Within social work, we performed a rhetorical analysis to discern the different rhetorical constructions of 'social justice' and 'social engagement' operating in a socially engaged theatre project. Such an analysis provides opportunities to critically reflect on the rhetorical dimension of processes of identity-shaping in social work. In teacher education, we conducted a rhetorical analysis of school movies on educational taboos to open up avenues for exploring the complex and narrative character of teacher identity.

Based on these empirical explorations, it is argued that using rhetorical analysis as a methodological framework in the social sciences holds the potential to uncover the complexities and ambiguities at play in concrete situations as well as in broader identity-shaping processes in the social sciences. We argue that the rhetorical recognition that 'every way of seeing is also a way of not seeing' might be a fruitful approach for practitioners to engage with the ambiguity inherent in social sciences and to constantly question how certain rhetorical interpretations of social reality close off or open up possibilities for thinking and acting in a socially just and emancipating manner.

social and behavioural sciences, rhetorical analysis, critical reflection

PAP221

Narrating Neurological Challenges: Negotiating Meaning in Families

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In the social science and medical literature, many scholars have taken narrative meaning making as a pivotal process that helps people adjust and (re)shape their sense of self, especially in times of personal crises. Numerous studies have illustrated that developing new narratives after injury or in illness involves a high degree of cognitive reflexivity and sophistication as individuals try to figure out what a serious medical event might mean for their being in the world. The underlying assumption of much of this research is that the disease or injury has not significantly influenced the sufferer's capacity to narrate. But what about individuals whose fundamental linguistic and cognitive capability to narrate itself is affected – for example, from neurological lesions? If disease or injury is experienced as self-changing, even "catastrophic," to use a term from neurologist Kurt Goldstein, then damage to the linguistic and cognitive abilities required to narrate may be especially shattering to the self.

In fact, narratives from individuals with brain changes have been labeled in many ways: incoherent, inconsistent, confabulatory, fragmented, vague, and so forth. One should keep in mind, however, that narratives from neurological patients–typically by repeating a just read story and then quantified–are collected almost exclusively in isolation from others, as if at stake were an autonomous text.

In my presentation, I argue that this understanding of narrative is too simplistic to appreciate the complex relationships among narrative, self, and brain. Storytelling, in whatever form or format, needs more than one brain, and for individuals with brain changes, narrative discourse as in "narrative scaffolding" – the co-construction of stories with others – is even more essential because it can help individuals understand their condition and, perhaps, construct a new identity that incorporates their new reality. Qualitative inquiry is particularly well-suited to capturing this shared and embodied process.

Drawing on narrative-discursive research involving individuals with neurological challenges talking about life with members of their families, I offer an approach that goes beyond the decontextualizing idea of narrative by incorporating the intersubjective dynamic in which stories are told. I present findings exploring the process of how family members adjust, (re)shape their self-identities, and in essence, learn to live with a changed or changing brain.

narrative, neuropsychology, family, positioning

PAP226

Belonging: Finding a theme across disciplines, methods, academia, family and the dance floor.

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This paper draws on research using a variety of qualitative methods including: Interviews; focus groups; Co-operative Experiential Inquiry and Heursitic Research. In reflecting on different research projects with no intentional or obvious links, I have identified a common theme of belonging.

'Belonging' featured in the findings of research projects including my undergraduate dissertation of this title, which used introspective and collaborative methods; co-operative experiential research on life stages, connections and relating; ethnographic research on support for families with young children and focus group research with older adults. Despite the diverse foci and methods, belonging clearly resonates across different experiences, for different people, at different life stages, specifically studies referred to in this paper relate to emerging adulthood, parenthood and older age.

The common finding of belonging is explored with a focus on how research from different methods and disciplines can work together in developing understanding which allows the formation of a research project over many years. I consider the influence of my own interest in belonging and how it has come in and out of focus in my research.I recognise the importance of belonging in my own experiences; researching using different methods, and from seemingly different disciplines, left me feeling I did not have a clear academic place to belong, or a clear identity. I also recognise the importance of belonging in relation to my own transition through life stages and changes and the maintenance of wellbeing. Belonging has been an important aspect of my changing and conflicting roles and identities in my life including motherhood, friendship, work, academia, and on the dance

floor. In recognising a common finding out of diverse research and the way I can apply an autoethnographic lens to findings from my non-autoethnographic research ventures, I have found that I do not have to be true to a 'research' identity in method or discipline any more than I need a single 'personal' identity. I share the way in which the diversity can create a richness; in fact, more structured and traditional research can still be quite poetic.

Belonging, Methodology, Life stages, Academic Identity

PAP227

Scientific and self-reflexive culture: The western assumptions of interviewing
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The topic of this paper is derived from concrete problems that were experienced during a recently conducted qualitative inquiry. The given research is conducted in the ethnically diverse context of civil integration courses. I conducted semi structured interviews with a small sample of 15 participants of an integration course about the influence this course had on their identity, as well as about the main insights they got from this course and how their views changed as a result of the course. In contrast with previous research in a (sub)culturally homogenous context with similar research questions, several things became apparent: the different nature of the answers, the problem to gain trust of the interviewees and the lack of reflexive profundity in the answers to identity-related questions. However, from content analysis of the most prominent course material, identity under the form of autonomy and the respect for (other) identities are a notable topic. So, while identity was in the two cases an important topic, in the former case the interviewees managed to verbalize their reflexive search for the self, while in the latter they did not. The contrast between these cases made me aware of the situatedness of the knowledge that is being produced during an interview (Rose 1997, Caretta 2015). Knowledge production is a contingent, contextual, hierarchical and relational process and more specifically ethnicity does not only influence the answers that are given to the questions asked, but as well the way wherein the whole frame of conducting a 'scientific research' is interpreted. Using the method of interviewing already presupposes a shared cultural context and a shared understanding of what the activity of interviewing precisely entails. Recording, working with informed consent documents, the presumption of neutral research without political affiliations, highly reflexive questions to the 'self' were all practices these interlocutors were not familiar with and that affected their (socially desirable) answers. So, contrary to positivist presumptions, interviewing in this context turned out not to be a culturally neutral activity. It presupposes a familiarity with scientific and also individualistic culture. In accordance with the latter element, we could consider the interview practice as a self-technique wherein respondents actively shape a coherent self (Foucault 1980, Fadil 2008: 91), which is more evident for people with an individualistic cultural background.

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Individualism situated knowledge Interviewing ethnicity

PAP229

When children and animals meet – a nomadic approach within multispecies ethnography
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This presentation is based on a research project on relations between children and animals. The background for the project is the fact that in the urbanizing societies direct contact between children and natural surroundings, including animals, is diminishing fast. There is a need to know more about the nature of this change. The study

focuses on child–animal relations from the viewpoint of children, the animals, and their shared everyday lives, asking: How do animals matter to children in their everyday lives?

The research draws on posthumanist and new materialist theories, which implies that the primary role of human individuals, their meaning-making processes and social interaction becomes challenged. This framework also includes the realization of the existence, or, rather, the emergence, of children and animals as relationally constituted and networked. The human-animal-relations are always seen as parts of broader assemblages, gatherings and combinations, in which also unpredictable and controversial elements are embraced. Considering the current lives of the children largely digitalized, the assemblages focused on will include digital, human and non-human elements.

The multispecies ethnographic research proceeds from Finnish primary school classrooms to more informal contexts of children. The research seeks to follow and join encounters between human children and non-human animals in a flexible manner. Parts of the data are produced through digital devices and social media platforms by the children themselves. Through the conceptualization of the ethnographic approach as nomadic, emphasis is given on what Braidotti (2002) calls "fluid in-between flows of data, experience and information". The aim is to create a generative and generous methodology that works non-reductively through attaching layers, enriching, and playing with empirical events in order to avoid fixing the human or non-human participants in representations. I will present some empirical examples in which I find assemblages that are particularly intense, and discuss the role of affect in how they emerge. I will also discuss some concrete challenges related to an open-ended and non-anthropocentric methodology. How to join children and animals in their everyday life and elaborate and resist together normative conceptions across species? How to keep the examination detailed but open?

child-animal relations, multispecies ethnography, assemblage, nomadic, affect

PAP231

Posthumanism and Deconstructing Arguments: A Pedagogy for Nomadic Digitally-Driven Critical Analysis
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Although posthumanism has been influential across a variety of disciplines for some time, it is only in recent years that reflection on, and development of, posthuman pedagogies have begun in earnest (e.g. Bayne, 2016; Gourlay, 2015; Snaza et al. 2014; Snaza and Weaver, 2015; Taylor, 2017, Taylor and Hughes, 2016). This presentation contributes to this burgeoning focus in modelling the following: a critical posthuman pedagogy, targeted at undergraduates, which is ethically-oriented and based on data-driven subjectivities requiring digital tools and the aggregation of web data for their generation (O'Halloran 2017). This pedagogy focuses on public sphere arguments which characterise, attack or are relevant for the standpoint of socially/economically relatively powerless groups or their supporters. A key dimension to the pedagogy is that students evaluate such arguments from the perspective of the key concerns/motivations of the relevant socially/economically relatively powerless group being attacked/ignored.

The approach works as follows. Students act nomadically, searching the web for an argument attacking an unfamiliar socially/economically relatively powerless group. After this selection, they show 'digital hospitality' to the Other attacked in the argument by gathering multiple web-based texts produced by this Other into a corpus, e.g., texts from the Other's online campaign/ their (supporters') social media usage. Students then use a digital text analysis tool (e.g. AntConc) to help identify, rigorously and efficiently, common concerns across the Other's standpoint which they would not have previously known (in any real depth). Crucially:

-       with this information, an emergent data-driven critical lens is generated for   focusing on the argument;

-       the student allows her/himself to be directed by the software-generated results   towards what they focus on critically in the argument in order to ascertain whether   or not it is a 'straw man'.

This strategy is grounded in the posthuman nomadic ethics of Rosi Braidotti (Braidotti 2013); the critical lens is dependent on machines. For these reasons, I see the data-driven critical lens as an ethical subjectivity and the strategy as a critical posthuman pedagogy. I highlight the strategy's pedagogical advantages and how it relates the ethical to the political. While Lather and St. Pierre (2013) seem to view suspiciously scholarship which

utilises big data as 'neo-positivist', I highlight how my computational use of digitised data is instead convergent with prominent post-qualitative / posthumanist themes.

To demonstrate the approach, I focus on a widely circulated public sphere argument which contested a recent successful campaign. This campaign, 'No More Page 3' (NMP3), asked for the removal of a topless model page from the UK popular newspaper, The Sun. I collected reasons given by signatories to the NMP3 petition on the website www.change.org, combining these with reasons given by the campaign initiators. Using AntConc (Anthony, 2014), I identified the most frequent concerns/motivations of this NMP3 discourse. (AntConc is freely downloadable software and straightforward to use). In effect, I created a posthuman (ethical) subjectivity. I show how this subjectivity can be used as a critical lens on the anti-NMP3 argument, revealing how this argument unravels relative to common concerns of NMP3 discourse.

posthuman pedagogy; posthuman ethical subjectivity; Rosi Braidotti's nomadic ethics; digital corpus analysis

PAP232

From uncomfortable knowing to sustainable understanding: Ethical remarks in educational research
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When conducting research that deals with human subjects, and especially children, research methodologies, and ethics in particular, are given the utmost attention. According to Denzin "… our primary obligation is always to the people we study, not to our project or to a larger discipline. The lives and stories that we hear and study are given to us under a promise, that promise being that we protect those who have shared them with us." (Denzin, 1989, 83). The aim here is to raise questions, such as: How do we conduct ethically sustainable and sensitive research that does not violate, nor label children who participate in research? Further, how will the knowledge be used in such way that it strengthens and supports children who participates in research? The research process requires a continuous reflection on ethics in order to achieve an ethically sustainable research process. Finally, how can studies be conducted that not only respect the humanity and dignity of the participants, but even increases the feeling of dignity among them?
In our transdisciplinary research team, we have recently conducted a pilot study in the field of outdoor adventure education in special education at the primary school level. The aim was to invent, and to co-create, an innovative research methodology in order to strengthen the participatory pupils' self-image, relation to the place, inclusion, and coping with emotions. In other words, to share love, respect, and honor with the pupils who have, to some extent, experienced negative feedback due to their challenging behaviors at school. The number of participants in the pilot was small, and further, the pupils are highly vulnerable due to their special needs for support in social and emotional behavior. The theoretical framework has a basis in inclusive recreation, and in experimental learning. The data was collected in several ways in order to get a deeper understanding of the phenomena; we completed two physical measurements, and three interviews, two with children and one with teachers. The physical measurements included a motorial test in pursuance of finding out their physical motorial capability, and we also conducted pulse testing in order to find out stress and relaxation levels of the pupils. The physical measurements were perceived to be ethically unsustainable, basically because the children's abilities are continually mutable. Crucially, the interview methods were considered to be ethically sustainable, as they reflected multiple voices and stories of the participants; both pupils and teachers. However, to some extent there emerged critical remarks on the pupils' experiences, and stories concerning the activities and structure of outdoor adventure education. As a conclusion, during the research process, the uncomfortable knowing transforms into sustainable understanding when reflecting the data material through ethical questions: Is the knowledge produced justified? Is it encouraging, and strengthening for the people we study? And finally, does it affirm the dignity of the people we study?

transdisciplinary research, ethics, school research, ethically sustainable research

PAP234

Diffracting with diffractive readings of texts as methodology: some propositions

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Rupturing conventional styles of literature review writing that foreground (rational) critique, we have chosen to use the posthuman diffractive methodology developed by Donna Haraway (1988) and built on by Karen Barad (2003, 2007, 2014). In our own research (Bozalek, 2017; Murris, 2016, 2017) we have used this method of diffractively reading texts through one another and in this paper we re-turn to our own experiences of putting this method to work ourselves, as well as diffractively read other books (Barad, 2007; Jackson and Mazzei, 2012) and papers (e.g. Mazzei, 2014; Sehgal, 2014; van der Tuin, 2011, 2012) that use this methodology. But rather than looking for similarities or making comparisons between these texts, critically evaluating, pitting one against the other or pointing out what each might lack, our diffractive reading of texts about diffractive reading methodology itself, is affirmative, creative, connecting, non-representational and ethical. By paying attention to the differences that matter without creating oppositions, new patterns of thought, interference patterns and "superpositions" are created - a "cutting together-apart" as one move (Barad, 2014).

This new academic style honours our inheritances, because diffraction patterns are always already there, that is, the authors' ideas are entangled like waves in the sea without fixed boundaries, and the task is to make this evident. Hence, the diffractive apparatus is not about making analogies, or pulling together ideas in assemblages, but tracing some entanglements by focusing on the specificities of the texts and what might not be visible, there and then. A response-able re-view of the literature on the diffractive methodology is also objective; it is sedimented into the world in its iterative becoming (Barad, 2007). We make these diffractions, or intra-actions, work in a particular way, without positioning ourselves outside of it: our own subjectivity is constituted in and through the methodology. We are reading theory with practice diffractively, thereby adding force to all texts, through carefully selected examples and truncated arguments thereby producing propositions for posthuman pedagogical and research practices.

What drives this piece of writing is our desire to point into the in/determinate direction of what posthuman teaching and research might look like in practice, thereby also taking up the complex discussions about the appropriateness of referring to 'methods' or 'methodologies' as human-centred activities (Manning, 2015; Jones & Hoskins, 2016). Without a prescribed framework (which is also not desirable) there is still little support in posthuman research at educational institutions, so what to look out for and what to avoid? If human and more-than-human bodies are always entangled networks of relations, and differences between bodies in a monist 'flattened' ontology are from within, and not from without, does it also follow that any text can be diffracted with? For example, is it possible to rescue "autobiography from…self-absorption" (Gough, 2016:154)? Springgay (2015: 78) suggests that a "proposition versus an instruction triggers conditions of emergence activating self-organizing potential". So we finish by offering some propositions for researchers to consider.

Diffractive methodology, postqualitative methods, posthuman research, critique

PAP235

Researching the relational place: An exploration into a place-focused 'Voice-Centred Relational Approach'

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In the past few decades, there has been a growing interest in the relationship between place and health and that has given rise to the field of 'therapeutic landscapes' (Williams, 2007). Within the field of therapeutic landscapes, place has been re-conceptualised as relational (Conradson, 2005; Cummins et al., 2007; Curtis, 2010; Milligan, 2007). A relational understanding of place stems from Actor-Network Theory. Relational place is a material-semiotic network, and therefore, is constructed by the interactions between the physicality of the environment and the meanings (social and individual) that we attach to it. Yet, although place, as a concept, keeps being re-explored and re-thought; how shall we research a relational place?

This question is the core of this paper. And in answer to this, I would like to argue that researching place must recognise that a place, although commonly understood as an external and physical object, very much depends

on our own embodied inhabiting of space, and the boundaries that define a space and make it a 'place'. It is also constructed by the meanings that we attach to those bounded spaces, socially and individually.

In light of this, researching place must involve a way of researching the self, and the embodied 'being in' space, as well as what meaning all of these have for individuals. My PhD research attempts at doing this by exploring place in the lives of people who experience panic attacks. In this paper, I will explore how adopting – and modifying – the Voice-Centred Relational Approach (Gilligan et al., 2006) may be particularly useful for researching the relational place.

The Voice-Centred Relational Approach (VCR) sits at the intersection between relational theory, developmental psychology and hermeneutics. It builds on the assumption that the self is ontologically relational, and draws from object relations theory (Gilligan et al., 2003). Therefore, it proposes that, in order to analyse qualitative material we must do so by listening to the different voices that make up the self and are present in a single narration. The focus in VCR is multi-layered. First, we must listen to these different voices; second, we must pay attention to the other actors in that narration, and the ways of relating to them. Third, we shift our focus to the cultural and social context in which the narration is embedded.

I would like to explore the possibility of using VCR for researching place, by modifying the steps involved in VCR and by shifting the focus from relationships to other actors to relationships to places. In this paper I explore a) how this can help us researching a relational understanding of place; b) the theoretical coherence of this; and c) how, in practice, to conduct this place-focused VCR.

relational place, VCR, qualitative methods, therapeutic landscapes, panic disorder

PAP236

Facing the challenges of studying transdisciplinary forms of cultural activism against violence
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Since 2010 and in response to the increasing amount of victims of Mexico's 'war on drugs', several groups of civilians, artists, writers, journalists, and researchers have developed collaborative projects —which may be conceived as forms of 'cultural activism'— in order to make the figures of homicides and enforced disappearances appear publicly as irreparable human losses rather than abstract numbers or 'collateral damages'. These collaborative projects have involved the creation of different types of memorials through a variety of strategies and media, ranging from public space interventions and open embroidery workshops, to videos, podcasts, web blogs and Flickr albums.

Digital media have enabled these cultural activists to establish long distance collaboration and remote participation schemes, which do not require volunteers to be in the same place simultaneously, and therefore do not necessarily lead to mutual recognition or fraternization among them. Still, these projects share the desire to contribute to the construction of peace by establishing ties of empathy, comradeship, and solidarity, estranged from capitalist rationality.

The Embroidering for Peace and Memory Initiative is one of these projects. In this paper I explore the methodological challenges involved in its study in terms of (1) its relation to art; (2) its performativity and discontinuous development in time and space; (3) its aesthetic and affective dimension; and, finally (4) its role in the political struggles for justice.

cultural activism, public space, memory site, affect and sensory perception, transdisciplinarity

PAP237

Experience of the involvement of nurses in the care for patients requesting euthanasia and factors that influence their experience: A qualitative study in Flanders (Belgium).
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Background: Euthanasia is legalised in Belgium since 2002. All over the world there are discussions regarding the legalisation of euthanasia. Despite prior research that charted the experiences of nurses in euthanasia care, it

remains unclear what influences this experience and how nurses nowadays, 15 years after the legalisation, experience their involvement.

Aim: The aim of this qualitative study is to investigate how Flemish nurses in hospitals and in home care experience their involvement in the care for patients requesting euthanasia and which factors influence their experience.

Design and Methods: In this paper, we used a grounded theory design to guide our data collection and analysis. Data was collected using a convenience sample and afterwards a snowball sample. We conducted one-on-one semi-structured in depth interviews between December 2016 and April 2017 with 26 Registered Nurses who have had experience in caring for patients requesting euthanasia. The nurses worked in general hospitals or in home care, geographically spread over the five provinces of Flanders, Belgium. Data collection and data-analysis happened simultaneously. Data was analysed by using the Qualitative Analyse Guide of Leuven (Quagol) and by use of the NVivo software program. The trustworthiness of data was ensured by several strategies, such as researcher triangulation, bracketing, audit trail and peer review.

Results: This study allowed us to describe and nuance the experiences of the nurses in the euthanasia care process and the underlying factors. Nurses experience this care process as intense and find their involvement in this not self-evident. They experience both positive and negative feelings. On the one hand, nurses get satisfaction and feel like they are in a privileged position. On the other hand, they sometimes experience feelings of frustration because care does not go as they want. Who the nurse is as a person, as well as the context in which euthanasia is asked and later euthanasia is carried out, seems to influence the experience of nurses.

Conclusions: The results have been obtained by an extensive data analysis of the 26 interviews. Based on the Qualitative Analyse Guide of Leuven (Quagol), the analysis could be done reliable, structured and systematic. The experience of nurses is absolutely diverse. Every nurse completes his/her involvement in a personal way, which creates different experiences. More research is needed on the perception of psychiatric nurses and nurses with a negative vision of euthanasia.

Euthanasia, Nurses, Nurse experience, Hospital, Home Care

PAP239

Anonymized donors and recipients' intersections in the same space: ethical and practical considerations

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Current demographic changes caused by increasingly ageing populations and declining fertility rates worldwide are raising major social and health challenges. In this context, recourse to Medically Assisted Reproduction (MAR) has increased in the last years within a scenario characterized by differences in national and transnational laws, policies and ethical guidelines regarding its accessibility (e.g. recipients' maximum age, marital status, sexual orientation), as well as by uncertainties on whether egg and sperm donors should be anonymous or identifiable. These uncertainties and complexities have been used as arguments to encourage patients' autonomy and informed decision-making through the promotion of patient-centred practices in fertility clinics. Integrated into a broader research project that aims to explore how do social, cultural, and economic characteristics intertwine with the experiences and identities of the various stakeholders involved in gamete donation, this paper intends to examine the complexities associated with patient-centred care practices in the context of heterologous in-vitro fertilization treatment cycles. These practices occur in sociotechnical environments characterized by legal and social constraints, namely legal enforcement of donors' anonymity and recipients' stigma. This reflection is based on one hundred hours of daily ethnographic/non-participatory observations focused on health professionals-donors-recipients' relationships and infrastructures, registered by the first author between May and July 2017 (ongoing observation work until May 2018) and four semi-structured interviews conducted with privileged informants at a public fertility clinic located in Portugal.

The existing infrastructures play a major influence on the relationships and dynamics established between the users of this public space. Ethnographic observations identified two critical moments where donors' anonymity might meet halfway since donors and recipients share simultaneously the same space. These moments are different for men and women: i) female donors and recipients have to do an ultrasound at their first medical appointment, and there is only one ultrasound machine available – thus, it is frequent that donors and recipients share the same room simultaneously; ii) there are two "private" rooms to collect the sperm, and one of them is located in the waiting room, where recipients and other donors are waiting. Additionally, while waiting in the same room, some characteristics might allow the identification of donors and recipients. First, the age, considering that

donors tend to be much younger. Second, differences on the relationship established with health professionals, with higher levels of familiarity being observed between recipients and health professionals.

Sensitive topics related to the 'waiting room' and the 'private collection room' emerged spontaneously in the interviews. Women did not feel uncomfortable with the abovementioned situation, but male donors expressed discomfort with the location of the collection room, due to the exposure and lack of anonymity. It was suggested that donors and recipients should be attended in separate spaces to facilitate gamete donation and to promote people-centred care in fertility clinics.

Gamete-donation; Ethnography; Anonymity; Patient-centred care

PAP240

Am I 'native' anthropologist? On the position of a 'Muslim' anthropologist in ethnographic research on Muslims in Belgium
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This presentation will explore whether an anthropologist can be 'native' anthropologist . Following Kirin Narayan , It will argue that only by renounces the dichotomy of 'native' and 'real' anthropologists, 'insider' versus 'outsider, one can create space for the acknowledgement, the transparency of the shifting identifications of each anthropologist amid a field of interpenetrating communities and power relations . No anthropologist can claim a wholly —insider's position. Because of the cultural unboundedness of one's social position, degree of religiosity, gender, education level, other important identity variables or the duration and quality of contact, some cultural similarities that both the researcher and informants share, can disappear easily. The mere process of observation by one party of another conjures a distance and lays the groundwork for a certain kind of power relation. A person who is in the position to make statements about others' identity is always imbued with an 'authority'. This awareness is conducive to a prudent attitude that can only recede if the quality of the relationship improves.

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This presentation will illustrate the shifting identifications of the researcher and the partially emic and partially etic perspective on a particular Muslims culture. It will draw on the power dynamics that characterize the field and trace a line that indicates the eventual acceptance of the researcher by her interlocutors. The presentation will outline the role of affect in the creation of a good relationship with particular interlocutors and discuss strategies that were developed in order to narrow the gap between the researcher and other interlocutors.

Ethnography, Muslim identity, Native, Authority, Affect

PAP241

The grieving researcher: using secondary analysis in a narrative ethnography on poverty and loss.
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As a PhD student, I initiated a narrative ethnography on connections between 'poverty', 'loss' and 'grief' in 2009. Between 2009 and 2012 I participated in the daily activities of several Brussels-based welfare organizations fighting poverty and homelessness, enabling me to build durable relationships with people in poverty and welfare workers and to discuss the subject of my research with them within a climate of trust.

The question providing the impetus for this project already came up ten years earlier. Volunteering in a Red Cross shelter for refugees as a teenager, I already wanted to learn more about the experience of losing a loved one whilst living in conditions of extreme poverty.

However, when later on I decided to make this the focus of my doctoral thesis, it gradually evolved into a twofold question. Firstly, I wanted to explore participants' opinions, ideas and stories about interconnections between poverty, loss and grief. This is the 'what' part of the question: what are participants communicating about the research subject; what are their narratives about? The omnipresence of loss in the lives of many people in

poverty was one of the key issues being raised here, as well as the experience of unacknowledged losses and disenfranchised grief, and the importance of reminiscence embedded in respectful and personally meaningful rituals.

Working back-and-forth between participants' testimonies and between testimonies and the literature, I became more and more fascinated by all the aspects influencing the ways our knowledge about a certain phenomenon is constructed. Narratives - whether it be people's life stories or 'research stories' like my own dissertation - are communicated somewhere, at some moment in time, to actual and imagined audiences, in a complex network of partly overlapping contexts, and all of this has a profound impact on what is communicated. This led me to adding a 'how' part to the research question; in other words to focus more attentively on how the knowledge we shared came about.

Due to financial and practical reasons, I temporarily had to step back from the project to pursue another professional path. This 'time spent apart' from an enterprise I was so deeply engaged in, offered me several fresh perspectives on earlier interactions I had with participants and on the person I was – the grieving researcher I was – when I first started the study.

This year, I will finish my doctoral dissertation. I therefore want to use the opportunity of presenting at the ECQI to discuss with the audience the ways I intend to revisit earlier research materials while at the same time continuing on the metaphorical as well as literal journey the participants and I embarked on many years ago. I specifically would like to exchange opinions, ideas and experiences on the ethical challenges of working with testimonies of people who have passed away.

narrative ethnography, poverty, loss and grief, secondary analysis

PAP243

In Betwixt and Between, and In Peace: Frames of Self-Identity of Parents of Children with Disabilities in China

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A couple months ago, when I finally wrapped up my doctoral dissertation on the Chinese parents' perceptions on the Chinese version of inclusive education--Learning in Regular Classrooms (LRC) programs for their children with autism and intellectual impairments, there was a deep sense of uncertainty in my mind. Did I truly tell the whole story? For me, the answer is tied to the methodological tools I used to explore my data. In a special education department where quantitatively inquires estimating statistical models and thematic analysis in qualitative interview studies have become kind of a norm, I selected "iterative analysis" by Sarah Tracy (2013) to probe the "phronetic questions" regarding "morality and values" which was supposed to tell me exactly about what type of educational placement, mainstream or segregated school settings that the parents prefered and why. Under that context, I believe a fair job has been done within the reach of this particular approach.

As a result of applying the iterative analysis, a complicated picture was weaved out. It clearly depicted that the parents supported the LRC enrollment in general schools for their children more than secluded public special education schools, by categorizing their children as having the same rights, same identity and similar needs with the majority of all school-aged children, by adjusting the parents' own expectations in general schools, and by supplying their all-out assistance to help their children gain optimal benefits from LRC.

However, recalling the exact words that the parents spoke during the interview, I had a strong hunch that what my participants really wanted to tell me did not stop at the conclusions above, but also lend narrative clarification for their educational choice. In fact, their unanimous endorsement for LRC can very easily lead my readers to believe, that they all tended to, at any cost, strive for normality, which might lead to pressure and exploitation of their children in consequence as pointed out by a number of disability scholars (e.g. Williams, 2001). In this new research on my old data, I will use narrative analytical apparatuses such as "frames" (Tannen, 1993) as lenses to examine a few parents' words when facing the emergent conversational questions in the interviews, which reveal their keen consciousness of their perceived identity of their children as someone who is in betwixt and between-of "normal" and "challenged". Then I will discuss how they viewed this fluid identities of themselves more with dignity than with resistance.

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frames, disability, fluid identity, parents, narrative

PAP244

Inquiry, Refusal, & Resistance in the Anthropocene
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In this paper, I consider practices of inquiry as strategies of refusal and intervention amidst the Anthropocene. As Lazzarato (2015) notes, refusal is an "ethico-political" position that disrupts the knowledge imperative that so dominates the landscape of higher education. For Ben Baez (2014), one such strategy of refusal is to "miscalculate ourselves"—to refuse the ordered sequencing of work that promote our dividuation. This might engage a politics of experimentation and proceeds as political action: the capacity to create new possibilities and escape the categories, identities, and roles of normative order. Through this paper I argue that such practices take on new formation within the conceptual and materially contextual circumstances of the Anthropocene. Throughout this paper, I emphasize that commitments to inquiry, governing, and being governed manifest in specific material contexts, manifesting particular affective responses. Set within the posthuman moment of the Anthropocene, (a context in which neoliberalism and globalization take on newly materialist meaning) we experience what Lazzarato (2015) terms "the 'passions' of the neoliberal relation to the self": "frustration, resentment, guilt, and fear" (p. 186-187). Though such affective responses might reasonably be recognized in relation to larger forces that grant our contemporary moment a degree of common sense, within the neoliberal order such "'complaints' are turned against oneself instead of relations of power" (Lazzarato 2015, p. 187). Note here the required break from relational thinking and simultaneous formation of the agential subject necessary to manage affective responses to our posthuman time. In this way, our affective responses to dividualizing processes are only placed locally, upon a confected subject: "frustration, resentment, guilt, and fear" experienced by and placed upon the understood self; the larger processes that produce aggregate relations—that give them their common sense—rarely bare the brunt of our frustration. The individual takes on the weight of expectation that extends from collective formation. The subjected machine thus manufactures both the circumstances of identitiy-formation (the production of the human-as-individual) and the legitimized, rational, affective responses to such circumstances. This is a key development of governmentality—we alone are responsible for the affective responses that we experience. Consequently, there remains a felt sense that one can only normatively engage with socio-political change at the most local of levels, yet within the very logic formations through which we are governed. Thus it is that the Anthropocene marks a posthuman context and a reconceptualization of life itself. As such, an attendant shift to the contexts in which inquiry occurs and a reconceptualization of inquiry practices is necessary to projects of social change and disruption.
Organizationally, I begin this paper by reminding the reader of the contextual and conceptual distinctions of the Anthropocene. I situate inquiry as usefully understood as practiced effects extending from this distinction. Next, I consider posthuman inquiry practices as imbued with strategies of refusal and experimentation; creative engagements with political action that are nomadic in origin. In this way, inquiry extends from an ethics of affirmation, one necessary for disrupting the human-centered governing tendencies of the Anthropocene.

Anthropocene, governmentality, nomadic inquiry, affirmation

PAP245

Parrhesia, Education, and Virtuous Citizenship in the Public Sphere
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In this paper, I consider acts of truth-telling within the public sphere as practices of civic engagement necessary for an engaged democracy. Pivotal to the development of such practices is an educational philosophy that situates truth-telling as ethical engagement, a cultivation of the self that aligns with virtuous action. As noted by

Michel Foucault's later writings on the nature of ethics, truth-telling in the public sphere necessarily brings together philosophy and politics through the education of the democratic individual. As such, my paper is organized around Foucault's interpretation of parrhesia (practices of truth-telling) within our immediate context of questionable truth-claims in democratic society (what some have termed a time of post-truth).

Within Ancient Greek society, parrhesia existed under three main conditions: citizenship, responsibility, and risk. As a gloss, in order to engage in parrhesia, one must be recognized as a citizen. With such status, one had the ethical responsibility to speak truths to the public as they came to be known. Consequently, the telling of such truths could disrupt the legitimated order, and thus carried with it some degree of (productive) risk. When considered in light of education, this sense of truth-telling asserts a particular frame for virtues in the public sphere, one that brings together civic education (the production of the citizen), philosophy (virtuous practice of responsible citizenry), and democratic politics (the ethically-necessary risk of refusing the status quo). Importantly, each of these elements contribute to a dynamic understanding of the public, one that suggests the promise of democratic activity in the name of truth-telling.

Specifically, Foucault differentiates two approaches to parrhesia among the Ancient Greeks that are especially relevant to our context today: 1) political parrhesia (which all-too-easily becomes the province of the rhetorician or orator); and 2) philosophical parrhesia (which links truth with belief and, consequently, exists as an ethical stance in relation to the world). Both practices play a role in the formation of democracy (one manifests through persuading the populace towards some end, the other with calling to question the very realities that give sense to everyday democratic practices). However, whereas the former approach creates false democratic action, the latter makes space for radical democratic engagements within the public sphere. Specific to the concerns of this paper, education might be understood as activating philosophical parrhesia as a virtue necessary for ethical democratic citizenship.

Democracy requires an engaged populace, one that deliberates on discussions of what is true and what is false. At the same time, an inability to distinguish truth from falsity (or giving equal standing to multiple, excessive rhetorical truths, as in relativism) imperils democracy. Stagnated democracy—devised of a populace paralyzed by the multiplicity of undifferentiated truths—loses its critical possibility: it cannot significantly change, repeating the same practices, beliefs, and values regardless of context. Thus, this paper addresses such concerns through providing an overview of parrhesia, situating such self-conduct as virtuous citizenship, and concluding with a claim for education as provoking the democratic activity of truth-telling in the public sphere.

Foucault, Parrhesia, Democracy, Citizenship

PAP246

Auditung Quality Culture: an Agambian approach
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Performing audits related to educational and research programmes is our daily work. We try to find out about the key values of these programmes and to advise coordinators and directors concerning the potential risks (based upon a standard set of criteria which is described in an established framework) popping up during the audits. We have found out that auditing culture, more specific quality culture regarding the professional or profession-oriented culture, is a complex job, especially because it is not mainly risks but above all successes which are the focus of our auditing criteria. Auditing culture implies on the one hand that there is a (educational, professional or research) culture being the object of the audit itself; on the other hand auditing itself generates a particular "culture" which has its own values which, ideally, are in line with the cultures the audit has as its object. Because in higher education auditing is an accepted way to justify processes, content, and procedures there should be, ideally, a framework which offers criteria to judge on these aspects of higher education in a positive or negative way. Auditing systems thus are designed to reveal possible flaws (risks) in programmes at hand. We notice, however, that both cultural layers (the one of the educational or research programme and the other of the auditors) seem to operate in different worlds: the world of norms and criteria: risks, poor performance, low returns, and the world of education: designing learning arrangements, coaching, testing, preparing students for later professional performance, etc. We notice that both worlds often collide and hardly contribute to the other's improvement – as well the culture of auditing by education and research and vice versa.

We are convinced that this "clash of cultures" is on the one hand logical and necessary, when based on separate value systems, on the other hand it offers a possibility to unearth the causes of this clash (different worlds living in different discourses) and to address the challenge it offers.

To explore this challenge, we studied the work of the Italian philosopher, Giorgio Agamben, who started off with the idea that many social developments and improvements are based on exceptions, on (im-)potentialities, and

on different ways of approaching one's own cultural value system and understanding the other's but not accepting it. Framing these cultural value systems imply different ethical, political, biological, sociological, linguistic, and aesthetic standards which quite naturally cannot be automatically transferred to each other's paradigms.

Just to give an example: in a recent article on "How to Audit Culture" (single-layered!) it says: "culture audits can help practitioners [professionals – gvfv] gain insight into the causes of poor organizational behavior" (Roth 2017: 30). It suggests that these practitioners are helped by auditors in performing better than they did before. This, however, we really doubt. With the help of some fundamental ethical, political and metaphysical insights of Agamben, we will present a concise analysis of this perplexity and a possible way out.

Agamben, auditing, culture, exclusion, framing

PAP247

What happens when we look differently at data? A study of visual actions in a mental health clinic, using multi-screen video

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Video technology has moved fast in the past decades. Since Bateson and Mead started out in the field with their clunky technology, we have moved so far, allowing us to go out, with minimal cost and minimal disruption to self and 'other', to gather our field data. It is now commonplace to make and analyse video recordings for the purposes of qualitative research. The field of video ethnography is therefore burgeoning with visual studies of situated conduct (Heath and Hindmarsh 2002) in everyday institutional practices. But in the dissemination of these vibrant studies, these video recordings often get flattened into wordy transcripts, losing the richness and complexity that is apparent when words and visual actions are displayed and analysed together. Researchers now face a challenge to share aspects of their video work in ways that don't just sit on the page.

In the art world, multi-screen video installations and speed-altered videos have taught us about how 'twisting the familiar' of space and time alters cognitive, attentional and emotional responses to memorable material (e.g. Gordon's 1993 24-hour psycho).

My insider, practitioner-research concerns how I talk with families who attend a mental health clinic to talk about their worries about their child. These worries are about a possible diagnosis of autism for the child, a condition where the way in which the body behaves in social situations is a part of the diagnostic criteria. My research questions include how space in the clinic room is appropriated, how our bodies co-ordinate their actions and how docile bodies (Foucault 2007) become enlivened as relationally responsive conversations unfold (Gergen 2004). The data to be shown in this presentation involves videos of initial clinical sessions, presented in multi-screen format.

Using techniques borrowed from videoethnograpy and multi-screen video installations, I show how manipulating the boundaries of time, space and attention of video material allows us to see patterns of relational responsivity (Shotter 2016) that would not otherwise be apparent. By anonymising video material using filters so as to protect confidentiality for research participants, I show how information is gained (e.g. movement patterns and how space is claimed) and lost (e.g. cultural details that contribute to understanding the positions taken by participants).

I conclude by arguing that a) engaging with new visual technologies and b) considering how non-human actors (LaTour) influence what and how we see, is an exciting way forward. I see this as particularly relevant in participant-observation, auto-ethnographically influenced research. I argue that reflexively watching videos, in whatever form with the range of manipulations that are possible, improves and develops our clinical practices. Finally, I argue that presenting research data in video form enables a sharing of that data across research communities and with participant groups, so making the material, and the consequent stories told by that material, engaging and accessible.

video analysis, docile bodies, practitioner research, insider research, autism

PAP248

Exploring gender based violence through arts based research methods

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Background: Gender-based violence (GBV) is a global health and societal issue (World Health Organization, 2017). There is a growing body of evidence surrounding the impact of GBV on the lives and health of those affected. However, much of the research undertaken in this field has focused on researcher led or professional accounts while the voice of survivors has largely been absent. The rationale for the paucity of survivor voices within GBV discourse generally may be due to a number of reasons including the sensitivity and hiddenness of the field of enquiry. However, survivor accounts are pivotal for deepening understanding of this phenomenon and for the development of effective responses by those responsible for providing care and support (McGarry & Bowden, 2017). One such approach to addressing this deficit is through the development of an arts based approach to enquiry, which it may be argued offers a medium whereby individuals feel empowered to speak of their experiences through their own accounts rather than filtered through that of the researcher or professional (McGarry & Bowden, 2017). This has particular resonance for survivors of GBV where their voices have largely been unheard.
Objectives: The aim of the presentation is to report on the methodology, approach, successes and challenges of undertaking two arts-based participant-led research projects with survivors of GBV within the particular context of Female Genital Mutilation (FGM) and older women survivors of GBV.
Methods: The research projects utilised an overarching, arts-based research approach that involved the creation of artefacts – poems, clay poetry and narratives – in a workshop environment.
Findings: The findings have formed the basis for a series of global, open-access e-learning resources for health and social care professionals.
Conclusions: The use of arts-based research in exploring the lived experience of individuals in the current context – alongside the fluidity and flexibility of the materials chosen by the women within the workshop settings – meant that the representations through which the women spoke successfully gave primacy to the voices of the women over those of the researchers. As such, this approach has the potential for translation to other settings in the future.
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gender based violence, arts based approaches, person centred

PAP249

Researching gender on the move: TubeCrush as Postfeminist Intimate Publics

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TubeCrush is a multi-platform website that allows its users to sneak a picture of 'guy candy' on the London Underground, and share this image with other TubeCrush users. The website works on the principle of mobility, both in the mobile device (e.g. the phone, the tablet), and on a modern urban-based anonymity facilitated by an ever-increasing sense of alienating city life. In combining these elements, TubeCrush taps into new cultural practices bound up with the taking and sharing of unsolicited images of people in public places.
Berlant (2008) has defined intimate publics as 'operat[ing] when a market opens up to a bloc of consumers, claiming to circulate texts and things that express those people's particular core interests' (p. 5). In this paper, we develop 'intimate publics', arguing that alongside a collective normative conventionality embodied by the intimate public space, we also see in TubeCrush a deepening of postfeminist sensibility in the context of a broader feminisation of the workforce, that allows for an extension of workplace intimacies (Gregg 2010).

This paper, therefore, thinks through TubeCrush through four lenses: as a digital articulation of a broader fabric of gender relations in relation to postfeminism; as Intimate publics that hold a 'bloc of consumers' in place; as 'attraction to-' community, that forms allegiances across gender and sexuality across physical and digital spaces; and as mobile desires. In analysing the online images of 'hot men' on TubeCrush, we argue that this postfeminist intimate public directs desire in particular ways. For example, the expensive watch or suit demonstrates forms of symbolic value, while erotic capital is represented through repeated reference to thighs, biceps, and arms: many of the images feature men on the way to or returning from the gym. The groin area is also repeatedly made a focal point, allowing symbolic power (disposable income, time, care of appearance) to shore up alongside sexual prowess. The visual economy of the TubeCrush platform privileges the suited or gym muscled man to secure the power of the white, cosmopolitan, urban city worker while being constructed by social commentators as reverse sexism and evidence of gender equality.

We locate the emergence of these unsolicited digital images to a particular temporal zone, in the movement to and from work. We argue that TubeCrush renders invisible the subjective experience of 'the city' for this new worker, for example where relationships outside the office have become increasingly difficult to maintain. Tied to new workplace intimacies, TubeCrush masks some of the everyday oppressions of living and working in these contexts, so that despite its obvious gender reversal, TubeCrush remains decidedly normative. The paper concludes with a review of the online and mobile methods used in this study for researching gender 'on the move'.

postfeminism, gender, intimate publics, mobile methods

PAP250

Mother, woman and social distress: psychoanalytical investigation with Brazilian mommy blogs
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This study's objective was to investigate the collective imaginary concerning motherhood. The relevance of this study consists in acquiring a better understanding of what it means to be a mother, which, despite its gratifying facets, seems to be currently associated with socially determined distress, encompassing the condition of being a woman and represented in all social classes. The study is organized according to the psychoanalytical method. Posts addressing postpartum depression, written by Internet users who identify themselves as mothers, were used. Posts addressing this type of distress were chosen because they enable approximating distressful maternal situations. The pillars of this clinical method were applied to 17 texts posted in Brazilian blogs; that is, we skimmed the texts and used the free association of ideas. The interpretative analysis of the material resulted in the interpretative production of two fields of affective-emotional meanings, understood as non-conscious emotional substrates from which emerges human conducts: "I am a mother, therefore I exist" and "Exclusively a mother". While the first field expresses a fantasy, according to which a woman becomes a person only when she becomes a mother, the second expresses that childcare should be a task exclusively for biological mothers. In the investigated material, these fields show the prevalence of a collective imaginary in which motherhood can be understood as social distress.

Motherhood. Mommy Blogs, Social Distress. Collective Imaginary, Psychoanalytical Method.

PAP254

Qualitative network analysis: Network diagrams, narrativity and interpretation (through digital means)
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In this paper, we present a method for the visualization and interpretation of qualitative data by means of network diagrams. Theoretically, the method is situated within sociomaterial and sociotopological approaches (e.g. Decuypere & Simons, 2016). The method proposed is a further elaboration of Visual Network Analysis (VNA; Venturini et al., 2015), a method that concerns itself with the visual rather than the structural (social) properties ofnetworks and that seeks to analyze these properties (such as form, centers, regions, boundaries, etc.) in a

qualitative manner. As such, we argue that visualized network diagrams (and their mathematical/algorithmic properties) are not the end- but rather the starting point of inquiry, providing the possibility to generate interpretation and theory from these diagrams.

In line with VNA, we contend that networks can be analyzed in a narrative manner. This is not to say that networks are narratives – as if a network visualization would inherently possess and invoke a narrative structure or script upon the reader. Rather, networks (at least in their visual form) give an account of the social and/or material practices they aim to present, and in doing so possess narrativity: they are able to evoke such a script within the reader. Stated otherwise: visual networks provide the opportunity to explore alternative forms of narrative scenarios, which might on their turn lead to alternative modes of data interpretation and of qualitative inquiry itself (ibid.: 4).

The method proposed consists of three key steps, which will all be elaborated extensively in the paper: composing networks based on relational qualitative data; visualizing these networks through software; and interpreting the resulting digital visualizations by exploring their narrativity. All steps are explicitly informed by central theoretical guidelines of both sociomaterial and sociotopological approaches.

Conclusively, this form of network analysis provides an alternative take on the status and position of network diagrams in qualitative inquiry as compared to more established traditions of social network analysis (SNA) and, more especially, qualitative (or mixed methods) applications of SNA. Whereas these applications are largely focused on discovering (and representing) some central elements of the inherent structure of human/social life (Knox et al., 2006), the method proposed in this paper allows to visually present and give account of the relational composition of particular practices and of how (relational webs of) actors of various kinds (humans, technologies, etc.) are constitutive of this composition.

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Network diagrams, Visualization, Narrativity, Sociomaterial approaches, Social topology

PAP255

Interfering with materials and bodies in motion, creating a together-becoming time-space. Teacher students' meeting with performance art.

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Interfering with materials and bodies in motion, creating a together-becoming time-space. Teacher students' meeting with performance art.

Keywords:
teacher education, performance art, agency, intra-active pedagogy

In Norway, the Ministry of education (2017: 19) calls for more empirical research and experimental studies in the field of teacher education. We need to explore teacher students' self-awareness and subjective development. As visual artist, pedagogue and researcher I wish to explore the possibilities of agency (teachers, students and objects as participative transformable subjects) that teaching acts, inspired by performance art, would allow to emerge. This would be approached from a new materialism perspective.

This project refers to some of my pedagogical practice, in arts and craft subject within teacher education, during which I use performance art to undertake such exploration of students' self-awareness and subjective development.

The world performance is usually understood as something that entertain a public by having a concert or by presenting a play in front of an audience. In general, the dividing line between the performer(s) and the public is clear: the artists perform on a scene and the audience is seated, mainly silent, in order to watch and listen.

In the arts and craft subject, within teacher training education, it is seldom that we teach performance art from the postmodern tradition connected to conceptual art. This contemporary form of expression is interdisciplinary: it involves the combining of two or more art expressions. And it refers to conceptual art: it prizes ideas over the

formal or visual components of artworks. Performance art tends to be defined as an antithesis to theatre; it does not seek to present orthodox theatrical plays with a formal linear narrative.

One of my students described performance like this: "It is not a fiction, you are not playing a role or another character; you are another version of yourself". It is the time-space, the other around you, the acts that are going on, and ones' own participation that articulate the performance. The act is emerging from within those elements, it is not a pre-written play.

Central questions in this project are: What can happen during a teaching/training session when the classical border/line between artist and the public (in this case between teacher and student) is erased, when art expression is multidisciplinary, when the object of art is the act itself, when time is non-linear, and when both human and non-human elements are subjects of transformability? How would/could performance art inspire the teacher to explore other/non-conventional pedagogical forms?

Barad (2007) introduced the concept of intra-action, describing the phenomenon as a relationship that emerges between two entities from within relationship (not prior or outside it). Lenz Taguchi (2010) brings this concept of intra-action, and affect, further to the realm of education, especially when working with pedagogical documentation and how different materials can be understood as active and performative agent.

My assumption is that an arts and craft teaching session inspired by performance art can facilitates intra-active and affective meeting between objects or materials and students' body and feelings.

teacher education, performance art, agency, intra-active pedagogy

PAP256

A preschool practice belonging-in-transience – Vocal mapping as a nomadography
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This presentation will discuss how it might be productive to place a preschool practice outside the preschool and meet the urban places of transpositions. Situating this question through the concept belonging-in-transience, generated by the art theorist Miwon Kwon I ask how the preschool could belong in the public transport system. The preschool institution is constituted as a collective cultural belonging with shared means and interpretations.However, this presentation also aims to take into account the toddlers physical and material relations to place through the temporal and spatial organisation of space and place. This concern was genereated in a four-month long research project where the youngest children at preschool participate in shared public spaces where they interact with both the architecture of the city of Stockholm and the commuting people within. We travelled from the preschool with the public transport system, using bus and the underground metro, to our final destination destination; Brunkeberg tunnel in Stockholm, Sweden. The preschool organizes the children's needs, desires and bodies to belong in the collective institution as a safe and guided environment. The institutional building frames a specific way of understanding the public preschool institution, whilst if you move the preschool out in other public spaces it could become differentiated in various ways. The preschool practice is hence signified by the boundaries to other places, which cultivate other interests, relations and cultures. Within Early Childhood Research professor Lenz Taguchi (2017) have brought forward the aspect of self-differentiated processes, which emerge in, with and through relational-material and co-constitutive encounters. Thus, the encounters of preschool practice and the public transport system created self-differentiated ways of belonging. When a small group of preschool toddlers enters the public transport system, what the anthropologist Marc Augé terms non-places that are denoted by the movements towards elsewhere and where meaning and interpretation is not mutually shared, they both integrate into the routines and rhythms of travelling and intervene with them. In this article the concept vocal mapping, along with voice-thinking and voice-belonging is developed, which stems from site-specific artistic methods of walking practices to experience, intervene and interact with place and space. Through vocal mappings place becomes embodied through rhythms, pulses and vibrations, where vocal, bodily and spatial strategies enhance a voice-thinking. Thus, it is a nomadic distributions in spaces with out precise limits. Nomadography charts encounters that in alternative ways and that are activated through material concerns. Preschool practice hence belongs through voice, where place, people, toddlers, teachers, material etc. all participate in the creation of a preschool in transience. Vocal mapping works as a nomadography that re-establish the preschool institution in alternative ways through the new assemblages created with the public commuting spaces. Through vocal mapping the toddlers both integrate the preschool practice into the common ways of the commuters and at the same time intervene, and thereby re-edit the place, by placing new voices there.

Belonging in transience, preschool practice, vocal mapping, Nomadography

PAP257

The discourse in a nutshell: A genre analysis of grounded theory article abstracts in social sciences

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The focus of this article is to examine the discourse structure of top social science grounded theory research abstracts through genre analysis technique. Recognizing the characteristic ways in which individual elements of published reports are organized will help academics in producing communicatively appropriate research reports (Hayland, 1992). Genre analysis involves examining activities which establish constraints on what commonly acceptable ways of writing or speaking texts are. The emphasis of such an analysis would be on ascertaining how such activities and their formulation address particular issues (Paltridge, 2013). For instance, Swales (1981) carried out a genre analysis of the introduction sections of research articles. Several authors have carried out analyses of abstracts in their specific disciplines like medicine (Maclean, 1997), psychology (Hartley, 2003), linguistics (Pho, 2008) etc. In this study, we are conducting a genre analysis of the abstracts in grounded theory articles across several social science disciplines, keeping an eye on the way the research process is described. We will be examining abstracts from the fields of management, psychology, sociology, education, and political science. Analysing how abstracts are articulated within and between disciplines will help us come up with a writing model for grounded theory researchers in social sciences. Knowing how the textual organization in an abstract looks like would also help novices like students of grounded theory courses (Pho, 2008). As a second step, we would ascertain whether certain discourse structures facilitate scholarly impact (measured via citation counts).

Abstract, grounded theory, genre analysis, discourse, impact

PAP258

Collaborative Cartography Mapping of the Encounter between Neuroscience and Preschool Practices

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This presentation takes its starting point in curiosity among preschool teachers and staff in a municipality outside Stockholm, about what the neurosciences might have to offer their practices of literacy education. Deriving from an invitation from practitioners to researchers, a project was designed based on a shared agreement on a 'joint matter of concern' (Stengers, 2008, Lenz Taguchi, 2017). The agreement was to explore what the encounter with neuroscientific knowledge might do (or not) to everyday practices, and what possible beneficial effects this might have.

The study was organized in periods when the researcher was alternately participating in everyday preschool practices and in staff meetings. Documentations of children´s activities, made by the teachers and the researcher, were discussed and reflected upon during the staff meetings, together with excerpts from neuroscientific research. Major lines of articulation, converging around a core problem concerning the didactic conflicts between enhancing learning processes in the group and individual children respectively, were collaboratively constructed and put on the 'map'. These were then actively put to play to be disrupted and deterritorialized, making ways for new diverging lines and potential reconfigured forms of literacy practices. These encounters between neuroscience and preschool practices were performed as collaborative cartography mapping exercises, inspired by Deleuze and Guattari. When enacting these exercises during staff meetings, the dominating lines of articulation that seemed to inform the practices as well as the research excerpts were brought to the fore to creatively experiment with.

For example, the previously common hesitation towards psychology could be reconfigured when encountering neuroscientific findings of children's reoccurring cycles of learning and development as complex and unpredictable patterns (Fischer, 2011). Importantly, the rupturing and reconfigurations was different for different teachers, depending on what theories that was taught when they were educated. Another example of a deterritorialization with theoretical as well as didactic implications was how neuroscientific research on brain plasticity constituted a diverging line from the classic and troubling nature-nurture binary. The weary question about the extent to which genetic disposition, or the nurturing social circumstances, play the more significant role

than the other, could eventually be replaced with discussing how nature-nurture might rather be intrinsically entangled and co-constituted.

The collaborative cartography mapping performed in this study shows that it is possible to reconfigure dominant lines of thinking in new productive and empowering ways together with preschool staff. This methodology is essentially about materializing theories of science and learning in a way that is situated and closely connected to the practices. Moreover, it also makes possible a practice of extending the didactic repertoire, contrary to having to choose the 'better' epistemology and method for teaching.

Educational Neuroscience, Deleuze & Guattari, cartography, collaboration, Early Childhood Education

PAP260

Assembling a Qualitative Research Network with Digital Device in Youth Studies
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Qualitative research has been regarded as an art of handwork for a long time. But, as the digital technologies advanced, there has been various hardware and software developed for researchers to collect, organize, analyze, and represent qualitative data. In this article, the author shall share his experience of collecting qualitative data with the help of emerging technologies, particularly those of the visual and the mobile.

The author is currently conducting a project that explores Taiwanese high school students' travel experiences and how issues of travel are delivered in their formal learning. The project is sponsored by the Ministry of Science and Technology in Taiwan. Just like many projects funded by the government, the project has to be fiscally monitored by accounting office as always and ethically supervised by a review board authorized with a newly implemented regulation. Traditional handcraft, such as classroom observation and interviews with students and teachers in individual or in group are still employed to collect data. Meanwhile, the author also introduces hardware, including digital recorder and camera, smart phone and iPads, and software, such as LessonNote and OneNote, to support his interviews and observations. In addition, in order to probe into the private experiences of teenagers' studying and traveling, the once passively researched are invited to participate as active data producers, with the help of the abovementioned technologies—smart phone—as well. New human and non-human (material and institutional) actants are called into the network of research action, and change the good old romantic practice of qualitative research. The relationships between the actants are shifting, and stepping beyond the humanistic concern.

This article shall first address the author's concerns of putting the devices into action and the nuance of the network as its heterogeneous actants are gradually translated to fit in a new assemblage: What are the benefits and the impact of these new actants in conducting an ethnographic study with teenagers? What are those emerging challenges—ethical, technical, and methodological as well—as these new actant being introduced into contemporary ethnographic studies? And finally, what is the expected advancement for the further application of digital technologies, especially for educational studies?

This autoethnography is an outcome, and a sharing, of the author's methodological practice. These non-human actants' coming has been an irreversible trend in educational studies. This paper would like to contribute the author's experiences for this innovative enthusiasm.

Digital Tools, Research Ethics, Actor-Network-Theory

PAP262

When the map shakes the territory: approaching teachers' learning through a post-qualitative cartographic method

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Over 2016 and 2017, the interdisciplinary research group Esbrina carried out the project "How Teachers Learn: Educational Implications and Challenges to Address Social Change," aimed at mapping scenarios inside and outside schools valued by about thirty educators as a source of knowledge and experience. All of them were invited to build a visual cartography about their learning trajectories, opening up at the same time a conversation to get to understand nomadic educational "displacements" (Braidotti, 2006, 2014), tensions and professional expectations.

Our approach to the process of mapping teachers' learning was thought to be post-qualitative as far as we gave up "representational and binary logics" and saw "language, the human, and the material not as separate entities mixed together but as completely imbricated 'on the surface'" (Lather & Pierre 2013, p. 630). In that sense, cartographies were not just a visual method but an entanglement in which heterogeneous substances – bodies and things, texts and situations, ideas and manners of doing, etc. – remained assembled. It also came to be a challenge we brought to the teachers, and that they had to solve by capturing and relating three issues previously proposed by us: a) the learning places b) their transits between the inside and the outside of the institution c) the sense they make to the very act of learning.

Also, instead of applying a previous framework to scrutinize them, our stand on the cartographies contents departed from the acknowledgement and the potentiality of "not knowing" (Rogoff, 2006). Thus, we were looking for a new kind of object of inquiry; one "'pulled out of shape by its framings' and, equally importantly, [with] 'framings pulled out of shape by the object'" (Lather 2013, p. 639). To this end, the cartographies, the accounts teachers gave of them, and our field notes were put together to produce an emerging conversation. Rather than an analytical interpretation, this allowed us to open up to "unexpected readings of and listenings to materials in what might be termed 'fractal analysis'" (Lather 2016, p. 127).

Thus, we understood those cartographies not as a close result but as a space of thinking and making connections between teachers' nomadic learning experiences and a visual design. If the map is said to be not the same than the territory, in this case it was a method for shaking it and get access to "places" beyond pre-established frameworks about teaching and research.

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cartography, post-qualitative research, teachers' learning, learning places, assemblage

PAP265

'Trial' Border Reconstitution: a Multi-Method Study of Visa-Free Grodno and Augustow Canal Area in Belarus

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This project aims at theoretical and methodological multiplicity in researching a 'trial' border crossing facilitation in Belarus. It proposes an option of employing a multi-angled and multi-method qualitative inquiry, immersing oneself as a researcher into the visa-free border crossing experience.

On 26 October 2016, Belarus introduced a visa-free border-crossing via several checkpoints, for travellers visiting the Augustow canal area and the city of Grodno. This 'trial' of relatively 'opening' the border

which normally is 'closed' is a unique example of a temporal changing of border crossing rules, and, together with that, border crossing experiences.

This project introduces a visual research, a participant observation case study and a linguistic and multimodal landscape analysis of this, currently visa-free, borderland. The aim of this threefold study is to, first, entangle what the visitor encounters before traveling to the border area, searching for patterns or 'narratives' that can be read while browsing the information on the website. Second, this study seeks to describe and critically analyse the border crossing experience itself, based on participant observation while crossing the border. Finally, it also strives to investigate the (linguistic and multimodal) landscape of Grodno after the border has been crossed without a visa. These three case studies combine border-related questions, such as the aspects of crossing a geopolitical borderland area and visa-free entering the country, with questions on how visa-free space is managed and advertised through visual manifestations in Grodno, and what types of borders (or border openings) can be found in this urban environment. At the metalevel, the 'narratives' of 'Grodno and Belarus visa-free' are aimed to be uncovered.

The thee-step analysis also presents a triangulated methodology for researching borders. First, the website 'grodnovisafree.by' is investigated, searching for 'narratives', or recurrent topics about visa-free area visitation, consulting the 'multimodal framework for analysing websites' (Pauwels, 2012) and multimodal and semiotic analysis methods (Kress and van Leeuwen, 2006). The border crossing experience is presented from a participant-observer's perspective, discussing the preparation and the border crossing experiences. Finally, linguistic and multimodal landscape analysis (Blommaert, 2013; Jaworski and Thurlow, 2010; Landry and Bourhis, 1997) of the border area and the city of Grodno is conducted as the third step. Thus, this border study invokes methods, stemming from visual, ethnographic, anthropological and sociolinguistic studies, and crosses 'borders' between different disciplines.

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Border, Visa-free, Website Analysis, Multimodal and Linguistic Landscapes, Participant Observation

PAP268

A relational network between factors influencing work participation in adults with developmental dyslexia: a qualitative meta-synthesis

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In 2014 the authors performed a systematic review on the hindering and facilitating factors in the work participation of adults with developmental dyslexia (DD) (De Beer et al., 2014). In the review 33 studies were included, 17 of which were qualitative and 16 quantitative. The search for factors in the systematic review yielded a long list of 318 factors that appeared in one or more studies, 288 of which were found in the included qualitative studies. These factors were categorized using the International Classification of Functioning, Disability and Health (ICF).
In the review the specific context of each factor was not described. So the review didn't make clear in what context a factor appeared and how that context could be interpreted.
The purpose for the present study is to construct a relational network between facilitating and hindering factors for work participation, to gain a better insight in the behavior of adults with DD in the context of work. This purpose will be attained by answering the following research questions:
Which hindering or facilitating factors for the work participation of adults with DD are related to each other?
What is the nature of these relationships?

For answering these questions a lines-of-argument synthesis was performed (Noblit and Hare, 1988), which is essentially about inference: what can we say of the whole (work participation), based on selective studies of the parts (hindering and facilitating factors)? This type of synthesis puts any similarities and dissimilarities into a new interpretive context. The line–of-argument synthesis involves three steps.

1. Extracting data from studies

The material for this study are the qualitative studies included in the systematic review that reached the 70% - quality criterion (n = 13). Because the aim of this study is to build a relational network between factors, only the factors mentioned in four or more qualitative studies were included. This resulted in a list of 27 factors.

2. Determining the nature of the relationship between factors

This nature is generated by the text and semantically determined. Two researchers independently determined the nature of the relations between the factors, which was visualized in a concept-map for each factor. This stage yielded a list of 13 different relations.

3. Analysis of the relations

In this stage the distinct concept-maps for each factor are integrated to see where these networks overlap. The concepts used in more than one concept-map, are marked. The relations seen most frequently are: 'is the cause of' / 'is accompanied by', 'is the reason for doing/being', 'is a prerequisite for', 'is used as compensation for', 'is a facilitator for' and 'is a barrier for'. The most frequently mentioned concepts are 'reading/writing problems', 'emotional functions', '(self-)disclosure', 'strengths', 'assistive products', 'support from family and colleagues', 'coping', and 'experiences with dyslexia'. By interrelating these networks in a new interpretive context 'behavioral patterns' can be seen that determine the work participation of adults with DD.

Developmental dyslexia, adults, work participation, qualitative synthesis, lines-of-argument synthesi

PAP269

Be(com)ing Present in the (Waiting) Moving (Writing), Nomadic Always Already
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Waiting for the following words to come. They willl come, they will be here soon.
I wonder, whether I need take a look in my note book. I write some more words in the title, so, there.
This nomadic inquiry. This Life and Work and moving and flying in between the different geographical places and spaces, as well as in between the different discursive worlds. These mountains and flows, these hotel rooms and aeroplanes. These demands and tasks, these frustrations and confusions, these spirits and inspirations, these short moments of remembering-again, these opening spaces.
This nomadic inquiry, towards something not yet known, always, yes. This nomadic inquiry, which sometimes makes me mad. Makes me desperate, when the words don't come. The words I need for a publication, The Measurement of academic ability. The measurement which I so deeply so often hate.
This waiting.
This nothing.
These waiting rooms. These wordless, silent rooms with opening and closing doors. No, these rooms are anything but silent. These noisy rooms, so full of concepts and theories and discourses and statements. These noisy rooms, where I keep silent and wordless.
This waiting. This not-publicing. This
.. belongs, is/was a necessity... maybe..
Yesterday morning words started to flow to that notebook, which still lies by my side.
Yesterday I wrote. I started to write in the 18th floor in a hotel room in Tromso. In the middle of a workshop of Indigenous methodologies arranged by my dear colleagues.
So, this paper, this presentation, this abstract here and now, becomes/became possible and like this after and with that writing in that little moment. In the 18th floor as the strings of a carrier (for someone to do something outside the building somewhere up) passed by my window, and made me think on the connection to the Earth and be(com)ing connected to the Earth.
This writing happens as moving in between Idigenous philosopihies and methodologies and posthumanist/ new materialist theories. And academic practices and cultures.
What becomes possible to think and write and know, and how, as travelling in between this these all.
So happy that the flow found that small hole to become possible. To flow to these fingers and this keyboard. These keys. ("Key" - what kinds of assosiations that word again gives............) ((could I have found a key to those closed doors, which so long have made my writing almost impossible?))

becoming, waiting, be(com)ing present, nomadic, writing

PAP276

Eliciting, interpreting, and (re)presenting youth voice: Autoethnography and/as pedagogical thoughtfulness for social justice
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In this paper I query what does autoethnography do? My purpose is to map a story of research on youth voice to animate possibilities for doing critical reflection in our teaching and research practices by enacting a pedagogical thoughtfulness in our methodologies. In doing so, I put autoethnography (a nomadic inquiry that maps the my personal experiences with/through/against broader cultural contexts of teaching and working with youth) to work in the sense-making project of two past student voice experiences I had. My interest in the wider study was to better understand the sociocultural, historical, and material configurations that informed the possibilities and limitations for voice. I started working with a particular concept of youth voice as taken up in schools – that of student voice – with hope for transformative and social justice possibilities with youth marginalized by way of race, class, gender, and religion. While immersed in these two vastly different student voice projects – one where students participated in Professional Development with teachers, and the other a participatory action research project conducted by a group of girls in a community center – I felt overwhelmed by various contradicitons in the projects. Convnetional research approaches, written up with linear certainties increased my felt anxieties around the possibilities of youth voice initiatives. Eventually, I worked with autoethnography as a nomadic inquiry where I could return to the experiences as a way to play with affect, desire, time, space, and critical reflection around the projects. In other words, in this paper I animate the role of autoethnography as a tool to uncover complexities, contradictions, and incommensurable spaces within voice work. By speaking to both the methodology – the epistemological and ontological orientations to the study – and the methods – how the study unfolded, what constituted data – I tend to some of the tensions of doing onto-epistemologically different research within an institution that still demands particular research recognizability. Further, I map autoethnography with conditions of possibility for a critical research approach that questions dominant narratives of research, voice, and education. The approach to autoethnography enacted in this paper was to simultaneously and reflexively engage the teacher, research, and writer practices that mediate and constitute knowledge produced about and through youth voice. I end with a discussion of what I learned listening with youth voice and the contradictions and ambivalences with returning to these experiences autoethnographically; with what autoethnography did in the sense-making of the previous experiences. I ask, if one is to seek social justice through supporting marginalized youth voices, what does it mean to center the researchers experiences? What might autoethnography as a nomadic inquiry offer us to deal with the vulnerabilities, contradictions, and tensions that always already exist within research?

auto ethnography; youth voice; pedagogical thoughtfulness; social justice

PAP278

Negotiating the issue of voice during digital storytelling with people with dementia
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Social activist research aims to enable the voices of those occupying marginalised discourses to be heard within the dominant discourse. Drawing on theories underpinning emancipatory disability research, activist research conceptualises the researcher – researched relationship differently from traditional research approaches. Power within the research relationship is shared, or given over to the researched, with the aim of facilitating a shift in the social relations of research and through this, offering transformative possibilities for research participants.

Finley (2008) defines arts-based research as neither art nor science, perceiving that it offers the potential for "radical, ethical and revolutionary qualitative inquiry" (102). Digital stories are arts-based creations, representing the story maker's experience through voice, image and music. They are traditionally used as a means of

enabling story makers to represent their experience to an audience, facilitating emotional engagement with the subject.

However, the process of digital story making is representative of the research process. Story tellers first of all identify a problem or question from within their life story. Such problems identified by story tellers often represent a disruption to the narrative of the individual's self identity; for instance, the diagnosis of illness, which requires the individual to undertake work to develop their self-narrative to incorporate this new narrative (Frank,1995). Within digital story making, it is often this work to redevelop the narrative self that forms the context of the story that is told. The story is orated initially within a 'story circle' where other digital story workshop participants will encourage the story teller to reflect on the meaning of the story through questioning. This is in much the same way as an unstructured focus group or interview. The process of reflection, interpretation and distillation that is carried out by participants, supported by the workshop facilitator, echoes the data analysis process. However, within the digital story making context, it is the story teller, not the researcher, who is in control of the interpretive process. The digital story represents the story teller's experience as the product of a co-constructive, story teller controlled process. Digital story making can therefore be conceptualised as providing a potential research method for social activist research.

This paper focuses on the digital story making process in a project where the storytellers were people with early stage dementia. The primary aim of developing the digital stories was to enable the voices of people with dementia to be heard by those occupying the dominant discourses of nursing and healthcare as part of an educational package. In this paper I explore how the tensions between the voice of the workshop facilitators and the voice of the participants were navigated in a process where participants struggled to develop a coherent narrative.
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Digital story; voice; power

PAP282

Sonic Synergies and Rhythmic Realities: Attuning Towards the Nexus of Nomadic Be(com)ings and Technologies of Text in Post-Qualitative Research
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Tracing the acoustic ecologies of education through a topography of phenomena (e.g., the backdrop and beat of an early childhood classroom, the streets and neighborhoods of the urban enclave, etc.), this paper considers how sound operates as more than paratext to the institutional structures, forms, and mechanisms of teaching and learning. Combining perspectives from phenomenology (Ahmed, 2006; Heidegger, 1953; Vagle, 2014), new materialisms (Barad, 2007; Bennet, 2004; Braidotti, 2013; Deleuze & Parnet, 1987), and sound studies (Bull & Back, 2003;Droumeva, 2015; Gershon, 2011, 2013; Schafer, 1993), this article traces the intra-active encounters and potential tensions in using sound and "acoustemology" (Feld, 1982) as locating mechanisms to "earwitness" (Schafer, 1994) the sonic synergies and rhythmic realities of qualitative research. Taking serious that sound is not merely vibrations passing through matter at particular frequencies, but a tool that depicts social relations, the paper uses a "stacked stories" (Burnett & Merchant, 2016) approach to understand how the sonic and acoustic experience of education intersect and come to crystalize a "being-in-resonance with" (Author, under review) stance across particular phenomena. Being-in-resonance-with follows the unfolding of intra-action and takes seriously what Goodman (2010) calls "the ontology of vibrational force," the idea that "everything in motion, is vibrating" (p. 83). In other words, sound, configured here as both material realia, text, and as the circadian rhythm of place, matters.
Divided into three parts, the presentation first centers sound and its modal intensities by refuting ocular-centric notions of "seeing" phenomena in educational research. It charts what a more phenomenological orientation of "being-in-resonance-with" may entail for research concerning the social contexts of qualitative research and how sound may attune us towards issues of difference in education. The second section strikes a chord through a series of strategic sketches, each highlighting how sound is a technology and text that illuminates and amplifies nomadic be(com)ings. The stories stacked together with the gaps, contradictions, and discontinuities between them, turns up the volume on the taken-for-granted aural dimension of qualitative research. They evoke the intra-

active encounters and entanglements of sound, body, and place. In concluding, the presentation charts new theoretical and methodological possibilities for qualitative studies. Theoretically, it suggests that reading sound as a phenomenological and intra-active encounter of being-in-resonance-with elides more simple notions of witnessing in qualitative research. Methodologically, it adds to the sonorous sensibilities and sonic possibilities of orienting researchers within their environments, connecting them with affective stimuli and opening their bodies up to earwitness the social contexts of space. (409/500)

post-qualitative inquiry, sound, phenomenology, education

PAP284

Reflexivity in the enquiry process with peasant women from a decolonial feminist point of view in Latin America

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In this work we aim to tell the process of reflexivity involved in the construction of a qualitative research project whose purpose is to know the labor and migratory trajectories of rural bolivian women who work in the horticultural belt of Gran La Plata, Buenos Aires, Argentina. We ask ourselves particularly about the way they represent, in the narration of their life histories, their self-perception regarding being a woman, being a peasant and being a Bolivian migrant, and its transformations after their migration experience and their participation in a feminist organization.

First, we present the perspective of the coloniality of power (Quijano, 2000), of situated knowledge and feminist epistemology (Haraway, 1995) (Segato, 2011), understanding that social relations in Latin America are strongly crossed by the colonial condition, with race and gender as determining factors in the construction of subjectivity. Then, we present the socio-productive context ("the landscape") of horticulture in La Plata, which is characterized by a strong tradition of migrant labor currently hegemonized by the Bolivian community. The third section is committed to problematize the precarious and vulnerable living and working conditions of the Bolivian community in horticulture, highlighting the particular situation of women, and the different violence embedded in their bodies and their lives, traversed by their experiences of gender, race and class. Finally, we carry out an exercise of reflexivity regarding the way that led us to ask ourselves about race and gender, the context that opened channels of communication and trust with these peasant women, and how the perspective of coloniality of power allows us to generate locally ingrained and socially committed research processes.

In terms of reflexivity, we highlight that the definition of this theoretical and methodological "starting point" of the enquiry has been rather a "point of arrival" after a long process of involvement in the territory and with the social actors. Cutting out the subject and how to approach the problem arises from the reflection and the exchange with peasant women about their everyday concerns, and the establishment of trust bonds with them. This experience "affects us" (Favret-Saada, 1990) in different ways, but strongly places gender inequality, violence, discrimination and xenophobia as relevant and constituent issues of their trajectories.

This situated knowledge, therefore, seeks to understand the trajectories of these women in the communicative situation that gives them place, historically and contextually located. The reconstruction of their past and present, and of the emotions involved in their self-perception of being an indigenous, black, immigrant woman, a mother or a peasant are shaped by the dialogue established in the context of the previous relationship that supports the enquiry. Participation in gender workshops has led to a process of denaturalization of gender roles and of different kinds of violence towards women. The research, from a biographical perspective and a diachronic analysis both retrospective and prospective, seeks to support both the understanding of how subjectivity is shaped around women in a migratory and rural context, and their transformations in the process of approaching to feminism.

Qualitative Inquiry, Biographical approach, Situated knowledge, Peasant women, Decolonial perspective.

PAP285

Epistemological and ontological positioning of the latest APA attempts to define "quality" for qualitative research in psychology: Some critical reflections.

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In the last year, two authoritative publications in APA journals have tried to set the ground for standards on quality and goodness of qualitative research and the publications of qualitative studies in psychology in the U.S. Despite the call for plurality and pluralism, a dominant post-positivist position dominates the arguments that are currently made within APA.

Troublingly, the seemingly unconditional acceptance of these standards by APA reflects the ideological and epistemic hegemony of the arguments used and their fit within the dominant cultural and disciplinary ideology of neoliberalism in psychology. The view of good science remains monolithic; non-linear and non-representative views are challenged. In doing this, APA and in general psychology keep strong its historical affiliation to medicine standards of universalism and linearity. The vibrant call of epistemological diversity that powerfully accompanied the feminist and multicultural movement in psychology in the late 90s in the U.S. remains unheard and is now silenced by the assumption that qualitative methodologies that do not fit the typical mold are somewhat less… Less rigours, less transparent, less replicable, less real.

The language of positivist science is unchanged and psychology still proves unable to address its main epistemic limitations related to reification and objectification. One of the main historical problem for psychology worldwide has been its distancing from philosophy and theology. The search for scientific objectivity (e.g., evidence-based treatments, manualized interventions, golden-rule standards in research, laboratory experiments, etc.) has resulted in an anti-theoretical position for which nowadays subjects such as theoretical psychology, systems of psychology, philosophy of science, and even history of psychology are considered secondary not only in psychology undergraduate curricula but even in the graduate ones.

After presenting these arguments, I will explore some possible alternatives in order to bring complexity to the discourse and to avoid hegemonic views on science in psychology. I will in particular explore the link between double-hermeneutics and Nepantla or liminality for its nomadic power to allow for the consideration of co-presence and relational ontologies. As an example to support my arguments based on Foucault, Barad, Braidotti, and Han, I will provide a critical analysis of the figure of the migrant as a practice of reification, subjectivation, govermentality, and psychopolitics.

validity, goodness, standards, epistemologies, post-structural

PAP286

"See Through Rose-Tinted Glass": Participants' Beliefs about Substance Use

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Substance use is an important issue in itself due to its intensifying use in educational institutes of value oriented collectivist culture like Pakistan. Previously, research has investigated self-deception in substance users from university setting through self-reports. Wheres as literature suggested scarcity to investigate such phenomenon through lived experiences of substance users. The aim of current study was to apply interpretive phenomenological approach to examine and understand the beliefs and experiences of university students using different substances in Pakistan. Participants for current study were taken from age ranged between 18-30 year and data was collected through semi-structured interviews with(N = 7) substance users from university students. Data analysis emerged into four themes following approach of (Giorgi's, 2009) Such themes included 1) Denial: where substance users exhibited self-deceptive beliefs with pronounced positive experiences along with persistent denial from negative effects of different substances. 2) Over-confidence was another theme which enlisted an illusionary aspect of substance users through elevated self esteem in ther skills and capabilities related to varying aspects of their life. Another theme that emerge was 3) Rationalization: where substance users frequently rationalize their usage through multiple attributions related to ones parents, familyenvironment and culture. Moreover, Finally fourth themse that emerge was awareness about positive and negative consequences of substance use, this theme highlighted paradoxical nature of substance users where substance users acknowledge certain negative aspects of using substance along with positive aspects. which indicated equal awareness from harms and benfits of using different kinds of subatance.

Self-Deception; Rationalization: Over-confidence; Phenomenological Approach

PAP287

MIND RIGHTS IN SCHOOLS: NOMADIC MINDS AND PURPOSELESSNESS
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School experience for all is characterised by attainment and performance, pressures and demands. Within such a mentality lies an omission relating to the role of discrete experiences, where nothing is deliberately gained or performed; where a theory for not doing or performing the role of learner can be valued. This paper presents the idea of "Mind Rights" as a framework to address this issue. Using a metonymic example of a child looking out of the window at a bird in a tree, having the right to be attendant to one's mind, independent of the school as function, form and institution, is presented as representing a meaningful recourse to genuine purposelessness and its potential to create new, emergent spaces. Using research resources from use of silence in schools, the article argues that Mind Rights are an antidote to school system pressures. It is suggested this framework for thinking - and not thinking - offers a way towards personal expression and personal regard for the state of one's mind in school, irrespective of the institutional, social and political drives of schooling and society. Positioned as a new kind of right and particularly so for education, Mind Rights is seen as constituting a potential agent for the transformation of the nature of schooling from instrumentalism, back towards the democratic and the purposeful, via doing nothing much and delightful, welcomed, useful nomadic mind wandering.

mind rights, democratic, purposelessness, self-expression, freedom

PAP288

THROUGH THE SIGHT OF SYMBOLIC ART: THE IMAGINAL RESEARCH IN EDUCATIONAL SCIENCES
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The most diffused research attitudes in the field of education are nowadays marked by approaches, ideas, representations and interpretations that "scientific disciplines" use to analyse main themes, aspects and problems of Pedagogy. This certainly contributes to grant Pedagogy a scientific status and provides researchers, teachers and educators with clear interpretation patterns and useful educational tools, but often it limits their sensibility, forcing them to assume a rationalistic, conceptual, reductive and judging attitude towards the complex educative phenomena they have to understand and to face every day. To compensate for this fashion this paper propose an "imaginal research" (Mottana, Barioglio) that is an artistic and poetical approach aiming to recognise and include imagination among knowing and comprehension procedures of Educational Sciences.
Following several thinkers (such as Durand, Jung, Hillman, Corbin, Bachelard, Wunenburger, Zambrano) who, in the course of the last century promoted the revival of imaginative thought and called for "poetic reason" and "contradictory rationality", the imaginal approach seeks to extend its knowledge basis in a similar way to the imaginative and artistic disciplines. Indeed, starting with the ancient tradition of symbolic imagination of the hermetic philosophy, the studies of these authors restored and supported the power of "creative", "active" or "archetypal" imagination as a more affective and participative way of building knowledge and they often underlined that it is still alive in arts. Starting with this idea, imaginal research aims to learn from arts. It is a highly reflective perspective which explores educational culture and its theoretical constructs, problems, objects and practices, not in terms of theories and disciplinary categories (be they critical, social, historical or psychological) or the genealogy of how they have been determined and interpreted over time, but through the medium of collections of artistic images; Specifically, we look to the world of art to identify works with a particularly rich symbolic content; then, following a conservative respectful and nomadic hermeneutic approach in line with the procedures of symbolic-imaginary enquiry, the symbolic works of art are encountered, not so much to "illuminate" them but to understand them and to participate in the symbolic mythical tissue of them. Of course the contemplation of these images, which are particularly rich in meaning, also promotes deeper knowledge of the phenomena under study, it reveals the various sedimentations of sense underlying them and ultimately facilitates

a deeper, more detailed and shared understanding of them. This approach does not claim to uncover a single definitive meaning in experience and will not have a rapacious and greedy grip on the world but, on the contrary, turns to it, in a bewildered position, in a continuous research always open to possible interpretations and meanings.

In this sense imaginal research approach has also a deep pedagogical aim that is to promote a more sensitive attitude towards symbolic dimension of the world and to enhance participants' sense of belonging to an "animated" reality which they may consequently approach with renewed "fondness" and sense of responsibility.

SYMBOLIC ART, IMAGINAL RESEARCH, PEDAGOGY

PAP289

Displacements and movements in a research process: learning from a position of not knowing.
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This paper -emerged from my doctoral thesis entitled 'Displacements and movements in the process of research relating to locations of the body within trajectories and the initial training of teachers in artistic education'- presents a perturbing turn experimented after a long and exhaustive coding and analysis process through the second generation of the Grounded Theory (constructionist perspective of the GT developed by Bryant, 2002, 2007; Charmaz, 2000, 2002, 2006; Clarke, 2003, 2005; among others). It endeavors the description of some of the ways that emerged from the complex displacements and becoming(s) lived, which not only show my movement as a researcher, but also how the initial focus of the study is displaced provoking a transformation in the main question of research and the methodology.

Although the Grounded Theory as a methodology is against many decisions that I adopted during the research process, and also does not dialogue with the act of constructing data or thinking about it, the rigor of this analysis method along with a post-qualitative perspective led me to other territories from where I could reflect on the narratives in a different way and transfer them to other places. I made a reinterpretation and constant revision of the itinerary of the research process, and as a result of the dialogue I settle with what emerges from data, I made a series of discoveries in terms of the multiple spaces that the body uses inside the educational spectrum.

In terms of the displacement experienced in the focus of the research, firstly the research focused on the emphasis on making questions about how a group of art teachers in training was "building" their corporealities and performative actions in their formative process. Nevertheless, as a result of the continuous onto epistemological movements, the focus of the research moved towards others expanded meanings of the body and the space occupied by it in the educational relations. At present, the body is understood not only as a social "construction" but also as a circulating experience that goes through the entire educational spectrum formed by material, human and non-human forces.

At last, this proposal tends to be a journey that invites the reader to move it through the challenges of this research as an imperfect process in continuous movement, where it is possible to learn from the uncertainty and the position of not knowing. Therefore, it is not oriented to look for final and conclusive results, but it reveals and problematizes the process through which it has been conformed the research, in order to open new questions and to continue thinking about the body in formal education and teacher training.

Displacements, movement, body, coding and analysis process.

PAP291

'A thorn in my flesh': a heuristic exploration of the impact of a mother's suicide
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Context: Suicide is a global problem, with nearly 800,000 suicides per year, leaving behind many millions of 'suicide survivors.' Suicide bereavement is a newly developing field of research in the UK, yet over 6,600 people die by suicide here every year.

Very little research has previously examined the impact of losing a mother to suicide. Furthermore, no papers have examined the impact of a mother's suicide in the personal history of counsellors and psychotherapists.

Aim: The aim of this study, therefore, was to explore the researcher's own lived experience of this in the first instance, employing a heuristic methodology, supported by the stories of two other trainee psychotherapists also bereaved by maternal suicide. The researcher's reflexivity was used as the primary methodological vehicle for this inquiry.

Methodology: This heuristic inquiry examined the lived experiences of the researcher and two participants, with data collected through interviews, journal entries, dreams and artwork. A creative synthesis of all findings was depicted through the composition of a song.

Results: Five themes emerged in the findings: 1) A mother's suicide rarely happens in isolation – understanding its wider, sometimes intergenerational, context is fundamental to 'making sense' of this loss. 2) The pain continues beyond the immediate aftermath of suicide, in terms of attachment, abandonment and fear. This often manifests itself as a hypervigilance around safety and trust in relationships. 3) Suicide can leave bereaved individuals with unprocessed feelings – 'the shit.' 4) Suicide can feel like a catastrophic loss that people not bereaved by suicide do not 'get.' 5) Psychotherapy training can be a complicated experience for trainees bereaved by maternal suicide.

The findings indicated that losing a mother to suicide shapes the experience of being a client, trainee and therapist, particularly around endings and separations. Implications for the counselling and psychotherapy profession, particularly in relation to psychotherapy trainings, are thus discussed.

Conclusion: This very personal research demonstrates the value in using 'self' as a research tool that can then inform clinical practice and vice versa. This paper will argue that therapist 'thorn in my flesh' experiences have the potential to become an asset for any practitioner-researcher.

Reflexivity, heuristic inquiry, suicide bereavement, psychotherapy training

PAP292

ASYNCHRONOUS AUDIOBOOK CLUBS: LEVERAGING AFFORDANCES OF AUDIOBOOKS FOR MOBILE LEARNING
Vladena Bätge Jahn*, Koen Lombaerts
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Asynchronous AudioBook Clubs (AABCs) were designed and implemented to facilitate diverse learning pathways in two courses within Educational Sciences and Andragogy programs at Vrije Universiteit Brussel. The AABC module was integrated as an opt-in credit bearing mobile learning opportunity. Facebook groups were used as platform for deployment of AABCs, striving for easy online and mobile access. Students decided to participate or not, selected freely from four proposed book titles according to own interests, and chose to consume the books either as audiobooks, ebooks, printed books or some combination of these formats. While all three book formats - audiobooks, ebooks and printed books – are portable, hence essentially mobile, their specific affordances for mobile learning differ significantly. Some affordances are unique to a certain format, e.g. one [A1] can listen to an audiobook while walking, one can perform a full-text search in an ebook and one can scribble in a printed book. The term affordance in general refers to potential relationships between properties of an object and the capability of a person to use the object. In course design, we can hypothesize mobile learning affordances for diverse book formats as actions that are possible, but we should not assume all learners use a book or an audiobook the same way. It is important to examine, if learners are able to take advantage of certain affordances and if they indeed in reality do so. What is an affordance for one learner, may not be for another – depending on their ability, need, willingness or readiness to take the hypothesized action. In this study, asynchronous online focus groups embedded in the Asynchronous AudioBook Clubs were used to examine how students took advantage of the affordances of audiobooks for mobile learning. The qualitative inquiry revealed diversity in manner and degree of actualization of the unique audiobook affordances. Some learners perceived certain constraints of the audio format as limiting for their ability to learn and chose to read instead or engaged in multimodal listening while reading. Participants often tried learning in several different situations before settling on a preferred strategy. Students reported having listened on-the-go as well as in their traditional learning spaces. Some students took advantage of hands-free & eyes-free listening along a secondary task or during a sport activity. Despite having little or no prior experience with audiobooks, participants have discovered new ways to learn and use audiobooks to customize their mobile learning experience.

affordance, audiobook, higher education, mobile learning

PAP293

Negotiating the self in "real" time: An autoethnographic account from an emerging social worker

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The field of social work prides itself in underscoring the use of self across different spheres in the profession. However, not enough empirical work has interrogated the tensions endemic to this interdisciplinary field where its members are groomed from direct practitioners into academicians. This autoethnographic project attempts to linearly map out my not-so-linear trajectory from a sociologist-by-training into a social worker as I navigate a combined Master's in Social Welfare (MSW)/PhD program, while collecting qualitative data for my dissertation. The project is outlined in three parts, each concerning a distinct process, corresponding to different stages in my progress in the program. The first third consists of a retrospective autoethnographic account of how, over five interviews, my process was influenced by the clinical techniques I had been trained in during my second year as an MSW student/mental health intern. The second third consists of a more active and detailed autoethnographic process in which I paid further and closer attention to my use of self and performance, over another five interviews, after having earned my MSW and transitioned fully into a doctoral student. The final third focuses on the early stages of writing up a manuscript documenting the entire process, while delving into my role as a graduate student instructor, teaching an introductory course in social work practice. This project's main objective is to problematize my field's obviation of the relationship between the professional and academic roles of social workers, particularly with regards to collecting and analyzing qualitative data. A secondary, yet equally important objective is to investigate the ways in which autoethnography can take on distinct roles when it corresponds with different chronological and professional timepoints. Aside from the professional and academic markers previously cited, this project also highlights the role that ethnicity, sexuality and class have in both social work and autoethnographic practices. As it is traditionally the case with autoethnographic endeavors, this project aims to lend empirical validity to what started out as a personal preoccupation, through the cultural and professional lens of the social worker's experience. Ideally, this project will begin a process of identifying, codifying and interpreting these experiential and methodological observations in novel and pedagogically useful ways. This work in progress would greatly benefit from ideological, theoretical and methodological scrutiny, as a means to negotiate more comprehensive ways of being and creating in academia.

autoethnography, social work, timelines, education

PAP294

Who influences the formation of policy term definition? Case of Hattatsu Shogai (developmental disabilities/disorders) in Japan

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This presentation aims to investigate the model for forming definition of legislation terms. I use the case of Hattatsu Shogai (developmental disabilities/disorders), including Autism Spectrum, Attention Deficit and Hyperactivity Disorders, and Learning Disorders, which is one of most critical issues in education and social welfare policies in Japan. Particularly, this presentation asks a question: "Who is the strongest actor for determining definition of policy terms?"
Hattatsu Shogai has become a critical issue influenced by the legislation of the special act for persons with disabilities in 2004. Before the legislation, Hattatsu Shogai had included intellectual disabilities and cerebral palsy, which are recently not included in the umbrella of Hattatsu Shogai definition. I will investigate process of the change and its influencer.
To answer the research question, I analyze the documents by governmental committees for special support education and of social welfare in Japan. Focusing on policy formation, I refer implication of Critical Discourse Analysis (CDA) (Fairclough, 1995) by Woodside-Jiron (2011) for formation of public policies. As for discussion of definition, I refer the analysis of dictionary definitions by Hoey (1995).
With the above analysis, I try to form the model based on the Hattatsu Shogai case by referring to processes of definition of other terms. That way we may clarify the process of formation of definition in public policy.
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policy term definitions, critical discourse analysis, models, Hattatsu Shogai (developmental disabilities/disorders)

PAP295

Supervision: an object of inquiry and a challenging meta-reflective practice to strengthen educators' professionalism in contemporaneity

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The observation of the dynamic transformations of contemporaneity calls for a positive critical analysis of their implications for the educational field, starting from a focus on the aspects considered as essential in defining the educational professionalism and the quality of educational work. In particular, the increasing level of personal fragility, linked with difficulties in connecting multiple identities produced by a socio-political system that creates not unitary subjects and produces an economic and educational poverty, modifies the outlines of the area of educational interventions and the framework of skills (often uncertain) required to educators in order to respond, in an intentional and proper pedagogical way, to emerging educational needs.

The complexity of educational events challenges educators to adopt a multidisciplinary approach, in order to extend their framework of analysis to include a range of possible interpretations, meanings and forms of intervention. Both a psychological and a pedagogical approach are required by the constant intersection between personal and professional dimensions, problems and reflections involved in social work: a functional balance in the emotional involvement inherent to educational relationships can safeguard the characteristics of authenticity and asymmetry, through a highly complex combination of respect, awareness of limits and responsibilities in caring for (not invading) individuals' personal freedom to make plans and decisions. Undoubtedly, educational professionalism needs supportive reflective tools that stimulate the exercise of self-assessment skills, increase awareness of personal and professional limits and resources, doubts and resistances, disclose thoughts and values to which (more or less consciously and firmly) educators refer in their practices.

Analyzing multiple meta-reflective practices in use in socio-educational services (counselling, training, coordination, supervision and research processes), supervision has become my specific object of inquiry.

The supervisory dialogical setting facilitates the process of comparing multiple viewpoints on events and educational problems: fragmentation may be reconstructed into "partial and temporary knowledge" that reduce the distance between representations, proposed objectives (sometimes not realistically achievable) and possibilities of active engagement in creation of sustainable alternatives.

A psychological approach, focused on individual and collective feelings surrounding an educational experience, mainly analyses personal and relational dynamics, in order to point up their effects on personal and professional choices and actions.

In parallel, pedagogical supervision stimulates more the analysis of educators' agency, identifying the elements that can make sense within an educational design and planning framework. Through the negotiation of common criteria for the interpretation of social problems and educational issues, by thinking over what happens, looking for different meanings, educators dynamically reach different levels of knowledge, more or less explicit and conscious, in the intersection between multiple planes: personal and professional, emotional and rational, theoretical and practical, specific and transversal, cognitive and operative ones. Not directly focused on practical problems, educators assume a research posture: they are invited to take observational notes on their agency in action and to gradually engage the focus on relational competences with an attention to educational design and contextual dimensions, to the development of reflective skills, to the awareness of the political meanings, implications and value of their work.

Supervision, social educator, reflective professionalism

PAP296

A Qualitative Social Pedagogical Research On New Vulnerability: Between Individual Stories And Social Context

Matilde Maia Pozzo*
University of Milano-Bicocca, Italy

In the last years recent studies from different perspectives have drawn attention to new kinds of vulnerability and new forms of widespread distress, that are not placed into the traditional boundaries of marginality and exclusion. Inside this "grey zone" different kinds of social suffering (Bourdieu, 1993; Kleinman & al., 1997) intersect: new existential struggles due to problematic aspects of the contemporary society (Bauman, 1997; Beck, 2000, 2002; Benasayag & Smith, 2003; Ehrenberg, 1998 e 2010; Giorgetti Fumel & Chicchi, 2012; Sennett, 1998) and new conditions of urban suffering linked to growing inequalities and increasing risks of exclusion (Bauman, 1998; Vlahov & al., 2007; West, 2016).
New forms of poverty are one of the expressions of this new vulnerability. "New poor" are suffering from sudden process of impoverishment due to the economical and welfare state crisis, due also to the increased insecurity and precariousness of living and working conditions and to the erosion of the social fabric (Caritas Italiana, 2015; Dovis & Saraceno, 2011; Oosterlynck & al., 2013).
The work intends to focus on the topic of qualitative research on the new forms of poverty, especially on the pedagogical approach to this subject. According to the perspective of Social Pedagogy (Tramma, 2010; Sarracino & Striano, 2002) the aim is to look at new poverty as an educational experience, combining individual and public dimensions of vulnerability, linking the educational-pedagogical aspect to the politic one.
This approach enables to read the relationship between individual and society and to connect social phenomena with personal experience, linking private and singular aspects to social, cultural and educational contest.
This dissertation will be supported by an example of an empirical ongoing research that tries to study risk and protective factors in the story of life and formation of "new poor". The research intends to explore educational paths that have led people in situation of fragility and vulnerability, paying attention also to the turning point in their life courses. It tries to explore poverty also as a result of informal education and as an educational experience itself.
The transformative vocation of pedagogical research (Bove, 2009) involves firstly the research participants, promoting awareness and critical thinking on their own stories. Secondly it engages the social services and policies area, building together knowledge about these new phenomena in order to promote effective interventions. Finally, it involves the broader social context, in order to reduce the invisibility of these new forms of vulnerability.
Furthermore, the attention will be focus on audio-documentary used as a tool to report the research in a different form, and to give a voice to people at risk of social exclusion, beyond the scholarly community.

Qualitative Research, Social Pedagogy, Biographical Methods, Grounded Theory, New Poor

PAP297

Challenging the curse of abundance in the contemporary field of qualitative research

Grzegorz Bryda, Natalia Martini*
Institute of Sociology, Jagiellonian University, Poland

The presentation addresses the problem of a "curse of abundance" in the contemporary field of qualitative research which – although already perceived at the beginning of the 1990s – has not been yet satisfactorily resolved. Due to the vast internal diversity found in qualitative research today, as well as the accompanying exponential expansion of pertinent knowledge, qualitative researchers struggle to orient themselves in the dominion of their own research practice. This gives rise to problems in comprehensively reviewing the latest variations of qualitative research practices grounded in article's language and comprises a barrier in the development of a methodological awareness among the practitioners themselves. The presentation argues the need for the qualitative research community to confront the negative consequences of this "curse of abundance" / "paradox of plenty". Drawing on the preliminary research undertaken by the authors it examines the potential of the concept of domain ontology derived from information technology to create a model representing knowledge of state-of-the-art qualitative research which will recognize the dominant ways by which qualitative research practices are now conceptualized and implemented, organize current knowledge about these practices, and articulate this erudition in a legible system of representation. The presentation argues that the construction of the

domain ontology of the field of qualitative research might establish a much needed foundation for communication between researchers and support the formation of a coherent and consistent way of capturing the whole variety of qualitative research practices. Consequently, it might facilitate the cumulative development of methodological knowledge, leading to the improvement of specific research approaches and an increase in their transparency. Our approach comprises an innovative response to the problem "curse of abundance" and its challenges. The investigation proposed herein is of a pioneer nature with regards to its range, means of realization, and expected results. No other endeavors known to us aim to directly identify and reconstruct the latest ways in which qualitative research is conceptualized and realized; no other undertakings engage the "living" language of qualitative research description by way of reducing the complexity of its semantic space.

qualitative research practices, innovative methods, knowledge discovery, domain ontology, content analysis, text mining

PAP298

Digital Storytelling at School: a plurilingual-intercultural perspective
Caterina Falcone*
Milano-Bicocca University, Italy

The cultural and linguistic diversities in the educational scene fuel the debate amongst the various fields: psychological, political and pedagogical. Educators often struggle with these diversities due to the fact that their training does not strongly support the reality of the classroom (Pastori, 2015). Although literature considers and expresses the central role of the language of origin into the learning and identity processes, the educational system often considers diversity as a threat to the integrity of the school (Agiuar et al., 2017). In Italy, for instance, it is still common for educators and teachers to not take into account the multilingual skills of the pupils - exceptions are noted in the subjects of English, French or German - and fear that bilingual students will learn the Italian language more slowly if their language of origin is spoken at home.
The main goal of the project is to transform the research contexts encouraging a multilingual-intercultural perspective as a strategy for improving multilingual-intercultural skills (XXI century skills), and to thus consider cultural and linguistic diversity as an opportunity to increase the pupil's skills and not as a disadvantageous feature.
Although there are many didactic strategies for supporting the teaching-learning processes (Candelier et al., 2012), national and international documents invite schools to use innovative teaching methods involving technologies (OECD 2014). The literature shows that technology increases the pupils interest and engagement in didactic activities and should not be understood as a substitute of the real world, but as an amplifier of concrete experiences (Ferri, Moriggi, 2014). In this regard, this project aims at using an innovative and diffusing method: Digital Storytelling. This method is considered a promising process which permits the rebuilding of past experiences and creating a common and shared sense of one's own history of life, transforming the way we look at present situations (Bruner, 1986). It can be clear the potential of this reconstructive process in the multicultural environments. Moreover, the digital dimension provides the opportunity to use multiple languages (such as videos, images, sounds, music, etc.) as a further way to creatively express oneself. This aspect could be particularly useful for those who speak not well the hosting country language. Despite this method is quite widespread in the educational field, it is not studied as a multilingual-intercultural process which could be useful for inclusive and multilingual curricula.
Through a Design-based research, we would like to involve two primary and two pre-primary classrooms in Milan. With the collaboration, from the early stages, of the school teachers involved, we will create various Digital Storytelling activities for pupils, with a main focus on the multilingual and intercultural dimension. We consider storytelling activities as a collaborative, artistic and transformative process in which exchange, dialogue and cooperative work among children can build an inclusive and multilingual environment. The collaborative dimension of the narrative task will foster mutual knowledge and empathy, encouraging intercultural development skills (Ebenhofer, Knierzinger, 2008).
How can teachers and pupils design cooperative activities using Digital Storytelling? Will this method increase intercultural skills?

Digital Storytelling, intercultural competence, multilingualism, primary school.

PAP303

The Single Case Archive: from the Cabinet of Curiosities Towards the Systematic Collection
Juri Krivzov*
Ghent University, Belgium

The culture of reporting case studies in psychotherapy changed over time. Systematic observations of the Single Case Archive team give insights into changing practices, motivations of researches, and shifting focus in scientific publications from 1985 to 2017, with following results:

1) The focus of single case studies seems to shift away from extreme and unique cases towards representative cases. Advances in mixed-methods research (triangulation) may lead to publishing more cases that are focused on testing theoretical concepts and/or interventions.
2) In the recent years, cases focusing exclusively on treatment protocols seem to be published more often. Thereby, both methodological advances and commercial interests may play a role.
3) Although combining qualitative and quantitative data in case studies seems promising, the connection between the "numbers" and the "story" in the reported cases is often missing. The implementation of mixed-methods approach therefore often lacks depth.

Scientific zeitgeist, commercial interests, and methodological advances seem to have direct impact on the selection of cases and on the manner how they are reported. These developments should be considered with precaution in systematic studies that compare cases published in different decades.

PAP304

The experiences of mental health professionals providing services to refugees in Greece: Professional identity and practices in flux
Philia Issari
National and Kapodistrian University of Athens, Center for Qualitative Research in Psychology and Psycho-social Wellbeing

The provision of mental health services for refugees and asylum seekers is relatively new in Greece and as far as we know no previous qualitative research has attempted to look at the experiences of mental health professionals who work with this population. Greece in the past three years has received a massive influx of people moving mostly from the war afflicted areas of the Middle East, aiming to reach the more prosperous countries of northern Europe. Thirty participants were recruited using a purposive sampling strategy and mental health professionals (psychologists, psychiatrists, psychotherapists, social workers) aged from 22 to 55, working in non governmental mental health services and whose workload comprised of at least one refugee were included. The qualitative data were collected via semi-structured/ in depth interviews in the context of an embodied intersubjective relationship (researcher-participant) and an Interpretative Phenomenological Analysis was adopted. Research data suggest that mental health professionals face considerable and changing challenges; adopt fluid and multiple roles, and new ways of communicating in order to support the refugees; incorporate a variety of practices in their counseling and therapeutic work. The core tenets of the nomadic theory are taken into account in order to reflect upon the research findings, and in particular the professional identity and practices of mental health workers in flux, and in response to the changing practical and psychosocial needs and conditions of the service recipients and their families; challenges and difficulties in the counseling/therapeutic relationship related to refugee mobility, constant movement and anticipation to relocate in other countries; adoption of flexible boundaries of space and time in the counseling/therapeutic relationship taking into account cultural elements and the participation of interpreters; overall changes in professional practices and the organizaton of psychosocial services in order to better support and respond to the refugee population.

mental health professionals, refugees, employment, youth mobility, identity in flux

PAP305

Affects and emotions of the mental health professionals working in the refugee regime of Greece: a reflexive phenomenological exploration

Giorgos Kesisoglou (1), Aliki Metallinou (2)
1: National and Kapodistrian University of Athens
2: University of East London/AMC

This presentation aims to reflexively explore the emergence of affect and/or emotions of mental health professionals working with refugees in the Greek context. We will endeavour to discuss the impact of the affects and positive or negative emotions on the mental health professionals. We will also venture to contribute to the debate on whether affects of apprehension, compassion or fatigue can ultimately result in personal development and resilience, reinforced by clinical supervision depending on the professionals' needs. The research approach of this study was qualitative and the sample consisted of six Greek mental health professionals (psychologists, psychotherapists, psychiatrists and social workers), aged from 25 to 55, selected with purposeful homogeneous sampling from non-governmental mental health services working with the refugee influx in Greece since 2015. The data were collected through in-depth, semi-structured, open-ended interviews. In the presentation, we will discuss data and findings analysed with the methodology of Interpretative Phenomenological Analysis (IPA), focusing on the embodied reflexive becomings of the interactions with the participants.

The main findings from the qualitative interviews indicate that the experience of affect and positive or negative emotions of mental health professionals in their work with refugee clients can have an intense emotional impact which is conducive to the development of psychological resilience, while fostering greater self-awareness and meaning attributed to their work and life in general. In the research interviews conducted, by listening with reflexive embodied empathy the dramatic accounts of the participants and the refugees' hardships, the researchers were also affected, feeling emotions ranging from helplessness to joy. This emotional roller-coaster of the researchers' resulted into the development of psychological agency, building of psychological resilience through the process of witnessing and acknowledging the situation while fostering a feeling of making a difference and a desire to contribute more in the refugee context. Feelings somewhat similar to these of the actual participants. Another important finding involved an urgent call advanced by the participants for supervision by experienced on the field professionals in order to cope with the affects in the field. Although in the supervision practice, therapists' self-disclosure is seen as a key element, the findings also indicated an apprehension on the participants' part to self-disclosure in group supervision settings. On this note, an important reflexive finding of this study was exactly the apprehension the researcher(s) couldn't help but feel when the mental health professionals were asked to participate in the data collection. This in turn affected the researcher in a number of ways such as being a bit hesitant or worried before meeting with the participants. Therefore, we propose reflexively that both the precarious work conditions in the refugee context of Greece and the intense emotional impact of participants can affect the participants into assuming an apprehensive stance concerning their participation in the study and self-disclosing, which in turn brings to light the many ways that precarious work conditions in Greece can influence the research procedure.

mental health professionals, refugees, employment, youth mobility, identity in flux

Symposia

SYMP106

Wimmin swimmin: breasting the waves in shark-infested academic waters
Jackie Goode
Loughborough University, United Kingdom

Responding to the conference themes of 'flows', 'becomings' and 'transformations', this symposium brings together four women with autoethnographic stories to tell of keeping their heads above water in the academy as each new wave crashes. The novelist Arundhati Roy said recently: "I am a teller of stories. For me, that's the only way I can make sense of the world, with all the dance that it involves…I can't write (it) faster or slower than I have; it's like you're a sedimentary rock that's just gathering all these layers and swimming around" (Guardian interview, 27 May 2017). Panel members are not only from different disciplines (Sociology, Counselling Education and Arts and Cultural Geography) but are at different stages in their academic careers and this enables us to problematize 'masculinst' notions of career as a single upward linear trajectory and, with Roy, to swim around awhile in the sediment, lifting the rocks and peering underneath at the hidden institutional structures, processes and relationships that support, constrain or transform the academic lives of women and thereby the academy itself. We hope that our stories will stimulate discussion of new possibilities and potentialities in relation to what academic knowledge production means and how it is 'done' in these challenging times, enabling us to 'imagine otherwise'.

Minding the Gaps: betwixt and between my working-classed duckling and poststructural feminist swan selves
Bradford, Jan (University of Edinburgh);

Mindful of the gaps between her working-class childhood in a declining Scottish mining town and the privileged playful space of the academy, Jan's paper practices creative (psycho)analytic writing (Richardson & St Pierre, 2005) informed by 'l'ecriture feminine' (Cixous, Cohen, & Cohen, 1976) as a method of inquiry, to allow a researcher to reflect on her attempts to "pick up an academic voice" in her doctoral research, as she offers a critically reflexive account of resonating with the feeling of being "caught in two worlds" (Skeggs, 1997).
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Skeggs, B. (1997). Formations of Class and Gender: Becoming Respectable. London: Sage Publications.
Keywords: class; academic voice; reflexivity; feminism

Swan maidens, seal-skins and sirens – transformation beyond the PhD process.
Kirkpatrick, Davina (University of West of England);

Having completed a PhD in 2017 that explored finding equivalent intensities for the intensity of grief and loss and extended the social science methodological framework of 'method assemblage' (Law 2004) within a practice-based artistic context with the addition of an auto-ethnographic research practice, that created a new methodological framework for artistic practice, Davina's presentation investigates through story and poetic auto-ethnographic writing the lived experience of the presence of absence, a completed PhD, a dead academic mentor and a lost post-doc project.
Keywords: grief, loss, auto-ethnography, performance.

Performing a 'Performance Development Review' (PDR): An Auto-Ethnographic Account of Proving One's Worth in the Academy
Lumsden, Karen (Loughborough University);

Karen's presentation consists of an auto-ethnographic performance of the managerialist technology of control known as the performance development review (PDR). Utilised in the academy to ensure the accountability of employees, and as part of audit culture and new public management, the PDR is masculinist in its framings and understandings of behaviours/actions deemed to be evidence of success, and also in the way in which these are presented, framed, performed, and 'surfaced' by the academic. This performance challenges and unravels the masculinist culture of the PDR by peering and swimming beneath the surface (and under the rocks), to explore backstage experiences and everyday life as a female academic.
Keywords: audit culture, auto-ethnography, performance, masculinist management.

Keepin' Up and Keepin' On
Goode, Jackie (Loughborough University);

Jackie's presentation looks at the interface between the professional and what might be called the 'authentic' self and at how throughout our professional careers, relationships with our families, children and friends are formed and lived by a kind of shadow self who remains largely invisible within the academy. Through poems, she shares some of the behind-the-scenes, informal, positive experiences she extracted from her years as a full-time qualitative researcher, and celebrates the 'pockets of experience' and the female friendships that supported and sustained her throughout her academic 'career' and which continue to act as nourishment in her post-retirement researching life.
Keywords: friendship; 'fieldwork'; redundancy; improvisation.

stories, disciplinary technologies, creativity, resistance

SYMP118

Analyzing Discourse and Regimes of Power/Knowledge with the Sociology of Knowledge Approach to Discourse (SKAD) and Related Perspectives Part 1
Reiner Keller
Augsburg University, Germany

The symposium will discuss theoretical issues, methodology and empirical research on discourses and regimes of power/knowledge in different social areas, using the Sociology of Knowledge Approach to Discourse (SKAD) and related approaches. This perspective on discourses and their analysis draws on Foucault, Berger and Luckmann and the interpretative paradigm of sociology including symbolic interactionism and "communicative constructivism". In comparison to the Foucauldian tradition, SKAD focuses more on social actors and societal arenas of discursive disputes. In comparison to Berger & Luckmann, it expands analysis of societal processes of knowledge construction in institutional contexts and in public or semi-public arenas. Integrating both, it re-orientates discourse research towards questions of social relationships of knowledge and politics of knowledge – following knowledges, their production and power effects through societies. In doing so, SKAD takes also into account research questions concerning Situational Analysis as conceived by Adele Clarke, and organizational discourse. The session invites researchers using the SKAD framework or close perspectives as Situational Analysis, to present their work and/or to discuss further perspectives.

Risk evaluation in the controversy over hydraulic fracturing in Germany – A SKAD-based perspective on the role of ecological economies of worth in a current risk debate
Klaes, Matthias Sebastian (Augsburg University);

In my proposed talk, I intend to discuss theoretical and conceptual perspectives from the Sociology of Knowledge Approach to Discourse (SKAD) (Keller 2011) for analyzing current risk conflicts surrounding the use of hydraulic fracturing (fracking) in Germany. Through the combination of concepts from SKAD with perspectives from the Sociology of Justification(Bontanski/Thévenot 2006), my aim is to highlight how ecological orders of worth(Lafaye/Thévenot 1993) define both the forms and practices of risk evaluation and the ways how risks are discursively framed and processed in the context of this ongoing dispute.Hydraulic Fracturing is a technique that entails horizontal drilling and pumping large quantities of water mixed with sand and chemical additives under high pressure deep into the ground. This is done to produce small fissures in the targeted rock layer to release the formerly enclosed oil or gas (MITEI 2011). Although advocates celebrate this technology as akey to energy independence and as a suitable support for the targeted energy transition, fracking has become highly controversial due to the potential risks and uncertainties it involves. Commonly voiced concerns include

potentially negative effects on water resources through the injection of chemicals or earthquakes through horizontal drilling (UBA 2014).This conflict constellation outlined here is distinguished insofar as it is especially the immediate local or regional space that is seen to be subject to potential endangerment, and as environmental concerns (sustainability strategies, energy turn) and ecological orders of worth are employed by all parties. Against this background, I refer to case studies of local conflicts on fracking conducted in Germany to examine the actors, causes, forms and dynamics of this new constellation by highlighting the role of ecological economies of worth in the context of risk evaluation and the discourses surrounding these processes. Finally, I intend to provide a perspective towards understanding how ecological economies of worth contribute to the social and institutional processing of risks in the broader field of environmental controversies and social and technological policy in the context of the energy turn.

Analyzing Discourses and Power/Knowledge Relations in Policy-Making of the Mining Sector of Mongolia
Shagdarsuren, Oyuntuya (ZEF / Bonn University);

The adoption of neoliberal economic policies by developing countries since the 1990s continues to attract multi- and transnational companies to invest in their mining exploration and extraction sectors (Bridge, 2004). Political shifts from authoritarian regimes to democracy and market economy gave rise to a multitude of new social actors in the public arena. Given these dynamic changes in the development terrain, how can a newly democratic country shape its policy that it ensures sustainable development? In my doctoral research, I look at the example of Mongolia, a country commonly associated with nomadic pastoralism, where mining sector has been recently identified as the key driver of economic development.
This paper discusses theoretical and methodological aspects of my research. A question I would like to address in this paper is: What power/knowledge regimes have affected the construction and adoption of the policies and decisions in the mining sector of post-socialist Mongolia?
A theory of social constructivism involving an empirical analysis of the policy making process is used to help understand policy-making as a 'social construction' that is produced through symbolic interaction over meaning and interpretation among social actors. Discourse analysis method follows the Sociology of Knowledge Approach to Discourse (SKAD). In this approach discourses are understood as more or less successful attempts to stabilize, at least temporarily, attributions of meaning and orders of interpretation, and thereby to institutionalize a collectively binding order of knowledge in a social ensemble (Keller, 2013).
By using these approaches, I will analyze policy as a legitimate instrument through which the state institutes its power over people and resources. Period between 1990 and 2015 in Mongolia represents an interesting case where a shift from an authoritarian regime to a democratic society can be observed through public debates. This way of assessing policy is to analyze to whom the state assigned which role and how those roles were dealt with. For example, mining company can take the role of the owner and operator of mineral resources giving the state the role of regulator and promoter. However, this raises questions of legitimacy of the mining companies playing the roles and responsibilities of the state (Szablowski, 2007 in Campbell, 2009). For empirical analysis, I will explore the most popular daily newspaper published in Mongolia "Ardiin Erkh" (Peoples' Right) between 1990 and 1997 to see what early constellations of power/knowledge were constituted. By using the feedback from the symposium, I hope to firmly establish the methodology for examining the data further until 2015.

Anti-post-truth conceptions of the public sphere. A discourse analysis of Danish media debates.
Horsbøl, Anders (Aalborg University);

Notions of fake news, post-truth and post-factuality have recently gained attention in public debates in several countries. To a large extent, these notions have been employed to criticize forms of communication and alleged deficits in political debates. As the notions indicate, ideas about knowledge and concerns about the role of knowledge in public debates are pivotal in the criticism. Moreover, the notions seem to represent a new form of 'diagnosis' of the public sphere, different from the Habermasian account, which has been a reference point for many studies of the public sphere (Habermas, 1990).
The current paper will examine the discourse of criticism of public sphere communication related to the notions of post-truth, fake news, post-factuality and alike as it has been articulated in the Danish mass media. The study will center on 2016 and 2017 and include national newspapers as well as newer media players, based only on the internet. The analytical approach is informed by both Critical Discourse Analysis (Fairclough, 2010; Wodak & Meyer, 2009) and the Sociology of Knowledge Approach to Discourse (Keller, 2011).
The analysis will be divided into two parts. The first part will focus on the overall public sphere diagnosis articulated by the main protagonists in the post-truth or post-factual debate. More specifically, it will be analyzed a) how different forms of public communication are categorized and evaluated, b) how knowledge is defined and distinguished from non-knowledge, and c) how the alleged emergence of post-truth or post-factual communication is contextualized and explained by being related to political, cultural or media developments.
The second part of the analysis will present an overview of the main societal fields onto which the notions of post-truth or post-factual have been applied in the Danish mass media debate. The analysis will thus provide insight

into the ways in which 'post truth' or 'post-factual' have entered and added to existing public debates and controversies.

Based on the two analytical parts, the paper will critically discuss the conceptions of the public sphere and its problems, including the conceptions of knowledge, which result from the analyzed articulations of post-truth and post-factuality. Finally, the results will be briefly related to scholarly established conceptions of the public sphere.

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Reconstructing Public Spaces: Challenges of SKAD in Complex Research Settings
Knaut, Annette (Landau University);

Nowadays different kind of publics are often no longer linked to nation states and traditional media. Occupy, the World Social Forum or Transnational Art Exhibitions create some kind of transnational publics, where discourses arise which rearrange dispositifs. Due to such observations I argue we have to rethink the common idea of the public as a closed and static sphere linked to a nation state or other 'containers' (regions, EU, etc.) where a homogenous people discuss directly or via media the concerns relevant to them. With the concept of Transcultural Discursive Spheres (TDS) I propose an alternative perspective on public appropriate to the new assemblages of the political, social and cultural in the 21st century. TDS focuses on the processes of discourse production as well as on the structure of the (material and virtual) spaces.

To reconstruct the space structure of TDS as well as the arising discourses and the actors typical interactions a methodological approach is needed, which enables to do research in complex settings. Here, SKAD offers a relatively open tool where the typical focus of discourse analyses on structures of knowledge and power is linked to the interactions of actors. In the case of TDS SKAD is challenged from two points of view: (a) the construction of the (material and symbolic) space structure, its appropriation, shaping and interpretation by actors; (b) the transcultural, transnational, and multilingual character of actors and discourses. To bring spaces and cultural diversity into SKAD, I propose an ethnographical extension. More precisely, I present some kind of complex SKAD where different methods will be used for the reconstruction of TDS on three levels: actors and their specific (non-)discursive practices, the knowledge structure of the discourse, and the space structure. Among others network analyses should be used as well as qualitative reconstructions of the spatial setting through photographs in addition to discourse analyses to evolve a thick description of the discursive space.

To make the methodological considerations more clearly, I will finally present first results of a space reconstruction of documenta14. The documenta14 is one of the most recognized exhibitions of modern art, taking place in Athens and Kassel in 2017. With the documenta14 as the first bi-local, and transnational exhibition of its kind a TDS is evolving, created by the curators of the documenta14, transcultural artists, and visitors from all over the world, participating in the cities and via the Web. The documenta14 started with the claim 'Learning from Athens' as an explicitly transcultural and political project initiating a public space where a multitude of voices participate on a discourse about Europe and its connections with the global crises.

discourse, sociology of knowledge, qualitative and interpretative methods

SYMP119

Analyzing Discourse and Regimes of Power/Knowledge with the Sociology of Knowledge Approach to Discourse (SKAD) and Related Perspectives Part 2
Reiner Keller
Augsburg University, Germany

The symposium will discuss theoretical issues, methodology and empirical research on discourses and regimes of power/knowledge in different social areas, using the Sociology of Knowledge Approach to Discourse (SKAD) and related approaches. This perspective on discourses and their analysis draws on Foucault, Berger and Luckmann and the interpretative paradigm of sociology including symbolic interactionism and "communicative constructivism". In comparison to the Foucauldian tradition, SKAD focuses more on social actors and societal arenas of discursive disputes. In comparison to Berger & Luckmann, it expands analysis of societal processes of knowledge construction in institutional contexts and in public or semi-public arenas. Integrating both, it re-

orientates discourse research towards questions of social relationships of knowledge and politics of knowledge – following knowledges, their production and power effects through societies. In doing so, SKAD takes also into account research questions concerning Situational Analysis as conceived by Adele Clarke, and organizational discourse.

Organizational discourse activism: A Mediated Discourse and Nexus analysis of It-security governance and actions in a Danish municipality
Mølholm, Martin (University of Aalborg); Starbæk Bager, Ann (University of Aalborg);

In present paper, we explore the potential of engaging a Mediated Discourse Analytical (MDA) in combination with a Nexus Analytical (NA) approach, as presented by Scollon and Scollon (2004), to the study and change of social actions regarding IT-security in a Danish municipality. We will discuss how a methodological approach involving guidelines and concepts from MDA and NA can inform the field of Organizational discourse studies (ODS) as sketched by Iedema and Grant (2005). In ODS scholars take an active part in changing organizational practices and doing organizational discourse activism. NA provides methodological guidelines or what can be framed as a set of research questions, that we as researchers can ask ourselves in the study and solving of practical problems in society (Larsen & Raudaskoski, 2015; Nicolini, 2016; Scollon, 2004). An important aspect of NA is that it allows us to take both situated and broader discursive dimensions into account (cp. discourse with a lowercase d and Discourse with a capital D, Gee, 2014; or discourse1 and discourse2, Iedema, 2003a) in the study of organizational discursive phenomenon's and processes. Among other things we posits how this methodological aspiration can be assisted by Nicolini's (2009a, 2009b) methodological metaphor of zooming in and out of diverse discursive organizational layers switching theoretical lenses and trailing connections. Thereby we apply a tool-kit-logic and a multi-perspectival theoretical frame in order to capture the plurivocal aspects of organizational meaning making dependent on which discursive phenomenon's we study.
We will discuss how the abovementioned assemblage of methodological suggestions and theoretical concepts allow us to examine the links between social practice, culture and technology through the study of a variety of local practices. It allows us to see how discourses regarding IT security 'travel' and re-contextualize (Chouliaraki & Fairclough, 1999) or re-semiotize (Iedema, 2003b) from a political level to the shop floor and vice versa as they are translated and (re)configured in the organizational system. We are in particular interested in studying subjectification-processes and identity-work in relation to the micro-governing of the employee in concrete organizational settings.

Construction of disability in political discourse in Latvia
Baikovska, Baiba (Riga Stradins University);

Disability is constructed in language. Language what is used to explain or manage issues in political discourse is constructing reality. In the context of disability it is constructing first of all definition of disability, what is understud by it and then also reality in which people with different kind of impairments needs to live in. It is especially important to look at the language used in politics because it is directly constructing reality for people with imparements. In this research it will be done in Latvia as in Eastern country with history similar to all Eastern Europe countries with the impact of Soviet union. Therefore main goal of research is analysis of contsruction of disability and portrayal of people with impairments in political discourse in Latvia. Main resrach question is: how disability is constructed and people with impairments portrayed in political discourse in Latvia? Construction of disability and portrayal of people with impairments will be researched in government policy and regulations, in speeches of politicians and in dialogues of citizens with impairents and politicians taking in to account not only language used but also process in which documents and dialogues are produced and impact of those documents and dialogues on the lives of people with impairments. Theoretical framework of this research is critical discourse analysis (CDA).

BLOG AS A SPEECH GENRE –BUILT A REALITY? WHOSE SOCIAL REALITY?
Ana-Maria Teodorescu, Ana-Maria (University of Bucharest);

Blog might be considered a speech genre, in terms Bahtin has stated in "The Problem of Speech Genres": "the category of speech genres should include short rejoinders of daily dialogue (and these are extremely varied depending on the subject matter, situation and participants), everyday narration, writing(in all its various forms), the brief standard military command, the elaborate and detailed order, the fairly variegated repertoire of business documents…..and the diverse world of commentary…..It might seem that speech genres are so heterogeneous that they do not have and cannot have a single common level at which they can be studied."
The starting point of the research has implied the Bahtinian assertion about the impurity of oral genres, which have integrated a communicative event- defined by Berger & Luckman, internally organised as macro-structures named-narratives, descriptions, explanations etc. reconsidered by Miller and Shepherd in their article in 2004.

The current research has focused on the question blog as media dialogue can offer the social reality for the communicative event. Each blog might be analyzed according a functional paradigm which has joined Goffman's impression management, Edmondson's pragmatic integrative model and Leech's pragmatics, where it could meet the interpersonal and textual rhetorical views. The main questions after applying the possible paradigm might be: (i) to particular types of structures, based on the sequential micro-structures for opening and closing the dialogue and focused on phatic constrains, (ii) types of relations and roles between the participants in blogging throughout comments or posts, on the one hand, and participants and the audience, on the other hand.

The corpus has been created by the most important 10 blogs for travelling in Romania and the research has been integrated two perspectives the content analysis of the blogs and the comments of the participants in creating the communicative event –best places to visit Romania. The possible conclusion can offer the explanation that these types of relations and roles have given the research an important dimension, especially in oral genres as discursive practices, bringing a new concept –trilogue/polilogue for creating the communicative event throughout blogs as discursive practices.

KEYWORDS: blog as discursive practice, media dialogue, communicative event as social reality, organizational blogs

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"Failing Preschool: Analyzing effective anti-discourse in the 'Die Japan' viral blogpost about the Japanese childcare / ageing society debate

Bonnah, Theodore (Kwansei Gakuin University);

On February 15th, 2016, an anonymous blog post about a mother's inability to find daycare went viral in Japan. Within a few weeks the post received 480, 000 Facebook likes, was taken up by mass media in and outside of Japan, and ultimately ended up in the top ten of Yukan Ltd's annual Japanese Buzzwords Contest for 2016. Entitled "Preschool Failure, Die Japan!" (保育園落ちた日本死ね！！！), the post came after the season in which Japanese mothers search for daycares before the April school year start. It was referenced in debates in the Japanese Diet by an opposition party, but was dismissed by prime minister Abe as an anonymous and unreliable source. Abe's dismissal was met with mass protests in front of the Japanese Diet of citizens wearing signs reading "私です！" ("It was me!"), expressing solidarity with the poster's message. The Abe regime responded to this criticism by launching a new day care plan and providing additional funding, which was a factor in Japan's largest postwar budget, despite the country's supposedly worsening economic performance.

The debate surrounding 'Die Japan' demonstrates the conflicting societal constructions of knowledge in and outside of institutional contexts. What officials call shoushika-mondai 少子化問題 (literally Declining Birthrate Issue) is often translated as Japan's Aging Society Issue in economic and sociological writing, and reflects the government's position of having to pay for an increasing number of retirees with less tax income from working age people. Popular discourse instead focuses on the lack of support for child-bearing families, including lack of daycare to support mothers returning to the workforce, and virtual non-existence of paternity leave. This latter view of the problem is called 待機児童問題 or "Waiting Child Issue' by social activists and critics, and is the stance of the 'Die Japan' poster. The debate around 'Die Japan' is thus an example of symbolic interaction amplified by Social Network Systems (SNS) in the normally conservative Japanese theater of public debate. I see the post as an anti-discourse, challenging and contesting the official discourse of adequate government support for women returning to the workforce, and thus an example of communicative constructivism at work. Although Discourse Analysis is generally used to analyze official texts for examples of strategic domination, it works equally well for uncovering how anti-discourses challenge existing hegemonies, and this is how I will use it to unpack the social semiotics of 'Die Japan.' Additionally, by using the SKAD framework, I hope to uncover how SNS allows social actors to cross arenas of discursive dispute to their advantage. As a viral post taken up by mass media and included in political debate, 'Die Japan' has enough resonance with public sentiment to make it useful as a discursive strategy, and thus reflects the struggle to shape social reality in a certain way. In this light, I will use Discourse Analysis to unpack how the post positions itself effectively as opposite to the official government story, as well as how its discursive structure disarms official discourses of power to re-position the terms of debate in its favour.

discourse, sociology of knowledge, qualitative and interpretative methods

Analyzing Discourse and Regimes of Power/Knowledge with the Sociology of Knowledge Approach to Discourse (SKAD) and related perspectives Part 3

Reiner Keller
Augsburg University, Germany

The symposium will discuss theoretical issues, methodology and empirical research on discourses and regimes of power/knowledge in different social areas, using the Sociology of Knowledge Approach to Discourse (SKAD) and related approaches. This perspective on discourses and their analysis draws on Foucault, Berger and Luckmann and the interpretative paradigm of sociology including symbolic interactionism and "communicative constructivism". In comparison to the Foucauldian tradition, SKAD focuses more on social actors and societal arenas of discursive disputes. In comparison to Berger & Luckmann, it expands analysis of societal processes of knowledge construction in institutional contexts and in public or semi-public arenas. Integrating both, it re-orientates discourse research towards questions of social relationships of knowledge and politics of knowledge – following knowledges, their production and power effects through societies. In doing so, SKAD takes also into account research questions concerning Situational Analysis as conceived by Adele Clarke, and organizational discourse.

Qualitative Content Analysis and Discourse Analysis: Representation of the Poverty of Families with Many Children in the Media

Lyubushina, Elizaveta (Higher School of Economics, Moscow);

The survey is based on the idea of comparability of two methods of qualitative text analysis – qualitative content analysis and discourse analysis – its conceptual and methodological foundations. Objective: to identify whether there is the possibility of combining discourse analysis and qualitative content analysis.
The paper is a critical review of the literature, focusing on the informal version of the content analysis, the concept of which is based on latent coding [Newman 1998, p.122], that is on the interpretative approach [Phillips, Hardy 2002], and on the one of the types of discourse analysis also. It has theoretical and methodological nature. Test of methods is performed on published materials in the electronic media about poverty for large families.
The analysis of the representation of the families with many children in the media is conducted through description of the political and socio-cultural framework. Electronic media are an institution producing knowledge and, thus, providing people instant interpretation. Key element of this institute is that it should reproduce relevant orientations, otherwise it won't be popular for the masses. Theme raised the issue of unprotected segments of the population, is of particular relevance in the Russian media, where many children associated with poverty, and the number of children whose parents were deprived of parental rights in 2016 reached 41302 people [Rosstat]. We assume that the content-analytical methods can be used to describe family relationships and family values. At the same time discourse analysis is often used to describe the very "society's" problem: the phenomenon of poverty, of deprivation of the parenthood.
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Antisemitic parlance in readers' comments of the left-liberal newspapers Die Zeit and The Guardian
Becker, Matthias Jakob (TU Berlin);

The phenomenon of antisemitism has always been transferred in various forms. Nowadays, an obsessive hatred against Israel as the "Jew among nations" (see Léon Poliakov in Rensmann 2015) is the most viral one. Especially on the Internet, antisemitism in the shape of fundamental hostility toward Israel is spreading on a large scale.
In my PhD thesis, I analysed antisemitism in 6,000 readers' comments on British and German news websites related to the Mideast conflict. My approach was a pragma-linguistic, qualitative corpus analysis, taking into account the many forms of implicit antisemitic hate speech. By providing an overview of the most representative forms of such argumentation, my work aims at examining the characteristics of debates around the Israeli-Palestinian conflict. Different historical backgrounds inform divergent narratives regarding Israel and/or antisemitism that determine taboos and tendencies of language use.
The Guardian and Die Zeit provide the data for my analysis. Readers of these journals tend to align themselves with the left-liberal position taken by the newspapers. Despite their leftist, democratic and humanistic positions, I could easily find (implicitly uttered) antisemitism within many readers' comments.
What my research also reveals is that discourse regarding the Mideast conflict shows a tendency among many writers to deflect the guilt they seem to feel regarding committed injustices in European history on to Israel.
In Germany, even in politically moderate discourse characteristic of Die Zeit, it is common for speakers to draw analogies between Israel and Nazi Germany. Through the discursive construction of a Nazi-like regime in the Mideast, the uniqueness of that period of German history (which represents the biggest obstacle to German national pride) can be more easily overlooked. From this perspective, Israel carries on the national socialist heritage of the German past.
Interestingly, comparing European colonial atrocities to Israel's actions is a phenomenon than can also be found in the UK. In British left-wing discourse, web users present Israel's policies as reminiscent of British colonialism. Against the background of a negative evaluation of the British Empire's policies in this milieu, similar functions of relativisation as well as relief of guilt can be found within Guardian readers' comments on contemporary Israel.
By projecting these guilt-laden chapters of their own country's history on to Israel, writers can (re-)establish the legitimacy of identifying with their national in-group. Antisemitism in modern times has always had the function of differentiating between a national in-group and a Jewish out-group (see Holz 2010). This function has clearly not disappeared in contemporary antisemitism as well.
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Analysing Communicator Action: Content and Communication Process
Awad, Gloria (Artois University, Lille);

This contribution proposes a hybrid method to analyse a diachronic journalistic corpus. The method adopted is based on communication theories and models and on content analysis. Mathematical information theory and agenda building studies allow a monitoring of mediatisation process, with its actors and with its original substance wrinkled from a source to a public. Semiotic and functionalist communication model allows the analysis of the significant materiality where mediatized action is framed. The studied corpus includes mediatisation of factual actions, coproduced by institutions and journalists.

"Re-specting" North Korean Media: A Quest for Method
Hajzlerova, Jana (Charles Univesity, Prague);

Studies on North Korea, like the rest of Korean studies and Area studies in general, as a multidisciplinary field must, in order to carry out reliable research and provide valuable results, make use of methods from various disciplines of social sciences and humanities. Their recent boom in the last two decades, set aside the large part of them that cannot be considered serious scholarship, have (more or less) successfully implemented this

approach in the areas of North Korea's political science, history, economics, public administration, sociology, and even performing and visual arts; thus enhancing the understanding of what some still like to call "the poorly understood country".

However, a key element of the North Korean regime has remained inexplicably overlooked – its media. While some aspects of the country's media system and production, such as censorship or information flow, have been partly (though not sufficiently) addressed at least by international organizations and ad hoc studies, media content (i.e. messages) as the core information channel coming out of the country, has been entirely neglected. Perhaps due to a psychological barrier preventing us from examining the obvious or for the fear of falling into a propaganda trap, scholars have deemed North Korean media messages useless for any serious academic study. This paper seeks to challenge these disciplinary assumptions on a sample of 445 Korean and English on-line news stories from the Korean Central News Agency. It proposes a new perspective of looking at North Korean media (lat. respecere = to look again) by:

- pointing out a set of Media studies research methods suitable for analyzing and interpreting North Korean media messages
- explaining potential of these methods in illuminating key issues of interest, such as the country's ideology, values or worldview

In particular, drawing on the methodological works of Propp, Althusser, Fowler and van Dijk, the proposed combination of narrative and critical discourse analysis examines group attitudes, social dynamics, recontextualizations of social practice, and in-group/out-group identity construction as encoded into various layers of language, text, and context; from phonemic microstructures through logical coherence to rhetorical strategies and narrative macrostructures.

Through the research findings, this paper i.a. suggests 12 narrative patterns of news storytelling, describes specific text composition techniques and finally argues that with regard to North Korea:

- relations between countries are a key component of world dynamics with over 60 % of the news featuring international relations
- justification of the North Korean actions on international stage by foreign countries is crucial for the country's self-identification
- conflictual interactions between countries are seen as inevitable and omnipresent as illustrated in every third news story

While it is imperative that scholars not make sense of North Korea without evaluating its actions as well, it is precisely for the fact that North Korean media are a propagandistic mouthpiece of the regime, that they should and must be closely followed and thoroughly examined in Korean studies.

discourse, sociology of knowledge, qualitative and interpretative methods

SYMP152

Becoming-intimate, becoming intimate, with Deleuze: nomadic inquiries
Jonathan Wyatt
University of Edinburgh, United Kingdom

This symposium gathers five papers that explore, and perhaps trouble, 'intimacy' with/and Deleuze. Five papers in one place in early February, 2018, in Leuven. No doubt it will be cold outside as we gather in one classroom or another in this beautiful city and bring these papers into conversation with each other; into, perhaps, a kind of intimacy as they speak with or past each other and with our audience.

Intimacy, as Berlant (1998) writes, is suggestive of both eloquence and brevity, the full and the spare, the joyful and the troubled, the private and the public. The political. Maybe intimacy with Deleuze is also about desire. Desire might be a place to begin, at least. As Eve Tuck writes, in her sad and beautiful paper, Breaking up with Deleuze (Tuck, 2010), desire is at the heart of Deleuze's collaboration with Guattari, desire as "an exponentially growing assemblage" (639). Desire for them, she writes, is also about longing,

"about a present that is enriched by both the past and the future; it is integral to our humanness. It is not only about the painful elements of social and psychic realities, but also the textured acumen and hope." (644)

We would want also to extend Tuck's statement to consider how desire – and intimacy – is integral to the post-human, to the more-than-human, to the materiality of our encounters.

We will see where these papers take us as we write over the coming months in our nomadic writing inquiries, as we become more or less intimate with Deleuze.

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Now you see me, now you don't: living with Deleuze, intimacy and the dance of movements, moments and sensation.
Gale, Ken (Plymouth University);

Deleuze once wrote, 'The phenomenological hypothesis is perhaps insufficient because it merely invokes the lived body' (Deleuze, 2004: 44). This simple and direct observation intimates that dancing with sense in the processual play of movements and moments can no longer be contained by rational and representational discourses, languages and signifiers. These are used to construct space as empty vessels to be filled and time as a developmental linear progressive that delivers us on fantastic journeys that have tangible beginnings and endings. Manning points out 'that when we position the body to signify only discursively, we often stop its movement, placing it on a grid from whence we render it intelligible' (Manning, 2007: 20).
Within these orthodoxies of human centric and phenomenological thought, intimacy is linked and associated with notions of closeness, togetherness, affinity, rapport, attachment, familiarity and so on. In these rationalist and substantive worlds of meaning making more attention is paid to what a body means than to what a body can do. And so, in these worlds, embodying intimacy in thought and in systems of signification, captures it and restricts its ability to move. By sensing what intimacy can do, attention can be shifted away from interpretation and critical analysis and moved toward worlds of affective relationality where action speaks louder than words. By intimating, by shifting attention away from such discursively constructed fixities and moving it toward becoming in affective multiplicity, life is given, in heterogeneity and contingency, to that of other bodies; to bodies of love, bodies of collaboration and bodies of friendship. In what Manning calls the 'politics of touch', bodies are always in the play of affective relationality, engaging in the dance between affecting and being affected, always sensing and shifting in intensive moments of movement and change.
Therefore, this paper will be used to address how the thoughts of Deleuze and others, as they might be applied to notions of intimacy, work to destabilise the simply human practice of signifying and locating emotions within a metaphysics of being that firmly ignores affective relationality and the emergence of posthuman practices of thinking and doing. In engaging with Whitehead's privileging of process over substance, with Spinoza's approach of thinking through affect, Deleuze's application of the body-without-organs and Massumi's use of practices of exemplification, the paper will attempt to offer different life to the concept of intimacy, for, as Deleuze has said, if a concept is not lived it is nothing.
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Where are you Gilles Deleuze?: Searching for Deleuze in a bookshop in the centre of Paris
Murray, Fiona (University of Edinburgh);

Once I submitted my thesis, I would finally be able to read for love without accountability. I would go to a wide open space far from my desk, and I would bury myself in books without searching for answers or well-fitting quotes. I wanted to spend more time with Deleuze. My thesis had been a landing site for some of his concepts but I still only felt like I was scratching the surface.
Without a plan, I would go to Paris; I would ask his forgiveness for how I had rushed his words. I would read them closely, giving them the time and space to unfold and entangle myself within them until we were upside down and inside out. I would have time to sit with him on a park bench and listen to the words that changed the worlds of those who sat on the bench before me. I would ask him to change my world too and to tell me a secret not for publication (Deleuze and Guattari 1994, p. 2).
When I arrived in Paris, I would sit on the park bench in the centre of the town, but Deleuze would not be there that day. I wouldn't be able to find a café that would announce 'Deleuze wrote here' and I wouldn't even be able to find where he was buried. I would see traces of Sartre and Camus, but all I would see of Deleuze was a very small row of books in the Sorbonne bookshop. His name would be handwritten on a label stuck to the shelf, and it would be both squint and smudged. Derrida and Descartes would take up more space. I would ask, "Where are you Gilles Deleuze?"
I would not quite be in the middle of my trip when I would find an old second-hand bookshop that ran over three floors. There would be reading coves, and people with holes in their socks sitting on window ledges. Could this be where I learn to grasp a little of Deleuze or at least a moment or a glimpse? Or would his world remain a hidden world? Would I be doomed always to be an apprentice of signs? And what if in my search, it would not be Deleuze who appeared but me who disappeared? And if I disappeared how would I still be able to read for love?
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Moving Research
Powell, Kimberly (Penn State University);

As a qualitative researcher in education and the arts, I am continually plagued by the empirical imperatives that mark much of my field's research practices: the pre-established research design; and the imperative to represent and interpret what we observe and collect. These are acts of naming, of conceptualizing. And from that naming, there follows guidelines, implications, and best practices because, the logic goes, if we can see it and follow it and name it and present evidence of its naming, then we have potentially contributed to changing, establishing, or developing effective policies and practices. Yet years of my own research in a variety of educational contexts – classrooms, city streets, cultural organizations—have suggested to me that much of what happens in research escapes a perfect or fixed naming; contexts are in a constant process of what Gilles Deleuze and Felíx Guattari (1987) refer to as deterritorialization. Indeed, there is much to make of the non-discursive, irrational, illogical, ephemeral, and invisible moments that compose educational moments and elude any fixed form of representation.
In my paper, I discuss my relationship with the concepts of Deleuze and Guattari that both affirm life as requiring order and systems as well as that which opens a system: the conjunctive forces, in other words, of both concept and affect. That which differs from itself—that which is emergent—has pre/occupied my intimate relationship with research. I write autobiographically about sensory and embodied encounters both alongside and with research so as to present them as unfolding experiences that are entangled with my personal and theoretical interests in movement and the body. I attend to Deleuzoguattarian concept of affect as a "dynamic of desire," a vital force within an assemblage that manipulates meaning, intensity, and relations (Colman, 2010, p. 13). In this way, I embrace an orientation toward process and emergence that underscores the ways in which phenomena are always on the move within a field of relations that constitute research as an act of creation (e.g., Thain, 2008).
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Turning toward Deleuze, and all
Löytönen, Teija (Aalto University);

I was introduced to Gilles Deleuze unexpectedly about seven years ago at ICQI conference in Illinois, USA. I have memories of a spacious place and vibrating space where we are sitting in a circle, sharing thoughts about writing, collaboration and Deleuze, introducing ourselves to others through writing, zigzagging notes in a rhizomatic manner. In each round, we are becoming more intimate, closer to each other. I have warm memories of you all, and Deleuze, of course, who after the first introduction has been (intimate, close, troubling) companion in my scholarship and, indeed, life.
Inspired by Deleuze's texts and writings this paper is an experiment toward multiplicities in higher education pedagogy. Baugh (2010) explained that for Deleuze experimentation involves encounters with the unknown without preconceptions about what these encounters should be or produce. Similarly, in this paper I begin the experiment without any particular directives or plans besides closely (or intimately) connecting and thinking with some artistic creations and Deleuze; I am interested in investigating what the different forces might offer (to me) and prompt (in me) when thinking about pedagogy. The aim of the experimentation is not to reject other forms of (established) pedagogical practices, educational theories, or concepts but to open them, let them loose toward how we might (also) think about pedagogy – to widen thought about what might become possible and to see what happens with(in) these intimate encounters.
Based on this experimentation, what I am suggesting is that higher education pedagogy might turn toward diverse (discursive, material, more-than-human) encounters for thinking, disturbing, challenging, or creating pedagogy (differently). Rather than re-presenting general pedagogical knowledge, this kind of thinking, or thinking-feeling, in encounters with others might produce pedagogical becoming toward something not-yet-known or the unknown: the speculative figuring of pedagogy's incipient future (see also Manning & Massumi, 2014). Here I come to Rogoff (2006) and her pursuit of alternate emergent terms 'to swap knowledge transfer and knowledge assessment, professionalization, quantifiable outcomes and marketability for another set of terms and another set of aspirations' (p. 14). It is the creation of terms or concepts through (intimately) inhabiting a problem rather than analyzing or knowing it.

Becoming Intimate (Readers) with Deleuze & Guattari
Bittinger, Ryan (University of Edinburgh); Clarke, David (University of Edinburgh); Erb, Jess (University of Edinburgh); Hauser, Holt (University of Edinburgh); Wyatt, Jonathan (University of Edinburgh);

We sit together at the same café, the same booth, as we have been doing for over a year. Our order is the same each time: Americanos for four of us, Earl Grey for another.

There are countless reading groups in general and no doubt multiple Deleuze and Guattari reading groups. But none is like ours. Us, in the familiarity of this space, our space, there is an intimacy in this encounter with Deleuze and Guattari's text. Perhaps we could say there is a becoming-intimacy with them even, and an intimacy in the witnessing of their encounter with each other. As we move through A Thousand Plateaus – that single/multiple work, amongst so much else of theirs we could be reading – we even sense them becoming intimate with us. There is a flow – backwards and forwards, deterritorialising and reterritorializing – as we grapple with this (them), their seminal text, and engage with each other as we do so. As we become intimate (close, acquainted) with the text and each other we – readers, text, place - also intimate (make known, hint and imply) our ideas, understandings and presence, creating tensions and distance. Intimate as verb is as present as intimate as adjective, though they do different things. Is intimacy also an objective, or did it seep in with the passing months? Another month goes by, another plateau. Each time it's different, yet there are rhythms that hold us: The Americanos and the Earl Grey. The same spot in the café. The same copies of the text we each bring: different paperback editions for some, on screen for one, none at all for another. The same sense of not knowing, of uncertainty, of feeling our way into talking. The familiar sense that the process of togetherness changes how we frame, see, hear, understand.

What does it look like to 'become' alongside each other, alongside each other as scholars? What are our refrains? Having been collaborative nomadic readers, we turn to becoming collaborative writers, facing head-on the intimacy that we have built, but only glanced at. We feel hope, anxiety, doubt, excitement as we contemplate this shift. We do not know how this writing will change us. In this paper, after this rhythm of our nomadic readings, we nomadically explore this intimate landscape.

Deleuze, intimacy, intimate, nomadic

SYMP185

Which care ethics? Which phenomenology?
Sabrina Keinemans
Utrecht University of Applied Science, The Netherlands

Inquiring into the lived experience of people, be it patients, vulnerable elderly or precarious citizens, is high on the agenda of scholars using qualitative empirical methods. The very idea of lived experience is derived from phenomenology. Often such an inquiry is thought to be essential in order to improve practices of care and welfare.

Care ethics in turn, focusses on the trials and tribulations of people dealing with organizations, policies, indeed with the very substance of politics, in which caring for others and being cared for are constitutive for living together in a somehow ordered way. As has been proposed by care ethicist Tronto, care ethics is a political approach to practices of caring and being cared for. This brought also a political take on relationships, a key category in care ethics. One of the insights Tronto brought forward was to lever the distinction between private and political as it is installed in the positive empiricism on knowledge production and in liberal ethics. Early on it was claimed that care ethics self is or relies on phenomenology (Noddings; Urban Walker). In care ethics the use of phenomenological methods has become one of the appreciated procedures. However, this raises several questions, two of which will be discussed during this symposium.

First, the 'use' of phenomenology, that highlights lived experience, has become popular, i.e. in methods as Interpretive Phenomenological Analysis and Reflective Lifeworld Research. However, scholars like Finlay, Van Manen and St. Pierre doubt whether thus justice is done to phenomenology as a philosophical approach. Phenomenology is "being reduced to a 'how to', methods-driven empirical approach to knowledge production" (St. Pierre, 2016). What of phenomenology, a philosophical way of thinking that is critical of Modernity, is left in 'methods', like IPA and RLR? Is the critical and transformative power of phenomenology observed?

The second question is whether the current use of phenomenology in care ethics does justice to the political character of care ethics. Inquiring into the question what constitutes good care, we are interested in the experience of professionals and of patients, clients, students, and employees in the context of highly complex organizations. We aim at an understanding of those experiences that is helpful for professionals in order to be able to act in a supportive, healing and consoling way. We deem it necessary to not only come up with a description of these experiences, but to develop concepts, metaphors and theories that not only explain but really understand people's trials and tribulations.

In order to do so, we need a specific sort of phenomenology, one that acknowledges the epistemological place of the researcher, the bodily character of experience, the political tenet of caring, and the ambiguity of care practices in highly complex caring organizations. Above all, we need an approach to qualitative research that acknowledges the anti-programme that belongs to phenomenology. This symposium will elaborate on the markers of care ethical empirical research and its preferences of political phenomenology and seek elucidation and debate with the participants of the symposium.

The phenomenological momentum
Timmerman, dr. Guus (The Presence Foundation, UTRECHT, the Netherlands);

The symposium will start with a sketch of how a researcher doing empirical research in the framework of care ethics is faced with questions asking for phenomenological analysis. What is it that makes patients or their relatives to consider writing a letter of complaint to the hospital in the first place? It must be related to how they experienced their treatment (or that of their sick father, spouse, daughter et cetera) by doctors, nurses, receptionists et cetera. And what is it that drives general practitioners in their care for dying patients? It must be related to how they perceive the experience of pain and suffering of their patients. Based on two empirical studies, Guus Timmerman will describe some of the difficulties that arise if one – as a researcher – tries to understand the experiences of participants in the practice one studies. Consequently, this presentation will bring to light how researchers may 'stumble upon' methodological difficulties, which are related to phenomenology in care ethical research.

Which care ethics? Which phenomenology?
Vosman, prof. dr. Frans (The University of Humanistic Studies);

Methodological difficulties as sketched in the first paper, may be addressed by refinement and adjustment of research techniques and strategies. However, in our view, this is precisely where the danger of the reduction of phenomenology lurks which is criticized by Finlay, Van Manen and St. Pierre. Therefore, the second paper will look into the philosophical foundations of ethics of care and phenomenology and explore what sort of phenomenology can be useful for what kind of ethics of care. As such, this paper will explore the question 'Which care ethics?' and 'Which phenomenology'? More precisely, we are interested in the question: What sort of phenomenology is appropriate when performing empirical, care ethical research? Basically the proposition is that the political take on care ethics is need of delving into political phenomenology, as allowed for by M. Merleau-Ponty and B. Waldenfels. We will invite our participants to join us in our search for an answer.

Phenomenological research in the field of ethics of care
Klaver, dr. Klaartje (Centre for Consultation and Expertise); Van der Meide, dr. Hanneke (The University of Humanistic Studies);

In the third paper we will return to the daily practice of doing empirical research and will present some ideas about the consequences of our search for an 'appropriate phenomenology', for research methodology. What does it mean in practice to do phenomenological research in the field of ethics of care? Klaartje Klaver and Hanneke van der Meide will describe how they integrate insights from phenomenology in their care ethical research designs and practices, and how they – on a methodical level – deal with the issues we discussed earlier in the symposium. We hope to exchange our methodological struggles and 'aha-Erlebnisse' with the participants in the symposium.

political phenomenology, qualitative inquiry, care ethics, philosophy, research methodology

SYMP186

Figuring Researcher Subjectivities in a Cabinet of Curiosity
Nina Odegard
Oslo and Akershus University College of Applied Sciences

In this symposium we reactivate the Baroque cabinet of curiosity. By tracing trajectories of nomadic inquiry within a cabinet of curiosity we experiment with multiple researcher subjectivities.
MacLure (2006) emphasizes how Baroque cabinet of curiosities were able to predispose certain perceptions and in that sense highlight the affective aspects, in addition to reflexive aspects, by not only mirroring the phenomena

or the object but to challenge them. During the Baroque period the wunderkammer was filled with spectacular objects to show off and to evoke affect. MacLure speaks of the effect of the wunderkammer as "a moment of ontological panic", a disruption of what is going on (MacLure, 2006); something that moves us in new directions and provides an opportunity for thinking new thoughts and disrupts what is already known. When sight is refracted by the wunderkammer, it has an effect on the bodies that are in the wunderkammer, like tiny affective explosions or discharges of emotional energy (Staunæs & Juelkjær 2015). In this understanding a cabinet of curiosity can produce multi-sensorial experiences moving beyond the already known to translate theoretical ideas about the critique of normativity into tangible methodologies (MacLure, 2006).

As researchers in the field of early childhood, engaging with new materialism, feminism and posthuman theories, we create a cabinet of curiosity as a dwelling-point for 'ontological panicking' in nomadic inquiry. Briefly one could say that nomadic science proposed by Deleuze and Guattari (1987) is played out through political tensions between the nomadic and the sedentary, between smooth and striated spaces, between the minor and major (Cole, 2013, Deleuze & Guattari, 1987; St. Pierre, 1997). Questions that might, and should, evoke ontological disturbance and challenge us might be; How does decentred and nomadic subjectivity work and what does these subjectivity positionings enable and unable us to do, say and think?

We realize that we, as researchers, are the ones amongst other species and materials/matters who can articulate stories about the research. In this symposium we try out multiple researcher subjectivities as a force of activism and as researchers in constant fight and struggle to even the gap, and express the same value to minority-bodies, as majority-bodies. This is not perspectives we can put aside. The researcher have a lot of power, and as pedagogical feminist posthuman researchers we must realize that we always will be "ultra-humanists, in our attempt to give women, children, animals, and other minority bodies a more equal status and influence in the world" (Lenz Taguchi, 2017, p. 188, our translation).

Becoming Go-piece-researcher: searching for just methodologies within a Cabinet of Curiosity
Bjelkerud, Agnes Westgaard (Inland Norway University College of Applied Sciences);

Keywords: Go-pieces, Nomadic, Researcher subjectivity, Becomings, Just methodologies
The game of Go is played by the players placing Go-pieces at the intersections and lines on a line-checkered, diagrammatic, board. Otherwise the Go-pieces have no fixed or pre-identified place on the board. Compared with the game of Chess, a game of more rigidity, Deleuze & Guattari, resemble the Go game with smooth spaces and locality. They say: "In Go, it is a question of arraying oneself in an open space, of holding space, of maintaining the possibility of springing up at any point: the movement is not from one point to another, but becomes perpetual, without aim or destination, without departure or arrival." (Deleuze & Guattari, 1987, p. 389). Hence, the Go-pieces are those of local orientation within a space of becoming.

Troubled by the ontology of a centred, conscious and intentionous researcher, that of collecting, coding, categorising, this presentation is concerned by rethinking researcher subjectivity and positioning as a Go-piece-reconfiguring within the Cabinet of Curiosity.

Following Deleuze & Guattari further, Go-pieces "(…) have only an anonymous, collective, or third-person function: "It" could be a man, a woman, a louse, a elephant. Go-pieces are elements of nonsubjectified machine assemblage with no intrinsic properties, only situational ones." (Deleuze & Guattari, 1987, p. 389). By fabulating with and politicising the in-between, and the unconscious, of 'data' and the researcher in relation to an immanent ethics (Smith, 2011), the becoming-Go-piece researcher might be an opening towards just methodologies.

Nomadic traveler in the landscape(s) of readiness for school - From collecting to connecting of 'data'
Holten, Ingeborg Sæbøe (Oslo and Akershus University College of Applied sciences, Norway);

Keywords: Nomad, Readiness, Discourses, Affect, Stumble data, Stumbling researcher
This presentation revolves around the issue of possibilities regarding a nomadic inquiry in an ongoing research process. The aim of the research is to disrupt dominant political stories of the 'ready/unready' body in transition from barnehage/kindergarten to school in Norway, in the wake of a White paper. I want to open up for spaces of complexities (Evans, 2013), becomings (Deleuze and Guattari, 1987) and experimentations, which in this context will be another story disrupting a linear and pre-determined understanding of readiness for school. Braidotti argues (1994: 36) that nomads live in transition, acutely aware of the non- fixity of boundaries. In this case, installing my research through a nomadic position opens for experimenting with readiness as an intra-active phenomenon (Barad, 2007), where the researcher is part of a multitude of 'in-between-nesses' that works together. I therefore argue, that to live in transitions as a nomad, will largely detach the researcher from boundaries, open for affects, connections and stumble data/events (Brinkmann, 2014) in daily life. Through my research I am working from the assumption that everything is always in flux, the human, more-than-human, material and discursive are interacting in a complex mix (Tuana, in Hekman, 2010).

By interacting with post human theories or new materialism, I am able to challenge questions regarding production of knowledge from an exclusively discursive perspective (Barad, 2007). In this presentation, my

previous work with critical discourse analysis is being a kind of door opener, making itself visible for other entrances and theoretical perspectives without leaving the notion of discourses. This presentation will highlight the research process going from a straightforward analysis of discursive rooms/orders of readiness, to opening a 'door' of heavy curtains into a 'Cabinet of curiosity'(MacLure, 2006), inspired by post human perspectives. This process involved a movement from collectible to connectable data, reinvigorated by the thought of an affected stumbling researcher-body with a heavy responsibility, perhaps collectively attuned to vibrations of frequencies (Papenburg : 2017:19), open for things to stumble upon, a photo, a stack of paper, a filthy wall. Affects moving us in new directions and presenting opportunity for thinking other thoughts.

String Figures and boundary crossing between "scientific facts" and fabulation
Lafton, Tove (Oslo and Akershus Unversity College of Applied Sciences);

Keywords: Play, Cabinet of Curiosity, Speculative Fabulations, Affect
Acknowledging how material agency destabilizes human knowledge, this presentation examine play in early childhood. Through a post-orientation to Narrative Research (Tamboukou 2010), ethnographic fieldwork, notes and memories from participating in young children's play are analyzed to explore the concept play. Ethical perspectives are discussed regarding children as co-researchers, and anonymity of the empirical material are secured.
This presentation highlight play through political tensions between the nomadic and the sedentaryas (Cole 2013). The discussion wonder about the implications of moving understandings of play as an arena of learning and development, connecting to political and educational debates and trends, into play understood as constantly remaking of "glittering" events, through ongoing intra-actions with both human and non-humans in the kindergarten. As a nomadic researcher I question how investigating play in a space/place inspired by a cabinet of curiosity (MacLure 2013) in order to produce articulations rather than representations (Haraway 2004) imply exploring not-yet-known actions and doing in early childhood practices.
Re-turning to the pastpresentfuture, I am becoming with the data (Lenz Taguchi, 2012) and the data is becoming with me, as I re-turn and re-search the bodily, affective becoming (Deleuze & Guattari, 1987) of play. Through SFs (Haraway 2004) I investigate the unpredictable and possible. However, one question remains. If play is a site of bodily, affective becoming, then who am I as a researcher to grapple with the concept? How can I perform articulations and at the same time not framing and captivating "glittering" events of becoming?

A cabinet of unexpected feminist research partners
Moxnes, Anna (University College of Southeast Norway);

Keywords: Cabinet of Curiosities, Unexpected research partners, Feminism, Researcher subjectivities
In this presentation, the concern is on feminism and researcher subjectivities in meetings with unexpected partners of research. By opening drawers in a cabinet of curiosities (MacLure, 2013) and invite different, unexpected 'research partners' from the cabinet to take part in a string figure game (Haraway, 2004, 2016), the idea is to re-positioning feminism in Early Childhood Teacher Education (ECTE). I use 'micro-moments' (Davies, 2014), from one observation(s) of teaching in ECTE as an entrance to the presentation. Following researcher subjectivities as a force of feminist activism, invites to investigate the in-between of the research. As Deleuze and Guattari (1987) puts it '[a] path is never between two points, but the in-between has taken on all the consistency and enjoys both an autonomy and a direction of its own (p. 419).
By linking the cabinet of curiosity to a string figure game, unexpected partners from the cabinet are invited to change and move possibilities of feminism. The idea of letting unexpected partners and irreducible details meet, is to create 'just the kind of survival stories we could need today' (Haraway, 2004, p. 128). Micro-moments from my wonderings of being/becoming a feminist researcher moves and change shape and directions in meeting with what is hiding in the drawers of the wunderkammern. When pulling out drawers, different materiality, affects and critters takes active part in constructing, and reconstructing the once so visible feminism in ECTE. The pulled strings in the string figure, disturbs both the ethical and political content in the stories and allows to see/think/speak differently on research.

Blurring boundaries without burning bridges
Odegard, Nina (Oslo and Akershus University College of Applied Sciences);

Keywords: Cabinet of curiosities, Objectiles, Researcher subjectivity, Nomadic
This presentation will focus upon the evocations recycled materials such as tubs, buttons, barrels, buckets, surplus materials invite in young children's aesthetic explorations. Descriptive examples from the data generated from the research project "Aestethic exploration of recycled materials – in the light of materiality" will consider the assemblage of children-space-artefact-tools-educators-materialities... The research took place in a blackbox, which is a space inside the Remida center covered in thick black curtains to able children's explorations with recycled materials and digital/analogue tools. This space could be seen as a "cabinet of curiosities", which were

actual rooms full of strange and wondrous things during the Baroque era (Staunæs & Kofoed, 2015), but it is also seen as a metaphor or a concept to describe the need for a "strange spaces for difference, wonder and otherness to emerge" (MacLure, 2006, p. 729).

Following Braidotti (2011, p. 26), nomadic can be seen as a myth, or political fiction, and enable thinking through and moving across established categories and levels of curiosity. As a posthuman researcher, I try not to center my research around human thinking and doing, instead I will write about other materialities, and species in a flat, equal and mutual kind of way. Recognizing the human researcher as the only one amongst other species and materials/matters who can articulate common research I "will fight and struggle to even the gap and express the same value to minority-bodies, as majority-bodies" (My translation, Lenz Taguchi, 2017, p. 188).

In this presentation, I highlight both the concrete and the conceptual space of the "cabinet of curiosity" and experiment with recycled materials as objectiles (Manning, 2013). As objectiles, the objects can become unpredictable even if we still recognize the form (Springgay & Rotas, 2014). What appears of new and different thoughts if the object no longer works as one thing in itself, but as a force - with potentials, and can launch events that challenge us?

Nomadic, Cabinet of Curiosities/Wunderkammer, Researcher Subjectivity

SYMP193

Proposing a multi-methodological frame for performing and screen arts design research: Costume Methodologies
Sofia Pantouvaki
Aalto University, Finland

The proposed symposium introduces a diversity of complementary methodological approaches towards research in the field of costume design through four individual papers. This multi-methodological frame arises from the elaborate work conducted under the umbrella of the Costume Methodologies research project (2014–18), funded by the Academy of Finland. The panel is organized by members of the research group Costume in Focus, which focuses on developing research in Costume Design, currently based at the Department of Film, Television and Scenography of Aalto University in Helsinki, Finland.

The multi-faceted identity of costume design is powerfully present in the Costume Methodologies project: artistic practice, rooted in various socio-cultural contexts, always lays the ground for scholarly investigations. These investigations, as the speakers illuminate, appear versatile. Costume enables research in, for, and through the artefact (the costume itself) as well as its creation (the costume design process) – and its researchers recognize the call for testing, developing, and disseminating a multiplicity of methodologies. Following a brief overview of the methodological perspectives explored in the Costume Methodologies project, in the first presentation of this panel, Professor Sofia Pantouvaki focuses on the 'costume-led' approach explored in artistic research in opera productions through costume, to indicate how an insider view by designer-researchers provides an arts-led dynamic tool for research.

In the second paper of this panel, doctoral candidate Tua Helve looks into qualitative inquiry in costume design within Finnish contemporary dance. Helve demonstrates research in and for costume design: a theoretical study informed by her experience in costume and dance and grounded on the contribution of key Finnish costume designers that aims to add knowledge not only to scholars but also to practitioners in the performing arts. In this presentation, she discloses the construction of the particular methodology in her doctoral thesis, identifying a dialogical process and a critical hermeneutics approach as its central elements.

From the perspective of a mature designer, doctoral candidate Kirsi Manninen illustrates her auto-ethnography driven methodology to research the impact of digital sketching in the process of character creation. Manninen's research draws upon theories of creativity, artistic process, drawing as a form of knowledge generation and aesthetic analysis, and addresses current and future practitioners.

With yet a distinct approach, doctoral candidate Alexandra Ovtchinnikova reveals her practice-led approach in "Dressing Poetics: Costume in the films of the Soviet Poetic School." In the context of costume within Soviet Poetic School cinema, she combines established means of qualitative inquiry with new forms of knowledge production. Through these 'Thought Exercises', in her research in and through costume, Ovtchinnikova not only sheds light on the influence of costume within this well-known genre, but also expands the habitual ways of watching costume in film.

As these four presentations indicate, costume design in its various forms and processes offers an insightful research methodology, which materializes on many layers with aesthetic, embodied, emotional, communicative, intelligent, political, and social functions. Due to its essential interdisciplinarity, inquiries in costume encourage the invention and application of both new and established methods and methodological choices.

Costume Methodologies: Arts-based, Arts-led and Arts-related Approaches to Costume Research
Pantouvaki, Sofia (Aalto University, Finland);

Costume design lies within socio-cultural practice as an essential and integral part of the performing and screen arts. It has developed as a concrete artistic discipline over thousands of years and through a diversity of live performance genres as well as in mediated storytelling. Hence, costume design has long existed as a multi-faceted yet well-defined field of artistic practice, addressing multiple layers of interpretation for which analytical tools are needed. Despite the long tradition of the discipline, scholarly approaches to costume are still nascent. This paper presents Costume Methodologies, a four-year research project (2014-2018) based at Aalto University, Finland, which investigates the development of methodological tools for research in the field of costume design. The main objective of the project is to propose methodological strategies to investigate the creation, production and function of costume in live performance as well as in film, television and other camera- or media-based creative projects involving costume. The proposed methodological frame for costume research explores costume design practices as well as costume as an artefact, and considers costume as both a conceptual and a material outcome produced through artistic collaborative work. The research frame examines diverse methodological perspectives and methods currently used to research the field of costume design, critically reviewing, evaluating, revising and adapting non-specific methods for researching costume in performance, testing and examining their applicability. These perspectives include a theoretical semiotic framework for the study of costume, material culture and 'object biographies', analysis of original testimony (oral histories) from practitioners in the field, auto-ethnography, on situ observation within the costume production process and an 'interactive' combination of methods that include comparative study, field research and small-scale new artistic practice. To demonstrate how these arts-related methodologies work, the researchers involved in the project investigate individual case studies, which offer a concrete context for evaluation within different areas of live or mediated performance. The project also works towards creating new methods of Practice-as-Research that are arts-based and arts-led specific to costume, therefore defined as 'costume-based' and 'costume-led'.
Following a brief overview of the Costume Methodologies project, this paper focuses specifically on the 'costume-led' approach in order to outline the meaning of this term and to identify it as a research method undertaken by designer-researchers that remains distinct from the 'costume-based' approach. This is achieved through a concise analysis of two artistic research projects 'Designing through the Performer', developed through opera productions, which highlight how a costume-led approach employs essential perspectives of costume design: embodied design, artistic expression and creative collaboration. The paper concludes with preliminary reflection on how this methodological approach provides an arts-led perspective that enriches the understanding of the field of costume design, proposing costume as a tool for future research.

Synthesizing the interplay of costume and dance: methodological choices for a doctoral thesis
Helve, Tua (Aalto University, Finland);

This presentation introduces the methodological choices for the ongoing doctoral research project, Costume Design Processes and Outcomes in Finnish Contemporary Dance 2000–2015. The project, implemented in research articles, investigates the work of professional costume designers in the field of contemporary dance and focuses on processes, inter-relationships – for example with choreographers – and the final costume design outcomes. Therefore, to support the creative practice within the field, understanding of the influence of costume design within performance making more generally, as well as theorisation and development of the emerging discipline of costume, the project applies a combination of qualitative inquiry means. For the data collection, these include contextual reading of secondary literature (costume, design, theatre, art and cultural histories, as well as philosophy), reviewing select articles from Finnish dance magazines, combining information from databases and online archives, as well as conducting semi-structured interviews with select Finnish costume designers. The main method for analysis is content analysis, informed by a critical hermeneutics approach.
As a central part of this methodology, this presentation illustrates the ways in which the phases of data collection and analysis intertwine along the process. It also shows how the dialogical technique supports the development of arguments. First, deriving themes from the overview of the field of costume design within contemporary dance in Finland with visual and content analysis informs the selection of interviewees. Second, preliminary interviews indicate questions that traditionally remain unarticulated, with the designers themselves. Third, discerning these themes shape the following rounds of interviews, which in turn, suggest specific theoretical lenses, as well as additional material collection, for the lines of investigation that result in the article outputs. Fourth, each published article becomes material for the concluding cross analysis, hence allowing the final step of critical hermeneutics in practice. Altogether this multimodal qualitative inquiry on costume within dance manifests its fluid traverse between disciplines. The research not only sets itself in dialogue with previous academic approaches in both costume and dance but also adopts methods from social and human sciences. While it addresses questions on aesthetic and political qualities that are at stake in the design work, the research relates to themes central to

aesthetics and art theory. By so doing, the research, as well as this presentation, invite discussion upon its findings beyond the field of performing arts.

Creating a Character – Thinking and Communication through Analogue and Digital Costume Sketching: Methodological choices

Manninen, Kirsi (Aalto University, Finland);

My research investigates the creative process of costume designers by analyzing for the first time the ways in which designers utilise digital sketching in the process of character creation. This paper explores the rationale for my methodological choices involved in designing this study. The research methods are multi-methodological; the material for the study is collected through auto-ethnography, from semi-structured interviews with selected costume designers, through analysis of the creative processes. My project draws upon theories of creativity, artistic process, drawing as a form of knowledge generation and aspects of aesthetic analysis. Part of the research data consists of digital costume sketches and time-lapse-videos from both professional costume designers and budding design students. This is conducted to better understand what effects the digital sketching has on the aesthetic outcomes of the costume sketch and what influence the new technological process has on communication/s with the creative team.

In this paper, my focus is the auto-ethnographic method. As a costume designer, I have utilised digital costume sketching methods since the 1990s and taught digital character drawing since 2013 in Finland and abroad. Hence, I have a long professional experience of these digital costume sketching methods; auto-ethnography becomes one practical but also rich way to investigate and generate new knowledge on this practice-based and process-led research. With the auto-ethnography method, I illustrate new perspectives on my personal experience—on moments of 'epiphany' —by finding and filling a "gap" in existing knowledge related to digital costume sketching.

To visualise the data collection of the auto-ethnography, I utilise SOM, a self-organizing map. In the SOM, the input data is placed within a table with a row for each year, and a column for certain year contains the different costume sketching techniques I have consumed during that year in the category 0-5. The attributes to analyse my costume sketches during the years 1990-2016 were 16 different techniques that I utilised in the costume sketching: 1. water colour, 2. collage, 3. ink, 4. maker, 5. crayon, 6. pencil, 7. colour pencil, 8. scanning, 9. fill tool, 10. copic maker, 11. digital drawing, 12. coloured paper, 13. gouache, 14. duplication, 15. layers, 16. camera/photo. The SOM algorithm arranged these sketching techniques in a two-dimensional grid placing similar techniques closer together. The single most striking observation to emerge from the data comparison was that the digital drawing on the touchscreen enables the most extensive use of different techniques in my costume sketching process between 2012 and 2016. Data analysis demonstrates interesting facts from the first shift from analogue to digital costume sketching during the years 2001-2012. These years I utilised traditional hand drawing together with the desktop computer and a scanner in the costume sketching process. The method seemed to function as a straitjacket, which limited the expression. The use of a touchscreen tablet as a sketchbook in the costume sketching process was a moment of epiphany for me. In conclusion, costume sketching returns to its roots in free drawing to seed the future with contemporary drawing technology.

Creating an in between space: methodological approach to the study Dressing Poetics: Costume in the films of the Soviet Poetic School

Ovtchinnikova, Alexandra (Aalto University, Finland);

This paper introduces a multi methodological approach as a tool for establishing a meeting point between theory and practice in a historical research entitled, Dressing Poetics: Costume in the films of the Soviet Poetic School. At its core, the study as a whole explores the functions of costume in the films of four directors of the Soviet Poetic School: Sergei Parajanov, Andrei Tarkovsky, Yuri Ilyenko and Tengiz Abuladze. It highlights the key learnings from a historically significant period in Soviet Cinema, which has often been defined by the tendency to link national particularity with stylistic experimentation. Therefore, the research focuses on the ways in which costume as part of the folk/cultural tradition acquires meta-historical meaning that sets forth to question not only existing means of expression (form) but also the various ideological and political policies of the Soviet Union (content).

All the methods chosen for this study are motivated by the goal to generate new knowledge about the techniques with which the craft or skill of costume design in a specific cinematic school (Soviet Poetic School) is carried out, and to contemplate on the nature of a poetic thinking in the field of costume design. This investigative approach implies a continuous dialogue between scholarly and practice related methodologies, designed to bring together theory and practice, a place where they interchange and reverberate.

Accordingly, this practice-led study sets forward to test the theoretical framework, derived from theoretical and empirical literature, by means of continuous interaction between three methods: comparative study, field research and series of small scale artistic projects. While comparative study is used as a way of anchoring theory to the four cases (films) of the study (Mirror (1975) by Andrei Tarkovsky; The Colour of Pomegranates (1969) by Sergei

Parajanov; The Plea (1967) by Tengiz Abuladze and The Eve of Ivan Kupalo (1968) by Yuri Ilyenko), the 5 artistic projects, aka Thought Exercises, are introduced as a way of learning to look at cinema (and costume design as part of it) in a more philosophical rather than technical or hermeneutical manner. These projects explore how practice stimulates and expands knowledge by identifying with certain theories that perceive cinema as a way of furthering fundamental understanding of perception and metaphysics of time and memory. Lastly, while theoretical framework and comparative study give focus to the field research, artistic projects act as a prism for identifying and encapsulating the key elements of creative thinking behind the work of other authors.

By sharing and critically assessing this multi-methodological model this paper sets forth to highlight the ways in which it provides results and developments applicable not solely to the costume design and film studies but rather to multiple fields, paving the way for a broader and more immersive approach in art academia.

Costume, design, methodologies, designer-researchers, performing arts, screen arts

SYMP213

Art-based strategies for educational research
Elisabetta Biffi
University of Milano-Bicocca

This Symposium aims at contributing to the debate on arts-based and arts-informed methods (Knowles and Cole, 2008) for educational research. One of the main challenges that educational research has to face is related to the complexity of its object, the education and its processes, which is a multidimensional and interdisciplinar topic. On one hand, educational research is called to produce evidences in order to design, implement and evaluate educational processes. On the other hand, educational research is called to give voice to educational subjects and to find the way to explore meanings and lived experiences of participants (Dahlberg, Dahlberg & Nyström, 2008). In this direction, arts-based and arts-informed methods offer to educational research resources for investigating from an alternative perspective its objects (Banks, 2007).
The papers presented during this symposium will give an example of the above mentioned statements.
Paper n.1 aims at providing a reflection on the use of "collage practice" in educational research involving health professionals.
Paper n. 2 will focus on the contribution of the role of documentation in artistic research in order to re-think the pedagogical documentation as a 'data' source in educational research.
Paper n. 3 introduces the study of a research project on the relevance of colour role in the learning child.
Paper n. 4
The Symposium is planned in order to open the discussion among participants from the beginning. Each presentation will maintain the same common structure – introduction, presentation of experiences/data of research, focused on the theoretical background and achievements – starting from the description of realized experiences of research, in order to involve the attenders in a shared debate on the symposium topic.

Collage-making as a chance for educational research with health professionals
Gambacorti Passerini, Benedetta (University of Milano-Bicocca); Zannini, Lucia (University of Miilano);

The contribution aims at providing a reflection on the use of "collage practice" in educational research involving health professionals.
The use of collage has been highlighted in some recent literature related to qualitative inquiry in the social and educational field, especially in visual research (Banks, 2007), in arts-based and arts-informed methods (Knowles and Cole, 2008).
Within this framework, this paper seeks to explore the use of collage as an investigation strategy in connection to narratives, referred to an arts-informed perspective (Knowles & Cole, 2008) of using art in research. Using images, as a source for creating meaning in the form of metaphor, referent is made to Ricoeur's perspective (Ricoeur, 1976), his idea of metaphor as an instrument to reconstruct meaning. This is what can allow a new comprehension of the world, based on imaginative functions. Similarly, the narrative is a paradigmatic way for creating comprehension of the world, using metaphors. For this reason, the use of collage can be a valid research instrument especially when participants involved are adult professionals, in order to break the "fixed versions" of their stories, built during their lifetimes and working experience: the collage will be an instrument to introduce something unexpected that allows them to re-think their stories, producing different narrations (Biffi & Zuccoli, 2016).

The paper will discuss the collage technique, proposed as an instrument that can help participants to go deeper into the meaning's construction, before, after or beyond narrations related to lived experiences, as usually done in narrative (Connelly & Clandinin, 2000), and biographical research (Merril, West, 2009). With particular reference to health contexts, collage, accompanied by narration (Zannini, 2008), can be an instrument to allow professionals to reflect and give meaning to their everyday complex practice with patients.

In order to clarify this issue, different examples of qualitative research, carried out by the authors (Gambacorti-Passerini, 2016; Gambacorti-Passerini et al. 2017) in health contexts will be presented and discussed. The search for visual and imaginative metaphors based on images and verbal narrations can create forms of meaning about everyone's experience, which otherwise would not be discovered.

Documentation between art and research

Biffi, Elisabetta (University of Milano-Bicocca);

This paper will focus on the contribution of the role of documentation in artistic research in order to re-think the pedagogical documentation (Edwards & Gandini, 1998; Gandini & Kaminsky, 2004) as a 'data' source in educational research.

Artistic process of research has seen, during the centuries, documentation as a form of data in order to understand the artistic process (Dewey, 1951; Efland, 1990; Munari, 1977; Read, 1954) of an artist: autobiographical notes, sketches, letters have been used as a source of 'data' as well as the artistic productions, which make the researcher able to understand meanings and background of the art works. Museums, for instance, by preparing exhibitions, often used this sort of material to let the audience conduct its own journey within the artist's development.

Considering, in accordance with Dewey (1989), art as a form of experience, if, indeed, the view of the artistic production is the lived experience, the documentation can be considered the way through which that experience can be understood.

Similarly, education is a kind of experience which is lived in the here and now, while the documentation can be used in order to understand the educational lived process. In these terms, the use of documentation for educational research purposes, such in case study strategy, finds within the artistic reflection on documentation a source of inspiration.

Based on these considerations, this paper will present a methodological reflection on which aspects of the use of documentation within the artistic inquiry process can offer suggestions to the educational research in using pedagogical documentation.

Firstly, the framework of documentation in artistic research will be defined. Subsequently, some main aspects of the use of documentation will be identified in order to explain how they can be used within educational research. Finally, a specific attention will be given to the artistic form called 'ephemeral art', where the documentation has a crucial role in connection with the temporary life of this artistic form.

The power of color language in learning Child

Zuccoli, Franca (University of Milano-Bicocca); Poli, Annamaria (University of Milano-Bicocca);

This contribution introduces the study of a research project on the relevance of colour role in the learning child. Our presentation would take explicit several reflections, regarding a path of activities, actions and experimentations related the education of colour as a language in the school and preschool contexts.

The research group on Play and Colour Education take reference from two courses degree: Science Education and Science of Primary Education of Department of Human Science "Riccardo Massa" at Università degli Studi di Milano-Bicocca, Italy.

The study examines the opportunities for children to use colour experience not only as pigment paint, but also as colour significant experiences of the colour light, through emotional and cultural perspectives.

The idea was founded on the colour can to become an opportunity of discover and education experience oriented on perceptive and sensorial training and communication act.

The first questions are: what kind of activities we could designed as significant learning experiences trough an education of colour? What are the positive effects of the knowledge of colour since the early age of children?

The first results indicated positive effects in the child's development on perception, emotion, language, basic of arts and scientific, using the color exploration with play and other ways of learning

The research aims for children are:

. Contribute to increase knowledge of children's development, from 0-6 years, before school age, in the areas of perception, logic, social skills, motor skills,

. Knowledge on the child's language before the age of six (0-6)

. Contribute to increase knowledge of children's development, from 6 to 10 years, of basic skills for reading, writing and arithmetic, art and perception in school age.

The research aims for educators and teachers ha founded to contribute an increase of competence on the teaching color experiences with children.

Color language is a language closely linked to artistic and communicative research. There are numerous artists (Itten, 1961; Kandinskij, 1989; Klee, 1918, 1925; Rothko, 2007, …) , art historians (Zuffi, 2013), critics and researchers (Ball, 2013; Pastoureau, 2006; 2008, 2013, 2016) who have tackled the color theme as a research perspective. In this sense, research done with children and with teachers and educators is based on the modes of artistic creation.

Art as a tool to reflect on educational practices
Zuccoli, Franca (University of Milano-Bicocca);

In the school and educational institutions often art is used to create projects dedicated to children. Many authors have reflected on this aspect (Dewey, 1951; Munari, 1977, 1981; Ricci, 2007; Stern, 2006; 2009; Steiner, 2007; Eisner, 2008), identifying what can be the most meaningful content for these proposals. Materiality, experimentation, research, production, communication and sharing with others are fundamental (Pugliese, 2006; Bordini, 2007). In this proposal, however, the artistic proposal, while retaining the features previously mentioned, is intended for adults: educators, teachers, future teachers, as a way to deepen research (Schön, 1993, 2006). An instrument of investigation, which deepens further aspects, different from the more objective ones, but they are not abandoned. Observation protocols, seedlings, discussion and discussion protocols, tables, checklists, and observational videos can provide an important breakdown in school life needed to better understand what is happening and to design new educational actions (Mantovani, 1998; Liamputtong, 2013). But as Sullivan observes (2009), the current reality is so complex that another way to accommodate reflections, anxieties, fears and change wills that would otherwise be lost should be used. That's when this research begins, proposing the use of tools freely chosen by future teachers art-inspired to reflect on their didactic paths and their classroom and section proposals. The question asked by this research is to understand whether a different form of documentation, inspired by the modes of contemporary art research, can be significant within the educational world.

Cinema and digital technology as resources of teaching and learning
Poi, Annamaria (University of Milano-Bicocca);

The educational potential regarding the analysis of motion picture using the digital technologies remains little understood and little explored, while Italian teachers at all levels of schooling enjoy limited access to digital tools. Likewise, the value and educational benefits of using film as an educational resource at school are largely unappreciated.
This contribution presents the research project Cinema at school regarding the introduction of cinema at school to promote the media education and enhance the teaching of digital tools dedicated to the film editing and the film language analysis.
Film is the first multimedia object that, from its origin, served to overcome the limits of the human eye. The use of cinema in school context can reinforce the learning of single topics, and at the same time, it produces a contribution to interdisciplinary learning approach when the use is specially oriented to explore other topics. Film at school can act as an analytical-documentary resource and as a creative teaching resource, by virtue of its versatile and multidimensional nature. We should not forget the magic lantern, a device precursor of the cinema, it has been not only used for entertainment purposes but also to deliver lectures on several topics from science to arts and literature.
Film is a teaching resource characterized by the power to "transport" the class into any possible spatial-temporal or interdisciplinary dimension.
By the representation of visible and invisible reality and imaginary worlds, the fiction dimension of film supports the aim of multiplying the perspectives available to the students and guides their attention to countless forms of narrative from near or distant place in the space and time of human culture in the past and future. With similar modality, the digital technologies of 2d and 3d spatial representation transport the observer in other space of learning.

arts based methods, educational research, collage inquiry, pedagogical documentation

SYMP219

Innovative approaches to ethical and methodological challenges in health research
Cláudia de Freitas
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Qualitative health research about sensitive topics and/or involving people in a position of vulnerability is prone to raise ethical and methodological challenges: power unbalances may unintendedly expose participants to ethical risks by leading them to perceive an obligation to answer research questions that cause discomfort, or to remain engaged in a study from which they would prefer to opt out; legal constraints to revealing one's identity may raise questions to the use of research methods that foster participant interaction (e.g. group interviewing); and the sharing of intimate information hinting at compromised well-being on the part of participants complicate boundary setting and pose questions as to when a breach in confidentiality may be considered. These challenges may cause researchers to feel uncertain and concerned about the right way to act, particularly when they arise unexpectedly. Moreover, they may lead participants to feeling compelled to participate in studies that increase their sense of disadvantage and disempowerment. Conversely, they may limit potential participants' willingness to engage in and keep on participating in scientific studies, causing the circumstances and problems that contribute to their vulnerability to remain unresearched, unknown and unsolved.

Ideally, ethical and methodological challenges would be pre-empted. This purpose may be achieved through a combination of ethical imagination and empirically-based research aimed at anticipating and defining strategies to prevent unnecessary challenges to unfold and clearly outlined pathways to deal with those that cannot be averted. However, professional guidance for ethical practice and population-specific guidelines for health research are not always unequivocal and many grey areas subsist as a result. This symposium aims to facilitate discussion about innovative approaches and study designs developed to investigate complex phenomena in the field of health. It will do so by promoting a transdisciplinary dialogue amongst researchers whose empirical studies seek to unpack the ethical dilemmas and methodological challenges associated with conducting health research about sensitive issues and/or with people experiencing vulnerability.

The four studies selected encompass a myriad of interrelated research topics including fertility, gamete donation and parenthood. Empirical research on these topics lays the groundwork for discussing: 1) ethical challenges associated with interviewing participants in spaces "loaded" with mixed emotions for both participants and researchers; and, categorising participants who do not necessarily identify with categories defined a priori by researchers; and 2) methodological challenges associated with using elicitation techniques to collect data on moral reasoning; selecting a sampling strategy, techniques for data collection and a topic guide to obtain information about the content adequacy of fertility clinics' websites; and, controlling for father's occupation when analysing couple interviews about parenting preterm infants.

Ethical and methodological dilemmas in mixed-methods research: an empirically-based perspective about gamete donation
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Research in the field of gamete donation has focused mostly on the dichotomy between the resource-poor countries/conditions of the donors and the richer Western countries' recipients/hosting research projects. Furthermore, most independent studies focus only on the group of donors, with a shortage of original empirical research using mixed-methods. Based on a mixed-methods study that aims to understand how social, cultural and economic characteristics intertwine with the health experiences, knowledge and identities of those involved in gamete donation (i.e. donors, recipients and health professionals), we will explore the ethical and methodological challenges that emerged in connection to fieldwork experiences associated with anonymity, confidentiality, informed consent, researchers' gender and researchers' potential impact on the participant and vice versa.

Empirical evidence derives from i) ethnographic observation in the waiting room of a Portuguese public fertility clinic ; ii) 30 semi-structured interviews with gamete donors ; and iii) structured questionnaires with 23 donors and 25 recipients. The major challenges identified are related with interviewing participants in spaces "loaded" with mixed emotions for both participants and researchers and categorising participants who do not necessarily identify with a priori defined categories. Firstly, due to space constraints in a context where interactions with

gamete donors must occur in the hospital, some interviews and questionnaires were applied in a hospital room also used for sperm collection. The room was usually very cold, the walls are white with only one spermatozoon drawn on it and one red single couch at the corner of the room. Female researchers felt disconcerted with having to apply the questionnaires or interviews in that room right after the male participants had collected the sperm in the same space. Female researchers had to deal with their own discomfort, as well as with the participants' discomfort. To avoid these situations, the room was only used as a last resource. Secondly, when applying structured questionnaires (equal for donors and recipients), researchers were unexpectedly confronted with a man, member of a heterosexual couple diagnosed with female infertility, who did not perceive himself as a recipient, but as a sperm donor for his wife, when answering to the question "What's you currently relation to gamete donation? a) I am a donor b) I am a recipient". Afterwards, we restructured the options for this specific question by "a) I am a donor, b) I am a member of a recipient couple; c) I am a recipient, but I don't belong to any couple".

Unexpected challenges resulting from our fieldwork uncovered issues of gender and ethics in mixed-methods research in a health setting such as a public bank of gametes. These should be acknowledged and discussed by the scientific community. Reflexivity around these ethically important moments and methodological challenges and how they can be overcome should be promoted to enrich the development of innovative study designs and protocols, anticipating future challenges that may arise in research about sensitive and complex phenomena in the field of health.

What constitutes parenthood according to (aspiring) parents of children born after gamete donation? The use of elicitation techniques to collect data on moral reasoning.

Provoost, Veerle (Bioethics Institute Ghent, Ghent University, Belgium);

Medical developments in the reproductive field have enabled a disconnection between genetic, gestational and social ties. In the literature, many divergent moral grounds for parenthood have been suggested, for instance causal, intentional or genetic grounds. The aim of the study was to find out what stakeholders consider to be relevant concepts and criteria that can be used to determine parenthood.

We used semi-structured qualitative interviews with 75 individuals, mostly lesbian or heterosexual couples, 7-10 years after successful insemination using (known-)anonymous donor gametes or around the start of their treatment. Participants' views and moral reasoning regarding the grounds for parenthood was explored among other things by using a thought-provoking hypothetical scenario presenting three protagonists that apply for the parenthood status based on different links to the same child.

Overall, the participants demonstrated a reflective attitude, questioning their own and each other (in couple interviews) views in a respectful way. Many criteria for parenthood were used in ways that appeared entwined. Despite the fact that all couples had one partner who did not share a genetic link with their (future) child, this link was considered an important element: something which a genetic parent had as a plus and a non-genetic parent 'lost'. However, the weight attached to this the genetic link varied and the impact to the status of parent remained difficult to determine. Interestingly, some participants dismissed the social parent pictured in the scenario as a real parent based on this person's lack of a genetic link, despite being in the same situation in relation to their own child.

Overall, the participants' views on the grounds for parenthood appeared to be fragmented, meaning that, in this study, the three protagonists in the scenario could receive the status of parent based on a variety of grounds and relationships to the child. Mostly a complex pluralistic account was used, one that contained many criteria. Criteria were considered as necessary and/or sufficient, or were used either alone or in combination with other criteria with specific combinations leading to specific outcomes. Criteria could be grounds both for parenthood and no parenthood. The pluralistic account presented by the participants differed from the ones presented in literature: in our study, the participants' accounts involved more complex combinations of criteria and included considerably more criteria than mentioned in the literature.

The findings of the project were interesting both for use in practice (for fertility counselling) as well as for theory (the theoretical debate about the significance of the genetic link between parents and children). Furthermore, the study offers insight into how data can be collected on moral experiences, moral reasoning and decision-making. In this presentation, we will also go into the features of this particular way of collecting interview data and the methodological questions relating to the use of interviewing techniques such as elicitation of moral reasoning. Finding suitable methods to collect data on moral reasoning is one of the main challenges related to qualitative research in moral science.

Contents about gamete donation on IVF clinics websites: how to assure that the information provided meets people's needs?

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The websites of in-vitro fertilization (IVF) clinics have become privileged vehicles for search and provision of information by gamete donors and recipients seeking for fertility
treatments with donated eggs and sperm, as well as relevant sources of psychosocial support for patients. The importance of ensuring quality of health information made available online to the public is consensually recognized, and there are different instruments to assess the formal quality of health-related websites. However, such instruments are only based on quantitative approaches and do not evaluate the accuracy of the information on specific topics. Moreover, their conceptualization and operationalization have been primarily based on expert views, which does not guarantee that their evaluation and the contents provided effectively meet people's needs. Aiming to strengthen the evidence base for quality assessment of IVF clinics websites, we developed a qualitative study to obtain information about the adequacy of the contents related with gamete donation to people's needs. This communication seeks to discuss three main methodological challenges we faced during the design of the research protocol, associated with selecting a sampling strategy, the techniques for data collection and a topic guide. First, the participants in the study: who should we interview (e.g. representatives of patient organisations, representatives of national registries on assisted reproductive technologies (ART), and policy making institutes)? How to include (open and anonymous) gamete donors? Second, the methodologies facilitating the involvement of these stakeholders in knowledge co-production: is a joint Delphi panel the most suitable option or should we use different methodological strategies for different groups? Is there a need for individual and group interviews, and how to combine them? Third, the topic guide: should it consider, simultaneously, questions about the contents to be included in the website (for example, information about risks and benefits of gamete donation; accuracy and robustness of the information about success rates, costs, and donor's anonymity; circumstances under which IVF-clinics recruit and select donors and match donor-recipient; protection of personal data), and those that should not be presented in websites (for example, suggestive overestimation of success, problematization of families or family relationships after using ART)? We call for the development of a culturally sensitive instrument to assess the quality of IVF clinics websites that takes into account people's needs, national regulatory frameworks and health policies, as well as local, cultural, socioeconomic and clinical dimensions of reproductive medicine.

Interviewing parental couples together: Interaction between gender and occupation beyond child's birth weight

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Challenging the under-representation of fathers in the literature about parenthood in sociotechnical environments, recent health studies have resorted more often to couple interviews. Undertaking qualitative health-related research with heterosexual couples raises several ethical and methodological challenges regarding data collection and analysis. However, there is a scarcity of both population-specific guidelines and literature grounded on researchers' experiences in this field.

This study contributes to advance innovative study designs and protocols to investigate parental roles and knowledge in Neonatal Intensive Care Units (NICU) by discussing the influence of gender, occupation and child's birth weight in parents' narratives in joint couple interviews. Twenty-seven semi-structured couple interviews with mothers and fathers of very preterm infants were conducted 4 months after delivery (November 2013 - July 2014). The interview schedule included the following topics: quality of life; uncertainty, doubts and decisions about parental care and treatment options; information and communication; and social support.

Heterogeneity sampling was used to obtain maximum variation of views and experiences until reaching thematic saturation. Interviewees were purposively sampled to include parents of extremely low (<1000g) and non-extremely low (≥1000g) birth weight infants. Although health professionals suggested a replacement of infant's birth weight by gestational age as the main criteria to be used for sampling, invoking evidence-based knowledge produced in the field of health sciences, the researchers opted for grounding their decision regarding sampling criteria on empirical evidence obtained through an ethnographic study at the NICU, which showed that parents interpret infant's birth weight as the best proxy for the degree of their infant's vulnerability.

However, content analysis showed that father's occupation was the main variable influencing the following emergent couples' narratives: 1) 'emotionally-driven narrative', enacted by fathers employed as health or teaching professionals, who talked about their experiences in depth, sharing an intense emotional repertoire with mothers; 2) 'control-need narrative', enacted by fathers working in business, civil construction or armed forces, who tended to control the interview, both by leading the couple's narrative and questioning the study aims and its implications for clinical practice; and 3) 'emotionally-silenced narrative', enacted by fathers working in artisanal or skilled manual jobs and clerical support, who tended to silence their intimate experiences and emotions. The influence of occupation was buffered in mother's narratives. Mothers tended to provide detailed answers and

their discourses revealed the reproduction of intensive motherhood and gender stereotypes, according to which women are mostly guided by emotions.

These results call attention to the need for including fathers' occupation in future qualitative and quantitative studies in order to account for its influence on participants' responses. They also highlight the need for reflecting about the potential effects of methodological decisions on the analysis of joint couple interviews involving fathers of different occupational groups. Undertaking these precautions can help to pre-empt research biases that arise in connection to the under- or over-representation of specific occupations among male participants in research conducted with people in situations of vulnerability as is the case of parents of preterm infants.

Sensitive research; ethics; innovative methods.

SYMP261

Research Ethics and Integrity in Qualitative Research: opening perspectives
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Vrije Universiteit Brussel, Belgium

Each in its own way, qualitative research methods aim to reveal adequately the multiple realities and lived experiences of the respondents involved in the study. The term 'research integrity' in these qualitative studies refers to a variety of concepts. As the conception of 'integrity' at least also includes making wise judgments about people and situations, this involves inevitably a balancing of relevant value principles, as situationally appropriate (Macfarlane 2009 in Hammersly, 2017). Thus all concepts that are related to this issue of 'integrity' may be prone to varying interpretations.

However, integrity cannot be reduced to a concept of relativity and personal interpretations. We want research to be auditable, transparent, trustworthy. Investigators may describe scientific integrity as having uniform methods, with consistent results, and that investigators were honest by presenting all of their findings. The need for investigators to remain faithful to their methods, follow protocols, be rigorous and systematic in their efforts, and protect human subjects is viewed by most researchers as crucial to the value of any scientific study (Kraemer et al. 2013).

Yet, the question at stake then is: how can this be kept in balance with all epistemological requirements of our research methods (Hammersley and Traianou, 2011).

In this introducing presentation, we comment on the most burning question: what are the core concepts at stake when qualitative research is willing to be highly trustworthy? Trustworthiness has to do with making the steps and influences that were part of the study visible. Referring to Stiles (1993), Merrick (1999) states that elements of trustworthiness include at least a disclosure of the researcher's orientation and a thorough discussion of findings and research process".

But there are many other issues involved. In this seminar, throughout 4 complementary presentations, each of which depart from an own angle, several questions related to integrity and ethics that raise whilst overthinking the dignity of a qualitative study and of the researcher are brought into discussion.

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The virtues of transparency: Scientific integrity in qualitative research reporting
Balachandran Nair, Lakshmi (Utrecht University);

Scientific integrity by definition assumes ethical reflection, self-discipline and self-critical assessment from the part of researchers. By maintaining the reputation and respectability of science, integrity helps in sustaining a meaningful dialogue amongst researchers themselves as well as between researchers and society. Thus integrity plays a major role in the development of science. Most of the discussions on scientific integrity happen at the level of plagiarism and fake data. Many articles have been withdrawn (refer retractionwatch.com) following allegations of cooking up results. However, scientific integrity expands beyond these two malpractices. Other

dimensions of integrity involve respect and regard for individuals, groups, and institutions, maintaining the obligations towards the research community, as well ensuring the transparency of scientific communication (Kalleberg et al., 2006). There have been several articles examining different aspects of scientific integrity (for example, Snee, 2008; Swatman, 2012) in different disciplines and methodologies. However, there exists a gap of similar work in qualitative research. Hence, we propose this seminar presentation as an attempt to make a reflection on scientific integrity pertaining to qualitative research (Weiss et al., 2015). In particular, we focus on the facet of integrity involved in qualitative reporting in management.

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Scientific Integrity: some basic "how to's" in qualitative research
Van Puyenbroeck, Hubert (Vrije Universiteit Brussel);

"A premium is placed on the researcher's ability to communicate in a compelling way what and how he found what he did, as well as the meaning he makes of it"
(Merrick, 1991, p32).
Trustworthiness has to do with making the steps and influences that were part of the study visible. Anyone who reads a manuscript that discusses the findings form a qualitative study will be mindful about the trustworthiness of the study. In this presentation we look at various criteria that may make or break a scientific study in terms of trustworthiness.

Referring to Sandelowski (1986), Krefting (1991) states that "a qualitative study is credible when it presents such accurate descriptions of interpretations of human experiences that people who also share that experience would immediately recognize the descriptions" (p216). This first criterion of credibility implies the need to spend time with informants to identify reappearing patterns, themes and values. To elicit the researcher's own behavior, experiences and interpretations, perceptions and interests, he/she can use a field journal, kept throughout the research process. Also, by continually testing his analysis with the informants, the researcher ensures that he has accurately translated the informants' viewpoint (Krefting, 1991).

A qualitative research may have other merits than to generalize findings to others. As far as findings may apply to other yet similar contexts than the research context, a qualitative study meets the criterion of transferability.

As variability is expected in qualitative research, the quality of the study depends on the perceptibility of both the changing researcher's insights and interpretations, as well as changes in the informant's personal situation. In a 'stepwise replication strategy', communication between teams and team members throughout the research process is key to the quality of the study.

when the criteria for truth value and applicability are met, interpretational confirmability is established.

Confirmability may be demonstrated when an external auditor understands how and why decisions were made and arrives at comparable conclusions.

In this presentation, these various issues are discusses and illustrated with concrete examples of 'how to' meet these criteria in a qualitative study.

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Integrity in qualitative research about sensitive subjects: integrating emotional reflexivity
Benoot, Charlotte (Vrije Universiteit Brussel);

"It is not the avoidance of emotions that necessarily provides for high quality research. Rather, it is an awareness and intelligent use of our emotions that benefits the research process" (Gilbert, 2001; p. 11).
In qualitative research, "emotional reflexivity" about sensitive subjects protects the integrity of the researcher/researched, and it enhances the quality of the research. However, the current conceptualisation of scientific integrity seems to exclude the integration of "emotional reflexivity".

An attitude of relative detachment and rationality on the part of the researcher has long be seen as a hallmark of scientific excellence. This leaded to a definition of "integrity" where there is only attention to the protection of the "researched", implying that researchers raised themselves above possible vulnerabilities. However, this construct

of "being an "objective, rational academic" who has to take care of the "vulnerable" participants in the study, leads to (novice) researchers who suppress emotions to meet these environmental expectations, which can result in self-estrangement, distal traumatization, and overidentification in the long term (Benoot & Bilsen, 2016). Emotional reflexivity can protect researchers from those experiences. We argue that in order to preserve the integrity of the researcher, in case with sensitive subjects, it might be appropriate for researchers to have recourse to professional counselling support, such as is provided for professionals working in the field of mental health.

Secondly, research supervision is time limited, leading to conceptualize "integrity" of research as a package of straightforward techniques neatly written down in a research paper, rather than a reflective process that is much more "messy" and time consuming.

Doing research is not merely intellectual labor but also emotional labor (Coffey, 1999; Gilbert, 2001). Instead of ignoring our emotions, we should be conscious of it and develop this emotional work, so that we can use it as a means for enriching the data gathering and analysis processes (Nutov & Hazzan, 2011). It is through such introspective, emotional self-awareness that qualitative researchers can develop more open and attentive interviewing practices which can lead to a deepened appreciation of and insight toward the object of study.

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Studying sexuality from a qualitative stance: Ethics and integrity as primordial vantage points
Van Puyenbroeck, Hubert (Vrije Universiteit Brussel);

The need for investigators to remain faithful to their methods, follow protocols, be rigorous and systematic in their efforts, and protect human subjects is viewed by most researchers as crucial to the value of any scientific study (Kraemer et al. 2013). Especially in the domain of sexology, these crucial elements are at the same time of high importance and most challenging.

As much as the integrity of the study is at stake, equally is the integrity of both the respondent and the researcher. In this presentation we look at the various elements of integrity and ethics throughout the research proces, from building a study project, getting approval from an ethical commission, up to the dissemination of the findings. The discussion on aspects of ethics and integrity are illustrated with examples of qualitative studies in the domain of sexuality, e.g. consumption of sexually explicit internet material, impact of death of a young child on the sexual relationship within couples, a study on experiences of BDSM and its impact on the concept of ones sexual self.

As many questions will remain open, this presentation concludes with an invitation for further debate on the principles of research integrity and ethics and for further exchange on good practices in qualitative oriented studies in the domein of human sexuality.

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Reading Literature during Troubled Times: Research and Integrity
Svetkovic, Tanja (University of Niš);

Living in the times when Margaret Atwood's novel The Handmaid's Tale is the most commercial and awarded book of the year, we may ask ourselves how and what literature can guide us in the right direction to fight all the obstacles, manipulations, challenges of everyday life, or, how literature, or a good book, can be a "forecaster" of things to come. In this presentation as part of the seminar on ethics and integrity in qualitative research, we discuss the lessons we may learn from these insights as qualitative researchers.

This presentation will focus on how we can read Whitman, Emerson, and other humanist writers and poets and translate their ideas to everyday life whilst facing limitations, bans, restrictions, even "fake news", and implement these lessons into our ethical considerations when doing qualitative research on these societal concerns ; being a researcher with a scientific interest and at the same time being a human being personally affected by these issues. How can we communicate these ideas and transcend ideological (mis)conceptions? Amongst others,

these issues will be addressed in this presentation whilst emphasizing the idea that literature, as a work of art, may make a good relation between man and his community. Referring to some of the ideas that great authors such as F.R. Leavis, T.S. Eliot and E. Wilson have talked about, in this presentation we elaborate on the question why now there's a need to go back to and review these ideas.

Integrity, Ethics, Reflexivity, Humanities, Ideological (mis)conceptions

SYMP263

Sex and the sensual body
Dr. Davina Kirkpatrick
Independent Scholar, UK

The papers in this symposium are united by their joint embarkation on a journey that addresses the post-human body, and particularly the abject borders of the body, as flesh, meat (Voss, 2013 ,Kristeva, 1982; Weiss; 1999). Although presented in a variety of methodological stances from autoethnography and arts based research, to dialogic performance, thematic analysis and a more theoretical Foucauldian lens, this symposium explores the body as a form of collective inquiry. We address the body as a sexual subject through reflexive papers; 'taking on the gaze: Silence around sexuality' (Jess Erb), 'bodies and friendship' (Dr. Davina Kirkpatrick & Alys Mendus), 'the dancing body' (Inés Bárcenas), 'the intensities of sexual encounter' (Dr. Davina Kirkpatrick) and 'Sexualities in transition: an exploration of men and women's sexuality after pregnancy' (Inés Bárcenas & Dr. Elena Serrano-Drozdowskyj). Through these broad topics we bring multiple voices to create potentialities for multiple becoming and to push at the silences surrounding how the physical body both uses and is used through the sensual/sexual encounter with the other.
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Taking on the gaze: Silence around sex.
Erb, Jess (University of Edinburgh);

Berger (1973: 47) states that 'men look at women. Women watch themselves being looked at' which not only dictates relations between the sexes but also the woman's relation to herself. This provocative statement feels just as relevant in 2017 than it did over forty years ago. In this paper, I explore the significance of the 'gaze' and take an inward look at how this has the potential to shape both genders' conceptualisations of self and Other. Working with vignettes of men-looking-at-women, and women-watching-men-looking-at-women, this paper offers a feminist challenge to ways in which parts of self are still silenced and marginalised. Drawing on Foucauldian bio-power/disciplinary power, along with hierarchies related to mind/body dualism, I question how the body is both utilised and yet also negated.
Key words: Sex, gaze, self/other, Foucault, mind/body dualism, bio-power, disciplinary power, man/woman.

No One Comes: The art of female ejaculation and other stories.
Kirkpatrick, Dr. Davina (Independent Scholar, UK.); Mendus, Alys (University of Hull.);

This performance piece enacts a dialogic flirtation with our shared friendship and relationship to shame and how it impinges on when and whom we share our stories and lived experiences with. Two women, one pre- and the other post-menopausal share situations of sexual liberation in an interwoven dance of peripheral and central participant, unpicking assumptions such as age-ism, sexism and promiscuity.
Key words: friendship, dialogic, sexuality.

You never dance alone
Bárcenas, Inés (Independent Scholar, Spain & Consulta Dr. Carols Chiclana);

Inés invites us to join her in a collective inquiry about the ontology of the body, problematising the assumptions made about the unitary corpse. She employs flamenco dancing as an epistemological tool to get in touch with the experience of being different things in her flesh, in her muscles, bones, and nerves.
Exploring the multiplicity of the body, leads her to the experience of embodying the collective in her body of mujer. In this journey, she presents stories about how the body is co-constructed through the interaction with the

other through dance, sex and aging, with its imperative announcement of death. This piece constitutes her attempt to reflect upon different ways of relating to and experiencing our corporeal bodies.
Keywords: bodies, dance, sex, collective inquiry, reflexivity.

52 ways to deal with sudden and unexpected death.
Kirkpatrick, Dr. Davina (Independent Scholar, UK.);

Through a combination of arts-based research, auto-ethnography and reflexivity, this paper playfully explores sexual intensity as a way of re-finding a sense of power and control and equivalence to the intensity of grief and loss following sudden and unexpected death.
Key words: sex, grief, control, reflexivity.

Sexualities in transition: an exploration of men and women's sexuality after pregnancy
Bárcenas, Ines (Independent Scholar, Spain & Consulta Dr. Carols Chiclana); Serrano, Dr. Elena (Independent Scholar, Spain & Consulta Dr. Carols Chiclana); Villena, Alejandro (Consulta Dr. Carols Chiclana); Jimeno, Esther (Consulta Dr. Carols Chiclana); Trigo, Elena (Consulta Dr. Carols Chiclana); Chiclana, Dr. Carlos (Consulta Dr. Carols Chiclana);

This paper offers an exploration of sexuality during postpartum period. Drawing on hermeneutic phenomenology as a framework for our inquiry (Guignon, 2012), we invite embodied narratives to generate an understanding about how bodies and sexual identities are re-negotiated after childbirth.
Our aim is to offer a novel perspective on the study of sexuality with a focus on the relational and body felt experiences of men and women, exploring the new meanings and forms of interrelatedness that emerge in the postnatal period (Salim, et al. 2010; Sutherland, et al., 2015). Inquiring about the body as a sexual subject underpins our interest to invite voices in transition, bodies and relationships that are in process of change, expansion, deepening, and becoming. This study joins a body of research that aims to create a broader understanding of the experience of sexuality in the postpartum period, fostering our ability to promote perinatal care among health practitioners.
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Key words: perinatal sexuality, postpartum sexual health, body, parenthood, couples.

Sex, sensuality, embodiment, post-human, multiple becoming.

SYMP267

The role of qualitative research in designing for the public realm.
Liesbeth Huybrechts
Faculty of Architecture, UHasselt

Designing for the (semi)public realm, like for public infrastructure, mobility, community-building or health care, involves a large complexity of human and non-human actors. Fields like Participatory Design (PD) and Co-Design have used and experimented with qualitative research methods to support the democratic involvement of this complexity of actors when designing for issues of public concern. In the seventies, PD researchers focussed a lot on using research as a vehicle to involve workers, management or policy in deciding how new technologies would be introduced in their work environments. Today, they have extended their activities beyond the workplace and have entered many more areas of public realm, within much less defined spatial and professional boundaries. This makes it challenging to make sense of who is concerned and thus need to be involved. This session reflects on how different scholars use and experiment with qualitative research methods to represent and bring together different voices in giving form to aspects that are part of the rich complexity of the public realm. Which methods of representation do you chose? How to decide when you have represented enough different perspectives on the issue? How do you represent the gaps (who/what you have left out)? Etc.

Urban interfaces in participatory city planning

Huybrechts, Liesbeth (Faculty of Architecture, UHasselt); Verstraeten, Ginette (Vrije Universiteit Amsterdam);

In the discourse on participation in urban design and city planning, urban interfaces are often referred to as ways to initiate citizen participation on issues related to the city in the spatial context itself. In the current city landscape we often encounter urban interfaces that display data on the city, such as speed of cars, and allow some basic input from the citizens, such as pushing a smiley button to express appreciation about a service. In this article, we will discuss a case in which several urban interfaces were developed to engage in participatory ways with citizens, policy makers and private and public organisations on the future development of a partly unused railway track in Genk. In this case the researchers wanted to do more than to pass on data or allow citizens to express consent. They wanted to give form to environments that allow for a critical exchange of qualitative data on the city.

To discuss how the interfaces that were developed in this project, allowed for a critical exchange on qualitative data, we build on Drucker who defines an interface as "not so much a 'between' space as it is the mediating environment that makes the experience, a 'critical zone that constitutes a user experience (Drucker, 2011, p. 10)'". She sees the interface as a field of discourse, allowing interpretative activities within spatial dimensions of a landscape, instead of a flat map. She also defines navigation within this space as way-finding: the one who navigates does not try to grasp the whole, but responds to cues that meet on their path. In this navigational experience two realities meet, namely the perspective of arts and humanities where ambiguity and uncertainty are important and the engineering perspective in which efficiency of the navigational experience is priority. Because the researchers in the described project in this article, aimed to give form to urban interfaces that mediate participatory engagements in city planning, we confronted Drucker's definition with how Bishop defines the role of participatory art. Inspired by Rancière (2007, p. 278), Bishop (2012) sees the role of participatory art as 'mediation' between maker and public as the common production of objects, words, images and situations that connect and activate people, but also divide them, leaving room for observation, experiment, openness and pluralism. To summarise both definitions, urban interfaces can allow a critical and qualitative exchange in participatory city planning as mediating environments between designers and diverse individuals and groups in the city that allow them to navigate and produce common objects, words, images and situations that connect, activate and divide them. This article critically discusses this definition in relation to one of the urban interfaces that was designed in the case study, a low-tech urban interface that was exhibited during one year in a shopfront in the city.

Design for and in public spaces as a relational practice

Teli, Maurizio (Madeira Interactive Technologies Institute); Menendez-Blanco, Maria (University of Copenhagen);

In this paper we investigate "what does designing for and in public spaces mean?" through a qualitative research with six researchers in design. These researchers were all seeking to explore ways in which designers can engage in the public space with different participants, such as citizens, policy makers, and private partners. Our research method focused on qualitative inquiry as a way to interpret the relations among people, data, and contexts, relations in which the designers are acting. Concretely, through our inquiry we approached the design projects as assemblies, and therefore the inquiry process entailed recognizing the intersection of different concerns by people that get aligned by and shape the research activities. Our early research activities - through thematic analysis and relational maps- focused on understanding relevant actors, relations among them and with the design projects the interviewees were working on. The analysis of these data informed the interviews with designers, where we explored what means to design for and in public spaces through main three themes: the understanding of public space, the enactment of participation and the distribution of agency. The methods and detailed results are part of the rest of our contribution but the answer to our general question can be summarized as follows: to design for and in public spaces is a relational practice characterized by a multiplicity of interests to be aligned, in relation to the specific political economy, and drawing upon existing social relationships.

Participatory methods of future-making in design and heritage

Zuljevic, Mela (Faculty of Architecture UHasselt);

This paper presents the background, current findings and possible outlooks of a research project that is interested in the participatory design of urban heritage futures and looks into the tools and methods which can make this process, and the overall discussion on spatial planning of heritage sites, more public and tangible by including a multiplicity of different voices.

One of the main goals of the research is to develop a set of qualitative methods that support a wayfinding process by different actors involved with a specific heritage issue, which helps them travel through the complex design space created by different actors who bring inside their opinions, narratives and visions for the future site. As this space becomes more complex, it is more difficult to navigate between all the constituents – the "things, artifacts, or 'representations'" (A. Telier, 2011) of the design object which "reflect the perspectives of different

stakeholders..." (Binder et al., 2012). When constituents represent different visions of urban heritage, the process of collecting, selecting and interpreting them brings about questions on how we decide which past values to take with us to the future and what is excluded by these decisions.

The first case study I am engaged with is the space of a small pedestrian tunnel in Genk, a slow road typology that our research group identified within the project titled 'Wegenwerken'. This project is implemented in collaboration with the Trage Wegen association for slow road research and development in the city of Genk, and looks into how different types of slow roads can become more important as public spaces and links between different parts of a disconnected city. In relation to the heritage of Genk as a mining and industrial city, subordinated to large traffic infrastructures, the network of slow roads becomes a heritage counterpoint where pedestrian movement and encounter of people in public space needs to be protected as a value we could embed in planning of urban futures.

In this paper we will discuss some of the qualitative methods used in preliminary research on this case study, which included observations and interpretative analysis of how people use, experience and imagine the case study tunnel space and its surroundings. The data was collected through task-oriented (mapping) exercises combined with open-ended interviews during interventions, workshops and prototype testing in public space. In data collection sessions, different tools or artifacts were used to trigger and guide the discussion (such as maps and collaborative drawings). The first collection of analysis and findings which is presented in this paper is taken as a starting platform to support a 'collective wayfinding' process by the actors involved. If the findings gathered through data collection are made visible in public space, while also spatially contextualized or presented in a site specific way, can they trigger new interactions and findings? In what ways? If future interventions in public space make visible the traces and interpretations of previous actors' engagement with a design space, could this make the process more public and the discussion more informed?

Regenerating democracy: designing for a new common sense.
Tassinari, Virginia (LUCA School of Arts);

An increasing number of designers is currently working to create contexts in which citizens can hold "conversations for action" on issues concerning the public realm. As designers, our aim is often to create the conditions that make it more probable for these conversations to be translated into concrete actions. In doing so, foundations are laid that might have regenerative and reshaping effects on democratic systems. This is a rather new phenomenon, begging further critical reflection. Democracy is an issue that has traditionally been studied by other disciplines. As designers, we can build further upon these insights in order to shape a theoretical framework for these emerging practices.

This idea of democracy resonates strongly with the views of the German philosopher Hannah Arendt in her book The Human Condition. In this paper we will analyse how some of Arendt's concepts can shed light on the abovementioned phenomenon and lead to a more solid theoretical framework to assess these emerging practices and their political value.

To Arendt "democracy" is a set of discourses for action around common "in-terests", taking place in public arenas - such as the Agorà in Ancient Greece. To Arendt these interests can never be private, but regard the common sphere, thus bind people together. The shared perception of these common interests is what she calls "common sense". According to her, these in-terests can bring people together to speak/act on and in the common sphere. To Arendt, citizens collaborating on common "in-terests" have the power to transform the conversations into actions. This power is not given to them, but arises through their collaborations.

In contemporary terms, this means that if one provides the contexts in which conversations for action on common in-terests can take place, and a new common sense can be co-created, this will em-power people to eventually not only discuss together which new actions should be undertaken in the public realm, but also to act, and possibly co-produce these new initiatives that might lead to a more democratic society, in which citizens are once again active players in the common realm.

It is the hypothesis of this paper that Arendt's ideas of democracy, in-terests, power and common sense can support the framing of the political value of design practices aimed at making common issues visible and creating situations in which citizens together with civil servants and policy makers discuss on common issues and translate these discussions into actions. A concrete case will serve to investigate this. It concerns an ongoing research project of the author, in collaboration with 2nd year students of Product Design at LUCA School of Arts, in which new initiatives are co-designed and co-produced with refugees and civil servants in the city of Genk. The case will be analysed through the lens of Arendt's views on democracy as mentioned above, to see to which extent similar design projects can be considered a form of reconfiguration of ideas and practices of democracy.

The power of participatory mapping in space-making processes: two residential neighbourhoods.
Roosen, Barbara (Faculty of Architecture, UHasselt);

This paper investigates the power of participatory mapping as a qualitative research tool to unfold and connect plural perspectives, knowledges and agendas within space-making processes. From this perspective, mapping

works as a social process in which individuals and groups share their knowledge, learn from each other and negotiate their relationship with each other as well as with space and power. These are fragile and bumpy processes, often leading to (local) conflict and intractable situations.

We discuss two participatory mapping experiences undertaken by the researcher in collaboration with local residents, authorities, designers, entrepreneurs and organisations in the context of two residential subdivisions. In both cases, we produced a desired future map as a way to engage them in the development of a new spatial development plan (case 1) and the development of a park (case 2). Following Callon, Lascoumes and Barthe's (2009), complex public concerns need a 'hybrid forum' to reinforce dialogue between non-professionals and professionals, between research and politics, human and non-human actors as well as between facts and values. In the two cases, participatory mapping aims to design and moderate such an open and transparent dialogue, documenting and presenting the different steps of the mapping process. An atlas of elements (materials), of actors with different roles and an atlas of relations form the work material of the participatory maps, assembled throughout several conversations. Both mapping initiatives resulted in defining new 'common' goals or initiatives, as a first step to bridge the gap that we experienced between different socio-cultural groups and bottom-up and top-down initiatives. Firstly, we will consider how the mapping procedures articulates the plurality of claims and agenda's. Secondly, we will elaborate upon how social relations and spatialities are negotiated and reproduced during the different steps of the map making. To conclude, we will synthesise documentation and presentation strategies of the mapping process to support space-making.

Multicultural healthcare – Crafting Society Participation through Co-design
Erik Grönvall
IT University of Copenhagen, DK

For many people is an active participation in the society a fundamental aspect of democracy. The participation may be more or less active, but most people influence in different ways the society in which they live. People go and vote, they participate in town meetings and in the public debate, and they pay tax: all representing different forms of society participation. In Scandinavia, the birthplace of Participatory Design, the idea of democracy through participation is overall well-established. Participatory Design emerged as a highly political approach to ICT design as it democratized development efforts and allowed workers in early PD projects to shape their future work and professional roles on equal terms with management and IT specialists. Participatory Design is no longer just a tool for workplace system development but an approach to design for participation at large, being e-Governance or how to shape future cities. As such, Participatory Design is an interesting approach to explore aspects of participation in society and how to improve large-scale public services such as healthcare provision.

A fundamental aspect of a democratic society is that all citizens feel as active and contributing members of the society. For many adult citizens, being either born in a country like for example Denmark, or immigrated to Denmark at a later stage in life, the healthcare sectors is one natural point of contact with the Danish society. Therefore, how people perceive the Danish healthcare system may directly influence people's perception of Denmark at large and is hence important for these people's integration into the Danish society. However, through previous studies and a small sample of interviews it is indicated that immigrants living in for example Denmark experience many challenges in their interaction with the Danish healthcare system. Challenges that goes way beyond language difficulties.

Previous studies have investigated immigrants, and their children's use of for example the Danish healthcare system. It turns out that especially women frequently use healthcare services in their country of origin rather than in Denmark where they now live. Such 'cross-border healthcare' may negatively influence the continuity of care, healthcare quality (e.g. the prescription of conflicting medication) and have a negative economic impact on both the country of origin of a person and on the country where they now live.

In an ongoing study, including Denmark and Belgium, it is investigated how immigrants may gain a better contact with the local healthcare system. Participation is central in the project, both as a design approach and as a design result. The project seek to understand and suggest changes in how large-scale national services, such a healthcare provision, can be improved based on immigrants perspective and previous experiences of healthcare services in their country of origin. The idea is to work with different aspects of participation throughout the project with the idea to create participation through a participatory process.

design, participation, public space

SYMP281

Clash and Clang, Position and Movement: Nomadic inquiries that rub up against each other in unexpected ways.
FA Murray
University of Edinburgh, United Kingdom

Four authors, Alys, Alys and Daniel, Tara and Fiona will travel mainly separately but some together, to Leuven in 2018. Four white bodies, moving through borders to gather and form this panel. The symposium firstly gathers four papers that traverse across divergent spaces and territories to ask questions of both movement and position and aims to bring out the specific politics of each. Four papers and then a fifth that come together to form an incoherent whole.

Alys embodies the nomadic life and drives her van in search of the perfect school. Is it possible to search for what you already know does not exist? Alys and Daniel grapple with the bigger themes of the future of education in a post-human Anthroprocene. Tara turns away from education and explores the movement of white bodies across borders and asks how white bodies live in spaces which are racially structured in complex ways and looks at where wealth and power are concentrated amongst them. Fiona struggles to find a position at all in a post-human world and she asks with Alaimo, " What can it mean to be a human in this time when the human is something that has become sedimented in the geology of the planet?" All papers think through movement, from different lenses and positions but all come from a different angle and we step towards each other sideways.

Erin Manning defines the political as, "The movement activated, in the event, by a difference in register that awakens new modes of encounter and creates new forms of life-living" (2016, p. 8).

If this is the case then each author must bring out the specific politics of their own paper but we must also be immanent in-the-act of bringing out the politics that fall in to the interstices between the papers. What emerges when the disparate papers come together?

Is it possible to know both movement and position at the same time?

The fifth paper is a collaborative piece between all authors who come together to investigate how the separate paper are (t)angled with each other, how they clash and clang and rub up against one another. And ask what is possible in the interstices between each paper. How do they block movement, interfere or open up each disparate part to find the more-than of what each singular paper can do? And how does the event of the papers coming together create new modes of encounter and create new forms of life-living?

Key Words - Nomadic, Bodies, Movement, Interstices, Collaborative

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"Oh the places, you'll go!" Performing School Tourism - the nomadology of an itinerant van-dweller.
Mendus, Alys (University of Hull);

This paper, a mixture of theory and poetry shares the rhizomatic nomadic adventures of a van-dwelling PhD student by exploring what happens when you truly embody nomadic inquiry not just think about. The paper posits that it really is 'the literal act of travelling' physically, psychologically and emotionally that brings about the lived nature of performing School Tourism that connects with the more-than-human world. It is a temporal, spatial experience, that has the potential, by sharing stories of 'educating differently', the multiplicities can intra-act to subvert the dominant discourse of education through uncovering 'gems' in these varied places around the world, thereby gaining a deeper understanding of the edge-ucation.
KEY WORDS: Educating differently, Rhizome, Nomadic Inquiry, Post-human, Multiplicity, Poetry.

Is Anyone Driving the Bus?: Researcher as a conduit for the wi(l)der field's coming to expression.
Murray, Fiona (University of Edinburgh);

She read most of the books on the reading list and put them into piles. She knew that she didn't like the books on the pile on the left. They didn't speak to her at all. They were easy to discard. They are "not for me," she said, and she could even say why she felt this way. Then there were the other piles that were not so easy to sort. Each book presented a different view, and she agreed with them all even although they opposed one another. How would she ever be able to take a position? This paper aims to explore researcher position in the post-human world. This paper asks with Alaimo, "what can it mean to be human in this time when the human is something that has become sedimented in the geology of the planet?" (2016 p. 61) How does the post-human find their position and is it possible to know both position and movement at the same time?
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Key Words: Post-human, Position, Movement, Choreography, Writing.

The Problem of the Colour Line.

McGuinness, Tara (Univeristy College of Dublin);

The problem of the colour line is particularly salient at this juncture in which global politics is racially charged.Racial inequality is visible in various forms across the globe; in the shootings of unarmed black men in the U.S., through Trump's executive order in January 2017 and the rise of neo-nazism in the U.S and Europe. This study aims to address issues of racial inequlaity by inverting the lens and looking at the movement of white bodies across borders. In inverting the lens and studying inward, this research aims to ask the question; how do white bodies live in spaces which are complexly racially structured and, where wealth and power are concentrated among whites? What is the role of white normativity and white privilege in this phenomonen? Examining the experiences of white bodies in a migratory position aims to analyse the asymmetrical experiences of raced bodies as they move from one place to another in our globalised world.

This study is focused on white skin privilege and the relationship white migrants have to their spatial context. Focusing this study in Sao Paulo provides a context in which white and non-white groups inhabit space in different ways with wealthier whiter inhabitants living in central locations. Additionally, the city of Sao Paulo, spatially segregated by race and class (Caldeira 2000) is the ideal context in exploring the migratory body through the lens of whiteness.

While researchers in the field of migration studies are concerned with policies and integration in relation to migrants, this research is innovative as it explores migration through an inverted lens. Additionally, this research is interdisciplinary as it draws from concepts and theories within the field of critical white studies (Frankenberg 1993, 2001; Winant 1994, 2012, 2015; Delgado 1997; Alcoff 2015) and feminist post-colonial theory (Carby 2007;Mohanty 1991, 2003: Rattansi 2007; Crenshaw 2010) . This research is influenced by concepts from biopolitics and necropolitcs (Mbembe 2003 ;Balibar 2001,2006; Baldaccini 2008; Downey 2009; Braidotti 2011; Lemke 2014). The concept of life and death from this field of thought is pertinent in exploring the privileged quality of life of the participants of this study in contrast to the marginalised, impoverished and subjugated lives of those who live at 'the margins of belonging' (Lewis 2004:4).

The research design adopts a qualitative methodology and is situated in a postmodern perspective that considers social experiences as sociocultural constructs (Sermijn, Devilieger and Loots 2008; Butler). The method of inquiry is underpinned by nomadic inquiry, rhizomatic thinking and collaboartive writing (Braidotti 1994; St.Pierre 2010). Nomadic inquiry is founded on a "corporeal epistemology" (Roets et al 2008:103) which considers the researcher as part of the research process exploring the research issue with participants through a "nomadic experience" (103). Rhizomatic thinking, conceptualised by Deleuze and Guattari (1976) views knowledge as a multiplicity rather than a single truth that can be captured objectively. The rhizome has multiple entryways and through the methods described below, the researcher aims to address the research questions based on this philosophy.
Key words - Race, Deleuze, Collaborative, White studies, inequality

Education for the future: Making room for the Other in the post-human anthropocene?

Mendus, Alys (University of Hull); Ford, Daniel (University of Sussex Downs);

Through dialogue, two doctoral candidates begin to grapple with the bigger themes of the future of education in a post-human anthropocene. The advent of the anthropocene (the human epoch) calls for questions into how we live and educate. If, as is being suggested, we live in a post-human world - the Other communicates and exists beyond us. Is coexistence necessary to survive? So what is education in the post-human anthropocene? What is needed for all to thrive now? What does this new epoch ask of education and childhood, adulthood, humanity?
Key words: Post-human, Anthropocene, Education, Other.

Nomadic, Bodies, Movement, Collaborative, Interstices

SYMP301

Town-Hall meeting: Creating the grounds for a network or association for qualitative psychology in Europe

Marco Gemignani
Universidad Loyola Andalucía

This symposium will be a walk-in town-hall meeting open to all conference attendees interested to join a new-born and growing network of qualitative methodologists in psychology who are active in Europe. This network aims at forming the "European association of qualitative research/inquiry in psychology," which will promote

innovation, theoretical complexity, and pluralism in qualitative inquiry and research within an array of disciplines and applications of psychology.

The main purpose of this meeting is to serve as a forum in which the participants will be able to voice their needs, ideas, dreams, and challenges. While the meeting is open to people from any disciple, we particularly welcome those who are working in psychology or self-identify with psychology, as a field of knowledge and practice.

In addition to promote an open dialogue at the meeting, the presenters will discuss the preliminary results from an Delphy-poll on qualitative researchers and associations in some EU countries. Attendees will be able to provide additional information to complete this partial survey. Last, we will talk about a COST project to support the creation and work of this European association for qualitative psychology.

Town-Hall meeting: Creating the grounds for a network or association for qualitative psychology in Europe

Gemignani, Marco (Universidad Loyola Andalucía); Benozzo, Angelo (Universitá della Valle d'Aosta); De Mol, Jan (Université catholique de Louvain);

This symposium will be a walk-in town-hall meeting open to all conference attendees interested to join a new-born and growing network of qualitative methodologists in psychology who are active in Europe. This network aims at forming the "European association of qualitative research/inquiry in psychology," which will promote innovation, theoretical complexity, and pluralism in qualitative inquiry and research within an array of disciplines and applications of psychology.

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Workshops

WS108

Multi family member interview studies: a focus on data analysis
Hanna Van Parys*
Ghent University, Belgium

Although qualitative research about couples and families becomes more and more widespread, the aspect of data analysis remains largely underexposed in the literature. In this workshop, I outline one specific approach for data analysis in the context of multi family member interview studies. Inspired by Interpretative Phenomenological Analysis and Dyadic Interview Analysis, this approach allows for the detailed and systematic analysis of family practices and the co-construction of shared family realities. Based on an example study in the field of medically assisted reproduction, I will give a detailed explanation of the aim of this approach, the different steps in the analysis process and the output of a multi family member interview study. The workshop is essentially interactive as participants will be asked to engage with the research material and to apply a number of steps in the analysis, both individually and in small groups.
Originally designed as a method for the analysis of separate - but related - interviews (e.g. interviews with two partners in a couple), dyadic interview analysis provides a framework for analyzing interview data from different sources of one family unit which allows us to weave together individual accounts into an integrated systemic perspective. Qualitative data analysis is conducted in two phases. The first phase includes detailed memo-writing for each interview, line-by-line coding based on the research questions, clustering of the codes and writing up a narrative for each of the interviews. The second phase includes an analysis within and across families based on the narratives and the code systems resulting from the first phase. In this workshop we will focus on the second phase in particular. The example study is part of a larger qualitative research project on family members' perspectives on social and genetic parenthood. The study focused on sister-to-sister egg donation and aimed to offer an in-depth understanding of multiple family relations within this family constellation, based on the perspectives of both parents, children and the donor. Extracts of semi-structured interviews with a heterosexual couple, their oocyte donor and one of their children will be analyzed and related to each other. Both experienced and novice qualitative researchers will get to chance to expand their skills in analyzing systemic qualitative data. In the concluding part of the workshop, methodological challenges and opportunities for future research will be highlighted.

systemic research, interviews, data analysis

WS109

Working through/with nomadic (post)research: Bag experimentations
Nikki Fairchild* (1), Carol Taylor* (2), Angelo Benozzo* (3), Constanse Elmenhorst* (4), Mirka Koro-Ljungberg* (5), Neil Carey* (6), Michela Cozza* (7)
1: University of Chichester, United Kingdom;
2: Sheffield Institute of Education, Sheffield Hallam University, United Kingdom;
3: University of Valle d'Aosta, Aosta, Italy;
4: Fjordvangen Kindergarten, Norway;
5: Arizona State University, Tempe, Arizona, USA;
6: Manchester Metropolitan University, United Kingdom;
7: Mälardalen University, Sweden

In this post-qualitative and post-human workshop, we experiment with co-composings to see what happens and what takes place when bags, objects and other human and non-human materialities connect and intersect. Our research creation (Manning, 2016) combines (non)sensical and creative approaches and connections to disorientate (post)qualitative research practicing and associated knowing-doing-sensings. These research creations are always becoming and recreating themselves through their resistance, interactions, intra-actions, and relationships with other concepts, objects, and knowledge systems. Furthermore, for Deleuze (1994), creativity and experimenting is the only mode of thinking. To create is to trace a path between impossibilities and to create is to form one's own impossibilities. We are drawn to 'bag experiments' not only as (non)sensical knowing-sensings, and as experiments with objects of possession and utility but also as a functional metaphor for

data, and as a potential space for interrogating notions/concepts/labels of nomadic (post)qualitative inquiry. Bags (experimentations) have a capability to transform the subjects and objects associated with them. Their capacity to orient bodies in spaces may be revealed when humans and more-than-humans entangle together. They may generate, stimulate, and maybe even possess 'thing-power', liveliness, and an ability to activate nomadic (post)research. More specifically, they might disrupt normativity in conventional qualitative inquiry. Living with/in the processes and methodological performances of the interacts/intra-acts with 'bags' serve as the provocations for this workshop. We wonder which human and non-human movements in/around/through spacetimemattering (can)create(s)/produce nomadic becomings (...or not), and how do these diffractions intra-act with human and non-human materialities. In this workshop participants experience and rotate through a set of activities: a bag-image happening, a bag autopsy table where bags and their contents will be examined, and bag dialogues where bag narratives will be discussed.

bags, post-qualitative, post-human, spacetimemattering, nomadic inquiry

WS134

Using an imagination-based method to enhance researcher reflexivity
Valerie Thomas*
Independent Scholar, United Kingdom

Overview: An experiential workshop designed for participants who are currently engaged in research and would like to explore the use of imagination to shed light on their research process.
Description
Researcher reflexivity is a multi-faceted phenomenon that can be difficult to capture. Understanding how the researcher is implicated both in the process and also in the findings of the inquiry can be viewed from a range of theoretical perspectives. The discipline of psychotherapy is a particularly rich resource for one particular approach to reflexivity i.e. introspective methods that can shed light on the researcher's subjectivity.
In this workshop, participants will be introduced ro a psychotherapy-informed method that uses mental imagery as a means of representing their research project and disclosing hidden tacit dimensions of the research process (Thomas, 2014).
The workshop will be introduced through a brief overview of the theory of using imagination-based methods for researcher reflexivity and the psychotherapy origins of this particular approach (Thomas, 2016a).
Participants will participate in a group guided visualisation process in order to allow an image to arise that is deemed to represent their research project. Afterwards, this image will be further clarified and concretised through making a sketch and writing descriptive notes. Participants will then have the opportunity to make meaningful links between their imagery and their current research project through a reflective exercise working with a peer.
The workshop will include an extended group discussion of the experience of the imagery process. Some case vignettes will be used to illustrate the use of this method by other researchers (Thomas, 2016b). Participants will be encouraged to evaluate the potential for imagination-based methods to disclose the subjective and tacit dimensions of research.
The workshop will conclude by delivering some guidance on how this particular use of mental imagery can be developed into an ongoing creative reflective practice that can track the unfolding processes of research and thereby enhance reflexivity.
References
Thomas, V. (2014) Drawing on creative reflective practices in counselling research: An example of using mental imagery to enhance researcher reflexivity, British Journal of Counselling and Guidance Vol 42(1) pp 43-51.
Thomas, V. (2016a). Using Mental Imagery in Counselling and Psychotherapy: A guide to more inclusive theory and practice. London: Routledge.
Thomas, V. (2016b). Developing imagination-based methods to enhance researcher reflexivity, The Psychotherapist, 62, pp 31-32.

researcher reflexivity, imagination-based methods, reflective practice

WS135

Analyzing Qualitative Data with Software – A Short Introduction to MAXQDA
Stefan Rädiker*
Methoden-Expertise.de, Germany

In this workshop, you will learn all you need to know to start your qualitative data analysis with the software package MAXQDA.
MAXQDA is a tool that offers methods-oriented features for analyzing text documents like interview transcripts and field notes, PDFs, images, surveys, social media data, videos and more. Many researchers use it for their data analysis, because the software supports different analytical approaches (grounded theory, qualitative content analysis, discourse analysis, case studies, mixed methods, …) and different contexts, for example evaluation.
The workshop will focus on text data and we will cover these topics:
Create and manage MAXQDA project files
Import data like transcripts into a project
Create a code system and code your data efficiently
Work with memos to keep and organize ideas and thoughts
Retrieve coded segments
This workshop consists of a mixture of demonstrations and guided practice, focusing on the practical knowledge required for using MAXQDA for the analysis of qualitative data.
At the end of the workshop I will give a brief overview of some advanced functions like
search and auto-code,
integration of standardized information to filter and compare data,
writing summaries for coded data, and
word based analysis.
After completing this workshop, you will have a first impression of MAXQDA to evaluate how it can support data analysis in your project(s).
This workshop is suitable for beginners and for people who have just elementary knowledge on how to use the software.
Please note: It is necessary to bring your own laptop with MAXQDA installed. The trial version of MAXQDA, which is valid for 14 days, is sufficient. You can download it on: www.maxqda.com. If your trial period has already ended or if you have any other issue with your license, please let me know at the beginning of the workshop.
 If you cannot bring your own laptop, please feel free to join us anyway.

MAXQDA, QDA Software, CAQDAS

WS136

Concept Maps, Case Comparison Display, Document Portraits – Using the Visual Tools in MAXQDA
Stefan Rädiker*
Methoden-Expertise.de, Germany

In this workshop, you will learn to use some of the basic features to visualize data in the software package MAXQDA.
MAXQDA offers several functions to create visuals for qualitative data and additionally for quantitative and for mixed methods data. The workshop offers an overview of MAXQDAs visual tools and how they are used in research. Participants will practice creating visualizations with example data and discuss the potentials and limits of each visual tool.
We will cover the following visuals:
Code Matrix Browser: Distribution of codes by cases/documents
Code Relations Browser: Investigation of code-co-occurrences
MAXMaps: Concepts maps linked with original data and based on model templates
This workshop consists of a mixture of demonstrations and guided practice, focusing on the practical knowledge required for using the visual tools in MAXQDA.
At the end of the workshop I will give a brief overview of some advanced visual tools like
Document portrait,
Codeline,

Document comparison chart, and
Word tree.
After completing this workshop, you will have a first impression of MAXQDA to evaluate how it can extend your data analysis with visuals.
This course is suitable for researchers who have a basic understanding of MAXQDA or another QDA software.
Please note: It is necessary to bring your own laptop with MAXQDA installed. The trial version of MAXQDA, which is valid for 14 days, is sufficient. You can download it on: www.maxqda.com. If your trial period has already ended or if you have any other issue with your license, please let me know at the beginning of the workshop.
 If you cannot bring your own laptop, please feel free to join us anyway.

MAXQDA, QDA Software, CAQDAS, Visuals

WS156

Navigating complexity based on improvisation and collaborative learning in feedback informed systemic therapy

Robert van Hennik* (1,2)
1: Euthopia, Netherlands, The;
2: Juzt, Netherlands, The

Navigating complexity based on improvisation, collaborative learning and mixed methods research in feedback informed systemic therapy
Robert van Hennik
Small differences can have dramatic consequents in complex adaptive systems. As a systemic therapist working with children and their families in the field of mental healthcare I am often surprised and amazed about family members their answers on the question: What was it that triggered change collaborating in family therapy? Family members often point at small unpredictable differences that made the difference (Bateson) for them that mattered. In times when therapy is legitimised by transparency through control, standardization and bench marking, there is little attention for those small, unpredictable and unreplicable differences that made the difference. I wonder how to produce accountability, and 'validity from within', (Maturana) in local, singular cases of family therapy.
I am doing a Professional Doctorate in Systemic Practice about Feedback Informed Systemic Therapy (FITS) as a Practice Based Evidence Based Practice (PBEBP). In Practice Based Evidence Based Practice the therapist is both practitioner and researcher and involves clients as co-researchers. Therapist and clients examine the effects of their collaboration. The output of research is input for therapy in the 'collaborative learning community' created together. I designed a 'fluid therapy manual' and a 'mixed methods research approach' and carried out collaborative practice based research. The fluid manual FITS corresponds to the locality and complexity of social and cultural life and is substantiated by practice based collaborative research.
My key research question in my doctoral research is: How does a therapist navigate based on coordinated improvisation, collaborative learning and mixed methods research in feedback informed systemic therapy? Accountability and transparency in FITS as PBEBP are offered by the quantitative measurement of effects, developments and collaboration in therapy and the qualitative inquiry to the therapist's experience navigating complexity. I find and describe how the process of becoming a 'collaborative learning community' and 'learning how to learn' has a therapeutic effect. Collaborative research promoting improvisation, feedback and reflexivity became an effective therapeutic practice itself. Finally I discuss if and how Practice Based Evidence Based Practice could offer 'validity from within' as a living alternative to standardization in the field of mental healthcare.
In this workshop I delineate a theoretical framework for my research project using concepts from systemic theorist Humberto Maturana and philosopher Gilles Deleuze. I reflect on ideas like, 'systemic learning', 'multi actor networks', 'margins as zones for unforeseen connections', 'response-abilities and response-spaces' and 'validity from within'. I will do an exercise in improvisation; will discuss cases and findings in my research project. (I can't be present on Friday 9/2)
Biography
Robert van Hennik lives in the Netherlands and works as systemic therapist, supervisor and trainer together with colleague Bruno Hillewaere in their training institute 'Euthopia'. He is doing a Professional Doctorate in Systemic Practice at the Bedfordshire University in Luton, UK.
He published about his research in the Journal of Family Therapy (Aug. 2017).
http://onlinelibrary.wiley.com/doi/10.1111/1467-6427.12159/full
The article was reviewed in 'Mad in America' (Aug. 2017).
https://www.madinamerica.com/2017/08/new-collaborative-feedback-informed-family-therapy-approach/

coordinated improvisation, feedback, collaborative learning, mixed methods research

WS170

Collage Inquiry in Qualitative Research: Reflection, Elicitation, Conceptualization
Lynn Butler-Kisber* (1), Mary Stewart* (2)
1: McGill University, Montreal Canada;
2: Leading English Education and Resource Network, Montreal, Canada

Phase 1: Introduction (approximately 10 minutes)
        Collage has been a genre of visual art for at least four centuries in the Western world (Hayden, 1980) and was used at least two thousand years ago in Japan to illustrate calligraphy work. The word collage comes from "coller" the French verb meaning "to stick." It is the practice of gluing found materials onto a flat surface. Collage made its formal debut in the early 1900s in work by Picasso and Braque who used collage to challenge the traditional conventions and elitist nature of art, as well as the notion that there is a single reality (Poggi, 1992). This visual form pushed the boundaries of art and initiated the post-modern tendencies which followed (Brockelman, 2001). In the past 20 years, qualitative inquirers have increasingly used collage in their research to deepen understanding by starting from a point of feeling rather than words to evoke embodied responses, and to use the juxtaposition of fragments and the ambiguity which is produced, to engage viewers/participants in multiple avenues of interpretation (Gerstenblatt, 2013; Prasad, 2014).
        This interactive, hands-on workshop will examine, with examples, how collages can be used by a researcher as a reflective approach to gain insights about the research process. As well, it will demonstrate how collage can be used as an elicitation approach by having research participants respond to their own collages to illicit understandings and bring to the surface what otherwise might remain implicit knowledge about an experience or phenomenon. Third, it will illustrate how collage can be used by a researcher as a way of conceptualizing what is emerging in the work. Finally, the uses and potential of collage clusters will be explored.
Phase 2: Collage creation (approximately 50 minutes)
        Workshop participants will have the opportunity and sufficient time to create a collage using fragments from popular magazines (scissors, glue, cardstock and magazines will be provided).
Phase 3: Collage plenary (approximately 30 minutes)
        Once completed, the collages will be shared and responded to by other workshop participants using a series of prompts for a "reading" of each collage. It is anticipated that this exercise will reveal, at least for some, interesting and powerful insights about the work. In addition, questions and issues that arise in collage work (such as rigor and copyright) will be discussed.

collage, arts-based research, reflection, elicitation; conceptualization

WS172

Walking with String: Research-Creation Experiments for Moving Bodies
Carol A. Taylor* (1), Kimberley Powell* (2)
1: Sheffield Hallam University, UK;
2: Penn State School of Visual Arts, USA

Walking is a methodological practice which enables researchers to tune into the world with their moving bodies. Springgay (2011) traces walking as a mode of interacting with the environment through the 19th century figure of the flaneur, through the work of the Dadaists and Situationists, through to contemporary practices of psychogeography, noting how these various perspectives involve 'different practices of walking, different aesthetic, critical and political strategies, and different forms of epistemology and ethnography' (Springgay, 2011: 644). This workshop builds outwards from these concerns to consider walking as a research creation methodology (Manning and Massumi, 2014) which activates ethico-onto-epistemological modes of mattering in/with the world (Barad, 2007). In research creation, walking is not about passing through a space, about moving over the ground, or about travelling away from or towards a place. Instead, it is about walking as an embodied sensory attunement to 'what is going on here-and-now' into which affects, flows and movements are enfolded.

This is walking methodology as a constitutive, experiential, emergent and performative practice of knowledge/ing, a materialisation in/ with/through the body of knowledge and knowing as co-present and co-produced.

In this workshop, we invite participants to engage in experimental methodological practices around walking with string as a means to encounter and produce material architectures, movements, contacts, and stories. Our experiments take their theoretical impetus from a range of sources. The first is Derek McCormack's (2013) work on movement, stillness and flow. This helps us consider how walking might be enabled and constrained by architectures, bodily habits, and institutional procedures, provoking us to wonder about walking bodies as multiple bodies, as bodies moving and moved by sensation, contact and encounter. The second is Donna Haraway (2016: 1) who invites us to stay with the trouble of 'making kin in lines of inventive connection' as a more relational, ethical means of living and dying well together on a damaged planet. Making kin is an act of string-figuring, a practice of picking things up and passing them on, a speculative, feminist practice of assembly, pattern and configuration. String figuring ties more broadly into Haraway's open concept, SF, in which she argues for the necessary entanglement of multiple meanings – science fact and speculative fabulation – suggestive of ways of becoming-with and rendering-capable, of how diverse narratives sit aside one another, and also of possibilities for things unravelling.

In practical terms, then, we will put to work the question: what does walking with string produce methodologically and politically? Methodologically, the workshop is an invitation to do some experimental walking with string, to enact walking as a string figuring, and to speculate on how an affirmative critique of walking-with, or walking-in-relation, might be enacted. Politically, we are concerned with 'response-ability' and how walking as a methodological practice might en/tangle with matters of politics and social justice. All materials for this workshop will be provided. Participants should bring smart phones and video) and dress accordingly for Lleuven outdoor weather.

Walking, string, Haraway, posthuman, response-ability

WS174

Meditation as Living inquiry
Marta Madrid*
Glyndwr University, United Kingdom

Following Tibetan Buddhist meditation traditions, this workshop gives researchers the opportunity to to engage in meditative living inquiry about the difficult aspects of being a professional in Higher Education. Meditation can acknowledge what is arising in the mind and the body and offer strategies to transform ourselves, change what we do and how we do it. This workshop is proposed along with the paper titled "Living inquiry in Higher Education: Nomadic Inter-being." Our condition of nomadic inter-beings points to constant inner and exterior changes in professional vital migrations along roles, disciplines, territories and affective relationships. Paying attention to our breath reveals our material fragile embodied existence conditioned and threatened by shifting economies and unstable politics. Economic and political crisis challenge the notion of home and the craving of a sense of belonging in globalised communities. Where is home in the midst of the pressures of Higher Education to fulfil changing economic, political and social demands? How could living inquiry include the study of our shared anxieties, our fears and the suffering of impermanence so that we can change our professional practices? A deeper relational meaning of our professional roles as mentors might be manifested through the observation of the body in the body, the observations of sensations in the sensations, and the observation of the mind in the mind.

Breathing consciously allow us to become aware of our mortality. The awareness of death challenges how we make our careers meaningful. The practice of mediation within a scientific context has the aim to provide a space and a time to relate to phenomena differently. With persistent practice, meditation cultivates an awareness of our mental patterns that condition the way we respond to reality and relate to others. This knowledge give us the opportunity to open a space of reflection to decide and negotiate within our limitations and conditions how we want to live our professional lives.

1_Observing the body in the body (body scan 20 minutes)
What is the body manifesting? How can sensations be related to vital professional struggles? How do we relate to our sensations?

2_Observing sensations in sensations (meditation on breath 15 minutes).
How does breathing feel? What does breathing involve as researchers?

3_Observing the mind in the mind (15 min)
How do we live our professional practices? What would we like to change? How could we focus on our capacity to change what we can change?

4_Meditation on interdependence and impermanence. (20 min)
How can death become a motivation to transform ourselves and change our practices?
5_DIFFICULTIES AND FINDINGS: conversations in pairs (10 minutes)// writing in diary-notebook.
6_Closure (5 minutes)

Meditation, mindfulness, living inquiry

WS196

Embodied encounters as research practice
Anita Valkeemäki* (1), Hanna-Ellen Guttorm* (2), Eeva Anttila* (1), Teija Löytönen* (3)
1: The University of the Arts Helsinki, Finland;
2: Sámi University of Applied Science, Norway;
3: Aalto University, Finland

In this workshop we explore how embodied encounters can be an integral element in qualitative research and how such practices may influence the process of knowing: what we come to know, how we approach our work (and life), and others inside and outside the academia. The workshop revolves around the question: What is happening here and now and where does it take us? How might we become in becoming, in entanglement with others and the world? How might we think about qualitative research beyond the singular author, and beyond the knowing "I"? The workshop puts to work Deleuzian ontology of difference as well as Derrida's suggestion to begin wherever we are. We will explore how embodied encounters entangle with/in writing and how knowing turns toward open ended movements and ideas. The practices consist of improvised actions -talking and moving, and performative writing, generating scattered words, scattered papers, unexpected thoughts, ideas and movements. We ask, what if research methodologies and methods are about finding/creating/producing new paths and interest(s), again and again. We think that it is yet another thing to proclaim unexpectedness or uncertainty or not privileging the author in research processes, and doing it. One must do it. Experiment and fail. Let go, and experiment again. This workshop will become a collaborative adventure on encountering each other and becoming and knowing with/in the world with human and non-human others in relation to qualitative inquiry.

embodied encounters, research practice, collaboration, becoming

WS197

The productive force of awkwardness: How facing disruptions in qualitative fieldwork practices can deepen our knowledge
Simon van der Weele* (1), Jante Schmidt* (1), Melissa Sebrechts* (2)
1: University of Humanistic Studies, Netherlands, The;
2: University of Amsterdam, Netherlands, The

Imagine a sunny day in early August. You're out doing fieldwork, following a young man during a shift on his job. Halfway through the day, the man lets slip some intensely homophobic remarks. His tone is casual. The remarks aren't necessarily directed at you. They're also not necessarily relevant for your research questions. Still, you just happen to be gay. What do you do?
Imagine another day of fieldwork, following a group of young men. You've been following these young men for a while; your relationship is starting to resemble something like a friendship. As the men grow more comfortable with you, they start showing more of themselves; they make a few sexist jokes, sporadically even involving you - a woman. What do you do?
Imagine a day of fieldwork, once more. You're with a group of people who've come together to discuss some very personal experiences; heart-wrenching stories of humiliation. Sitting there as a paid social scientist your social position is obviously different from the people in the group, yet you find them similar to you in many other respects. You're supposed to observe them, but they wish to have you involved: everyone attending is supposed to tell a story. What do you do?

This workshop aims to probe this question of what do you do and explore the productive quality of moments in which this is not self-evident.

Situations such as the ones narrated above cause friction between one's role as a researcher and one's many other identities and affiliations. What ensues is a feeling of deep awkwardness – making one's various social roles manifest and calling for reflection on the intuition to interact, disregard, or defend yourself. In this transdisciplinary workshop, the researchers wish to explore this feeling of awkwardness as a productive force in the process of doing qualitative fieldwork.

Like Davies & Spencer argue, emotions that emerge in the relationship between researcher and researched can, when passed through a moment of reflection, be used to produce knowledge (2010: 23). Wettergren (2015) suggests 'emotional participation' as a tool for such reflection and knowledge production. Drawing on our own experiences of emotional participation and inviting you to share yours, we want to come to a better understanding of how exactly moments of awkwardness can be productive for the process of generating knowledge and how these results can be integrated in academic work.

The researchers involved work with socially vulnerable groups – intellectually disabled people, multiply disabled people, and people with multiple problems. Their work covers the concepts of recognition (Sebrechts), dignity (Schmidt) and dependency (van der Weele), respectively from the perspectives of anthropology, sociology and philosophy. Inevitably the issue arises how the researchers stimulate or foreclose theexperiences of recognition, dignity and dependency of the researched, and likewise how the researchers themselves experience such feelings in interaction with the researched. In this interactive peer-to-peer session, we will share cases drawing from our data and experience and invite participants to narrate and reflect on experiences of their own.

awkwardness, emotional participation, dignity, recognition, dependency

WS199

Thinking about the more-than-human in research and making processes
Abigail Hackett* (2), Eve Stirling* (1), Dylan Yamada-Rice* (3)
1: Manchester Metropolitan University, United Kingdom;
2: Sheffield Hallam University;
3: Royal College of Art

The aim of this workshop is to explore the role of making and embodied thinking in processes of engaging with research data, findings and ideas. As researchers, we are inseperable from the world (Harraway, 2016), in which humans and things "slip-slide into each other" (Bennet, 2010, 4). Thus, the more-than-human material world, and the materiality of our human bodies, is always part of research processes. Ingold (2013) describes processes of 'making to think' or 'designerly making' (69), in which human cognition is never fully or entirely in control. Instead, the maker's imagination must hurry to keep up with the materials, in a process forever poised between "catching dreams and coaxing materials" (73). This workshop will explore processes of making and thinking, by employing intra action with simple materials, including paper, scissors, lego and playdoh, in order to explore research data. The workshop will begin with the presentation of two research projects. In the first a closed Facebook Group and a new build residential apartment block are the sites of the research. Explorations of home learning activities, enacted across the sites with a focus on more-than-human flows between the digital and physical spaces and places, will be presented. We will share images from the Facebook Group and some models made with the digital data.

In the second project, young children played and explored during a series of 'forest schools' session as a nursery. In particular, we focus on the children's rolling down a small hill in the nursery grounds, considering how these actions came to feel so significant and place-shaping within the research. Video data from a series of different episodes of hill rolling will be presented, along with provocations about the role of bodily experience, place, materiality and intra action in making sense of these episodes.

In the second part of the workshop, participants will be invited to explore the emergent ideas we have presented, by making to think. Choosing from paper, lego or playdoh, participants will work the materials with their bodies, at the same time as discussing the ideas presented. Still images, video data and extracts from relevant literature will be played on loop throughout the making session.

To conclude the session we will ask participants to give us feedback on the experience of exploring data but not having been there for the original fieldwork. Drawing on Haraway's (2016) concept of speculative fabulation

(Haraway, 2016) we end the session by reflecting with our material creations through storytelling. We will explore how these different theoretical and disciplinary perspectives might come into dialogue and enable us to think in new ways about research, making and design processes as never a soley human endeavour.

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making, design, speculative, more-than-human

WS201

Making a difference: Co-inquiring connectedness through action research in a local citizens' initiative
Marc Craps* (1,2), Styn Grieten* (1,3), Johan Hovelynck (1,2), Bert Verleysen* (3,4), René Bouwen* (1)
1: KU Leuven, Belgium;
2: Cycloop;
3: UHasselt, Belgium;
4: Beverconsult

Increasingly citizens take initiatives and start activities at a local community level as an antidote against the social exclusion and polarization that they observe in society nowadays. How can we, as researchers sharing these concerns, support this kind of initiatives?

The workshop invites participants to enter a generative co-inquiry into the possibilities of action research within local initiatives of citizens: What kind of research practices can make a difference by connecting differences within a community? Action research in local initiatives for community building should: (a) explore together with the actors their differences as well as action possibilities to embrace these differences and connect actors in a richer and warmer community-life; and (b) connect these micro practices and reflect on them in order to co-create shared knowledge that can be validated. The rationale for this kind of research is inspired by the inter-related approaches of action research, appreciative inquiry, multi-actor collaboration and dialogic organization development, amongst others.

The workshop starts with the description of a concrete emerging initiative in a rural village in Flanders. In this case a small group of inspired citizens started thinking on "how to return to a 'more social' society, against the current flow. Not a society in which groups focus on themselves, but a society that strives for openness and co-existence… to contribute to such a society by providing support with practical matters, but also with a listening ear, an encouraging attitude." They initiated various small projects like a repair café, a local farmer market and community meals. While organizing these activities and experiencing success and failure, there was a permanent questioning how to involve the municipal administration and other actors that were hesitant to participate, and how to bridge political and ideological differences

The question for researchers is which kind of research is helpful for this case, as well as for many similar initiatives elsewhere, to come closer to its ideal of coherent and lively local communities as building blocks for an inclusive and sustainable society.

The participants in the workshop will be invited to develop in small groups a research strategy for this case, specifying which actors should be involved in which ways in different stages of the research process. The potential and limitations of these proposals to address and bridge differences (socio-economic, ideological-political, ethnic-religious, disciplinary-paradigmatic, …) will be analyzed in a plenary session. The organizers of the session will act as a panel drawing the attention to the perspectives of the different actors involved in the case.

Action research, generativity, co-inquiry, appreciative inquiry, multi-actor

WS216

Multiple becomings with Alice(s): Nomadic Movements in the Anthropocene

Jayne Osgood* (1), Susan Nordstrom* (2), Camilla Andersen* (3), Ann Merete Otterstad* (4), Ann Hege Lorvik Waterhouse* (5), Maybritt Jensen* (4)
1: Middlesex University, United Kingdom & Oslo & Akerhus University College, Norway.;
2: University of Memphis, USA.;
3: Norway Inland University College, Norway.;
4: Oslo & Akershus University College, Norway;
5: University College of SouthEast Norway, Norway.

In this workshop we move transversally through short multimodal rupture-events and some artistic experimentations with text-fragments, images and materials in the room as an affirmative collective navigating in the Anthropocene with Lewis Carroll's Through the Looking-Glass, and What Alice Found There. We first began this work at the 2016 Nordic Educational Research Association with a curated tea party performance of Alice's Adventures in Wonderland in which we engaged a risky yet critical questioning of the notion of solidarity in early childhood education and care (ECEC). Through art-activist examinations of the Norwegian Early Childhood Framework, the English Early Years Foundation Stage Curriculum, and the United Nations Rights of the child, we considered how the subject position of "child" is created and recreated within these frameworks. In this workshop, we go further down the rabbit hole through the creation of artist-activist data-events (Andersen & Otterstad, 2014) as we move through the disciplines, or looking-glasses, of qualitative research methodology, ECEC, and art in the Anthropocence.

In particular, we focus this transversal transdisciplinary work on teaching in the Anthropocene. Given that the Anthropocene is global and we are all complicit in it, we envision practices of solidarities-to-come (Nordstrom, Andersen, Osgood, Lorvik Waterhouse, Otterstad, & Jensen, forthcoming) in the Anthropocene. Through animals, plants, and tiny organisms that animate our rupture-events, we practice a visionary becoming-with (Haraway, 2016) in the Anthropocene. This becoming-with acknowledges past-present-futures of the Anthropocene and in so doing generates a response-ability to all organisms.

In addition, we artistically move through an inquiry practice of transversals that moves through space-time-matterings in the Anthropocene. We seek to articulate "a collective awareness of the fact that the means of changing life and of creating a new style of activity, new values are within reach, at least in our developed societies has not been gained" (Guattari, 2015, p. 133). We firmly believe that our response-abilities demand transversal and transdisciplinary research that generates new ways of inquiry. In particular, we think through the work of international collaboration together and the importance of going beyond disciplinary borders and national borders that seek to stratify onto-ethico-epistemological becomings. As an Alice collective, we diffractively look through the looking-glass as a visionary practice to animate response-abilities to all in the Anthropocene.

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Transversality, Becoming-With, Feminism, childhood

WS224

Searching through the body: Experiential Anatomy for exploring Embodied teaching
Nicoletta Ferri*
University of Milano-Bicocca, Italy

The workshop I'm going to propose is based on the empiric part of my still ongoing Phd research project related to the the field of Embodied Pedagogy (Gamelli, 2011)
My research is addressed to Primary School teachers and the aim of the work is to give them the possibility to focus their way of teaching, to critically reflect on their inner pedagogy, in a training context where we use

Experiential Anatomy (Bainbridge Cohen, 2008) integrated into the searching process. Experiential Anatomy is a somatic approach that studies the connection between the perception of one's own body and movement, through touch, perception and kinetics. In the research meetings this approach is combined with auto/biographical techniques and teachers are invited to experiment specific, practical proposals and re-consider their theoretical knowledge of body anatomy starting from specific activities.

My research is inspired by cooperative inquiry (Heron and Reason, 2001), a research method based on an epistemology that integrates different kind of knowing: presentational, propositional, practical and experiential knowing, combined in a cycle of four phases of reflection and action.

This alternating moments, connected in a sort of spiral movement (Formenti, 2009), are the central idea of the workshop. I'll use the content of one research meeting in order to let participants exploring the rythm of this research methodology.

This is the structure of the workshop:

1) we will start from a specific anatomical theme, comparing the representations of each participant with anatomical models.

2) We will use the touch and the movement for entering in a more specific knowledge of that skeletal part, following the principles of Experiential Anatomy.

3) Then we will transform the experience in an autobiographical writing, connecting what we have explored in the workshop with a specific school setting.

4) We will share and then talk about what came out from the experience to make explicit our inner pedagogy.

4) At the end, the idea is to leave the setting of the workshop with a specific question or "practical knowledge" that we want to experiment in the daily teaching work.

The inquiry method is both informative and transformative, so the outcomes will be valued in terms of awareness, self –expression, reflection, critical and creative thinking in relation to teaching assumptions. Besides, the research aims also to promote new practices in the school class inspired by a renewed sensitivity to the body.

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Experiential Anathomy, Embodied teaching, Cooperative Inquiry

WS230

Before and beyond words

Mark Huhnen*
University of Bedfordshire, United Kingdom

Human communication is often seen as comprised of verbal and non-verbal elements. While surely we are operating, communicating and existing in a world which is created and encoded in language and words (discourse, narrative…) we are also at the same time in a world of physicality, of relating in space, a world of not easily describable gestures, intonations and other aspects of non-verbal communication.

Verbal parts of communication are possibly easy to record so that the resulting data can be analysed. Is it possible that social constructionism has focussed on language because of this? What might we be missing by this? How far might we be going usefully to try to record the other aspects of communication? Are notations in transcripts enough or still only an approximation?

How on the other hand could we make use of the non-verbal parts of communication? Does it have a place in research? Can qualitative differences be experienced and can insight be gained by focussing on this aspect of communication? If so how could it be recorded and disseminated?

In this workshop we will explore how our physicality, our body in space in relation to others and the environment creates a context for our interaction and our language, another channel (and sometimes the only one) for our communication. We will explore what happens at the border crossing that we might call translation or transcription. We will explore how we might more consciously use these channels and how we might capture and

share the results of such research. Who knows, we might end up with some form to present the results of this workshop.

While I will provide some provocations that might get us started. There are no conclusions. I see this workshop as part of my or rather our research. Maybe action research or collaborative enquiry describes it quite well.

If you expect some presentation that you can enjoy from behind a desk and maybe some exercises with expected results that lead to some learning outcomes this might not be your workshop. Be prepared to join, to contribute, to be out of your seat and maybe also on the floor. Be prepared for an opening space. Be prepared to not be prepared.

While this workshop will not be exclusively non-verbal I would invite you into non-verbal space to start with. You can do anything apart from being harmful to others or yourself and you cannot speak.

social constructionism, communication, non-verbal

WS266

Professional genogram, a discourse analysis

Jelena Manojlovic*, Desanka Nagulic*, Nevena Calovska*
AST Centar za edukaciju, 1

Family genogram, mapping ones' family tree', has become one of the essential tools in a tool box of most Systemic therapists giving them information about family roots, history and fabric. Professional genogram, mapping one's professional 'family tree', is a specific tool geared to discover important people, ideas and experiences that have influenced one's professional journey. It can give valuable insight into development, values, theoretical orientations and present positions of practising professionals as well as trainees. In addition, it can be used as a good basis for supervision, facilitating to clarify stances of supervisees and providing supervisors with sound basis for guiding supervisees' understanding and reflections. When doing professional genogram, we can do it on variety of ways and include different levels of detail descriptions. Professional genograms could be repeated over time providing additional information of one's professional landscape and development. Unlike family genogram, professional genograms can and usually will change over time, leaving space for incorporating new influences and developing new comprehensions. If used in groups, discussing professional genograms enhances group process, encourages reflections and provides outlook for future professional growth. It is a good forum for professional dialogue and a stage for grasping new and emerging themes and creating new understandings. Use of professional genogram permits exploration and comprehension how context shapes professional development and opens up new perspectives for evaluating different influences affecting psychotherapy process as well as process of psychotherapy training.
We have been using professional genogram as an important instrument in the process of training of future Systemic therapists. We are using it as a vehicle to discover and understand where trainees are coming from and to assess their professional starting position, as well as a follow-up tool, a way of monitoring their progress and change in the course of training. Obtained material from professional genograms of trainees in return influence our work and further shapes training process. By applying discourse analysis of gathered material, we identify dominant themes, theoretical stances, values, learning styles and requirements and apply this information to adjust our teaching approach to better accommodate identified training needs, address gaps in skills and knowledge and to enhances trainees' preparation for challenges of the future practise.
In the workshop participants will hear more about how we do it, will be invited to construct their own professional 'family tree', will be given opportunity to reflect upon in small groups and then further share their experiences in a panel discussion. From material obtained in discussion we are going to map professional and theoretical position of participants in the workshop, hoping that this practical experience will enhance their further development and contribute to the richness of their professional journey and inn addition contribute to creation of new models of the practise research.

Professional genogram, training, discourse analysis

WS273

Creating Dialogical Pop-Up Installations in Public Spaces

Gail Simon* (1), Lisen Kebbe* (2), Ann-Margreth Olsson* (3)
1: University of Bedfordshire, United Kingdom;
2: Kebbe & Sandström, Visby, Sweden;
3: AB Move Consultation, Sweden

In this workshop, we will
i)   present our research on establishing dialogue in the context of research and professional practice
ii)   create a dialogical pop-up with participants
iii)   reflect on how we establish a quick relationship for good dialogue with research participants and others

The presenters are systemic practitioners in the Måfå Research Group who work with individuals, teams and organisations to improve learning and human relations. We have experimented with creating interactive dialogical installations across social, academic and professional lines. We establish unexpected and temporary spaces for chance meetings with passing people in public space and invite passers-by to tell us about something important. In dialogical pop-up spaces, we create an imaginary space with some props and invite each other into dialogue. In ethics led research, we allow ourselves to engage with people's lives in passing. We reflect on how we create a context for dialogue – wherever we are. We learn to coordinate our way through expected and unexpected moments which inevitably require improvisation. We act as sieve, refractor, translator, host and guest. We are listener, witness, audience, always concerned and anticipatory of the social consequences of our responses. Participating in these dialogic installations has inevitably involved some relational risk-taking for our unanticipated guests. And these encounters have required a bold etiquette on the host's part too, to invite, and listen, and be engaged without a clear brief or set of expectations. But as practitioner-researchers, we have learned to work on the edge of space, within or despite certain boundaries. We have less mindfully, and more playfully, used our knowledge of daily practice as surprise-led-co-ordination-in-the-moment-of-interaction to create a warm space on a cool evening to step over the conceptual lines of relational norms and cultural expectations - some more powerful than others. By creating dialogical opportunities in unexpected places outside of or despite institutionalised settings, our understanding of everyday conversations-as-emergent has enriched our learning from and for practice.

Everyone in the workshop will be invited into one position or another. To ask and be engaged by the story in the other. The workshop will end with a discussion on how we establish dialogue with people in order to talk at depth in one-off meetings and reflect on related ethical matters in research relationships.

Dialogic, pop-up space, systemic inquiry, performance research, social construction

WS302

Introduction to ATLAS.ti 8 Windows

Maja Urbanczyk*
ATLAS.ti Scientific Software, Tûbingen, Germany

In this introductionary workshop I will give you an overview of ATLAS.ti
8 for Windows. I will describe the program interface and show you the fundamental steps involved in creating, setting up and implementing an analysis project with the program as well as introduce you to the basic tools. This workshop is especially addressed to anyone who wants to get a quick overview over working ATLAS.ti and its basic possibilities as well as interested persons.

Creative research

CR113

Dancing on Grandmother's Shoes

Evan Stuart Kent*
Hebrew Union College, Israel

In the summer of 2013, after much preparation, I moved from Los Angeles to Israel. A year later, in July 2014, the Israel-Gaza war began. It was a disastrous calamity that left me emotionally shaken and physically ill. After hostilities ceased, I began a period of self-reflection to better understand the personal anxieties, physical manifestations, and self-doubts that were now plaguing my decision to uproot my life and move 7,000 miles across the globe.

The process that led to the development of my performance autoethnography (Shards: Putting the Pieces Together) follows method similar to that presented by Spry in Body, Paper, Stage (2011) in which the autoethnographer "is putting the body on the page, lifting it on to the stage, and then understanding that body, paper and stage are one another, that there is no purity of text or hierarchy of embodiment" (p. 26).

I began exploring my cultural roots to better understand my decision to move to Israel. I embarked on genealogical study, artifact collection, and I interviewed my parents about their parents and grandparents. Interviews, artifacts, and my recollections are woven together and serve as the "voices" of my long deceased grandparents.

I discovered that their lives in Eastern Europe were fraught with trepidation and poverty and upon their arrival in the United States they worked tirelessly at menial jobs and longed for their homeland. Like my grandparents, I also felt out of place in my new country and I yearned for my homeland. I realized that to fully present the story of my immigration, the stories of my ancestors needed to be told and shared. The narratives I share with the audience follow Denzin (2014) in that my stories "attempt to make sense of the epiphanies, or existential turning-point moments" (p. 53) in my life and the lives of my ancestors.

Employing storytelling and song, I developed a performance autoethnography in which these stories of immigration are interwoven. I not only re-connected and re-created my ancestors, but in the end, I had a better idea of my own personal identity and more clearly understood my past, present, and a future. As expressed by Berry (2016) the "potential for autoethnographers to creatively (re) make ourselves is inherent in our rhetorical practices and examination of texts." As I am not only a researcher, but also a singer and songwriter, I expand beyond Spry's (2011) initial conceptualization and use originally composed song as a vital vehicle for expressing my own narratives and the inner lives of my grandparents.

At ECQI 2018, I will present an excerpt from the full autoethnography in which I share stories of my great grandmother Eva and how she influenced my love of dance, song, and Israel. This section ("Dancing on Grandmother's Shoes") recalls how my great grandmother—both in life and in death—provided me with emotional and physical gifts that have guided me from childhood into the present.

autoethnography, performance, music, memory

CR122

Getting in touch: Presenting a 'poetic collage' of young people's voices

Anne Görlich*
Aalborg University, Denmark

This is a presentation of my research, in which I use the method of poetic inquiry. Based on three years of analytical work with poetic inquiry, I will present a 'poetic collage' of various poetic analyses, I have constructed during this work. The presentation has duration of 6-8 minutes and will be followed by Q&A session of 10-15 minutes. As the presentation only includes me reading the poetry aloud, I do not have any requirements for space.

This form of research addresses the need for qualitative research that uses 'methodological imagination' (Jacobsen et al, 2014) to create a shift from methods that measure, towards methods that capture the subjective and affective aspects of human life (Richardson, 1997; 1993). Literary and other artistic sources have become increasingly legitimate as inspiration for social research. Such sources entail switching from searching for

interpretation and meaning towards an understanding of the layer of presence - a way of getting in touch with the world (Brinkmann, 2014).

The methodological aim of the poetic collage is to 'elevate' the voices of young people at the margins of the educational system. I focus on their subjective experiences and emotions and construct analyses of the young people's processes of becoming and how structural phenomena interweave with the young people's movements to, from and between education, work and activation schemes. The analyses are constructed by use of the method 'poetic inquiry', which I use to condensate the subjective experiences of political, structural and institutional conditions and the young people's interaction with these. By applying literary tools to rewrite the young people's stories, I create poetic, emotionally evocative and polyvocal texts. Hereby, the reader is offered the opportunity to simultaneously 'sense' and 'understand' the processes of becoming. Hence, the methodological approach enables the showing of phenomena that are 'sensed' and 'felt' in human relations.

poetic inquiry, processes of becoming, young people, imaginative methodologies

CR167

Every Day for a Year
Davina Sian Kirkpatrick*
Independent Scholar, United Kingdom

This work is part of the artistic practice based research for the PhD Grief and loss; living with the presence of absence (successfully defended in 2017) that explored finding equivalent intensities for the intensity of grief and loss.

The installation creates a powerful immersive experience and consists of the use of the film She Wanders/Wonders, looped and interspersed with white light, projected from the floor entirely filling the back wall of the space and allowing the film to play across the surface of the porcelain envelopes, combined with the soundtrack. The envelopes seeming to act as small monitors or screens picking up the films movement and imagery playing across them, both animating and paradoxically emphasising the stillness of these 186 objects.

The experience of being immersed in the film, the repetition and the volume of 186 'memorial markers' - fragile yet strong objects that hold both my dead partner's and my own name, provides an opportunity for each viewer to stop and reflect on their own losses and opens a space for conversations.

The film She Wonders/Wanders was seeded as part of a layered account of an inquiry into 'red' that emerged out of a collective biography workshop, written about in the book Collaborative Writing as Inquiry, (Gale et al 2013). Tanner's (2006) investigation of the American cultural conundrum of the struggle to acknowledge and embody the materiality and specificity of loss uses iterations from literature. I re-imagine some of her ideas within the practice elements, as I continue to examine this relationship between, image, object and the presence of an absent body with trying to find an embodied metaphor for grief and a place to place grief in the film.

It follows a woman walking in a glass dress through woods, cliff top and beach. The locations refer to aspects of the PHD that explored placing grief in a chosen landscape to help regain a sense of control lost by sudden and unexpected death. Walking in the glass dress held connotations of fairytales – a fairytale task of impossibility (a continuation of one of the themes of my Masters work) and both a visual and an embodied metaphor for the weight of grief. How I felt impaired, restricted yet also conscious that the feeling of being out of my usual rhythms of time and movement meant a different awareness and a paying attention to details that was having a profound affect on my day to day life. The soundtrack was written by my late partner's son (the musician Sam Hardaker) and includes sounds from the locations and sounds of the dress moving, as this has a particular disturbing quality, of glass against glass and glass against metal.

Key Words – Embodied grief, loss, practice as research, glass dress.

CR205

On the Beauty and Horror of Sleeplessness
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It's beautiful.
It's horrible.
It's yours, it's all yours.
It's in your body, in your mind. In the stomach, or forehead, or temple.
It's the tired concentration, knowing, noticing the next day's duties, feeling the tiredness behind the eyes.
Tiredness is dark blue, it's black. It's in contrast to the light of the sun. The light hurts.
Desperate, she knows the new day has started, although the day before this never ended. Where is the limit between the days if you don't sleep? How can you measure time, the days, nights, evenings? What is a morning?
Sleeplessness: it is personal and yet shared, embodied experience but affects the mind. It can make you crazy or push you to the limit. Sleeplessness can make you see the border between you and the world, or loose the experience of that border. It can be a liminal state between real life and the unknown – it can be horrifying, and beautiful.
 In my presentation, I will present the findings of an ongoing research process about the embodied experience of sleeplessness in a multi-artistic performance. The research is situated in the fields of cultural historical and sociocultural study of sleep. The performance combines prose poems, texts and "letters to the Production group of my dreams", based on autoethnographical notes and qualitative analyses of the research materials. Many of the texts are written in writing workshops or in writing dates with colleagues, and they describe either my own or others' embodied experiences about sleeplessness.
Furthermore, the presentation includes songs made by me during the research period. In the songs I for example discuss with Sandyman who doesn't come to meet me, despite his promise to do so. Perhaps he found a younger one? I will take the backing tracks to the songs with me in a memory stick or laptop.
 The duration of the performance is about 15 minutes + question and answer round with the public. I need space only for myself.
Sleeplessness is presented in the performance in its many forms: as chronical or as a one night stand, embodied experience, scary or orppressive, or as an experience which enables creativity and concentration. The presentation is interdisciplinary, combining historical and current knowledge, social sciences, cultural history and gender studies. Art is used both as a method of inquiry, a way of thinking, and as a result of the research and a way to indicate the variety of the research material.

sleeplessness, autoethnography, music, poetry, embodied experience

CR225

EXPLORING NOMADIC RESEARCHER'S POSTURE THROUGH A VIDEO PERFORMANCE
Nicoletta Ferri*
University of Milano-Bicocca, Italy

This contribute comes from a still ongoing Phd research on the thematic of Embodied teaching and it concerns a specific, methodological turn that occurred during my work.
My research project is based on qualitative methods and is related to the field of Embodied Pedagogy. I've involved a group of Primary School teachers in a research aimed at exploring their embodied way of teaching, combining a specific somatic approach: Experiential Anatomy, which focuses on the connection between the perception of one's own body and movement. I used auto/biographical methods in order to make visible participants' sense-making processes occurring during the different research stages.
After finishing the empiric part of the research, during the data analysis process, I turned into a more embodied dimension, taking a performative perspective. I decided to explore the early emerging results not only through a traditional thematic analysis but also through a more nomadic, embodied way, performing my own narrative reflexivity through a video performance. My hypothesis was that entering in a performative process could help me to see my research from a new perspective.

Performative Research, Embodied Pedagogy, Experiential Anatomy

CR251

Becoming a carer, making space for multiple voices and connections.
Elizabeth Mary Day*
University of Bedfordshire, United Kingdom

This is an invitation to collaborate in an autoethnographic performance – a telling of stories about change, loss and becoming as a way of researching into how we manage to go on in challenging situations. I will be opening up a space for stories: ours, mine, my partner's, yours.

One in three/one in two, people will have a cancer at some point in their lives. This cannot but touch us all. I am sharing my/our story but I know there are many others which participants may choose to bring to the event.

My partner of 32 years has cancer and is not expected to recover; I am her carer.

In 'Final Negotiations: a Story of Love, and Chronic Illness' (1995) Carolyn Ellis writes an autoethnographic account of her relationship with, and the loss of, her partner. The book was written after his death. I am writing about my/our journey as we travel, to try to make sense of who I/we are becoming and our different experiences. When I visit the Guys Cancer Centre in London with my partner I look at the booklets for carers. I always pick them up and read them. I think I am looking for something, I don't know what it is, all I know is that I can't find it written in there anywhere.

I decide that the best way of researching into this something that I can't find is to write and perform our stories together with others and explore what emerges. I will be bringing my partner's voice with me as a piece she has written and will be asking participants to volunteer to read aloud parts of our stories as well as to contribute their own.

My choice to research in this way is informed by the writings of Dwight Conquergood, Norman Denzin, Carolyn Ellis, Soyini Madison, Deanna Shoemaker and others.

performance, voices, carers, cancer

CR253

Family Speaking Drawers
Anna Carreri* (1), Luca Leone* (1,2)
1: University of Verona, Italy;
2: SABAP, Superintendence of the Archeological, Artistic and Ethno-Anthropological Heritages, Italy

The installation originates from a large work-family research which investigates the logics of actions in the reconstruction of past, present and the projection of future, that men and women differently do, focusing on the subjective perception of the work-family ˹fit˼ along one's life course rather than the life course itself (Carreri, 2016).

The respondents are heterosexual Italian couples in which both partners are precarious workers with children. These couples are the unfinished gender revolution generation's children and all university-educated. The target is theoretically significant because the increased work precariousness and the diffusion of gender equality values confer greater responsibility upon young partners to construct their life paths, especially in Italy where labour market de-regulation affects only new entrants, and family policies are seriously inadequate.

A detailed narrative analysis, focused on the temporal dimension of the positioning, was conducted on 45 life stories, which were collected in respondents' homes by the authors. The results show a certain structuring of life stories on the basis of gender. Remarkably, women and men adopt specific (gendered) rhetorics in each time windows of the story (the beginning of the story, training and entry into the labour market, forming a family, initial experience of parenting, and future prospects). Moreover, at the couple level the stories are symmetrical as there is a turning point, represented by the child birth, after which the perspectives within the couple are swapped compared to the previous stage.

The research comes across the difficulty of returning the wealth of the life stories in the narrow and aseptic space of a scientific article. How to return the tone and the rhythm of voices, the rhetorics, and the symmetrical narrative structures collected? How to return the affective and sociomaterial dimension of the experiences shared with the researchers in a few short excerpts? The installation aims to give innovative responses to these two questions by experimenting a creative way of dissemination.

The installation consists of a familiar object, that is a chest of drawers (which at maximum occupies 1 square meter) made of a fragile material (cardboard/plastic) that recalls the precariousness of the stories. Each drawer evokes a specific temporal window in the narrative. It contains objects that evoke the imaginary and the affective and sociomaterial dimension as experienced by the interviewer, as well as an audio that returns male and female voices and recurring rhetorics. The audio contains actors/actresses' voices that reproduce the data and a voiceover intended to draw the scenario. Finally, the layout of drawers recalls the symmetrical structure of men's and women's stories.

With this installation, we explore new ways of sharing the results of qualitative research which are capable of returning the sociomaterial vividness of life stories (Gherardi, 2017). By so doing, we move beyond the discursive and analytical level of dissemination to an affective transmission of data (Massumi, 2002) in which the audience itself is an active (and reactive) subject, as the voices and related imaginaries can be activated only by the onlookers who browse in the drawers.

life stories, dual precarious couples, creative dissemination, affect, sociomaterial dimension

CR283

African Oral Traditional Endarkened and Feminist ideas: Unveiling the unvoiced
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African Oral Traditional Endarkened and Feminist ideas:
Unveiling the unvoiced
This creative research piece is embedded within the discourse of African Oral Traditional Endarkened and Feminist ideas (AOTEFI); from a carers perspective which includes subjective and reflective material as one way of exploring the challenges of accessing adult services.
The researcher touches on the theme of agency, entitlement to speak and the role of aesthetics which, has a history, and tradition in the art world.
The author suggests that there is room for reconfiguring our relationship with ethics, values and aesthetics, as one way of making it more visible in practice and conclude ethics, values and aesthetics has to be transformed from text to dialogical action in the meeting and the coming together between professionals and service users. Examples of the application of AOTEFI will shared and as one way of demonstrating inventive ways that AOTEEFI can be practiced, offering alternative accounts that privileges marginalized voices. The author agues, if social justice, is to be achieved responsible communication and attentiveness to the needs of others, has to be an important part of this process, to create discourses that goes beyond Western European's frame of knowledge.

Unveiling the unvoiced

I am almost afraid to say, for fear of feeling stupid
But maybe it's not about what it looks
Maybe it's what it feels like
Feelings of being empty,
Insignificant and helpless
I am feeling disorientated
I have been shot … down
I have been lying awake in bed
Feeling wounded and now bleeding
The blood, red, dark warm leaking through my skin
Like thick tear drops, turning my brown skin red
Blood, that only I see.
Only I see , I see …….. I feel.
I cannot curl up and disappear even when I want to
My Issy has just woken up and is looking disoriented
She has made her way into my bed and looking at me.
No words from Issy as she can't speak.
This is her morning's ritual
Her way of saying I'm now ready for breakfast.
I help her put on her dressing grown and slippers
We go downstairs for breakfast

No I cannot curl up and disappear when I have a daughter aged 24 with a millstone of 3 years old.

Storytelling, ethnography, authoethography are argued to be better suited to capture situated specific social, relational and cultural events.

Finding ways of making needs visible and voiced, rather than remaining visible and unvoiced (Burnham, et al 2013), is an important part of my work as an advocate. I use the discourse of AOTEFI, as it offers the flexibility and freedom to share my experience in ways that fit with my cultural inheritance.

Story telling has a rich tradition in indigenous ways of knowing and thus fit with my heritage; as a result, I am interested in using the frame of AOTEFI as one way of thinking and learning sharing of my experience but more over the application of AOTEFI; allows for a range of practices to become visible.

Oral Traditional Endarkened Feminist ideas

Game changer

GC222 (withdrawal – not delivered)

Dreaming in English; Living in Hebrew: Methodological Reflections on Dislocation, Language, and Research
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Language is one of the major challenges of cross-cultural qualitative research, raising methodological, ethical, and practical dilemmas (e.g. Denzin, 2003; Liamputting, 2010; Ryen, 2002). Such research is often conducted in one language and then presented in another. A researcher's knowledge of languages allows her access to specific fields and subjects; A researcher's ability to translate experiences from the language of the field into international languages of academia opens-up the opportunity to disseminate findings to a broader audience. In doing so, a researcher may become a vehicle/conduit for presenting previously unheard voices to a new audiences. Notwithstanding methodological and ethical dilemmas, cross-cultural researchers play an important role in transporting voices across language barriers, geographical, physical, and psychological borders.
This presentation explores the researcher's own bi-lingual ability as a possible instrument of study. As a researcher, I explore my own personal history of immigration and dislocation, and argue the relevance of this auto-biographical fact to the methodology of my ethnographic study of cultural resonances in practices of music educators in varying sub-sectors of Judaism in contemporary Israel. Reflecting on my study experience, I track the ways in which my pseudo-native proficiency in Hebrew functioned in my ability to move within and between socio-religiously segregated communities, and construct a research framework based on acts of collegial conversation. Proceeding from data collection to data analysis, I realized how my native English was much more than an instrument of academic representation, noting how my brain seemed to function almost automatically on a more meta-cognitive level when thinking and writing in English.
Recognizing this structural difference in how Hebrew and English language functioned in my own research process, leads me to suggest a methodological split reminiscent of immigration experiences. In research, as in life, Hebrew has functioned for me as an instrument of interaction, and sometimes even survival; English, on the other hand, has been internalized as an inner voice, used for unconscious and conscious reflection, analysis, thought, and even dreaming.
Richardson and St. Pierre (2005) have argued that writing is an integral function of the research process, rather than simply a product or representation. I propose the expansion of such an approach in contemplation of acts of translation as a possible core practice of data analysis. Most specifically, I call attention to researcher reflexivity in considering histories and experiences of dislocation as having functioned in cultivating a double awareness embodied in gaps between external and internal language use. I suggest, that such experiences may create a predisposition to take on insider-outsider dualities and develop reflexive instincts towards cultural situations, that can emerge as a qualitative research mindset, and sharpen ethnographic field expertise.
I offer this presentation as a basis to engage with other researchers and share bi-lingual and multi-lingual study practices; and to explore the possible impact of personal histories of dislocation on our research practice and methodology.

cross-cultural research, dislocation, reflective methodology

GC264

Bodies as Collective Inquiry
Dr. Davina Kirkpatrick* (1), Inés Bárcenas* (2,3), Jess Erb* (4), Daniel Ford* (5), Tara McGuiness* (6), Alys Mendus* (5), Dr. Elena Serrano* (2,3)
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2: Independent Scholar, Spain;
3: Consulta Dr. Carols Chiclana;
4: University of Edinburgh;
5: University of Hull;
6: University College Dublin

Through pushing the boundaries of what classifies as research and what is still unspoken within the academy, a group of new-academics, most of whom met at ICQI 2017, realised the gap for collective inquiry into the body, which incorporates people from all fields, theoretical backgrounds and approaches to qualitative inquiry.

This Game Changer will be a space to challenge assumptions made towards the individual and gender, and address assumptions placed upon binary distinctions between self/other, mind/body, internal/external, human/non-human, for we see the body as collective inquiry. This work is the start of a project that takes up the torch of forerunners who have pushed at hetero-normative assumptions on the corporeal body (Grosz, 1994; Irigaray, 1977; Douglas, 1966). We position this important discussion within the wider qualitative research community, recognising the importance that this topic has for the globalised, political, world we live in.

A Different Way of Doing Conferences:

By stepping beyond the more traditional offerings at ECQI, we utilize our bodies as collective inquiry through two themed sessions called 'Sex and the Sensual Body' and 'Clash and Clang, Position and Movement: Nomadic Inquiries that rub up against each other in unexpected ways', and offer a chance to connect with other voices, other bodies and into the not-yet-known. Pedagogically this Game Changer space may appear very different to a conventional academic experience, as there is space for participants' autonomous voices for art and embodiment. The participant will not just listen to a presenter, but is welcomed to fully engage with process; for example, through dance, story-telling, art workshops, singing, touch. Through this, we challenge assumptions about expected behaviour and content within an academic conference by opening the floor to discussion, writing-as-inquiry, art and embodied workshops that may be beyond the comfort zone of many.

This Game Changer, following nomadic inquiry, invites multiple entry-points into this topic, delving into the unknown. We welcome various bodily expressions, under the purview that each session will be held within a safe, inclusive and consensual space.

Specifics of Project: Collective Movement to the Unknown:

After a brief introduction to our Game Changer, members within the session will have the opportunity to propose an embodied workshop. The process begins now – upon the reading of this abstract: Participants of each session are encouraged to bring their own ideas and contact us before and during ECQI, embodying our philosophy that research need not be a top-down approach. These sessions are developed through collaborative endeavors between participants and session leaders.The group's words, images and creations are invited to be captured in a shared file, from which further discussion could develop. We envision that the second game-changer session will grow rhizomatically from/to the first session.

Finally, in a plenary session, we gather these nomadic voices and experiences together to inquire into the collective experience of body. What has it looked like to address the sexual body, the migratory body, the moving body, the touching body, 'Othered' bodies? Where do these inquiries lead and where might we go next?

Collective Inquiry, Nomadic Inquiry, corporeal body, post-humanism, Embodied Practice.