



ECQI

3rd European Congress
of Qualitative Inquiry

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ECQI 2019 ABSTRACT BOOK

List of abstracts

(In order of appearance in the programme schedule)

KU LEUVEN



THE UNIVERSITY
of EDINBURGH

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Conference Streams

We have gathered the majority of conference sessions into 12 overall streams running through the duration of the conference.

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Diversity and inclusion	1B, 2B, 3B, 4B, 5B, 6B, 7B, 8B
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Health, illness and wellbeing	2H, 3H, 4H, 5H, 6H, 7H, 8H, & 4K*
Speaking from and to the Academy	1I, 2I, 3I
Methodological issues and responsibilities	4I, 5I, 6I, 7I, 8I
Bodying forth	1J, 2J, 3J, 4J & 7K*
Global/macro Issues	5IJ 6J, 7J & 8J

The letters above correspond with the letters in the programme. For example, session 1A, 'Research design', is the first session in the stream, overall stream 'Methodological issues and possibilities'.

The 'game changers' (though not *The Welcome Hut*), the Routledge publishing panel, the 'Thinking like a journalist' workshop, and the NVivo workshop are all taking place in parallel with these sessions or during breaks.

Parallel 1A: Research Design – Drawing Room, SG

Digital ways of knowing - new opportunities for Qualitative Inquiry?

Dorte Madsen*

Copenhagen Business School, Denmark

This presentation will discuss some of the challenges in developing a Research Methods curriculum for a new undergraduate programme in Digital Management. One aim is to highlight 1) the need for qualitative inquiry into a field characterized by 'digital ways of knowing' enabled by digital transformations and 2) the usefulness of data analytics as long as the quantitative techniques employed are "mindful and open with respect to their epistemological shortcomings, drawing on critical social theory to frame how the research is conducted" (Kitchin, 2014).

The Research Methods (RM) course will be based on critical (and possibly activist?) scholarship on digital transformations, including the emerging field of Digital Sociology (Marres, 2017; Lupton 2014). Marres (2017) calls attention to a need to "grasp the methodological implications of 'the digital' for social enquiry" (p. 37) suggesting that the digital transformation of society is "a development in which social, technical and epistemic processes fuse in ways we need to understand much better than we do now." (p. 10).

The programme in Digital Management comprises three main areas of study: business administration, digital technologies & data, and sociological and organisational perspectives. It does not focus on technology as such, but rather on the interactions and interrelations between technology, data, business and society, and how digital transformations and data-driven approaches open new ways of working and pose new challenges. The RM course (starting in 2019, 15 ECTS) will be organized across 4 semesters and i.a. include 4 workshop sessions. The focus will be on quantitative, qualitative and automated modes of analysis and discussions of how different disciplinary framings may yield different objects of inquiry and different ways of knowing.

The workshop that I will discuss in my presentation (planned for their 4th semester) Do numbers speak for themselves? will focus on methods of knowing, algorithmic authority, "truth" and interpretation; unmediated vs. mediated access to reality. It aims at targeting a central controversy about research methods in the field of digital transformations and a possible return to empiricism. For the purposes of the conference presentation, the discussion will illustrate the activist potential built into the curriculum. Further, the example aims to pinpoint a fundamental need to pair off quantitative methodologies with qualitative questions, and in general, critical scholarship in this field.

The starting point is a provocative piece: The End of Theory, 2008, by former editor-in-chief at Wired magazine who contends that "Who knows why people do what they do? The point is they do it, and we can track and measure it with unprecedented fidelity. With enough data, the numbers speak for themselves". This, according to his critics, reveals "an arrogant undercurrent in many Big Data debates where other forms of analysis are too easily sidelined. Other methods for ascertaining why people do things ... are lost in the sheer volume of numbers. This is not a space that has been welcoming to older forms of intellectual craft." (boyd and Crawford, 2012).

Keywords: epistemology, digital transformations, digital sociology, research methods, curriculum

Parallel 1A: Research Design – Drawing Room, SG

In search for a lay definition of grace: Web-based qualitative research

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KU Leuven, Belgium

Background: Grace is a foundational concept for many religious and spiritual oriented individuals worldwide. However, despite the profound study of grace from scholarly theological perspectives, insight in how individuals themselves experience grace and whether grace can be (empirically) distinguished from related constructs, like acceptance, forgiveness, and gratitude, is absent. Studies from a psychological perspective on how individuals perceive or understand grace are virtually non-existent. This study, called the ListingGrace study, investigates grace from a psychological perspective with a focus on grace as a human experience. The main goal is to clarify the concept of grace as experienced by individuals in our contemporary society. The study aims to achieve this goal by collecting associations, meanings, and features of grace as it is defined and experienced by lay people.

Methodology: Given the scarcity of information on how grace is defined and experienced by the general population, a qualitative research approach is adopted. More concretely, an online web survey with open questions is designed. Two open questions are asked. The first question aims to collect features of grace and is formulated as: "Will you please list your own understanding of the concept grace, please list your own associations, features, components, elements considering the meaning of grace". The second question aims to collect more personal and lived narratives of grace and is formulated as: "Can you describe an experience full of grace or with a lack of grace". This textual qualitative data is uploaded in Nvivo.

Furthermore, qualitative and quantitative content analysis is used to develop a master list of central features of grace in accordance with the lay associations and features gathered with the online questionnaire. Qualitative thematic network analysis is used to summarize the main themes of the narratives about grace.

The process of analysis and first results of the study will be presented and discussed.

Keywords: qualitative research, Nvivo 12, web-based research, qualitative and quantitative content analysis

Parallel 1A: Research Design – Drawing Room, SG

Understanding Athlete Burnout Syndrome: A longitudinal mixed methods study

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National and Kapodistrian University, Greece

This presentation is based on a doctoral thesis regarding athlete burnout. Contemporary research in sport psychology characterizes athlete burnout as a multifaceted phenomenon, while, sports community raises concerns regarding the negative implications of the syndrome in athletes' performance and well being. As a consequence, several attempts have been made to explain it from both a state and a process perspective. Athlete burnout is generally defined as a cognitive–affective syndrome comprised of emotional and physical exhaustion, a reduced sense of accomplishment, and sport devaluation (Raedeke & Smith, 2001). A number of theories and models exist that deal with burnout and/or its antecedents-consequences. According to a recent systematic review (Markati, Psychountaki, Issari, & Karteroliotis, in press), the five main reasons that lead athletes to burning out - as they emerge from the various traditional athlete burnout models - are the following: (a) cognitive/emotional stress, (b) physical stress / lack of recovery, (c) social disempowerment, (d) reduced self-determined motivation, (e) sports entrapment. The proposed mixed-methods sequential explanatory design (MMSE) attempts to identify and further explore possible emerging profiles of the five main reasons that lead athletes to feelings of burnout. Also, a second purpose of this study is to understand the procedure of getting burned out and, in particular, to investigate whether athletes emerge "common paths" to burnout or experience the syndrome in a different way, that is, as a "personal matter. The present design is also captured through a visual model which helps comprehending the present multistage format of MMSE design through a graphical representation. In this conference paper we intend to present some important procedural and methodological decisions made to capture the purposes of the study (e.g. priority or weight given, the sequence of the data and the stage/stages of connection or/and integration between the two methods) and we intend to discuss about advantages and limitations of the present design.

Keywords: mixed methods, athlete burnout, sport psychology

Parallel 1A: Research Design – Drawing Room, SG

Design research and the mental health service sector in the UK: a literature review

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In recent years there has been interest in the potential for new forms of design to respond creatively to the complex challenges within healthcare. Developing new organizational and operational models for mental health and social care services, capable of addressing both extensive financial pressures and highly complex needs, is becoming increasingly vital. Design thinking and service design have the potential to contribute to improved service user experience and resource issues through collaborative systemic analyses and redesign. These burgeoning fields of professional design practice are building a track record of collaboration with healthcare practices and stakeholders. However, we have noticed a frequent conflation of mental health with special needs and dementia in discussing our own participatory research with the design community (An Internet of Soft Things 2016), and a confusion of professional practices and modalities in the presentations of related research. This led us in 2016 to conduct a literature review at the intersection of mental health and design research, intended to map the current state of play and lay the grounds for future work.

To work as a designer in the domain of mental health is challenging methodologically, pragmatically and personally. We therefore aim to support design and design research communities as they seek to engage meaningfully with mental health and wellbeing by contextualising recent work in (for example) wellbeing, work undertaken with cognitively disabled individuals, and work with people living with dementia. Few studies have been carried out in Service Design, Interaction Design or Human-Computer Interaction (HCI) on mental health as distinct from more general medical practices, and the relevant differences still need to be explored. In response, our research team have to date undertaken a two-year experiential design research project with a local mental health charity, a six-month literature review (which this talk presents), and observation of the mental health service provider domain through attendance at policy and research events, combined with the personal professional experience of two participating psychotherapy researchers.

The review used a search string to identify design literature that explicitly mentioned mental health, and mental health literature that discussed design collaborations. It included only the UK and Europe, and excluded an analysis of the grey literature due to time constraints. Key themes were drawn out, and modalities and philosophies of care were looked for, in order to understand how design research contextualises itself (or not) according to theories of the person. Our results suggested that most published research at these intersections is concerned with technological solutions and the design of assistive digital devices for living with mental health conditions. Key challenges include the user-centred design paradigm's emphasis on a medical model, in addition to a widespread lack of awareness of the larger mental health service provision landscape, the range of mental health challenges faced by service users, the philosophical modalities underpinning different services, and the potential personal and ethical impact of working within the mental health service sector.

Keywords: design, interdisciplinary research, participatory design, modality, technology

Parallel 1A: Research Design – Drawing Room, SG

Preregistering Qualitative Research

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Preregistration of quantitative studies was developed to enhance the validity and credibility of quantitative research results. In this manuscript, we review whether the preregistration could also lend itself to boost the credibility of qualitative research. Preregistration involves putting your design and analysis plan on a public platform and committing to certain analytic measures before the outcomes of your research are known. A crucial distinction underlying preregistration is that between prediction and postdiction. In qualitative research data is used to decide which way interpretation should move forward and using data to generate hypotheses and new research questions. Qualitative research is thus a real-life example of postdiction research. Some may object the idea of preregistering qualitative studies because qualitative research does not test hypotheses and because qualitative research is too flexible and highly subjective. We rebut these objections, arguing that making hypotheses explicit is just one feature of preregistration, that flexibility can be tracked using preregistration and that preregistration may provide grip on subjectivity in qualitative research. Besides, preregistering qualitative studies is practically useful to combat dissemination bias and could incentivise qualitative researchers to report the constant development of their study, which increases the validity of the research findings. We conclude with some suggested modifications to the Open Science Framework preregistration format to tailor its procedure to qualitative studies.

Keywords: preregistration, qualitative research, transparency

Parallel 1B: Place, inclusion and everyday life – Red Room, SG

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.

Keywords: Qualitative methods, human geography, panic, place

Parallel 1B: Place, inclusion and everyday life – Red Room, SG

Dwelling Aesthetically within Place: A Pragmatism Inspired Arts-based Inquiry through Intergenerational Experiences

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Places are essential to our lives, or as the philosopher, Edward Casey (2009) coined, we are “placelings,” always in/with/of places. Unfortunately, however, the places we find ourselves in can be taken-for-granted fading into the background of our lives. Moreover, we frequently overlooked or outright ignore our relationships with places because we can get absorbed with the to-dos and happenings of daily life and time (Casey, 1996, 2009) but also because of the Western, industrial, globalized, consumer lifestyle (Bowers, 1997). Said differently, place “recedes from [our] consciousness” (Gruenewald, 2003, p. 622) ending up enmeshed in our “habits and customs” and “non-reflective” experiences (Ryan, 2011). Being non-reflective about the places we inhabit and the lives we make with them is especially problematic given the “crisis of modernity” (Ryan, 2011) and rising concerns regarding the Anthropocene and the Capitalocene (Haraway, 2016). An urgent need exists for us to educationally cultivate awareness of our relationships with places in the hopes of making a more livable future for humans and all beings.

This paper will share a study that explored the phenomena of living in a place that has been experienced by four generations of my family. The research context is located in the United States, specifically northeastern Ohio on the outskirts of a city called Wooster. With respect to studying place, one research question guided the exploration: How can place be understood through the aesthetics of everyday life? Methodologically speaking, this study was done qualitatively (Schram, 2006) and infused within principles borrowed from arts-based research (Barone & Eisner, 2012; Leavy, 2015) and pragmatism (Rosiek, 2013; Ryan, 2011). The philosophical–aesthetic orientation of an arts–based pragmatism combines two often separate methodological dialogues to respond to the “crisis of modernity” (Ryan, 2011) in a reconstructive manner. Eight living family members participated in the study, and data generation unfolded through the use of methods including: archival research, oral history interviewing, journaling, wandering, gathering, photographing, and art-making. Data analysis were informed by “hermeneutic” and “interpretive” processes (Rosiek, 2013), which resulted in the creation of multimodal expression inspired by Haraway’s (2016) call to create and share “geostories”.

Keywords: aesthetics, everyday life, place, arts-based, pragmatism

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Parallel 1B: Place, inclusion and everyday life – Red Room, SG

Toilets when Travelling Project: the role of the participant co-researcher

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Research on accessible toilets has been identified as a need by people living with a range of disabilities. Going to the toilet is a universal human need and a core consideration when travelling and accessing the community, yet its private and sensitive nature renders it invisible in debates and actions to address social inclusion. Barriers are wide ranging and vary across different conditions making it difficult for the transport industry to meet diverse, and often conflicting, needs. Our objective is to find solutions for designing inclusive, accessible, and findable toilets that enable travel and participation for all, to help as many people as possible to feel confident that they can go to the toilet whilst travelling.

This is a co-production project funded by Disability Research on Independent Living and Learning. It employs a human rights model and involves people living with dementia and people living with a range of disabilities as participant co-researchers working in partnership with academics and experts in co-production and participatory action. The research is underpinned by a spirit of inclusivity and empowerment, respecting the principles of dignity for all people, individual autonomy and independence.

Participant co-researchers used their phones or cameras to gather photographic and video images of toilets and signage in city and rural locations including airports, bus and railway stations, and ferries. The photographs capture various elements of toilet use, identifying aspects that prevent or challenge accessibility and their unique visual story forms the creative basis of the project. The photographs are supported by photo diaries which describe the felt experience of the participant co-researchers. Critical stages of the project are marked by Gatherings where professional and lay knowledge come together to critically reflect on process and progress and plan the next phase. The Gatherings allow for the fostering and respectful expression of different voices. They also create a platform for the co-production of meaningful research outputs on toilet provision to help promote and enable greater inclusion in public, community and social life.

The 'Toilets when Travelling' project offers an example of how research can be resourcefully grounded within people's ordinary lived experience and demonstrates an inclusive way of working that does not place excessive burden on research participants yet offers a platform for creative expression and empowerment. For the shotgun presentation, two of our co-researchers will engage in a dialogue about their experience of coproduction. One will be an experienced researcher with dementia who is also part of the steering group of the project, the other will be a participant co-researcher, new to the field of research. Their short performance dialogue will address the experience of being a co-researcher entirely from their perspective and will highlight areas of importance in respect of facilitating involvement. As it is a 'Toilets' project we anticipate some humour within the exchange but there will be an earnest undertone to the messages imparted leading to key issues for discussion with the audience.

Keywords: Toilets, Social Inclusion, Coproduction, Empowerment

Parallel 1C: Grumbles from the left coasts: what we need is performative playfulness and activism to meet with radical ideas – Salisbury, JMCC

One sunny Day in June 2018 Jane (Speedy) and Alys (Mendus) were both perched on the most westerly tips of the countries they were in (Jane from the St David's peninsula, in West Wales and Alys from Perth, Western Australia). They were having a mutual moan on email about the lack of playfulness, performance skill and accessibility in the conference presentations they had both witnessed on the part of different generations of post qualitative feminist scholars.

Jane was a doyenne of the first 10 years of the QI congresses in Urbana Champaign, Illinois , whereas Alys formed part of a new generation of up and coming (newly 'doctored'; second decade of QI Congress) scholars but these two women were of one mind when it came to their critique of radical ideas presented in traditional 'I'm an academic, so I don't engage my audience/ I present my paper deadpan in a monotone/ read it off the page and don't look at you' ways.

The ideas were radical but the practices were conventional and then presentations were often boring and failed to engage audiences - collaborations and activisms it seems were to be kept between academics and there was to be no active inclusion of communities and audiences.

'Stuff this' said Jane . 'Fuck that ' yelled Alys. What this called for, they agreed, was a radical panel of dynamic activist presenters engaging performatively with these ideas. What this called for at Edinburgh was a panel of activist post qualitative feminist scholars performing critical autoethnographies. And that's how this panel came about....

Keywords: Performative Playfulness, Radical activism, Critical autoethnography, post qualitative feminism

Chairs: Alys Rose Banner Mendus, Jane Speedy

Presentations of the Symposium:

Radical empathy (as a primal force) for the resistance movement.

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Madison, D. Soyini (Northwestern University, Chicago);

In the age of Trump and Brexit there is call for "empathy." However, some in academic circles denounce empathy as not being effective or revolutionary enough for these troubling times. I want to take up the notion of what is termed "radical" empathy (as a primal force) for the resistance movement, believing that the human brain is wired for empathy. Moreover, I will focus on how performance invokes radical empathy toward generative action. Four Points: (1) The process it takes to empathize with another person reflects the creative process; (2) Performing empathy or acting empathically as well as practicing and adopting empathy habits can invoke empathetic feelings; (3)Empathy does not necessarily mean you know or can feel what others feel, nor does it necessarily make assumptions instead, according to Paul Parkin, it is the "righteous struggle to try;" (4) For empathy to create new patterns of communication

(to foster compassion, to act non-judgmentally, to offer service and support, and to experience the change in ourselves that empathy invokes) empathy needs to be active.

The subverting of Bad-Alys. Who controls what is published in the academy? An abject-autoethnography.

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Mendus, Alys Rose Banner (Independent Scholar, United Kingdom/Australia);

At ICQI 2018, Patti Lather ran a symposium on 'Bad Girls'. Excitedly I attended, wanting to get some inspiration on how to make sense of myself and academia. But the session was dry and serious and when I asked 'How can I be a Bad Girl now?' I was told to go and get a job and get published. But who controls what is published? I know I could start my own journal, but what if I want my work to be read by others in already well-respected journals and the subject matter of my writing is too taboo, too abject, too uncomfortable for the editors? Who calls out the patriarchy when it stands full-frontally blocking subjects like female sexuality? As a new academic, teaching on a Masters programme in Norway, I was called out for unveiling the hierarchy, the privilege and power of 'Old White Men' (OWMs) in schools that I had visited for my PhD research. Told my work would not be respected and I should be quiet. Not quite the 'Bad Girl' I had seen myself to be. This paper diffracts: intra-acting the things that make up my life, the way they have agency to tease, to question through subverting normative culture, society and ways of becoming. Who is Bad-Alys? Why does Bad-Alys continue to bleed in and out of the expectations of newly 'doctored' academics?

"Fuck it. Who needs a PhD anyway?": An evocative autoethnography of resisting academic structures by swearing and leaving

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Artemiou, Arte (Independent Scholar, UK);

Arte doesn't give a fuck (that's what he'll tell you if you ask him, anyway).

At the beginning of the academic year, Arte walked away from his PhD. He was funded and in the process of finding new ways of being, he lost sight of the funding requirements. Rather than bring the research back in line he found more and more reasons to call it quits and leave.

"Fuck it", he said, "who needs a PhD anyway?"

*

Utilizing Yelena Gluzman's insight that scholarship is "a kind of theatre performance" (2018, p. 106), I present this evocative autoethnography which explores my reasons for leaving the academy before I'd even begun to settle in and how swearing is a fucking great way to pepper insights from research, connect to wider audiences, and add to the understanding of qualitative inquiry as a form of activism.

Serious play, making, poetry and visualisation.

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Kirkpatrick, Davina (University of Plymouth);

Writing about making, writing alongside making, making as a conduit and amplifier for writing desire, concern; layers hidden, revealed, overlaid. Making as a conduit for different conversations, intimacy and trust.

This performative presentation will explore the challenges of managing life as an early career researcher, artist and a post-menopausal woman. It will look at the transformative power of serious play and how to create more opportunities for it to happen.

A roughly patched together, weak text; an unfinished story in an uncertain world, all about the academy failing us and us failing in the academy....

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Speedy, Jane (Emeritus Professor of Education, University of Bristol); Kemp, Donna (Ani-NET);

Invaginated, doubled, and having 'the structure of a narrative in deconstruction' (Hein, 2018:4 quoting Derrida, 1979:100), allowing the shards of writing to rub up against each other, this weak text tells an unfinished story. 'Working within/against the dominant contesting its borders' (Lather, 2007:14), this story was created within a spectrum of life including furiosities arising during the process, and following the 'failure' of an original dissertation/thesis Write to Life (WTL), which offers a significant new contribution to knowledge in the field of philosophy. WTL is a narrative inquiry exploring a journey of 'survival' and 'recovery' from 'trauma', including 'childhood abuse and neglect.' WTL came to discard '...the tripartite division between a field of reality (the world) and a field of representation (the book) and a field of subjectivity (the author) (Jackson and Mazzei, 2013: 263 citing Deleuze and Guattari, 1987:23). Perhaps un/able '...to privilege knowing over being' following two viva voce's, in 2015 no doctor of philosophy degree was awarded (Lather and St Pierre, 2013, 629-630). 'Plugging one text into another', today we might classify this paper and WTL as a 'plane of immanence' a 'fully immanent qualitative inquiry' (Jackson and Mazzei, 2013: 261; Hein, 2018: 7). Springing from WTL this paper, and WTL, were each inscribed from the un/conscious ontological positions of being traitors to writing (Hein, 2018: 4). This all raises questions, not least of which might be; "Is the failure of WTL also its success?"

Keywords: Furiosity, within/against, narrative inquiry, unfinished, failure/success; traitors, philosophy, immanence, qualitative.

Parallel 1D: Reconsidering family relations – Duddingston, JMCC

Politics, family, and writing

Gabriel Soler*

University of Edinburgh, United Kingdom

This is an autoethnography that aims to interweave the levels of politics of my country, family history, and my writing process. For that, I will use stories that are embedded in the history of Chile. The narrative would have as a core image my aunt writing a graffiti on a wall during a riot against the dictatorship, being shot in her head by a police officer. The repercussion of this event on my family and her life are going to be central to the argument.

This text emerged while exploring the knot in the stomach when I am writing and showing myself; realising that it is linked with a story of trauma, where what you say or write has many ramifications for your life and the life of others.

I am hiding under the grand piano in the old house of my mother's family. My aunt, Pachi, is playing beautifully, and I let my mind go away with the melody. Some days after I will be waiting in the car while my mother enters the hospital to see her. I do not understand what is going on, not yet.

There is a video recording of the event, you can see people dancing in the streets, singing songs, and the sound of a shoot. The camera turns and focuses in a police officer that is pointing up, with a woman in the street surrounded by a pound of blood. A doctor -that was there- rises his apron and runs towards my aunt, facing the police officer. They take her in a taxi -that was passing- to the hospital.

She went out of the country not long after, as her life was not medically in danger, but politically. The URRSS offered protection. Another aunt and an uncle needed to go out of the country as well, after Daniel –the youngest brother- died in a mysterious accident.

'If you and my dad die I will take my two brother's hands and walk towards my nanny's house' I said my mom one of these nights.

'I understood that my dad did not leave me when I was 18 and they started to talk about the need to escape out of the country' tells me my cousin, 'until this moment I thought he went because of us'.

There are things not said, there are repercussions...

I feel the knot in my belly while writing my stories. I feel the fear of saying what can be challenging. I have seen the consequences of going against a regime. I know the fear. I have seen the violence. I have seen the newspapers destroying the life of my dad and my aunt... I have seen people that fought for their beliefs being persecuted, tortured, disappeared. And I decide to keep writing...

Keywords: Autoethnography, Chilean dictatorship, family trauma, activist writing

Parallel 1D: Reconsidering family relations – Duddingston, JMCC

Imagining adoptive family kinship; a commitment to an evocative analytic autoethnography.

Christine Ann Lewis*

Edge Hill University, United Kingdom

Analysis of the literature in the initial stages of this study showed that the adoptive family interactions that I and others have experienced could not be explained by a singular, precise conceptual framework. Initially, two contrasting possibilities in positioning and organising my autoethnographic study seemed relevant. Evocative first person narrative and/or analytic autoethnography (Anderson 2006).

Analytic autoethnography and powerful, evocative first-person narratives such as fiction, autobiography, poetry, and traditional ethnography are distinctly different, yet are part of the same continuum (Allen-Collinson 2013). The subjectivist sensitivities of evocative autoethnographers like Ellis and Bochner unequivocally reject the opportunity to generalize from experiences. They

“...bypass the representational problem by invoking an epistemology of emotion, moving the reader to feel the feelings of the other.” (Ellis and Bochner, 2000, p. 744).

Whereas acting as an analytical autoethnographer, I could and wanted to use empirical data in gaining insight into broader social phenomenon, political structures and processes. A crucial feature of which is the writers' commitment to theoretical analysis (Anderson 2006). Therefore either, or both, positions could be considered suitable for this autoethnography.

As the study progressed, the process of looking through multiple lenses enriched and deepened the ways I considered I could use my voice in telling my story and that of other adoptees and adoptive mothers. Increasingly, I was able to draw upon an epistemology of emotion as well as make meaning from adoptive family life events through the lens of a combined conceptual framework taken from four theories.

Mason's (2008) ideas of tangible affinities was central to my understanding of communication between kin. Furthermore, the interplay between the four dimensions of kinship affinity according to Mason, adoptive family themes (Galvin and Colaner 2014) and importantly concepts of given and made from anthropology (Carsten 2004), illustrated robust connections between evocative adoptive family interactions and key themes. And so...

‘...contributes to a spiralling refinement, elaboration, extension, and revision of theoretical understanding’ (Anderson, 2006, p. 388).

Therefore the combined conceptual framework, has enabled a clear direction for my work and a lens through which exploration around adoptive kinship interactions can be undertaken. Furthermore, this conceptual framework could be transferable to the study of kinship more generally.

Keywords: Autoethnography, Analytic, Evocative, Adoption.

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Parallel 1D: Reconsidering family relations – Duddingston, JMCC
Synthesizing qualitative research findings: A meta-ethnography of stepfamily members' experiences of their family life

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The stepfamily research field is characterized by an increasing volume of qualitative studies from several disciplines, making it challenging for scholars to capture the richness of all published research insights about stepfamily members' experiences of their family life. Therefore, the aim of the present study was to synthesize the available qualitative studies relevant to our research question of how stepfamily members co-construct a new shared family identity. As we also aimed to generate some higher-order understandings on the subject of co-constructing a stepfamily identity, we chose for an interpretive approach of reviewing the stepfamily literature and conducted a meta-ethnography, employing the seven steps outlined by Noblit and Hare (1988). Meta-ethnography aims an interpretation that is greater than the sum of its included studies, by translating studies into one another and providing new interpretations. After the literature search and the study selection, the 20 included articles were repeatedly read in detail to get an in-depth understanding of each study's research design and its key concepts (step one to three). In step four, determining how the studies are related, we looked for recurring concepts and created a table in order to be able to visualize the associations between these concepts. In the fifth step, translating the studies into one another, broader concepts on a meta-level were obtained by comparing the identified concepts of each article with those of the other articles. As the included studies were sufficiently similar to use the method of reciprocal translation, we compared the derived key concepts from the first study with those of the second, thereafter comparing the synthesis of these two studies with the third study, and so on. The synthesis focused on stepfamily members' narratives (first-order constructs) and authors' interpretation of these narratives (second-order constructs). In the next step, synthesizing translations, we aimed to move this reciprocal translation to a higher order interpretation that united the translations into more than its parts alone imply. To create this overarching model, we listed the translated themes in a table, juxtaposed them with the final overarching themes, being third-order constructs or our interpretations of authors' interpretations. Finally, the last step is expressing this synthesis or overarching model. This synthesis led to the emergence of three overarching family tasks related to the co-construction of a stepfamily identity: honoring the past, marking the present, and investing in the future. On the conference in February, we will further illustrate how we applied the seven-step process of Noblit and Hare and what challenges we faced during that process.

Keywords: synthesis, meta-ethnography

Parallel 1D: Reconsidering family relations – Duddingston, JMCC

Introducing double photovoice: developing qualitative methodology for researching children's and adults' perspectives on the childhood

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Photovoice is ethnographic method in which participants combine the narratives and photos for the purpose of describing, explaining and voicing about own experiences and perspectives. Often, photovoice is used as a tool for voicing about problems such as poverty, illness and social exclusion, yet rarely is used as technique for developing better understanding between different social groups. Therefore, during September and October 2018 pilot study on double photovoice has been conducted. Double photovoice, as research novelty, has its stronghold in Bronfenbrenner's Theory of ecological systems of child development. Pilot study has been conducted in five counties in Croatia, involving 120 parents and their children age 4 to 7 (overall 240 participants). The main purpose of the pilot study on double photovoice is to find out whether there are differences in the perception of childhood between parents and their children, and if so, what are the main differences. During the period of two months, 240 participants made 240 photographs with 240 narratives about photos. The interpretive analysis of the narratives and photographs obtained in this pilot survey showed the presence of different perception and experiences of childhood. Majority of photographs (83%) taken by the children were taken outdoors, and only 17% were taken indoors. By the theme, children were taking photos of their favorite places for play (64%), followed by places they visited with other family members during walks (28%) and nature in generally (8%). Narrative analysis showed that favorite places for play were accompanied by the particular children's names and stories with strong positive emotional context. Photos of places involved stories about previous visits and activities in that particular point, such as planting, biking etc. with other family members, from which the most mentioned are grandmothers. Nature was also present in children photos (flowers and trees) with clear description of colors and beauties, and children enjoyment in colors. Indoor photos were taken in children's personal spaces (rooms or playing areas – 75%) and in malls (25%) suggesting that even in indoor spaces children search for playing areas and opportunities for play. Parents interpreted categories as nearly equipment for play, and without a clue why children are taking photos of nature or particular indoor place. Results suggested that double photovoice could be suitable ethnographic method for researching childhood and intergeneration understanding between children and adults, and as such need a further methodological development and implementation.

Keywords: double photovoice, qualitative methodology, ethnography

Parallel 1D: Reconsidering family relations – Duddingston, JMCC

Unconscious activisms and research as event

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Østfold University College

The overarching idea of this presentation is theorizing the role of the researcher as an ontologizing practice with the concepts of the other and event. The concept of the other having three components: “possible world, existing face, and real language or speech” (Deleuze and Guattari, 1994. p. 17). The concept of event draws our attention to un/conscious - complex not binary - moments of sensations and/or affects, attributing subjectivity and potential to all beings, human and nonhuman, ultimately considering aesthetics and affect as the fabric that binds all existence. It is an attempt to grant due importance to the activisms and multiplicities of ways of being: Real is virtual and virtual is real and from time to time a “normal” is declared. The enigmatic and strength of the researcher is equally distance and/as presence.

Methodologically, I employ speculative philosophy which function is the “intensification of an experience to its maximal point” (Debaise, 2017, p. 86). I place myself in the world as if that is the meaning of life itself and drift (fr. *dérive*) along with data, and every step I take remain in my body as a map in which I myself is the scale, with consistencies and smells, colours and noises, and the patterns that are formed gradually embrace more and more of the globe, almost in intimate ways.

In this paper, I present a pluralistic approach to research and practices of criticism and value-assessment based on systems and structures in our economies and thinking, a treating of problems as scientific epistemological thinking possibilities. A research with multiple mothers and fathers and “curious affection” (Piccinini, 2018). A research on transcorporeal collectivities rather than autonomous identity constructions.

In this paper, I present a slow and other science and research engaged in deliberations about and with hybrid natures and inter-intragenerational sensations: Body as profession and transindividual vulnerability. Love and resistance simultaneously, and the imperceptible beingness of engagement (Reinertsen, 2015). Slowly I inhabit the earth through writing fractured stories slowly becoming all.

Keywords: Writing as Inquiry, Speculative Philosophy, Subjective Professionalism, Unconscious Activism, Ontologizing Practices

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Parallel 1E: How to analyse relationally - Trace a photograph – St Trinneans, LH

Maureen Michael*, Valerie Drew

University of Stirling, United Kingdom

With Decuyper and Simon (2016) we suggest that it is no longer particularly groundbreaking to 'state that' something is relational, rather it is in the 'showing how' lines of relation are distributed - this is where ground needs to be broken. Showing how is, however, one of the most complex challenges facing relational research and the challenge is situated in first, discerning a form of analysis that does not compromise the very relationality it seeks to understand; and second, anticipating a form of representation that does not contradict the relational theory it stands in for.

This practical workshop leads you through a deceptively simple drawing technique that 'shows how' something might be relationally analysed, and then how that analysis might discern how the lines of relations are distributed (or are they enacted, assembled...?) The workshop is designed around a series of practical tasks and discussions; their purpose is to raise and explore all sorts of tricky questions around the theory, representation, and emotion involved in relational analyses.

Our theoretical sympathies lie with sociomaterial practice-based scholars including Tara Fenwick and Sylvia Gherardi but with critical inflections from art-as-research including Jan Jagodzinski and Graeme Sullivan.

Prior drawing/tracing experience is absolutely not necessary.

Decuyper, M and Simons, M. (2016) 'Relational thinking in education: topology, sociomaterial studies and figures'. *Pedagogy, Culture and Society* 23 (3) pp.371-386

Keywords: Analysis, drawing, sociomaterial, representation

Parallel 1F: Activating feminist new materialism in Early Childhood Research – Pentland, JMCC

This panel mobilises the work of a range of feminist philosophers (including Karen Barad, Jane Bennett, Rosi Braidotti, Donna Haraway, Erin Manning, Isabelle Stengers and Kathleen Stewart) in order to grapple with what feminist thought might offer to research in early childhood, especially research that seeks to work in the minor key. Collectively the papers in this panel present a series of ruptures, stutterings and re-turns in early childhood practices, through which we foreground the F-word. We ask what is the potential for feminist new materialist research as a form of activism in early childhood? What is especially new, and what is especially feminist about feminist new materialism? In order to address these questions the papers outline how our current research takes routine, habitual, everyday, (extra)ordinary matter, moments, spaces and places to explore the potential for affective methodologies to offer other stories about childhood in the post-Anthropocene. Whilst ‘childhood’ and ‘the child’ have been the subject of extensive problematisation, debate and critique in several disciplinary fields we want to consider how feminist new materialism might allow for a reconfiguration of the child. Our aim is generative; through our endeavours we seek to stay with the trouble by, for, and about, the child in attempts to reconfigure conceptualisations of the child, and we do this in order to activate ways to live more-liveable lives. We argue for the importance of material-discursive encounters with the world, and embrace opportunities presented by feminist new materialist ethico-onto-epistemologies that recognise our entangled place and underline our response-ability and worldly sensibilities.

Keywords: feminist thought, early childhood, affective methodologies

Chairs: Jayne Osgood

Presentations of the Symposium:

Becoming a ‘modest witness’ in early childhood research

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Osgood, Jayne (Middlesex University, UK);

This 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 course 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 paper 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) as the basis for activism. 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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Re-connecting Earth!: touching stones as artistic exploration that activates response-ability in the Anthropocene

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Lorvik Waterhouse, Ann-Hege (University of South-Eastern Norway);

As a visual art teacher in early childhood education, I believe that I have a professional and personal ethical response-ability to produce, correspond and exchange knowledge about how to live in the Anthropocene through art, education and research. I argue that "touching" stones through making-processes can generate an ability to respond, our response-ability to each encounter, entanglement, moment (Haraway, 2012) in the Anthropocene. Following Latour (2014) I consider that touching stones tells Gaïa stories. With these ideas in place, this paper elaborates upon the contention that art and artistic-practices with earthbound materials offers an artistic passage to deeper engagement, attentiveness and enactment with nature. Artistic inquiry through experimental material processes with earthbound materials such as stone, wood, clay, fibers, fur, leather, bones, sand, soil and water may cast glow (MacLure, 2013) upon the potential to exercise response-ability (Haraway, 2012), thinking-feeling (Massumi, 2008) and making-practices that helps us to "stay with the trouble" (Haraway, 2016) and make living more liveable in the post-Anthropocene.

Art installation by Robyn Woolston, Edge Hill University, Liverpool, England, 2013.
<http://dotearth.blogs.nytimes.com/2014/06/16/exploring-academias-role-in-charting-paths-to-a-good-anthropocene/>

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Worlding in early childhood: Emergences of gender and sexuality

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Andersen, Camilla Eline (Norway Inland University of Applied Sciences);

The paper aims to work with the notion of 'worlding' (Stewart, 2014) to consider 'what the immediately perceived life-world' in a Norwegian early childhood context might consist of, and to research 'how immediate encounters connect to and intersect with the wider world' (Palmer & Hunter, 2018). It does so as a way to approach the generativity of the world (Stewart, 2014) in a time and place where gender and sexuality matters to children. This interest in the notion of 'worlding' has grown out of a research project in its early phase, where the focus is on children's knowledge of gender and sexual diversity and where affective methodologies is understood as an approach generative of more live-able worlds. Haraway's (2016) thinking and particularly her argument that 'it matters what worlds world worlds' (p. 35) is also being worked with in this paper in an effort to think through how qualitative research might be activist through creating other stories about childhood.

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“Slowing down” and “becoming-with each- other” as activism - what might that be and become?

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Otterstad, Ann Merete (Oslo Metropolitan University);

Donna Haraway refers to: 'becoming-with-each other, compose and decompose each other, in every scale and register of time and stuff in sympoietic tangling, in ecological evolutionary

developmental earthly worlding and unworlding” (2016, p. 97). In a similar vein to Haraway, Isabelle Stengers encourages that we should slow down “to learn again, becoming acquainted with things again, reweaving the bounds of interdependency” (2018, p. 81, 82). As a grandmother, a preschool-teacher, an early childhood educator, and a researcher - being and becoming in the field of early childhood for more than 40 years, I take up Haraway’s and Stenger’s invitations to consider our interdependency, our entangled worldly-place to wonder at how ‘the child’ and ‘childhood’ get produced. From the affective charges generated from regular and routine episodes with my grandson (weekly, on Thursdays, for the past six months) I set about experimenting. I do not work with ‘data’, or draw from “fieldwork’, but rather I dwell upon moments of being-in-togetherness, moments of becoming-with each other. Dwelling on these doings has insisted that moments are slowed down, this act of slowing down has in turn cultivated thoughts, affects and activism connected to living life within early childhood education and care, differently.

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Parallel 1G: HE Pedagogy – Prestonfield, JMCC

Making lecture in contexts of high variety and variability: a qualitative research on planning processes in the field of lifelong learning

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Starting from the analysis of lesson models in literature and the analysis of educational contexts such as the Provincial Centers for Adult Education (CPIA), characterized by a high variety of characteristics of learners and by extreme variability of learning conditions, the project focused on the analysis of the planning processes of the lesson and its results to try to increase the skills of micro-design of teachers and support decision-making processes in situation. Using an integrated methodology that leveraged the enhancement of the use of structured observation and critical reflection related to the techniques of videotaping and modeling of a stimulus lesson carried out by an expert teacher, it focused on the ability of the teacher to build and implement a lesson model capable of

- combining theory and practice within a lesson model that, starting from the definition of the lesson plan (structure and prediction) and its realization (videorecording), used the implicit knowledge of the participating teachers;
- preparing a technical plan of the lesson that would allow teachers to manage opening, body and closure and a practical plan that would help manage time (preparation, opening, application and evaluation) (phases);
- contemplating a lesson structure that would strengthen the alignment processes, making the lesson more coherent in terms of objectives, prerequisites, contents, strategies used and verification system adopted both in the planning phase (plan structure) and in the implementation phase (action) , in terms of show / presentation style, clarity, etc.;
- developing a lesson plan that contemplates the recovery of the prerequisites, in terms of the use of what has been taught previously and learned by the students, the introduction in terms of continuity between what precedes it and what follows and links to aspects concrete life, presentation in terms of control in the introduction of new information and concepts with respect to the material and task (s) considered, the practice, with respect to the opportunities to practice the information received and the skills acquired, the evaluation in terms of teacher verification of what students learn (effectiveness);
- managing the transitions in situation and in action in the implementation phase and any emerging difficulties in the context of the classroom), such as contingencies.

Keywords: Instructional Design, Micro-teaching, Lecture, Planning Processes, Lifelong learning

Parallel 1G: HE Pedagogy – Prestonfield, JMCC

Calling Out for a Change: Core Competences Demanded on Agro-food Education Graduates in Honduras

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1: Institute of Social Sciences in Agriculture, University of Hohenheim, Germany; 2: Institute of Social Sciences in Agriculture, University of Hohenheim, Germany

Long-term policies in Honduras aim to increase the country's competitiveness by educating its population to become more productive, to generate more employment and thus increase the population's income. Nevertheless, the investment in education as a share of the GDP has declined from 6.09% (2003) to 4.83% (2013). Of the youth population, 25.3% is idle, and those who enter the labor market do not meet the competencies required. This study examines the competencies demanded by the employers in the agro-food sector. Interviews and expert workshops were conducted, with 71 employers, purposefully chosen from the main agricultural value chains in the Honduran agro-food sector. During the interviews and expert workshops, the employers identified the job position and tasks that agri-food educational graduates need to perform, determined the competencies required for these tasks, assessed the level of importance and the level of performance of the competencies required for each position, and provided recommendations to the educational institutions in order to improve the competencies required. A summative content analysis is being conducted using NVivo software. After classifying the competencies upon the perceived level of importance and performance on the job, the preliminary results show that high importance-low performance competencies are: entrepreneurship; advisory and extension; diagnose and prevention of climate change effects; international and local trade; food security and safety; and technology transfer and research. Updating the curricula is recommended since little or none of the competencies mentioned are being taught in the educational institutions.

Keywords: Agro-food education, agricultural value chain, competencies, labor market, summative content analysis.

Parallel 1G: HE Pedagogy – Prestonfield, JMCC

Exploring the Use of the Ventriloquil Approach in Understanding the Materiality of Virtual Organizations

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In this paper I shall attempt to illustrate the use of the Ventriloquil Approach in understanding the materiality of virtual organizations in a study that was aimed at explaining how and why education is possible at a distance. The exploration challenges the adequacy of present scholarship in the distance education discourse to explain why and how open universities accomplish their purposes. Open universities are “higher learning institutions that are primarily concerned with education at a distance, namely, education in which the systematic teaching and the communication between student and teacher or institution take place mainly by a variety of media” (Asian Association of Open Universities, [http: www.aaou.net](http://www.aaou.net)). The Ventriloquil Approach assumes that communication is seen as “not only a matter of people speaking or writing to each other, but that other things are continuously inviting and expressing themselves in day-to-day interactions” (Cooren 2011, p. 11). These other things are agents. Being an agent means being able to act or speak “on behalf of principal” (Taylor and Van Every 2000 as cited by Cooren 2006, p. 82). The approach involves: 1) recording interactions as they happen or collecting recorded interactions; 2) identifying markers through which a variety of figures appeared to recurrently and iteratively express themselves in the interactions; and 3) understanding or hearing what the figures are made to say. As an illustration, analysis of an archived online interactions in a course in an open university shall be presented to surface the materiality of open universities, taking the teacher and the students' points of view in an alternate manner. Through the Ventriloquil Approach, the open university is understood as having material spaces, is made up of various communities, and emergent as spokesperson of such communities negotiate/co-construct in their conversations what an open university is.

Keywords: Ventriloquil Approach, materiality, virtual organization

Parallel 1G: HE Pedagogy – Prestonfield, JMCC

Qualitative Website Analysis as a method to identify the educational specificity of MOOC platforms

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With the rising amount and popularity of educational websites and platforms, particularly MOOC platforms, new objects of study have entered the area of educational research. These websites are rather complex phenomena to study, as their distinct characteristics seem to be only fully covered when integrating insights of different academic disciplines. First, a media studies' perspective is necessary to consider them both as medium and as text. This implies a focus on websites' connections with producers, users, other media outlets as well as on the way websites are composed (Brugger, 2009). Moreover, it is highly relevant to focus on the multimodality, hypertextuality and interactivity in websites, as this makes them distinct from other kinds of media and texts (e.g., Adami, 2014). Second, a social science perspective will help to acknowledge how these websites are embedded within the social relations of policy actors, commercial organizations, educational stakeholders, etc., and how this has particular implications for the workings of the website (e.g., De Rosa, 2018).

Yet most importantly, an analysis of MOOC platforms needs an integrated educational perspective. While educational research is often considered part of the social science discipline, education is a distinct domain that needs to be acknowledged in order to understand its critical potential and its role in self-(trans)formation (Colebrook, 2017). Adopting an educational perspective, then, can help to define the educational specificity of MOOC platforms, e.g., how general educational principles may persist or actually be transformed within this specific setting (Dussel, 2013).

The aim of this contribution is, therefore, to substantiate educational website analysis as a method to study MOOC platforms. Doing so, they will be conceptualized as boundary objects (Star, 2010): objects that are an integral part of, and a bridge between, various realms. Since this means that they have different meanings depending on the angle from which they are approached, we aim to integrate and modify insights from different disciplines in order to design a qualitative method that is distinctly educational. Questions that such an analysis should be able to answer are: which forms of learning and teaching do educational websites constitute, and which figure of the learner or the teacher do they constitute?

Keywords: Qualitative website analysis, MOOCs, educational specificity, boundary objects

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Parallel 1G: HE Pedagogy – Prestonfield, JMCC

What can a linear sound construction contribute to exploring the experience of teaching and learning

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A soundscape has traditionally been a way of representing an environment, such as a city or a place using only sounds from that environment. To provide listeners with an experience of what it's like to be there, a sensory audio experience of that environment. This short sound piece draws on this tradition and other research literature that recognises aspects of knowing can not necessarily always be express in words (see e.g. Wenger 1998, Harris 2007). This short sound piece uses the voices of students and staff talking about the experiences of learning and teaching on the taught postgraduate masters course in public health provides an attempt to construct a representation of the curriculum in this medium, the ways in which practice within a social model of health and health inequalities is lived between people in the classroom. In doing so the aim is to demonstrate to some extent that "curricular landscape is both planned and lived "(Tilley & Taylor 2012 cite Aoki 1993). Further the hope is to encourage listeners to consider the importance of the pluralist theoretical thinking needed to explore both the 'real world' problems of Public Health and also higher education issues of staff and student engagement.

It is hoped that following this might be a conversation about

What such constructed sound piece can contribute to understanding experience and wider method debates in terms of constructing narratives of experience.

What does knowledge and learning looks/sounds like. Can we make explicit our curriculum choices, what we give prominence to and our values to enhance staff and student engagement?

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Keywords: sound, learning, narrative

Parallel 1H: Inequalities and inclusion in the classroom: teachers and students – Bryce Room, SG

Heart-activist practitioner inquiry: Promoting inclusive participation in a music classroom

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This paper regards inquiry as stance as a form of educational activism that can challenge and initiate a change in dominating teaching practices in order to enhance participation and learning of all, in this case of students with special needs. This kind of passionate practitioner-research attitude, called heart-activist practitioner inquiry (He & Ayers, 2009), draws on the notions of equality, equity, freedom and social justice and is guided, for example, by the issues of marginalized or disabled people.

The paper discusses an ethnographic practitioner inquiry that took place in the context of music education in a special school. In the study, a teaching experiment was organized to examine the potential of Dalcroze-based music-and-movement teaching in fostering participation in and learning of music among students with special needs. The experiment took place in a special school in northern Finland over one school year, from September 2015 to March 2016. In the experiment, the students, who were not able to participate in “regular” teaching practice, were able to become active agents in music through embodied music-and-movement interaction. In addition to the learning outcomes of the participating students, the teaching experiment initiated a change in the pedagogical thinking of the teacher-researcher and the other participating teachers and teacher assistants. They started to revision their teaching practices in their classrooms guided by the ideal of enabling equal opportunities for all in learning (music). In a larger frame, the study aims at changing the ways in which a student is regarded either capable or incapable of acting as a musical agent in different contexts and at encouraging educators to question whose knowledge is considered valid in pedagogical practices (Apple, 1995). The presentation further discusses whether research can or even should aim at being value neutral or politically participatory, embracing particular political aims, such as promoting equality in (music) education.

Keywords: heart-activist practitioner inquiry, music education, Dalcroze, educational activism

Parallel 1H: Inequalities and inclusion in the classroom: teachers and students – Bryce Room, SG

Overcoming educational inequalities through family education understood as a successful educational action

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In this paper we present some of the main results obtained from the EDUFAM project, research funded by the Spanish National RTD Plan (2014-2016). This research has focused on analysing the features and impact of family education programs aimed at vulnerable groups and offered by 8 Spanish urban primary schools. Family education programs provided by these schools include a wide diversity of issues (e.g., literacy, language courses, dialogical literary gatherings, ITC, and job training, among others).

However, one of the features shared by all of them is the involvement of the family members in decision-making regarding its content and organization. This type of family education is one of the successful educational actions implemented in the Learning Communities project, initiative from which the selected schools are part off. Specifically, in this paper we focus on two vulnerable groups present in these programs: Roma and Moroccan immigrant families. The research questions that guide this paper are the following: 1) how have Roma and Moroccan families been included in the decision making in relation to family education programs?, and 2) what has been the impact generated by the inclusion of these families in decision making?

The research reported has been carried out through the application of the communicative methodology (CM). The CM is based on the establishment of an egalitarian dialogue between researchers and people involved in the research. The egalitarian dialogue is achieved through the elimination of the interpretative and epistemological hierarchy that often favours the point of view of the researchers above that of the end-users. Thus, in the CM, knowledge emerges as results of the contrast of the scientific knowledge contributed by the researchers with the knowledge coming from subjects who experience social inequalities.

One of the strategies we have implemented to ensure the inclusion of the voices of minority families throughout the research process is the Advisory Council. It has been composed of minority families, representatives of associations and researchers, with the aim of validating the techniques, identifying cultural biases and ensuring the social relevance of the results. The sample has included a total of 8 primary schools located in 5 Spanish regions.

The research has been carried out through the implementation of four techniques during the period covering from 2014 to 2016. These are: questionnaires (N = 101), communicative life stories (N = 13), communicative focus groups (N = 29) and semi-structured interviews with communicative orientation (N = 84). The profiles of participants in the study include family members involved in educational programs, teachers and volunteers who collaborated in the training.

Keywords: successful educational actions, family education, communicative methodology

Parallel 1H: Inequalities and inclusion in the classroom: teachers and students – Bryce Room, SG

Teachers' Perceptions on Positive Mental Health Promotion

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This paper discusses the use of non-directive interview as an effective way to gather teachers' perceptions. The research question asks what are Scottish primary school teachers' perceptions of positive mental health promotion.

Since 2010, teachers in Scotland have been required to promote positive mental health, and Health and Wellbeing has been deemed to be the responsibility of all teachers. Therefore, a priority of this research was to get the perspective of not just those who had leadership responsibilities or an expressed interest in wellbeing, but also those with limited experience, low confidence or who had voiced doubt about the relevance of positive mental health promotion to their role as teachers. Consequently, the sample was purposive in nature and consisted of 14 primary school teachers. Seven participants were experienced and enthusiastic about wellbeing promotion including positive mental health; seven voiced either a lack of experience, confidence or commitment.

This qualitative study was founded on the belief that the meanings, perceptions, interpretations and motives of those involved in positive mental health promotion were central to the research focus. As each situation is "embedded within and emerges from the broader historical- socio cultural context" (Rapley, 2007), the research design was intended to facilitate the emergence of the wider issues that informed and influenced practice (Bogdan and Biklen, 1982). The research set out to uncover the world 'perceived and experienced' by the teachers (Blaikie, 2010), to learn what they had to say about the experience and without imposing on the data the researcher's beliefs of what it 'should' be like (Denscombe, 2007). Thus, the data generation process needed to offer participants the freedom to explore the issue as it suited them without being constrained (Jones, 2004; Morse, 2003). The researcher needed to provide participants with enough time and space to share their thoughts and feelings, and this needed to take place within an environment of trust. Consequently, it seemed appropriate to have a non-directive approach to interview (Barbour, 2006).

The rich data gathered was analysed using an inductive approach that allowed themes to emerge from the data (Charmaz, 2006; Creswell, 2012; Huberman and Miles, 1998). Pillow's (2003) strategies of reflexivity ensured that the impact of researcher, participant and the relationship between the two on data gathering, analysis and reporting was scrutinised.

Research findings give a vivid insight into not only the participants' perceptions of the role to promote positive mental health but also into the many varied ways in which they sought to enact the role. The teachers' hopes, concerns, priorities and key issues relating to their daily enactment of mental health promotion were revealed.

A significant contribution to new knowledge that permeates the findings of this study is the richness of detail facilitated by the non-directive approach to interview. Participants perceived positive mental health promotion to be integral to the teacher's role, challenging, personal and drawing on positive relationships and the level of detail given as they sought to illustrate these perceptions presented a vivid picture of what this looked like in practice.

Keywords: mental health promotion, non-directive interview, teaching

Parallel 1H: Inequalities and inclusion in the classroom: teachers and students – Bryce Room, SG

Wandering with children in their inclusive school and in participatory research – What (space) opens up?

Silke Daelman*

University of Ghent, Belgium

The active pursuit for perspectives of children in inclusive education in Flanders, is the middle point around which this research project develops. Within the (politically flammable) context of inclusive education, the research focus of this project is not on the 'right' or 'best' place to educate children but rather on what this educational space means for children – in terms of 'being part' instead of 'being present'. In her encounters with children the researcher is critically questioning the absence of disabled and children's voices as well as the dominance of the abled adult in research upon inclusive education. Inspired by the perspective of Children Geographies as well as New Materialism, the inclusive classroom is considered a space that is entangled in identity making, the composition of (im)possible encounters, as well as the embodiment of certain positions.

The researcher creatively works with a class group – during an intense and explosive semester opening up multiple interconnected spaces to listen to and think with children about what ableism can possibly mean in the context of inclusive education. What do we grasp when watching at an educational space through children's eyes?

Stories illustrating the embodied and lived experiences of spaces at their school unfold through different events where children actively engage in creative participatory research methods. During and with their stories, images and other creative materials (pictures, boxes, clay figures, drawings, games, stop motion movies – all materialized during previous mentioned research encounters) and group discussions, the children support the researcher to think about desiring, maintaining and disturbing normativity in their classrooms and playgrounds. Together the children and researcher meet territories, borderlands, and monsters. Are the frightening monsters in their 'small' stories imaginary or do these stories – as the researcher cannot help but critically notice – reflect our Big Neoliberalist (ableist) society? The disruptive and rebellious potential of difference and of listening to children is becoming evident. Can it help dismantling ableist mechanisms as well as the arbitrariness and social construction of normativity?

The researcher attempts to explore ethical and methodological borders in contemporary participatory research with children and is meanwhile learning – within a posthuman framework – how this is an intra-active process wherein listening, wondering and collectively becoming are lifegiving. Words and images of children are crucial throughout the research project as well as in this presentation. Possible next research steps only become clear when participating children show the researcher multiple directions to explore.

Throughout this intra-active open-ended process, the project – as well as this presentation – is becoming one about belonging at a place, and about how children belong in research.

What if there is no option to belong? Or to be listened to?

Keywords: participatory research with children, disability studies, inclusive education, belonging, ableism

Parallel 1I: University matters – Nelson Room, LH

Anne slams the book ... On Virtue and the Quiet Art of Scholarship: reclaiming the university

Annie Pirrie*

University of the West of Scotland, United Kingdom

'I'd like to dance the last chapter of my book', said Anne.

'Perhaps begin by slamming the first chapter', suggested Fran. Thereupon Fran remounted her bicycle and pedalled off down the riverbank.

She's right, I thought. Fran has set the wheels in motion. I need to find a way of stepping out from behind the text and, well, slamming it. This seems at odds with the title of the book: *Virtue and the Quiet Art of Scholarship*. Yet if the book is also about reclaiming the university then it demands to be heard and performed. To live out a life on the page is to risk becoming dumb rather than quiet.

The book explores the values of lightness, quickness, exactitude, visibility and multiplicity in relation to scholarship. It speaks to the possibility of living a good life in a climate of constraint. It is forged out of my lived experience as an academic. It is only fitting, then, that I try to convey something of that lived experience: the trips, the slips, the getting up and the dogged going on. I believe that it is important to foreground the embodied, situated, affective and creative dimensions of practice rather than to push them under the covers, to lie between the sheets, as it were. Of course, this means opening oneself up to the possibility of failure, to grinding to a stuttering halt, to standing still with a gaping mouth. It is fortunate indeed that Leonard Cohen, who provided the soundtrack to the book, is here once again to remind us to 'ring the bells that still can ring. Forget your perfect offering. There is a crack, a crack in everything. That's where the light gets in.'

Emboldened by a suggestion from the Scientific Committee, I have resolved to dance the last chapter of the book. I should make it clear that by 'to dance' I mean responding to small impulses that arise from the centre of the body. I do not intend to perform a choreographed piece, nor do I wish to imply that I am a professional dancer. The paper will be delivered without the use of visual aids, and will start from the embodied presence of the presenter.

Keywords: performing academia, reclaiming the university, scholarship

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Parallel 1I: University matters – Nelson Room, LH

‘Powers of determination’. The influence of context upon enabling and constraining HE teacher pedagogic practice enactments in an FE college.

Eve Rapley*

Imperial College, United Kingdom

Higher education (HE) within a further education (FE) college (HE in FE) accounts for 1 in 10 HE students, and has a particular role in providing undergraduate education for students from widening participation (WP) backgrounds. Championed as facilitating social mobility, the 1997 Dearing Report accorded HE in FE a ‘special mission’ to increase student numbers, and build progression in support of a diverse HE system. Within this, HE in FE was aimed at non-traditional learners including mature, part-time and those from the local area. HE in FE was also given a distinctive remit in delivering vocational HE.

Whilst garnering some interest from researchers and policy makers, and with an increasing number of colleges gaining foundation degree awarding powers (FDAP), HE in FE continues to be under-researched and under-theorised. Despite its importance and the number of students involved, HE in FE continues to be theoretically neglected. This neglect extends to exploring and theorising the pedagogic practices of teachers who teach HE within an FE college, where no in-depth, micro-level studies have explored the what, how and why of practices HE in FE teachers enact in their HE classrooms.

As a teacher and examiner with experience of HE in FE, a recurring refrain from colleagues concerning the challenges of teaching HE within an FE college provided the impetus to undertake an interpretivist ethnographic, empirical PhD study to shine a light upon, and give voice to this neglected group of educators. Concerns from teachers regarding whether they were ‘doing it right’, coupled my personal hunch about the potential influence of an FE college upon teacher practice led me to look to a methodological approach which would consider the situated nature of teacher practice, as well as answering my research question: When teaching HE in an FE college, what do these HE in FE teachers do, how do they do it, and why?.

By combining Practice Theory (PT) with Constructivist Grounded Theory (CGT), a substantive theory was constructed to theoretically best account for HE teacher pedagogic practice enactment. Taking notions of practice as espoused by Schatzki and Kemmis and Grootenboer, PT focuses not solely on individual actors or social structures, but on both of these aspects, along with the actual practices that are situated within a particular context. It also acknowledges materiality, and context as being more than an inert backdrop where practice is enacted. Rather a context or ‘site’ is considered as being ontologically vital with ‘powers of determination’ over actors within it.

This paper reports the role of one FE college site and its attendant material artefacts in enabling and constraining HE teacher practice enactment, and proposes recommendations for opening up new communicative and physical spaces to enable HE in FE teachers opportunities to develop their pedagogic practices. By exploring teacher practice and disseminating teacher stories and experiences, the study serves as a form of activism, whereby conversations regarding the ways in which HE in FE teachers are trained, supported and developed might begin, proliferate, and lead to change.

Keywords: Pedagogic Practice, HE in FE, Constructivist Grounded Theory, Practice Theory, Situated

Parallel 1I: University matters – Nelson Room, LH

Response-able (peer) reviewing matters in higher education

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1: University of the Western Cape, South Africa; 2: Open University of Cyprus

This paper considers how academic reviewing might be reconfigured as a more affirmative process that is directed at the larger social good rather than individual competitive imperatives. It considers how reviewing might become more responsive to writers through a response-able and diffractive methodology. Such a methodology could form a dual function - that of doing justice to the text of the writer, whilst at the same time making it possible for the work of reviewing to be acknowledged, published, and cited.

We propose a response-able reviewing or affirmative process where texts are read, responded to and written in a dialogical way, opening spaces for new imaginings and creative engagements with ideas. We suggest that response-able reviewing can be done through a diffractive methodology of reading, namely, an approach based on the work of Donna Haraway (1992, 1997) and Karen Barad (2007). Diffraction is a concept in quantum physics which refers to the behavior of waves - light, sound or water waves, which can overlap and form patterns of difference. A diffractive methodology focuses on reading one text through another rather than juxtaposing one text/oeuvre/theory/set of ideas against another. It is an affirmative reading of texts which can produce new insights and new patterns of thought that matter, acknowledging the entanglements of reviewer/author/text and the ideas which are produced from the processes of reading and writing.

We propose a diffractive methodology for having the potential to change the way that reviews are currently enacted, through an attentive and generous intra-action (Barad 2008) with the manuscript under review. Such diffractive way of reviewing involves respectful perusing of the text under review. In this way, the reviewing process focuses on how to enable maximum potential for reconfiguring the text in a productive manner. This would mean that instead of distancing oneself from the text, the reviewer would have to pay close and care-full attention, connecting to fine details of what the writer of the text is trying to convey. Of course it is also important for the reviewee to be open and receptive when encountering the reviewer's comments. Currently, there are various examples of how response-able reviewing can be enacted in higher education, one of which is open reviewing.

Rendering the other capable would change conventional normative reviewing practices from an attack of the scholarship of the other, judging texts to be right or wrong, to practices involving an ethic of care and justice, premised on a relational ontology rather than bounded individualism and competitiveness. If authors, texts, reviewers, editors, research sites, and participants were thought of as being entangled in intra-action and relational ontology through which they are constituted, then viewing re-viewing as a separate process of critique that goes against the other actors hardly makes any sense. Posthumanist and feminist new materialist scholars whose work is predicated on a relational ontology, such as Despret, Haraway and Barad all offer affordances or opportunities of doing peer review differently through response-able practices of becoming-with and rendering the other capable.

Keywords: Response-able peer-reviewing, higher education, affirmative reviewing, diffractive methodology

Parallel 1I: University matters – Nelson Room, LH

Back to the Future. Who's responsible?

Frank Vonk, Gerdien Vegter*

HAN University of Applied Sciences, Netherlands, The

'Qualitative Inquiry as Activism' covers our work as policy advisors in the field of educational and research quality. We feel it our duty to make our colleagues at the HAN University of Applied Sciences active in warranting the quality of educational and research activities. Our main purpose is to inspire their level of ambition. Their ideas should be future-minded having learned from the past. The competences our colleagues show are dimensions in the development of research and education enabling change and innovation in the professional fields our research and educational programmes cover: technology, economics and management, education and healthcare and welfare.

Although it is easy to build an educational or research programme for future developments we also need a playing ground to test the effectiveness of outcomes of education or research to see if there is still a fit between what is constructed by researchers or in classrooms and the developing practice, having certain needs. This playing ground is the foundation for a way of thinking which is on the one hand inspired by our work as policy and quality advisors and on the other by a closer look at the work of the Italian philosopher and legalist Giorgio Agamben (Agamben 1999; De Boer 2015). [1] Agamben encourages his readers to look for open spaces between opposites (man-woman, voice-language, politics-law, exclusion-inclusion or man-animal). Here they can exploit possibilities and impossibilities and make decisions what to and what not to do. They are not per se linked to systems, norms or linear thinking but are challenged to be creative, innovative, open, focused or new kairotic moments. It opens up a revolutionary (im-)potential which is neither part of the extremes nor of the open space itself. What is created is a 'now-time', a moment, where you have to grasp the instance as such.

From an Agambian point of view, we want to outline a possible model which is based on his philosophical archaeology which looks for the potential and impotential in the moment. This moment is represented by a leap of the lecturer, researcher and the management. Where the past is made visible by reflection, the future shows a profleective moment which covers for instance: goals, ambitions, risks, ideas, uncertainties, etc. Thus, the present(ing) is nothing but the gap between past and future reflecting an infinitive open space which can be bust must not be bridged in the leap.

In our work we want to attain a certain activism which makes educational professional enthusiastic about what they do, stand for and want to attain, covered by uncertainty, because no one owns the open space. We will introduce the notions of value, inspiration, enthusiasm, and future oriented appreciative inquiry as wobbly milestones in our qualitative inquiry.

[1] Cf. Our last year's contribution to ECQI 2018: Vegter, Gerdien & Frank Vonk (2018). Auditing Culture: an Agambian Approach. In: ECQI 2018 PROCEEDINGS Leuven, 6-9 February 2018 SECOND EDITION – NOMADIC INQUIRY (p 216-225). Leuven: KU Leuven NQRL.

Keywords: (e)valuation, Agamben, open space, proflection, kairos

Parallel 1J: Art, pedagogy and the post-human: practicing affect as activism in education settings – Holyrood, JMCC

This panel is presented by a group of PhD candidates and their supervisors and is designed to offer exemplifications of activist possibilities that might be conceptualised within multiple contexts of (art) education practice. Influenced by Deleuzian ‘transcendental empiricism’, Whitehead’s notion of a ‘pluralist empiricism’ and Foucault’s argument for an ‘empiricism of multiplicities’, each paper in the panel will offer a ‘diagram’ which, in Guattari’s terms, might be ‘conceived as an autopoietic machine which not only gives it a functional and material consistency, but requires it to deploy its diverse registers of alterity, freeing it from an identity locked into simple structural relations’ (Guattari, 1995: 44). So, with Whitehead, in giving precedence to process over substance, the papers will offer glimpses, images of thought, vignettes of the indefinite, of that which cannot be completely and clearly specified, of that which follows a logic of impersonal individuation rather than one of personal individualisation, that makes no claim to categorical unity and which always revels in the not-yet-ness of what Deleuze referred to as a ‘wilder’ sort of empiricism. In the way that Deleuze saw cinema introducing movement into images, the papers are designed to provide examples of different ways in which self making of always more than one are not simply centred within a given limited context and in which the established defining logics of epistemology, being and ‘is’ might be replaced by those of sense, becoming and research creation into and with the not yet known.

Keywords: Art, pedagogy, activism, affect, empiricism

Chairs: Ken Gale

Presentations of the Symposium:

Sensing the familiar

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Baker, Carole (University of Plymouth);

Through reference to my own evolving photographic/textual artwork, Sensing the Familiar, this paper seeks to develop methodologies that expand notions of art-based research, particularly in relation to process, ethics and knowledges-in-practice. My work has emerged from a ‘Critical Realist’ method of committed investigative practice, lying between art and documentary, that, through rigorous research, seeks to uncover, understand and challenge a pre-existing social reality. Engaging with the ‘real’ necessitates a concern for what Barad calls ‘an ethics of worlding’; accepting responsibility for the becomings of which we are all a part. My practice employs diverse mediums and perspectives to dialectically traverse the territory under scrutiny, uncovering synergies, contradictions and paradoxes in the social fabric. My photographs give attention to that which has conventionally escaped or troubled social science; in Deleuze’s words, “the virtual, the affective, the ephemeral”. I aim to affect the viewer, moving them both physically and mentally, to embody an activist position. I discuss Deleuze’s use of ‘affect’ in art; as a way of impacting on embodied subjectivities; “...through crafting physical fragments of imagined worlds, artworks make new realities possible...”. This begins to suggest ways in which art can change people and lead to potential action in the world.

Doctoral thesis as entangled becomings

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Bowstead, Helen (University of Plymouth);

Situated within the multiple, multiplicitous and maddening contexts generated by the axiomatic nature of late capitalism, this paper offers a glimpse of how ‘potestas’ (politics as usual) can be reframed as ‘potentia’ (politics as becoming).

Academic research has become one of the many sites where the tensions between the marketisation of education and the urgent need for creative philosophical and political accounts of the times we find ourselves in are played out. In an attempt to resist methodologies that persist in attempting to codify and represent the world, I am engaging in an ongoing process of curation that generate ‘singularities of experience’: affective movements “that are totally situation-specific, but in an open kind of way” (Massumi, 2015:13).

Using texts and images to map the ebbs and flows, entangled becomings and space-time matterings I encounter, I am not concerned with the “I” of a humanist subject but of the “attunements and accidents, hauntings and troublings” (Stewart, 2016:98) that can serve to “destabilise, reconstruct and deterritorialise existing theory and practice” (Gale and Wyatt, 2013: 139).

As Braidotti (2013) argues, we need great methodological creativity to endure the challenges of our times and to resist a fascism of the soul. My work exemplifies an engagement with Spinoza’s notion of affirmative ethics as embodied by the constant effort to transform passions into actions: that is the hard but essential work of tracing entanglements and of being responsive to the liveliness of the world (Barad, 2007).

Ethics and relational becomings in the posthuman

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Potier, Melanie (University of Plymouth);

Posthuman theory asks in many ways what it means to be human in a time when philosophy has become suspicious of claims about human subjectivity. Posthuman Ethics asks not what the posthuman is, but how posthuman theory creates new, imaginative ways of understanding relations between lives. Ethics is a practice of activist, adaptive and creative interaction, which avoids claims of overarching moral structures. Inherent in thinking posthuman, ethics is the status of bodies as the site of lives inextricable from philosophy, thought, experiments in being and theorizing future(s). Posthuman Ethics explores certain kinds of bodies to think new relations that offer liberty and a contemplation of the practices of power, which have been exerted upon bodies. Deleuze reminds us that ‘what a body can do corresponds to the nature and limits of its capacity to be affected’ (Deleuze 1990a, 218) Thinking ethics through an agential realist account provokes a way of thinking about ontology, epistemology and ethics as a dynamic expression/articulation of the world. Boundaries, properties, and meanings are differentially enacted through the intra-activity of mattering. An ‘ethics of worlding’ (Barad, 2007;342) requires an immanent, practical, and situated mode of relating. I find that these meditations resonate profoundly with what I take to be one of the most fascinating aspects of Karen Barad’s work, namely, her commitment to a posthumanist ethico-onto-epistemology. Her work refuses to separate questions of knowing from questions of being, and therefore makes perceptible the way in which such entanglements always already situate us in the realm

of ethics. If knowing can be characterised as “a specific engagement of the world where part of the world becomes intelligible to another part of the world” (Barad, 2007; 342), then we must attend to the mode of mattering of the entities that a process of knowing comes to inherit in different ways. This way of thinking ontology, epistemology, and ethics together makes for a world that is always already an ethical matter. Ethics is always already threaded through the very fabric of the world. It is not an additional concern that gets added on or placed in our field of vision now and again by particular kinds of concern. Being is threaded through with mattering. We need to think of epistemology, ontology, and ethics as inseparable.

Research-as-an-art: the politics of inquiry

Webster, Simon (University of Plymouth);

In my PhD research concerning the effects of digital technologies on the use of sketchbooks in post-compulsory education, I propose research-as-an-art as a classificatory term for the adopted approach, rather than more familiar ones such as research-as-art (Jeffers, 1993), arts-based educational research (Barone & Eisner, 2006), or general terms like social science research and qualitative inquiry. This is a political act.

Burgin (1986:158) warns that 'institutional legitimation imposes a grid of the permissible on the field of the possible'. At the heart of my adoption of research-as-an-art is a pushing back against the assumption of educational research being a social science and all the presuppositions that come with that notion. Adoption of a bricoleurian approach (Kincheloe & Berry, 2004) will allow interpretive and methodological freedoms. Research-as-an-art involves border crossings (Giroux, 1992), some in the spirit of the Reivers, claiming back interpretive processes from those who have tried to requisition them for social science. Interpretation 'cannot be systematically and rationally ordered, predicted, managed, engineered and controlled by a supposed value-free science' (St. Pierre, 2012:494). Interpretation is a creative act of knowledge fabrication. All elements and stages of research can have their doors thrown open to a bricoleurian approach, not because the doors have been assaulted by vandals or heathens, but because there are potential benefits from inviting in the bricoleur and their 'unique possibilities for knowledge construction' (Rogers, 2012:2). To mimic Wallace in Braveheart 'they may take our lives, but they'll never take our subjectivity'.

Philosophy, art and activism: living with doing in supervisory practice

Gale, Ken (University of Plymouth);

In the encounter difference is made. Metaphysics of being, which presuppose constructions and integrities of difference and offer presumptions that they can somehow exist prior to and can therefore be brought to the encounter, invariably founder on a privileging of substance over process and, in so doing, overlook agencement as it speculatively and pragmatically unfolds in the constant becoming of events. Anthropocentric and individualising narratives of self making invariably posit agencies of the subject which have the tendency to take the always emergence of self out of the capacious potentialities and complex relationalities of the encounter and processual event making. This paper offers a brief conceptualisation of empiricism that begins to take account of engagements with the relationships between

philosophy, art and activism, noticing that in this, as Manning suggests, 'techniques have to be generated in the event, each occasion anew, because if they are not, they simply don't work' (Manning in Massumi, 2015: 157). Therefore, in exemplification, the paper will attempt to show, with Deleuze, how 'I make, remake and unmake my concepts along a moving horizon, from an always decentred centre, from an always displaced periphery which repeats and differentiates them' (Deleuze, 2004: xix).

Game changer 1: The Future of Arts-Based and Art-informed inquiry in the Social and Health Sciences: Toward an interdisciplinary Global Arts-Based Research Consortium Facilitators – Scott Room, SG

Nancy Gerber* (1), Richard Siegesmund* (2), Karin Hannes* (3), Elisabetta Biffi* (4), Jacelyn Biondo* (5), Franca Zuccoli* (6), Marco Gemignani* (7)

1: Florida State University, United States of America; 2: Northern Illinois University; 3: University of Leuven; 4: University of Milano-Bicocca; 5: Drexel University; 6: University of Milano-Bicocca; 7: Loyola University

The impact of current trends in technology, digitalization, reductionism, and mass media on our global culture raises questions with regard to the philosophy, role, responsibility, and ethics of research decisions in contemporary social and health sciences. Within our current socio-political context and climate, the values of empathy, understanding, introspection, and truth, relative to the human condition overall, and more specifically to the nature of meaningful intersubjective social discourse, is at a critical point. The regard and positioning of these human values directly relates to how we construct our global community, our roles and agency in these communities, the advancement and dissemination of knowledge, and the ultimate impact on our survival, social justice, compassion, and evolution. Within this context it behooves those of us in a position to study and research these phenomena in the social and health sciences to critically explore and deconstruct the implicit research philosophies that drive, contribute to, and disrupt current trends in terms of what defines truth, knowledge, values, and methods ultimately affecting our quality of life.

Arts-based (ABR) and arts-informed or arts-related, research have emerged as philosophical and methodological approaches that are aligned with these human phenomena and values of empathy, compassion, social discourse, and justice. Furthermore, arts-based and arts-related research are positioned as cutting-edge innovative approaches to research that can potentially transcend embedded socio-cultural divisions and hierarchies promoting new insights about the human psyche, intersubjective discourse, social constructions, and socio-cultural transformation.

However, despite the obvious benefits and current increase in the conduct of arts-based and arts-related research, arts-based researchers face multiple challenges including critical and implicit societal, disciplinary, philosophical and/or methodological issues and biases that impede the global valuation and advancement of ABR research. These challenges include the construction of a critical and impactful discourse that explains the: epistemic, rigor and axiology of the arts within a post-positivist neoliberal culture; contributions of arts research to improving the human condition and social justice; the alignment, divergence, and complementarity with other research traditions; paradigm shifts necessary for the critical evaluation, re-positioning, and global inclusion of arts-based research; and typical and atypical funding and dissemination methods and formats required to maximize impact.

The response to these challenges requires creative collaborative strategies to develop a global arts-based research agenda identifying relevant issues and stakeholders, constructing fruitful research partnerships, and funding larger scale progressive arts-based and arts-related research projects. We are gathering scholars from multiple disciplines, cultures, and countries to conduct in depth discussions and analyses of data relating to these primary issues and to critically examine and define epistemic characteristics, purposes, and methodologies of ABR

from an interdisciplinary and global perspective. To accomplish this goal, we will divide into three topical sub-groups to conduct intensive study over three days. Our result will be the development of a clear position paper on the: 1) status of ABR in the global research community; 2) global social and health science issues; 3) research objectives and a relevant global ABR agenda; 4) an action plan and strategy; and, 5) the publication of a position paper on the development of a global ABR consortium to continue this work beyond the conference.

Keywords: arts-based research, arts-related research, arts-informed research, global consortium

Key note 1 – Pentland, JMCC

Embodied Activism is Everything Possible in the World

Soyini Madison*

NorthWestern University, USA

The talk will discuss activist performances across the globe where beauty and politics are intertwined. When the performing body puts itself at risk in the quest for freedom and equity it becomes both an object of beauty and a political tactic. This is no easy endeavor because I argue that political performances or embodied activism require the inextricable combinations of Analysis based on truth, passion that is deeply felt, and craft labored in courage, experience, and thoughtful reflection. The talk is an invitation to think seriously about the power of those public performances that are all at once beautiful, brave, and life changing and how we can make more of them in these troubling times.

Parallel 2A: Methodological Issues – Drawing Room, SG

Imagined lives: coming to understand the other

Marion Smith*

University of Edinburgh, United Kingdom

The process of interpretation of qualitative data has been visited and revisited in various guises and from different disciplinary nuances over many years. Ingredients such as creativity, imagination, craftwork, skill, immersion, identifying relationships, seeing beyond the data, formulating a story and generating hypotheses are suggested in recent literature. These range from abstract qualities to specific techniques, and may be framed by reflections on the activity or value of qualitative research, its distinctive contribution, its transparency of process and its establishment of credibility.

Reading this literature raises questions about the steps, stages and leaps involved in analytic interpretation; and how we may seek to capture our creative processes from data generation to formulating findings. This paper examines recent insights and lines of thought, and addresses two issues:

- 1) Qualitative analytic interpretation involves getting inside our data in depth and in detail: how we get in, and what we do when we are there still holds mystery.
- 2) If we can capture the inner process of 'imagining' our data into patterns that aid interpretation, are we (in danger of) searching out a 'recipe'?

The discussion will draw on an example of working with my own data through a narrative approach, and seeks to contribute further reflections on the work of responsibly depicting the lives of others.

Keywords: Data interpretation, analytic imagination, responsibility, representation, narrative

Parallel 2A: Methodological Issues – Drawing Roo, SG

Is transparency an absolute value for qualitative research? Critical reflections on a research dogma.

Marco Gemignani*

Universidad Loyola Andalucía, Spain

“Transparency” seems to have become a buzz word to evaluate the goodness of qualitative research and its potentials for publication (Levitt, 2017, 2018). Yet, any value that is considered “absolute” inevitably represents dominant paradigms and discourses on research ontologies and epistemologies. When presented as necessarily and always true, rules or norms turn into demonstrations of power that produce some knowledges and expectations about what is “canonical” and normal in a discipline, while simultaneously constraining and hindering other possibilities for knowledge. A discipline then internalized the norms attached to this truth and creates good practices of “due diligence”, according to which the gatekeepers now expect some degree of “transparency” in qualitative manuscripts.

In this presentation, I first explore the ways in which transparency is rhetorically constructed in qualitative publications. I then develop a critical argument on what its adoption may take for granted and what orders it creates for qualitative research and for the researcher’s subjectivity. My initial argument links the quest for transparency to positivism, empiricism, and the progressive, linear accumulation of knowledge. According to this view, transparency in qualitative research has been linked to reproducibility and, in broader terms, integrity (Levitt, et al, 2017). It has also been called “a revolution” and a “raising [of] the curtains” for qualitative research. Nevertheless, this epistemological approach tends to reproduce a logic of sameness that does not contribute to much innovation on the issues, phenomena o processes that we are studying (Barad, 2007).

The arguments for transparency and accountability tend to assume a hermeneutic of mistrust and suspicion (Ricoeur) toward the qualitative researcher, who then feels the pressure to self-regulate. I will therefore argue that transparency relates to subjectivation and surveillance. Yet, as Strathern (2002) says, “there is nothing innocent about making the invisible visible”: what counts as worth-disclosing or worth-looking-at is just another reality that results from specific constructions of what science or research should be like. For the first grounded theorists and interpretative phenomenologist (Giorgi) transparency was instrumental to affirm their methodologies in disciplines that adopted the natural sciences as their referents. Drawing a historical parallel, the current argumentations for transparency could be understood in light of the recent official entrance of QR in the mainstream through the creation of SQIP with APA Div. 5 and the perceived need to be “taken seriously” by APA.

Echoing the work of scholars in indigenous and post-colonial studies or in feminist epistemologies, I argue that the concept of visibility needs to be associated to that of perspectivism and epistemic and ontological positioning. The point is not to reveal hidden truths or agendas that assume some forms of manipulation, but to adopt a pluralist view of knowledge. In other words, the key question is not simply “what can be revealed about the method that was used?” but “whose perspective may point out some interesting and subjective accounts on the method?” This argument fits with current invitations to move beyond method in qualitative inquiry and to adopt ethics and epistemologies based on humility

Keywords: Transparency, dogma in research, subjectivation of qualitative researchers, goodness in qualitative research

Parallel 2A: Methodological Issues – Drawing Room, SG

The Most Significant Change Approach: a method to do empirical ethics research?

Sabrina Keinemans*, Mariel Kanne

Utrecht University of Applied Sciences, Netherlands, The

Since 2008, the research group “Innovative Social Services” (Utrecht University of Applied Sciences) studies the (impact of) ‘ethics works’ performed by social workers (a term coined by Sarah Banks). To understand and explain what ethics work is about, we developed a model of Ethical Agency and accompanying reflection tools. This model proved to be a useful analytical tool for our research group, but also proved to be very useful for social workers. They engaged in lectures, workshops and communities of practice about the model of ethical agency, and noticed that the model was very helpful to reflect on the ethics work they perform and to develop themselves as ethical agents. As a research group, we were very interested in these experiences and wondered: What is the impact of a training in ethical agency on professionals? (How) Does it contribute to ethically ‘good work’? However, studying the ethical impact of ethics training poses several methodological issues, as one tries to incorporate normative elements in empirical research. Whereas most evaluation research is aimed at measuring pre-defined output which can be causally related to a certain intervention, that wasn’t our goal. We wanted to know how the training has impact on the professional thinking and acting of care workers, and whether this impact is ‘worthwhile’. How to study that, was a difficult issue. Therefore, we started a project with a twofold goal:

- 1) To study the impact of a training in ethical agency on social service providers.
- 2) To experiment with a research method which can be used in this type of empirical-ethical research.

In september 2016, we started a training in Ethical Agency for care workers from three social work organizations in the Netherlands. The research design was based on the Most Significant Change (MSC) approach by Davies and Dart: a participative and dialogical approach which – in our opinion – is suited for empirical ethics research. During and after the training, the participants wrote a narrative about the impact they experienced in their professional thinking and acting. These ‘stories of change’ were discussed with stakeholders to decide which impact mattered most (‘most significant’). In our research, we chose to involve managers, but also clients and colleagues of participating professionals in this phase of the research, as we consider their opinion very important with regard to valuing the results of the ethical training. The stories of change as well as the conversations with stakeholders were analyzed and in our presentation we want to share our experiences with the most significant change approach in empirical ethics research. Does it help to evaluate the ethical impact of interventions such as ethics training?

Keywords: empirical ethics, narratives, participatory research, most significant change

Parallel 2A: Methodological Issues – Drawing Room, SG

‘Qualitative Inquiry as Activism: Hermeneutic Interpretative Phenomenological Analysis’

Tony Wilson*

London School of Economics (2015-2018), United Kingdom

Interpretative Phenomenological Analysis is (in)formed by Hermeneutic Philosophy - principally writing by Heidegger, Gadamer, Ricoeur. Through ‘remembering’ this philosophical underwriting, analytical ‘possibilities for moving beyond themes’ (Chamberlain, 2011: 51) are enabled. Themed analysis of research participant narratives becomes disclosure of hermeneutic practices - as occurs in marketing (Craig Thompson) or media studies (Nick Couldry) as well as qualitative psychology.

Investigating hermeneutic practices holds that people knowing or understanding how to undertake an activity is more fundamental or precedes knowing or understanding that something is the case - practice precedes propositional assertion. This distinction has a long history, going back at least to Aristotle (a source) and Plato (opposition), emphasising the significance of pre-reflective practice, ‘practical consciousness’ (Giddens, 1979). People are able to engage in everyday or their recurring behaviour without paying attention to bodily movement or considering background beliefs shaping performance. However, when interruption or issue occurs, attention and reflecting that ensue: ‘I always thought you had pain to tell you when there was something wrong’ (the research participant reflecting on her bodily movement as if involving malfunctioning ‘equipment’ - Osborn and Smith, 1998).

Thematic practices disclosed in research participant narrative study have multiple ubiquitous aspects: practices are (1) pre-reflective; (2) embodied (knowing how denies dualism, the separation of mind and body); (3) equipped (related objects are understood as ‘equipment’); (4) put in place or emplace a ‘horizon of understanding’ (Gadamer, 1975), of knowing that (‘dialysing at home (rather than in hospital) would be, I’m still being myself’, research participant in Smith, 1996); (5) ‘texts’ -hence generic (occurring as types of practices) and are goal-directed or teleological (Ricoeur, 1981); (6) construct human identities (Ricoeur, 1988); (7) open to celebration or criticism (Ricoeur, 1991); and (8) can collaborate or conflict within institutions.

Practice Theories of our equipped and situated tacit construction of participatory narrative meaning are evident in multiple disciplines from architectural to communication study, consumer, marketing and media research, organizational, psychological and social insight. Their hermeneutic focus is on customarily little reflected upon, recurrent but required, practices of embodied, habituated knowing how - from choosing ‘flaw-free’ fruit in a market to celebrating Chinese New Year Reunion Dining, caring for patients to social media ‘voice’. In ready-to-hand practices, we attend to the purpose and not to the process, to the goal rather than its generating. Yet familiar practices both presume and put in place fundamental understanding. Listening to Asian and Western consumers reflecting - not only subsequent to but within practices - this paper considers activity emplacing core perceptions, from a liminal moment in a massive mall to health psychology research. Institutions configure practices-in-practices cohering or conflicting within their material horizons, space accessible to social analysis.

Keywords: Hermeneutics, Interpretative Phenomenological Analysis, Practices

Parallel 2B: Unheard voices – Red Room, SG

Deterrence of viewing child sexual abuse images online: a grounded theory study

Nikolaos Koukopoulos* (1), Ethel Quayle (1), Anke Kossurok (1), Emily Newman (1), Tom Squire (2), Richard Wortley (3), Klaus Beier (4)

1: School of Health in Social Science, University of Edinburgh, Edinburgh, United Kingdom; 2: The Lucy Faithfull Foundation, Epsom, United Kingdom; 3: UCL Jill Dando Institute of Security and Crime Science, London, United Kingdom; 4: Department of Health

Child sexual abuse image (CSAI) offending is a severe problem for modern societies. In the UK and elsewhere, the number of individuals arrested for possession of CSAI is growing. Although there is a vast amount of literature regarding CSAI, little is known about how CSAI viewing could be earlier detected and deterred. This grounded theory study aimed at investigating how individuals who have viewed CSAI make sense of their online offending, how the offending process developed over time, what disrupted the viewing activity or what could have potentially disrupted it. Intensive interviews were conducted with individuals charged with CSAI possession (and in some cases convicted), which were analysed following a constructivist grounded theory approach. Findings suggest different pathways to CSAI viewing and various levels of engagement with the material. Rational thinking, affect, sexual arousal, as well as opportunities created by the Internet, all seemed to contribute to CSAI viewing. Despite disengagement from the material from time to time, participants would usually go back to viewing, until their arrest. The study was funded by the National Society for the Prevention of Cruelty to Children (NSPCC).

Keywords: child sexual abuse images, internet, deterrence, grounded theory

Parallel 2B: Unheard voices – Red Room, SG

How is the defendant inducted into the staged action of the courtroom? (How might researchers best conduct courtroom research?)

Andreea Miruna Mihut*

University of Edinburgh, United Kingdom

'The play can no more contain the 'Last Judgment' on its own 'story' than can the spectator be the supreme Judge of the play. For what else is he if not the brother of the characters, caught in the spontaneous myths of ideology, in its illusions and privileged forms as much as they are.' Louis Althusser, *Pour Marx* (1969).

Carlen (1976), a seminal voice on courtroom research, was among the first to use dramaturgical imagery in describing courtroom interactions. Her work curiously captured an aspect virtually unique to the courtroom: conflation of experience of both observer and defendant, each rendered equal in their role as spectators of events beyond their participation or control. Appropriately, therefore, courtroom researchers have almost universally incorporated observational methods within their mixed research designs (e.g. Rock, 1991; Mulcahy, 2007; Brown, 1991).

Focusing on the Sheriff Courts in Edinburgh, this research explores the methodologies of ethnography and autoethnography in order to answer three aims and objectives: 1. How is the defendant inducted into the staged action of the courtroom?; 2. Is the language of drama the most appropriate metaphor for explaining courtroom interactions?; And 3. How should we do courtroom ethnography? The main focus was therefore the defendant and with whom they interact in the courtroom. What is their experience in the courtroom? What can we tell about how the defendant feels and thinks? What interpretations or conclusions can be drawn from gestures, facial expressions, posture, verbal exchanges, etc.?

The autoethnographic and ethnographic findings both centred around themes of silencing. The pre-court experience walking to the courts on Chambers Street highlighted the age and grave authority of the institution, rendering participants (the spectator, the defendant, the researcher) intimidated even before arriving. Within the halls of the courts I assured that we may enter any open courtroom, and yet the architectural setup contributed to a sense of inaccessibility: there is one small window on the door to every courtroom, positioned so high that one must stand on tiptoes to see. The researcher feels small, hesitant. Upon entering a courtroom and being seated, one feels more relaxed as an observer, yet notices that the silencing passes onto the defendant. Solicitors are angled towards the judge, with the defendant in their dock, behind proceedings. The defendant's story comes not from them, but from the solicitor presenting on their behalf. From opening to closing, the defendant's only words are "yes" – confirming identity.

Despite not being the initial aim, an element of necessary activism emerged from my research. The criminal justice system, the most authoritative and coercive institution in contemporary society, presents itself as a bastion of fairness that listens to all voices and judges impartially. Instead, individuals are rendered silent, both by intimidation of their surroundings and by a process that forbids their speech. If the stories told in court are not those of the defendant, what is truly being judged?

Keywords: courts, ethnography, autoethnography, activism

Parallel 2B: Unheard voices – Red Room, SG

Making Visible the Unseen – Exploring Marginalized Urban Experiences

Natalia Martini*

Jagiellonian University, Poland

Inspired by Nishat Awan's critical remark on the task of imagining cities that has for too long been the preserve of the privileged and the powerful, this presentation addresses the question of how to make the conditions necessary for those other than the privileged few to participate in the process of urban knowledge production. Through reflections from an on-going study on homeless city, that acknowledges homeless people as urban inhabitants and not as urban others, this presentation considers methodological and ethical challenges related to capturing and representing marginalised urban experience. It discusses the potential of a methodological approach based on a practical training in homeless urbanism received by the researcher, as well as an explication of its symbolic articulations co-produced with homeless research partners. It also examines the politics of representation and draws attention to the thin line between making the unseen visible and making it exposed.

Keywords: qualitative research practices, ethics, vulnerable groups

Parallel 2C: Messodology: Celebrating the messiness of qualitative enquiry – Salisbury, JMCC

This is a panel of four presenters that will argue for ‘messodology’ as a legitimate and valuable practice already in use by qualitative researchers. Each panellist will present on their own version of a ‘messodological’ practice, defined as research experiences that somehow embrace the unknown, the affective, and the spaces in-between. The form of the panel itself will also be an experiment in ‘messodology’, encouraging audiences to embrace the potential of uncertainty and vulnerability, as a useful mode of qualitative enquiry.

Using contemporary collaborative tools, the order of the ‘standard, expected’ conference panel will be infected with the messiness of multivalent voices that will interject and inscribe themselves within and between spaces. Such interruptions generate new trajectories that forge fluid subjectivities, rendering all meanings provisional within the context of specific durations and intertextual spaces. Panel presentations become less products with restricted authoritative economies and more processes in which meanings and borders are open to negotiation. Bring you smart phones, your voices, gestures and inscriptions - prepare to affect the dialogue.

Keywords: feminist methodologies, feminist epistemologies, affect

Chairs: Laura Hartnell, Fiona Murray

Presentations of the Symposium:

Capturing the messiness of knowing: Scribe as feminist-affective data collection

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Hartnell, Laura (Monash University);

This paper will discuss the performative writing project Scribe (which will be in residence at ECQI), arguing that Scribe is a form of feminist affective documentation that revels in the ‘messiness’ of thought, feeling, and personal experience. When a participant sits with a scribe to discuss their experiences of an event, they are leaning into vulnerability and opening themselves out to a discussion that is multitudinous, wandering, and unplanned. They are using their still-forming thoughts and feelings as the driving force of their understanding, and the project captures this unspooling in the moment of its happening. In this process, there emerges an intersection between affect theory and performative writing that shifts patriarchal power structures of knowledge.

Scribe is a quiet activism, offering a feminist epistemology born from vulnerability, courage, connection and compassion, and asks that participants trust their feelings, affect, and subjectivities. This paper will argue that by breaking down the patriarchal power structures which still seep into modes of inquiry, projects such as Scribe have the potential to offer a feminist, affective, and self-reflective mode of critical qualitative inquiry into conferences and academic spaces. It encourages us to embrace the ‘messy bits’ of research as alternative ways of knowing, and alternative ways to collect knowledge, about our research and – most importantly – our selves as researchers within the field.

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Hazeldine, Lee (Canterbury Christ Church University);

Feminist qualitative research contrasts multiple perspectives to a phallogocentric singular economy of truth. A range of implications exist regarding the form and content of research that aspires to engage a plurality of fluid subjectivities that inherently have the potential to transform and change. Whereas the content of feminist qualitative research typically represents the subjective responses of participants, the form of engagement requires that the affect and impact of contributions are allowed to flourish without a singular interpretation closing the flow of movement and the various trajectories such responses might nurture.

By changing the ways in which we receive and engage with information, digital online technology radically transforms our perceptions by opening subjectivity to a range of durations via participatory synchronous and asynchronous multimodal content. The potential for subjectivity to be transformed and affected by digital multimodal content has potential ramifications and significance for a qualitative feminist research methodology. Firstly, it is proposed that the capacity to participate through a variety of media - whether audio, visual, textual or tactile - provides enhanced opportunities for responses that are not restricted to one authoritative mode that might exclude other, often more ineffable, avenues of affective expression. Secondly, it is suggested that the potential of collaborative spaces to generate connections between subjectivities facilitates an active, ongoing research environment that continuously evolves over time without a final conclusive endpoint that delimits meaning. This paper seeks to practically demonstrate how a feminist qualitative research methodology might be gainfully enhanced through the properties of digital online communication.

Feminist Failures: A guilty messodological performance

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Murray, Fiona (University of Edinburgh);

Being a feminist is a messodology for life. It is at times a pleasure and at times a burden. As Ahmed (2017) writes, a feminist lens is not something that can ever be switched off. Even when asleep, it has one eye open. It lies waiting by the feminist mantra, "You give me sexism, I'll give you feminism." You don't know how else to live but you don't necessarily know how you got here either. You don't remember applying for the job, attending the interview, or signing the contract. You don't even know if you are qualified. Then you wonder: Perhaps I am a bad feminist; a failing or already failed feminist!

This messy multimodal performance traces the process of the signing up to the day (and night) job by cringing through old photographs of earliest feminist performances, it takes a road trip down memory lane to think with earliest unconscious motivations and it stops to think with feminist failures, our bad feminisms.

This multimodal presentation explores feminist failures, poor feminist performances, looking at those moments where we may wish to throw off the burden of feminism, because then maybe, just maybe, we could find ways of ultimately doing feminism better.

Ahmed, S (2017). *Living a Feminist Life*. London: Duke University Press.

Beckett, S. (1984). *Worstward Ho*. London: Calder Publications.

Stanley, Phiona (University of New South Wales);

Here's something that's been discredited, but let's take it one step further. In qualitative research, we know it's hokum that an all-knowing researcher "collects" data —springing already formed— from participants. Data "collection", we know, is all about construction.

But what about the other side of the table? What about the construction going on for the researcher? In interviews, I find myself (in both sense of the phrase) co-constructing more than just data: I experiment with theorising. I perform for participants, whether consciously or not. Sometimes, I'll tell my own stories, just to hear their thoughts. And sometimes —the 'standard' way, but is it the most ethical?— I'll just shut up and give them plenty of rope.

Here's an example, from my research in Guatemala among "westerners" learning Spanish. In it, I'm talking to a participant, "Kyle", a PhD candidate in Latin American history:

Kyle: I love street food, so I tried...I think they're called chinchas. I don't know. They're kind of like flattened pupusas that are grilled and then inside there's, like, cheese.

Phiona: Are they good? They sound like gringas [similar to tacos].

Kyle: They're pretty good. They're kind of like gringas. That's what I thought when I first saw them actually, but there is more dough. They're bigger and then they put like a salad and some spicy sauce on top.

Phiona: Sounds good.

Kyle: It's pretty good, yeah.

On the surface, we're discussing food. But mainly, Kyle and I are establishing ourselves as "Old Latin America hands". We construct a shared 'expert' identity: we both have Spanish language skills and iron stomachs.

Reading between the lines, there's lots, like this, in interview transcripts that goes well beyond the "data". I therefore ask: how do we deal with that messiness?

Parallel 2D: Mothers and mothering reconsidered: birth, 'home' and loss – Duddingston, JMCC

An audiovisual analysis of “Autumn Sonata”, by I. Bergman: An analysis of the mother-daughter relationship from the perspective of the object-relations theory.

Antigoni Apostolopoulou* (1), Philia Issari (1), Anastasia Tsamparli-Kitsara (2)

1: National and Kapodistrian University of Athens, Greece; 2: University of the Aegean

The present study offers insights into the mother – daughter relationship as seen through I. Bergman’s film, “Autumn Sonata”. Combining audiovisual analysis with thematic analysis, and adopting an object-relations theory perspective, it explores the main themes that emerge from the film and highlights the salient elements that characterize the mother and daughter relationship. The methodology adopted offers an innovative way of exploring and understanding artistic audiovisual material and the findings can be used in the context of cinematherapy and cinemeducation.

Keywords: Autumn Sonata, audiovisual analysis, thematic analysis, object-relations theory, cinematherapy

Parallel 2D: Mothers and mothering reconsidered: birth, 'home' and loss – Duddingston, JMCC

Child-Shifting and Reunification: The psychological implications for African Caribbean women

Christa Welsh*

Metanoia Institute, United Kingdom

In this evocative/performative autoethnography the author a British African Caribbean woman discusses and situates a way of being in and seeing/experiences of 'Child-shifting and Reunification' as it relates to Transgenerational Trauma discourse. Many British African Caribbean women experience separation and losses connected with their immigration experiences. However, British African Caribbean women are under researched in the United Kingdom and in the psychotherapeutic profession, this absence means that their voices are silenced. Studies have suggested that adverse childhood experiences related to 'child-shifting' are often misunderstood by psychotherapists, counsellors and psychiatrists who, despite their theoretical knowledge base are often prone to misinterpretation and misdiagnosis due to their un-knowing.

The aim of this study is to hear the voice of a British African Caribbean women lived experience of child-shifting and reunification, rather than from the common sense understanding of the 'other' but validated as a subject in her own right in order to redress the imbalance between the researcher and the researched. This study approaches culture from a pluralistic, subjective, personal and potentially inclusive in an attempt to create new ways of understanding 'child-shifting and Reunification' from a Black woman standpoint and attempts to be transparent and reflective while revealing other ways of knowing that challenge normative discourse and places Black women at the centre of analysis while creating a space for the voices of Black women.

As a member researcher this study focuses retrospectively on selective epiphanies of home and social life in Grenada and the subsequent trauma of reunification (aged nine) with parents and siblings in Britain. By bringing to life the prevalent psychological issues of abandonment, hurt and loss as a result of separation and reunion beyond the conventional academic ways of knowing attention is placed on understanding the human experience through a subjective, intimate and vulnerable narrative of the lived experience of child-shifting and reunification and as witnesses this may help us understand an 'other's' lived experience and offer a way to transform an 'other' of difference to an 'other' of similarity.

Keywords: Child-Shifting, Reunification, Blackgirl autoethnography, Trauma, Intersectionality

Parallel 2D: Mothers and mothering reconsidered: birth, 'home' and loss – Duddingston, JMCC

The meaning of preterm birth among childbearing women in Malawi

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Trinity College Dublin, Ireland

When considering the experience of pregnancy and childbirth, discussions often emphasize the biological, physiological, and even the technological process of birth. However, birth is a complex experience, uniquely understood by each woman, extending beyond the boundary of medicine or science.

There are approximately 15 million preterm births every year, or one in every 10 live births. 60% of all preterm births occur in Africa or South Asia. Malawi has the highest global preterm birth rate at 18.1 per 100 live births. The aim of the research is to highlight the personal and traditional understanding, knowledge, experience, and meaning of preterm birth for mothers of preterm infants in Malawi. In this session, the researcher will present and reflect upon the research process to date.

Keywords: meaning, experience, preterm birth, phenomenon, Malawi

Parallel 2D: Mothers and mothering reconsidered: birth, 'home' and loss – Duddingston, JMCC

Beyond words: accessing the lived experience of maternal suicide through music

Kelly Rowena Stewart*

University of Edinburgh, United Kingdom

Suicide is a global problem, with nearly 800,000 suicides per year. They leave behind many millions of 'suicide survivors', the bereaved. Within this context, the aim of this heuristic inquiry was to explore the lived experience of (trainee psychotherapists) losing a mother to suicide. The focus of this presentation shall be the piece of music that emerged from my unconscious at the end of the process. Moustakas describes this final stage of heuristic inquiry as 'the peak moment', the culmination of all findings. This song has been referred to by some as 'a deep primeval howl'. It challenges the traditional convention of written form and invites the listener to experience a deep 'felt sense' of the findings (which range from fear of abandonment to ongoing intergenerational trauma). Although the paper will contain words, its aim is to demonstrate the power of telling the story (findings) of maternal suicide beyond words.

Keywords: dissemination of findings through music, suicide bereavement, maternal suicide, psychotherapy training, heuristic inquiry

Parallel 2E: Visual methodologies – St Trinneans, LH

Towards a more comprehensive approach of conducting and analyzing photovoice research: An overview of sites and modalities to consider in future research

Qingchun Wang*, Karin Hannes

KU Leuven, Belgium

Visual research is receiving an increasing interest, not only from disciplines with a long tradition in using images such as anthropology (Guillemin, 2004), but also in broader fields like health care, social and behavioral sciences (Pain, 2012). The use of images as a data research technique in social sciences has become more popular amongst researchers since Wang and Burris (1994) introduced the method of photovoice in a project conducted to empower rural woman in Yunan province, China. In a photovoice study exploring the experiences of South American students studying in Belgium (Wang, Leen, & Hannes, 2018), we initially placed our analytical focus on the narratives given by the participants about the images. However, we felt that it would also be appropriate to move our analytical focus from the text to the visuals, and study the intrinsic qualities/compositional elements displayed in the images. This generated an interest and a need to further explore the different layers of information gathered in photovoice research contexts, hereby moving beyond the narratives of participants. We therefore adapted and expanded Rose (2012)'s tool for visual research to create a fit-for-purpose with the critical empowerment research paradigm generally used in photovoice projects, and developed a comprehensive framework proposing three sites to take into account when designing photovoice studies - site of production, site of image, and site of audiencing, and three modalities to consider in the analysis of visual material - technological modality, compositional modality, and social modality. We argue that analysis is a fluid process which happens throughout the phases when image is produced, processed, negotiated with the participants, and negotiated with the public. We compiled a list of questions relating to the identified dimensions that researchers can use as a self-critical guide to conceptualize and analyze photovoice studies. Our intention is to invite critiques from the audience and prepare it for use in a small-scale pilot study.

Keywords: photovoice, visual analysis, framework, sites, modalities

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Parallel 2E: Visual methodologies – St Trinneans, LH

The Long Run: A Story About Filmmaking as Qualitative Research

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Against the logic that if you aren't a film maker, you shouldn't make films, we hope to shed light on why qualitative researchers might consider a filmmaking journey. Research based films are an accessible genre through which to raise issues in an empowering way, about the lives of stigmatised and marginalised people. For us, a vital step in the production of films has been through writing stories and songs. As a reflexive resource, a song anchors a researcher in a multidimensional way to events and relationships. We use a storytelling format here to illuminate these interrelated processes while giving support to the philosophy of 'slow' scholarship.

Keywords: film-making, song-writing, public-engagement, accessible research

Parallel 2E: Visual methodologies – St Trinneans, LH

Photo elicitation as an effective pedagogical and methodological tool in qualitative inquiry

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Photo elicitation is a visual methodology which was originally based on the simple idea of inserting a photograph into a research interview and was first developed by the photographer and researcher John Collier in 1957 (Harper 2002). Collier used photographs as a means to “enrich and extend existing interview methodologies”, particularly when working with children (Collier and Collier 1986:99, cited in Cappello 2005). Since then, photo elicitation has been used in many different qualitative-based studies but this particular paper aims to examine the value of photo elicitation as a highly effective tool for both teaching and research.

The findings of this research are drawn from a post-structural drama-based project where photo elicitation was used to explore and challenge young children’s understanding of gender. The research project was a collaborative one, involving three researchers from a teacher-training college in Ireland and a teacher in active service who had worked with them previously during postgraduate studies. The teacher involved (the author of this paper) worked as a teacher-researcher investigating the use of photo elicitation in exploring her students’ understanding of gender but also in order to challenge these understandings and assumptions. Therefore, throughout the project the author of this paper had a dual teaching and research focus and the findings of this paper draw from her experiences in this role. The findings presented in this paper will highlight how photo elicitation can be used not only to gain a deep understanding of social phenomena for researchers but also to stimulate a rich and insightful learning experience for its participants.

Keywords: Photo elicitation, teacher-researcher

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Parallel 2E: Visual methodologies – St Trinneans, LH

A visual research project of a new school.

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In Belgium educational freedom is considered as so important that it has been enshrined in the Constitution. This means that every citizen has the right to start a new school: one can manage a school without governmental control and can develop a unique pedagogical project. Equally, all pupils and parents have the freedom to choose the school they want (Glenn & De Groof, 2012; Wouters, Geerinck, & Lievens, 2017). Although this might sound thought-out, educational freedom is a persistent theme in juridical, political and policy discussions, in debates about the funding of schooling and the way education has to be governed and controlled. Especially given the discussions and the existing diverse educational landscape in Belgium, one would expect more (collaborative) research on educational concerns, on its tradeoffs and on pedagogical tensions related to the freedom of education. Nevertheless, the stakeholders of a school –the students, teachers and school leaders- are rather out of sight in inquiring their creation of (a) (new) school.

A participatory visual research project of a Belgian teacher education wants to obtain a clear understanding in how students, teachers and school leaders are dealing with the constitutional right to develop a pedagogical project and how they act upon this particular pedagogical, religious or ideological vision. Moreover, the artefacts and teaching and learning processes within a new school require a collaborative inquiry into its meanings and impact. Motivated by the establishment of new middle schools in the Flemish educational landscape, a single case study is selected. Photovoice (Hannes & Parylo, 2014; Mata Codesal et al., 2017; Wang & Burris, 1997) is used to enable stakeholders to document, talk about, synthesize and interpret experiences of their new schools in their own terms.

Keywords: photovoice, new school, collaborative research

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Parallel 2F: Anti-Institutional Inquiry Practices as Resistance, Experimentation and Intervention – Pentland, JMCC

The theoretical approaches of the ontological turn – from posthumanism to affect theory – demand a change in the landscape of qualitative inquiry. As this turn renders conventional qualitative research features like “data” and “method” unworkable, “post qualitative inquiry” (St. Pierre, 2011) has emerged to accommodate this incommensurability. The “conventional humanist qualitative inquiry” (St. Pierre, 2011) to which it responds reinscribes logics of domination that privilege the human subject and perpetuate the myth of individual agency, thereby foreclosing inquiry projects that seek to make a mess of the divisions that surreptitiously assert their normalcy through institutionalization. These papers are concerned with the myriad ways we might engage post qualitative inquiry and enact anti-institutional inquiry practices that dislodge thought from the fetters of normalization imposed by social science. Each paper takes up anti-institutional inquiry differently, but the shared project is clear: to consider ways that we might (and others have) harness(ed) the “insubordinate potential of theory” (MacLure, 2010, p. 277) to resist the cycle of the same.

St. Pierre’s paper argues that traditional qualitative inquiry methodologies fail to accommodate the ontological turn. St. Pierre thinks with Thomas Kuhn to interrogate the incommensurabilities between a qualitative methodological tradition based in humanism and the onto-epistemological assumptions of the “new” that decenter the human subject.

Rousell extends this attention to the ontological turn, considering the role of art in social science inquiry and proposing an “inhuman theory of art.” Rousell explores the productive tensions between such an “inhuman theory” and institutional approaches to social science research.

Kuecker’s paper brings Walter Benjamin into the conversation, contextualizing and historicizing the way research tradition functions to delegitimize those whose research is on the fringes, only to territorialize them when it becomes useful. Because methods grounded in habit are limited in scope, Kuecker suggests that deep inquiry must have some fringe existence.

Bivens recalls personal community organizing experience and thinks with poststructural theory to consider the ethical task of bringing theory into community organizing spaces. Bivens troubles conventional notions of who gets to be the “audience” for theoretical work, arguing for an activist-oriented intervention that imagines an approach to inquiry that repurposes theory for community settings.

To conclude, the ontological turn and the question of being that it provokes demands a break with institutionalized humanist approaches to social science inquiry. These papers engage possibilities for anti-institutional inquiry practices that resist the confines of social science research. In taking seriously the collective activism of interrogating and disrupting the normative categories that divide and discipline, we embrace this work as “a very social enterprise where we start where we are” (Lather, 2013, p. 641).

Keywords: post qualitative inquiry, qualitative methodology, ontology, poststructuralism, posthumanism

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Chairs: BRIANA BIVENS

Presentations of the Symposium:

Resisting Institutionalized Social Science Research Methodologies

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St. Pierre, Elizabeth A. (University of Georgia);

This paper focuses on the disciplining of inquiry in the social sciences by a dominant set of research methodologies—quantitative, qualitative, and mixed methods methodologies—that have been institutionalized in the academy. Decades ago, Kuhn (1970) explained how, in the natural sciences, dominant paradigms come to be, take control of inquiry, and may then overturned when their assumptions about the nature of the world are called into question by an anomaly that cannot be understood in terms of the paradigm. My argument in this paper is that the big three social science research methodologies have become paradigmatic to the extent that they cannot accommodate the anomalies presented by the “new” turns of the 21st century that come out of the larger ontological turn, for example, the new material turn, the new empirical turn, the affective turn, and so on. Too often, the “normal science” enabled by these dominant methodologies overtakes the philosophy and thought of the “new” work producing theoretically confused and weak work. I argue that researchers who want to do the “new” work must forget these institutionalized methodologies, refuse them, if they hope to make these turns.

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Inhuman Forms of Life: On art as a problem for qualitative inquiry

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Rousell, David (Manchester Metropolitan University);

Researchers navigating the ontological turn in the social sciences have increasingly looked to art as an alternative to conventional modes of qualitative inquiry. Some see the ontological turn coinciding with established genealogies in arts-based research and related fields, while others argue that existing models of arts-based inquiry are largely incompatible with the radical onto-epistemological interventions associated with poststructuralist and new materialist theory. Rather than posing art as a solution to the “crisis” of qualitative methodology, this paper

attempts to recoup art as a problem, a provocation, and an irritant for the institutionalised social sciences. In refusing to accept a simple resolution or settlement between art and qualitative research, the paper offers a series of speculative propositions for an inhuman theory of art. Drawing on Deleuze and Guattari's (1987; 1994) "involutionary" account of art and animality, this paper recasts art in terms of differential forces and intensities of composition, expression, and sensation that activate novel tendencies and capacities for life. In posing inhuman forms of life as a theoretical figure for art, the paper advances an anti-institutional aesthetics that is orientated towards "a plane of 'life' well beyond the human organism (and organic life in general)" (Colebrook, 2014, p. 220). It is this peculiar capacity for art to compose and capacitate a life beyond the human that sustains its problematic and productive tensions with philosophy and the social sciences.

Incomprehensible and Uncompromising: Benjaminian Ways of Inquiry in Times of Duress

Kuecker, Elliott (University of Georgia);

This talk is about how we in the social sciences perform our scholarship in times of duress, and how the form, content, and methodologies of our work function as responses to ideology. In particular, I use Walter Benjamin's work and biography to think about what it means to be on the fringes of institutionalization precisely because one's scholarship is incomprehensible to some; it might be written in forms other than established ones because they better suit the work, use philosophy or theory for inquiry, and play with the concept of researching both the quotidian and the remarkable in the same stroke. Each of these is true of the scholarship of Benjamin, a thinker who was never academic faculty because he chose to be uncompromising in his scholarship in a time of duress as a German, Jewish intellectual during the Weimar Republic and Third Reich. There is nothing romantic about this choice; any other mode of inquiry was simply impossible for him.

The Ethics of Accessibility: Bringing Theory into Community Organizing Spaces

Bivens, Briana (University of Georgia);

For decades, poststructural and postmodern theorists have been advancing revolutionary ways of seeing the world. Intellectuals the world-over have helped shape social movements, change institutions, and win real political gains for people across the globe. While some contemporary writers have ensured that bits of "high theory" continues to find a home in magazines, newspapers, and New York Times bestsellers, bringing qualitative inquiry – particularly that informed by postmodern and poststructural theory – out of the academic institution and into everyday settings is an ongoing challenge. If we take seriously Derrida's (2001) claim that "ethics is hospitality" (p. 17), then the ethical academy is one in which researchers are generous in words and in thought, not only inviting the non-academic Other into the "familiar place of dwelling" (Derrida, 2001, p. 17) that is the Academy, but more importantly stepping outside its conventions in order to share what are wildly relatable messages about power, oppression, and the realm of the possible. This paper draws on the author's community organizing experience to explore how post qualitative inquiry (St. Pierre, 2011) can offer an ethics for bringing poststructural theory and its commitment to deconstructing the "normal" into activist spaces in accessible ways.

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Parallel 2G: Learner Experiences – Prestonfield, JMCC

Collaborative Autoethnography: Playacting Within Teacher Education on a Higher Education Stage – An insider perspective!

Sandra Ryan* (1), Anne Marie Morrin (2), Margaret O'Keeffe (3)

1: Mary Immaculate College - University of Limerick, Ireland; 2: Mary Immaculate College - University of Limerick, Ireland; 3: Mary Immaculate College - University of Limerick, Ireland

This collaborative autoethnography explores a narrative of the reality and tensions of multiple identities (Artist/Educator/Researcher) within the changing landscape of higher education.

Each presenter offers a unique perspective on their personal and professional identities that are complex, varied and evolving, while collectively exploring shared dilemmas around interrelationships, educational experiences and practices within the wider cultural, political and social concerns of a neo-liberal agenda. In negotiating the personal and professional, we interrogate the extent to which each identity is separate but yet each is informed by the other?

To what extent can the conflicting tensions of multiple identities be de/constructed and create synergy in which emerging professional identities, thinking and practices evolve to support personal and professional holistic endeavours?

Drama/theatre will be employed as a method of inquiry and documentation to capture the complex realities of the researchers' experiences within higher education.

Keywords: Collaborative autoethnography, professional identity, higher education, teacher education

Parallel 2G: Learner Experiences – Prestonfield, JMCC

Conceptualising learning identity - the impact of space and place

Janet de Vigne*

University of Edinburgh, United Kingdom

Learning identity – what makes adults who had a negative experience of secondary school go back into academia? How do they conceptualise their learning journey – what is the relationship of place and space to their perceived learning identities and how do they describe their iteration back to learning?

Why do we define educational success and failure so narrowly? This question strikes at the heart of education itself – what might its purpose be? This paper discusses the difference between educational success and perceived success contrasted with returners-turned-academics' lived experience in the UK. It explores how the actors, agents and staging points in a negative secondary school experience might have contributed to initial educational 'failure' and the perceived power distributions affecting this process. It contributes to the discussion of the ways in which these might be articulated through a re-exploration of the place and space of the participants' educational experience, together with the relationship of recollection to memory, stimulated by re-entering the space, as a foundation of these perceptions.

Keywords: Learning identity, learner iteration, place

Parallel 2G: Learner Experiences – Prestonfield, JMCC

Stepping Outside Quality Assurance Metrics: lessons in unconstraining international student experience

Beth Cross*, Hadjer Chelia, Soumia Selougia, Nawal Ouchene, Amina Abdessalam

University of the West of Scotland, United Kingdom

The globalisation of higher education has brought the quality of international student experience into focus (Anderson et al 2006, Aveni 2005). However, the definition of the key term, quality is much contested and glossed in ambiguous ways (Pirrie and Day 2017). Fulford (2016, 2017) argue the metrics which are used to rank it preclude the most important aspects it seeks to measure. Others have argued that the mechanism for gathering information about it, in and of themselves, act to erode the principles upon which quality education have been based (Gillies 2016). Can more intensive forms of inquiry shed light on the issues and dynamics of international higher education experience?

The presentation reports on our co-inquiry process amongst us as women with an interest in understanding the numinous aspects of ourselves in relation to our academic endeavours, communities and aspirations. We draw on post-human perspectives and systems analysis to explore issues of gender, religious identity and post-colonial socio-political conditions. One of us is an American supervisory academic staff member and four are current Algerian PhD students. Five inquiry sessions that sequenced mindfulness walking conversations with drawing, journaling and reflective listening exercises were documented through our reflective journaling. A joint depository of images and textual dialogues hosted on the university's Moodle site designed for the inquiry provided the material for our joint analysis. Throughout these session we documented the process of shifting the balance of facilitation, responsibility and decision making and the issues of performativity inherent within them. Throughout we were guided by co-inquiry principles and sensibilities (Banks and Armstrong 2014, Heron and Reason 2008)

Our examination of the quality of international student experience is informed by previous co-inquiry (Davies and Gannon 2007) and adopts a similar ethos of care. Our intention within this project is akin to that of auto-ethnographic accounts which seek to include researchers' vulnerable selves, emotions, bodies, and spirits and draw attention to the moral, ethical, and political consequences of social inquiry (Ellis 1999). Like Miller, we seek to retain "the voices of the researchers exploring and accounting for what they see, hear and interpret" (1998:68). Taking inspiration from the collective biography work of Davies and Gannon, we hope to make visible and therefore revisable the discourses through which we make meaning and selves in order to deconstruct the idea of the individuals as independent of collectives, discourses, histories and places (Davies and Gannon 2000:7).

Moments of shared embodied activity that the walking inquiry provided followed by reflective co-inquiry were crucial to questioning aspects of how our embodied experiences informed our academic personas and stances. The abductive process of comparing images and metaphors generated through the inquiry uncover intercultural dynamics that otherwise would have remained unarticulated and absent from the HE quality debate. In the workshop we propose to share examples of the insights our process led to as well as provide time for those attending to experience the process and reflect with us on its possible uses more widely across our network.

Keywords: creative research methods, co-inquiry, internationalisation, quality assurance

Parallel 2H: Lived experiences of illness – Bryce Room, SG

Representing illness

Lisbeth Frølund*

Roskilde University, Denmark

My presentation addresses visual and narrative representations of illness exemplified through a co-creative graphic novel production. Illness is a classic theme in theatre, literature, film, video. New types of autobiographical and biographical graphic novels are emerging, aka graphic pathographies, graphic medicine (see Czerwiec et al., 2015). An example of an autobiographical graphic medicine novel is *My Degeneration: A Journey Through Parkinson's* (Dunlap-Shohl, 2015). Graphic medicine involves new artistic practices and combines aspects of writing as inquiry, narrative medicine, arts-based and artistic research, medical humanities, and health communication. A hybrid visual artist-author practice is usually involved in the graphic novel production; scriptwriting (storytelling, writing dialogue) and drawing (working out graphic style), as well as integrating reflexive practice with autobiographical layers (Baetens & Frey, 2017).

My aim is to contribute to knowledge about artistic research and representations of illness. From a Bakhtinian dialogic standpoint, language (including drawing and writing) are never viewed as a unitary or finite system, but always ongoing and unfinished in a dialogic process (Frank, 2005; Frølund, 2013). Artistic expressions about illness by those who experience illness, their families and caregivers may offer more diverse expressions (Czerwiec, 2015; McNiff, 1992; Mikkonen, 2008; Williams, 2015).

In the presentation, I reflect on intertwined practices of co-creating a 7-page short graphic medicine novel entitled *How to Understand?* based on my husband's experiences of dealing with PD. The ideas for representing illness stem from ongoing dialogues with my husband about his illness, discussions with my step-daughter, as well as feedback from other artists-authors-editors and readers. The practices were framed by my participation in a master class at the Comic Arts School (2018), led by Danish artist Halfdan Pisket, and a subsequent anthology. *How to Understand?* focuses on the relationship between two characters, a father with PD and a grown daughter. She is portrayed as the artist who is seeking his accept and ideas about what PD feels like in order to draw her graphic novel. (The daughter character is a composite of my step-daughter and me.) The daughter and father are shown at home chatting, drinking tea, while looking at her drawings about PD. She questions him in a rather naïve but well-meaning way. My intention is that the characters' comments on her drawings adds comic relief.

The discussion concerns how artistic, ethical representations of illnesses in the form of graphic novels may expand on how an illness like PD is represented. My modest artistic research with graphic medicine exemplifies how an autoethnographic and autofictional account of PD challenges illness tropes and ethics. Many images in our visually saturated world show illness in medical terms, such as depicting PD with brain scans or a hunched over elderly person as stereotypical sick body. Visually-rich personal illness narratives may influence the way in which an illness is viewed by the patient and by others. Ian Williams highlights the need for a variety of images to address taboos, and reach out to a wider audience, for instance, about illness and aging (Williams, 2012).

Keywords: Arts-based research, Collaborative inquiry, Graphic medicine, Family, Illness

Parallel 2H: Lived experiences of illness – Bryce Room, SG

Becoming a red wheelbarrow

Pinelopi Tzouva* (1), Tom Stefan Voets (2)

1: University of Leuven and University of Tartu, Belgium; 2: University of Leuven

My presentation, if accepted, will be in the form of a video animation that would require a projector and around 15 minutes. It will be based on the short story the shape of which I gave to my fieldwork conducted in the context of my thesis, 'Chronic Illness, Fiction, and Phenomenology: A Playful and Ironic Exploration'. My fieldwork consisted of skype interviews with three chronically ill women, as well as of my auto-ethnographic account of being chronically ill. Due to time limitations, I might restrict myself in this video animation to the presentation of the parts that pertain to my case only. When I turned the data into a short story, I was grateful that such an option was available because I strongly felt I couldn't do it properly any other way. Once I'd started writing it, I realized that what was happening was not merely me, the researcher, presenting a fieldwork in a specific fashion that was informed by arts; what was taking place was a most significant and fascinating part of the actual inquiry. For this story enabled me to make contact with and to express things that could not be expressed in conventional scholarly prose – what's more, it revealed aspects that were surprising, unsuspected, and, indeed, remarkable in their power to alter my relationship to my own past and to throw new light on my connectedness and togetherness with the other three women. This story – a fictionalized rendering of illness experience that mingles truth and fantasy, past, present, and future, and all the people that inhabit it – acquired a life of its own; a life that like the life of any thing alive undergoes change, mutation, becoming, and wants to speak through other forms. That triggered me to imagine this work in the shape of a graphic novel, to see in what other ways this story can perform, what else it can stir and provoke, and how I can engage with it in a way that would be more critical, creative, and complex. This is also the reason why I propose to create a video animation, to allow the flow of this story that will become something else, yet to be seen, since it had never been – as communicated data and disseminated results - quite as familiar and know and stabilized as conventional conceptualizations of research would have it. For the production of this short video animation, I plan to work together with a good friend and colleague, also anthropologist, but, additionally, with a strong background in film-making, which I lack, and which obviously is indispensable for the realization of this project. In fact, this collaboration is, I find, the most appropriate way to do it, given that it is a rightful continuation of what has always been collaborative from the outset – our togetherness with the other three women, and our shared accounts, emotions, and understandings which led to the conception of this story.

Keywords: chronic illness, arts-based research, embodiment, auto-ethnography, collaborative processes

Parallel 2H: Lived experiences of illness – Bryce Room, SG

Reflections on doctoral journey: Health, illness and autoethnography.

Sharon Martinelli*

University of Malta, Malta

The Maltese tile is a symbol of uniqueness. It formed part of traditional Maltese homes and comes in different colours, designs and shapes. Each tile embraces its own narrative and may stand alone but may also stand alongside others to create another different narrative.

How, when, why did this journey start? Curiosity? Motivation? What's in it for me and what's in it for others? What are the risks and challenges? Why study women? Why autoethnography?

Similar to the Maltese tile, anecdotes from my childhood in Malta seem to be ingrained intrinsically into my system, my own tile, "where there is a will there is a way"....."you need to make it happen". In parallel, my recollections of health, illness, family-life and education are ever so clear. Most prominently, recollections of myself, as a young woman, being misdiagnosed and whose body seemed to have manifested betrayal and of my own mother who lives with a chronic illness in silence prevail stronger than others. Over the years these recollections merged with experiences of caring for patients as a nurse. Like the tile, with its imprints, these were simply and exclusively recollections, embossed deep within, because for many years I did not know what to do with them.

This was the driving force towards embarking on an autoethnographical research project. Like the tile, I needed to coin the bits and pieces of personal narrative and other narratives together, to write the unsayable and the invisibility, to break the silence respecting ethical correctness.. This intrinsic urge propelled the need to gain more knowledge and understanding on the topic. I hoped to be able to give it meaning on a personal, societal and political level with full awareness of the consequences of becoming participant-observer of one's own life. Research is an extension of researchers' lives (Ngunjiri et al, 2010). The time to give it a voice and meaning as a woman, mother, daughter, nurse practitioner, counsellor, academic and as a patient had finally come through a research opportunity as a PhD student. This project is guided by feminist perspective which lends itself well to delve deeper into the lived experiences of women and confer the relationship and intersectionality between power, gender and illness within the Maltese culture.

Originating from a positivist, scientific background, I was trained to guard against subjectivity, separating self from research activities. However, my training as a counsellor served as a catalyst to bridge science and art. Reflexivity, an important tool for self-analysis helped me zoom in and zoom out as insider and as an outsider. This is how I was introduced to Autoethnography - the methodology that gave me the space to put it all together by combining ethnography, biography, and self-analysis. (Ngunjiri et al, 2010).

Keywords: autoethnography, invisible chronic illness, reflexivity

Parallel 2H: Lived experiences of illness – Bryce Room, SG

Changing academic life: The hazards and hopes of emotional labour in researching academia.

Kate Sang* (1), Thomas Calvard (2)

1: Heriot Watt University, United Kingdom; 2: University of Edinburgh, United Kingdom

This paper will draw on two qualitative studies exploring disability and chronic health in academic careers. While efforts to support disabled students remain imperfect, accessibility initiatives to support disabled staff are more sparse. Little academic research has examined the lived experiences of disabled academic staff, although some work suggests that disabled academics face barriers to career entry and progression, and are under-emphasized within broader understandings of inclusion.

This paper will present empirical work on the lived experiences of disabled academics (study 1) and those experiencing menstruation, menopause and gynaecological health conditions (study 2). For study 1, data was collected from approximately 60 academics, or former academics, working across the full range of academic disciplines and career stages. Thematic analysis of interview and email/google docs responses to interview questions revealed several challenges faced by disabled academics. Participants identified rigid funding schemes, ignorance or hostility from colleagues/line managers, and the levels of bureaucracy involved in securing 'reasonable adjustments' as barriers to full participation in academic life. For some participants, these barriers had precluded remaining in academia or employment more generally. Being disabled by social and environmental factors, combined with managing an 'impairment' or chronic health problem, particularly ones related to reasonable adjustments, led participants to suggest they have at least two full time jobs: being an academic and being disabled (Sang, 2017a).

For study 2, a qualitative survey approach was taken, to collect data from over 600 academics who experience menstruation, menopause and gynaecological health conditions. The data reveal similar difficulties navigating the rigid career, teaching and funding structures identified by participants in study 1. Respondents reported difficulties managing blood in the workplace (blood work), for example, lack of facilities for disposal or cleaning of menstrual products, menstrual flow leaking onto clothes and chairs and lack of access to toilets (Sang, 2017b). Non-binary respondents reported similar difficulties, compounded by tensions between gender identity and the presence of menstrual blood.

The presentation will focus on three key aspects of both studies. Firstly, a brief summary of the findings. The presentation will then move to consider the emotional labour undertaken by the lead author in undertaking the research and dissemination of the findings. Second, attention will be drawn to the hazards and opportunities of expressing emotions related to fieldwork, while academia prizes 'objectivity' and dispassionate engagement with upsetting topics (Sang, 2017c). Finally, the presentation will highlight how the two studies have been used by the lead researcher as activism within and outwith the academy.

Keywords: disability, menstruation, academia, activism, emotional labour

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Parallel 2H: Lived experiences of illness – Bryce Room, SG

The role of the diabetes nurse educator in the care of a diabetes patient

Eefje Van Nuland* (1), Louis Paquay (1), Ellen De Wandeler (2), Hendrik Van Gansbeke (1),
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Background: Worldwide more and more people suffer from diabetes. Being a complex disease, diabetes asks for a multidisciplinary approach, involving amongst others a general practitioner, a nurse educator, a dietician educator, an endocrinologist and a podiatrist. However, it is unclear what the role of each specific health care provider is in the multidisciplinary approach for treating the diabetes patients.

Methods: A literary search was performed to obtain evidence on the role of each health care provider and how they work together. The main focus of this study was a descriptive qualitative design with 6 focus groups and 5 in depth-interviews. On the one hand patients and informal caregivers participated in 2 focus groups. On the other hand there were 4 focus groups with several health care providers, amongst others nurse diabetes educators, dietician educators, pharmacists, family doctors, endocrinologist, psychologist and a podiatrist. The focus groups were analyzed through content analysis and using NVIVO 11.0.

Results: The first results show that an endocrinologist, family doctor, nurse diabetes educator, dietician (educator), podiatrist and pharmacist need to be involved in diabetes care. They work together using telephone calls and (medical) reports. The nurse diabetes educator helps with the practical care, i.e. he/she gives advice, helps patients to accept the diagnosis, learns to handle the disease, helps with selecting the glucometer, learns to auto-inject insulin, supports coordinating the care and contacts other health care providers to discuss and solve problems. Furthermore they train other caregivers amongst other nurses.

Discussion: On one hand, the ideal diabetes care can empower patients to be involved as a team member. They have a lot of expertise to handle their problems themselves. On the other hand, health care providers often work in different environments, making it difficult to work together closely. Patients see the nurse diabetes educator as their coach with the necessary expertise in diabetes care.

Keywords: diabetes, nurse, educator, role

Parallel 2I: Speaking up, speaking out, speaking truth to power: the academic voice as activism – Nelson Room, LH

In 'Contesting empire/globalizing dissent' Denzin and Giardina quote Chomsky on the responsibility of intellectuals ("i.e. you, dear reader"), who have "a moral and professional obligation to speak the truth, to expose lies, and see events in their historical perspective." We must tell politics like a story, they assert. We must "Communicate it. Make it real. Present impassioned polemics. And refuse to create barriers that prevent ordinary people from understanding what is happening to them" (p4). The presentations that comprise this symposium attempt to do this.

Keywords: academic voice, parrhesia, social justice

Chairs: Jackie Goode

Presentations of the Symposium:

"We speak, we write, we do language. That is how civilizations heal".

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Goode, Jackie (Loughborough University);

Jackie Goode and Karen Lumsden’s joint presentation introduces a selection of their social science colleagues’ voices, each of whom gives their own perspective on forms of activism that constitute speaking truth to power. Whether they’re working at an institutional, national, international or global level, what their social science colleagues have in common is a concern with various forms of inequality and a commitment to a social justice agenda - to finding ways to ‘make a difference’ in these singularly pressing times. In following such an agenda, they draw attention to the need to recognise the importance of the historical, how we are implicated in history and our responsibilities in the light of this; and of remembering that there are different histories – some of which are hitherto marginalised stories.

"We speak, we write, we do language. That is how civilizations heal".

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Lumsden, Karen (Loughborough University);

Jackie Goode and Karen Lumsden’s joint presentation introduces a selection of their social science colleagues’ voices, each of whom gives their own perspective on forms of activism that constitute speaking truth to power. Whether they’re working at an institutional, national, international or global level, what their social science colleagues have in common is a concern with various forms of inequality and a commitment to a social justice agenda - to finding ways to ‘make a difference’ in these singularly pressing times. In following such an agenda, they draw attention to the need to recognise the importance of the historical, how we are implicated in history and our responsibilities in the light of this; and of remembering that there are different histories – some of which are hitherto marginalised stories.

Righting the wrongs of the 'lingering past'.

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Bradford, Jan (University of Edinburgh);

in line with Chomsky's call to see things in their historical perspective, Jan Bradford focuses on 'righting the wrongs' of the lingering past, recognising that the social space we inhabit is historically generated. Drawing on psychoanalytic and sociological literatures around transgenerational trauma she looks at how working-class women are silenced across generations, leaving secrets and truths unresolved and unacknowledged. How does this impact those who live in the aftermath? Bringing classed and gendered voices back into the picture she demonstrates the ways in which silenced/passive/unheard voices from the past remain active in our present. In this instance, her activism is way of arguing for grounding research in ways which take a step back from what can seem at times to be a discourse of methodological elitism in the academy where, as Bev Skeggs suggests, a kind of playfulness is theorised, which is in sharp contrast to the lives of 'ordinary people' which are 'regulated, circumscribed and denied'.

Pondering parrhesia

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Price, Mark (University of Brighton);

In thinking/writing/talking about the concept and practice of 'parrhesia' and what it means as a researcher and an academic, Mark Price wonders aloud how we can develop an active voice which is heard amid the din of competing managerial voices in the academy. Feeling liberated at this stage in his career from the pressures and constraints of institutional reward systems, he is nevertheless searching for the voice embedded within parrhesia that enables us to speak with insight and to undertake focused action rather than just engage in 'ranting' which leaves us feeling both frustrated and exhausted.

Parallel 2J: Performing the embodied self - the neutral mask – Holyrood, JMCC

Mark Huhnen*

University of Bedfordshire, United Kingdom

The Neutral Mask was conceptualised by Jacques Lecoq (1997) and described by him as the central element of his pedagogy in training (physical) theatre performers. Lecoq clarifies the neutrality of the mask as neutral with regards to expressing or portraying a particular emotional state or character. The mask deprives us of our usual vocal and facial expressions. So, our attention is led to the expressions of the body (breath, posture ...) performing the self (for example Butler 1990, Shotter 2014).

In this workshop we will use Neutral Masks to explore our own embodied self and experiment with performing our bodies differently. Can we gain another and different access to our selves.

What might it mean to perform embodied research? (Is it actually possible to not be embodied? Is it actually possible not to influence the other, not to be an activist?)

I invite you to curiosity in the encounter, something that Lecoq (1997) understood as very “alive”.

For this workshop be prepared to interact in movement. I encourage you to bring comfortable clothing that allows you to move freely.

Keywords: performativ, embodiment, neutral mask

Parallel 2K: Thinking like a Journalist: How to mediate your research – Scott Room, SG

Sarah Niblock*

UK Council for Psychotherapy, United Kingdom

There are many benefits to engaging the public with research, whether it is to inform and inspire, collaborate or consult. Qualitative research lends itself particularly well to public engagement because of its emphasis on 'story' or 'narrative'. Ultimately, the intention is to deliver impact and change policy, practice or perspectives. This presentation, delivered by a journalist-academic, will explore practical ways researchers can garner attention through media and social media channels. It will critically analyse the essential news values a research-based story must satisfy, before going on to illustrate through actual examples, how case studies are an essential component in gaining coverage. Audiences, key messages and calls to action will be delineated alongside ways to pitch to journalists.

Keywords: public engagement, mediation, social media, journalism

Game changer 2: The Welcome Hut: a tiny house 'dream tank' for public sphere hospitalities – Outside Location between JMCC & SG

Christian Hanser*

University of Edinburgh, United Kingdom

This 'game changer' contribution to the conference allows to experience a tiny house shepherd's hut as open space installed at the conference venue. The idea is to facilitate a sanctuary space next to the conference action, but allowing time out and reflections shared with other conference delegates in a quiet atmosphere. A wood fire stove allows to create the atmosphere of civic shelter in the public sphere which will be conceptualised in the second contribution of the applicant (abstract accepted). As a site of experiential learning and non-formal encounter, visitors are free to use the hut for their own interests: take a book from the hut's own collection of shelter and hideaway literature; talk to others about what they have just heard in a presentation; write down some thoughts and pin them on the shepherd's hut wall, produce participatory art work while sitting in the hut. Visitors can contribute to the experimental space through writing, drawing as well as through oral history. The gamechanger allows to bring into the closing plenary feedback from outside the conference venue, and reflections on this experience of hospitality and welcome situated in a refugium space.

The Welcome Hut is known to Edinburgh University's Estates and Buildings and requires only a small installation space of the size of a trailer caravan/ food truck. No electricity is required. It would be best to check with Jonathan Wyatt for logistical questions as he is familiar with the vehicle's size.

More information on the hut 'activity': The functioning of the Welcome Hut does not follow a fixed programme with scheduled activity slots. When visitors come, different ways to use the hut are proposed. The hut is primarily a gesture of welcome, it is therefore a space, more than a programmed event. The hut has been used at different conferences (education, social work, counselling) and is usually open during all coffee breaks and before and after a day's schedule. For further (visual) information on the interactions inside the hut:

<http://thewelcomehut.com/gallery-uk-tour.html>

Keywords: sanctuary, social space, experiential learning

Nivo session: Nvivo Session: Performance ethnographies in NVivo – Scott Room, SG

Silvana di Gregorio

Sket is a play by Maya Sondhi (an actor and playwright) based on work done by Teen Boundaries (now Positive Boundaries - part of Family Lives) founded by Leonie Hodge to tackle sexual bullying and promote positive gender relationships among young people. Sondhi was a volunteer in Teen Boundaries and together with Leonie Hodge, collected first-hand accounts of sexting and sexual bullying. Her play is a composite fictional story of these accounts. The play had a three week run at London's Park Theatre and each production was followed by guest speakers who discussed with the audience issues raised by the play. di Gregorio created a Sket NVivo project to demonstrate how NVivo can be used as an archive for performances together with all supporting materials which can be analysed. The Sket NVivo project includes a video of the whole performance, a BBC Radio 4 interview with the playwright, a Channel 4 news video interviewing the actors, production photos, tweets about the play, posts from the Director's Facebook page, and reviews of the play. This session will illustrate how NVivo can support performance as a way of disseminating qualitative inquiry.

Parallel 3A: Participative Research as Activism; the experience of the Re-InVEST Participatory Action Human Rights and Capability Approach (PAHRCA) in 12 EU countries – Drawing Room, SG

The H2020 funded RE-InVEST project developed a unique methodological approach, the Participatory Action Human Rights and Capability Approach (PAHRCA), in order to ‘co-construct’ knowledge across academic researchers, peer researchers, NGOs and people directly experiencing social exclusion and injustice.

PAHRCA draws from human rights principles of agency, participation, and voice, and the capability framework which reserves a central role for broader processes of democratic deliberation and participation of the vulnerable in the identification and defining of what are valuable capabilities and human rights (Alkire, 2008; Burchardt & Vizard, 2011). Here we emphasise the importance of individual and collective agency as instruments by which to confront structural injustice, as Sen stated:

“It is, as we have tried to argue and illustrate, essential to see the public not merely as ‘the patient’ whose well-being commands attention, but also as ‘the agent’ whose actions can transform society. Taking note of that dual role is central to understanding the challenge of public action”.

The Participatory Action Human Rights and Capability Approach (PAHRCA) thus weaves together components of human rights and capability theory in order to develop a participatory approach that can co-produce new understandings of how policy impacts on the rights and capabilities of vulnerable groups and engage in action to transform policies (Murphy and Hearne 2016).

This panel explores the experience of the development and implementation of the PAHRCA, as a form of activism, in 13 research sites across 12 EU member states. It discusses the PAHRCA outcomes and its implications for the theory and practice of Participatory Action Research, particularly the important role given to creating processes by which vulnerable people can engage in co-production of knowledge and undertake collective action to influence and transform policy. In reflecting more closely the lived experience of the vulnerable this approach offers possibilities to reposition ‘the researched’ from being a ‘social problem’ to become ‘a community of valorised and normatively legitimate subjectivities’ (Farragua and Gerrard 2016).

Through papers that provide an overview of the implementation and outcomes of PAHRCA across the 12 EU countries and a number of country specific case study papers (with three different groups; long term unemployed in Austria, mental health in England, and homeless families in Ireland), this panel explores how the key principles informing the PAHRCA approach - voice, agency, and participation were applied in the research.

A key theme the panel will address is the potential for qualitative enquiry as a form of activism for social transformation. It further explores this through the discussion of the achievements, challenges and limitations of PAHRCA as an innovative methodology which includes public engagement and activism. The panel, therefore, comprises a reflective analysis on practice from projects in 12 EU states and 28 research projects. It provides a praxis-based reflection on the role of, and relationship between, academics, NGOs and vulnerable groups that co-complemented the Participatory Action Human Rights and Capability Approach as a form of activism, in order to realise transformative outcomes from qualitative inquiry.

Keywords: Participation, Action Research, Human Rights, Capabilities, Transformation

Chairs: Mary Murphy

Presentations of the Symposium:

The development, theory and practice of the Participatory Action Human Rights and Capability Approach

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Whelan, Nuala (Maynooth University);

The first panel paper includes an overview and explanation of the innovative methodological approach, the Participatory Action Human Rights and Capability Approach, PAHRCA, developed by the H2020 funded Re-InVest project. This provides some context to the development of Re-InVEST and PAHRCA as both a theoretical and methodological framework to enhance the social investment approach. It outlines the key underlying concepts including human rights, capability, power, empowerment, and participation and explains how the different Participatory Action Research (PAR) theoretical approaches were brought together in an iterative process to develop the key principles and steps of the PAHRCA methodology.

Qualitative inquiry as activism: the participative engagement of homeless mothers in Dublin, Ireland

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Hearne, Rory (Maynooth University); Murphy, Mary (Maynooth University);

This paper presents key findings from the implementation of the PAHRCA approach undertaken by the authors who worked as co-researchers with an NGO, peer researchers and homeless families in emergency accommodation in Dublin. The paper outlines how the PAHRCA process was undertaken with homeless families and peer researchers, and examples of co-constructed knowledge generated from this participative process. It outlines how PAHRCA enabled the homeless families to identify to researchers and to articulate to policy makers the key issues in relation to their experiences of housing policy and emergency accommodation. We found that, using the PAHRCA approach, the families were empowered to 'raise their voice' in the policy sphere and thus contribute to social policy development. The paper also engages with the limitations of the PAHRCA research as a form of activism.

Qualitative inquiry and activism: the case of mental health service users in Liverpool

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Lavellette, Michael (Liverpool Hope University);

This paper explores how the PAHRCA approach was implemented with mental health service users in Liverpool. The research took place in the context of political crisis, rising inequality, reductions in spending on public sector services, mass welfare transformation. The theoretical vehicles for understanding the impact of spending reductions and welfare reform on people with mental health problems is broadly a human rights perspective but pays special attention to the resources available to people to realise their objectives and life-plans (Sen, 2001).

This paper shows how PAHRCA enabled the research to reveal how recent economic and social policy transformations have created a toxic environment for mental health in England (Barr et al., 2015). The paper sits within a broader body of literature focusing on mental distress as an experience which is clearly rooted to particular social, economic and political contexts (Psychologists Against Austerity 2016; Wilkinson & Pickett, 2010). Finally, it explains the different forms of 'activism' which our Re-InVEST research took, and the outcomes and lessons from this for activism as inquiry.

Qualitative inquiry as activism: the case of long term unemployed in Salzburg, Austria

Lessmann, Ortrud (University of Hamburg);

The RE-InVEST consortium has jointly developed the PAHRCA-methodology that combines principles of Participatory Action research with Human Rights and Capability Approaches. This qualitative, participatory research does not generate representative results but rather aims at an in-depth understanding of the economic, social, cultural and political impacts of the crisis on the lives of vulnerable people and giving them a voice in the co-creation of knowledge process between researchers, professionals and target group.

This paper outlines how we implemented the PAHRCA in Austria, including the role of peer researchers and discusses PAHRCA as a form of individual agency and empowerment while also engaging with the capability approach.

To introduce the capability and human rights approach participants were asked to indicate the three most important elements of a good life. In a second step, participants were asked to indicate their achievements in the following grid (referring to the human rights dimensions identified by (Burchardt and Vizard 2011b) This proved a useful way working with vulnerable groups to use capabilities and human rights to develop their own definitions and dimensions of wellbeing.

The transformative potential and limitations of qualitative participative research as activism

Murphy, Mary (Maynooth University); Hearne, Rory (Maynooth University);

This final paper presents the main research findings of the experience of implementing PAHRCA in Re-InVEST and the implications for the theory and practice of Participative Action Research and wider qualitative enquiry using participative human rights and capability approaches.

It is framed around the content of a two part PAHRCA handbook which will be published in 2019. Part A is the Theory of PACHRA, and Part B is the Practice of PACHRA. This paper then will bring together the reflective lessons from the 28 applied projects who worked to iteratively develop and implement this PAHRCA approach. It discusses the outcomes from the implementation of PAHRCA in Re-InVEST and their theoretical and practical implications for the potential and the limits of qualitative inquiry as a form of activism towards social transformation. It reflects on the different roles of the partners involved, and how these need to be carefully considered, and on the opportunities encountered in the process of activist qualitative inquiry, in the context of real limitations of time, longevity, sustainability and culture.

Parallel 3B: Disadvantage inequality and marginalisation – Red Room, SG

Social integration and social inequality at the Edinburgh Festival Fringe

Katey Warran*

The University of Edinburgh, United Kingdom

Arts festivals can support social integration through creative and social engagement. However, they also sit within a wider cultural and political landscape that has critical sociological problems; examples include dominance of privilege, the reinforcement of social class disparities, declining rates of social mobility, hiring as a process of cultural matching and unpaid labour. Thus, the aim of this ongoing doctoral research project is to use qualitative data to identify the processes of social integration and social inequality within the context of the Edinburgh Festival Fringe to explore how it might be possible to reduce inequalities and enhance sense of community. Ethnographic data was collected as part of a pilot study across Summer 2018 and analysed with inspiration from sociological theorists such as Becker, Wynn and Bourdieu. Initial results revealed three overarching themes: collective action, social inequality and the role of the Edinburgh Festival Fringe Society. A recurrent theme was the importance of possessing certain kinds of economic, social, cultural and symbolic capital, whereby these capitals provided a means to support collective activities, whilst also marginalising those who were not a part of the 'core' of the Fringe community. For example, financial support is needed to take part, personal social connections to secure invitations to exclusive events and cultural competence to navigate the thousands of events that take place at the Fringe. Through collaborating with the Edinburgh Festival Fringe Society, the next stage of this project is to further unpack the role that the Society plays in tackling these inequalities and to explore whether additional qualitative research can be used to support reducing barriers to participation at the Fringe, thereby enhancing social integration. This paper will summarise initial findings and discuss avenues for future work.

Keywords: cultural sociology, arts festivals, ethnography

Parallel 3B: Disadvantage inequality and marginalisation – Red Room, SG

Automarginalization of the elderly females living in care homes as an outcome of transition from symbolic once to now: Secondary qualitative data analysis (SQDA)

Beata Borowska-Beszta*, Mateusz Smieszek

Nicolaus Copernicus University, Poland

A qualitative secondary analysis outlined the key causes and problems of everyday life of 12 women who marginalize themselves in the care home, from various activities and social contacts. The results of the research indicated two main groups of causes: self-reeducation about experienced own losses and silent rebellion. The article is a report of secondary qualitative data analysis of 12 transcripts, semi-structured interviews with 12 older women aged 65-90, resident of 3 care homes in Poland. The purpose of the secondary analysis was to examine and understand the symbolic framework, dimensions and reasons for the self-withdrawal of women. Analyzes indicated the automarginalization of 12 women in a symbolic continuum determining the time from admission to a home care and residence in it, called by once and now women. Females clearly indicate that there has been a transit from symbolic once to now. At that time, there was usually self-marginalization. Automarginalization took place on various plans, which determines e.g. dimensions as a physical withdrawal from: families, activities in the care home, ties and friendship, social status and roles, and space gradually limited to their own room. The analysis of 12 transcripts of interviews indicated two groups of causes. The first was related to self-reeducation about various losses that females experienced at the time marked symbolically as once and now. The second reason indicates the rebellion of females against institutional conditions and organizational culture rules and customs. Interestingly, the rebellion was not indicated as an open objection but as a silent revolt. General conclusion and suggestion after the SQDA showed needs of regular training for the entire staff in the proper communication with female residents, who progressively lose their cognitive and other functions, fitness and feel helpless embarrassed about it.

Keywords: social sciences, qualitative research, secondary data analysis, elderly females, automarginalization.

Parallel 3B: Disadvantage inequality and marginalisation – Red Room, SG

The construction of disadvantage: critical autoethnography, critical rhizomatic narrative and internationalisation.

Mostafa Gamal*, Dalene Swanson

The University of Stirling, United Kingdom

By bringing together critical autoethnography, critical rhizomatic narrative (Swanson, 2004, 2008) and postcolonial theory, the proposed joint paper seeks to critically address a range of critical issues through lived experiences and narratable moments, from School Mathematics in contexts of constructed disadvantage in postapartheid South Africa, to internationalisation discourses in Scotland. The first part of this paper is a critical exploration of the construction of disadvantage in school mathematics in social context. It provides a reflexive, narrative account of a pedagogic journey towards understanding the pedagogizing of difference in mathematics classrooms and its realizations as pedagogized disadvantage in and across diverse socio-political, economic, cultural, and pedagogic contexts. Concomitantly, this part seeks to broaden the scope of interpretive possibilities to encompass interrogation of dominant discourses and universalizing ideologies within the social domain, which colonize meanings. The second part of this paper reflects on the (inter)relationship between the second author's experience of internationalisation as a constructed "other" and the prevailing internationalisation discourses and practices within Scottish education context, a context in which internationalisation is not only conceived of but also experienced as a set of ethical dilemmas, contradictions and forms of cultural hegemony. In particular, it will address one facet of the encounter with internationalisation. The author is contradictorily positioned as both a fixed 'British' insider, as an addressee of this internationalisation discourse, as well as being constituted as an "Other", an outsider to the internationalisation discourses, and thus an object of its gaze by being one who belongs to a country that purportedly lacks the attributes of the North: "liberty, education, democracy, scientific knowledge, history, universally 'correct' values" (Andreotti 2011, p. 115). This multiple and contradictory positioning is, for the author, an embodied recognition of "double consciousness", where [he] feel(s) [his] "two-ness, two thoughts, two unreconciled strivings" (DuBois 1953, p.5) of a Moroccan scholar, inherently the object of internationalisation, but now also positioned subjectively as requiring to act as a proponent of it. Through narrativising facets of lived experience, this paper seeks to open up possibilities of an evocative political engagement with sites and practices of injustice that have often silenced, marginalised and essentialised the "Other". It will reflexively weave the hybrid identities, particular situatedness, positionalities and experiences of both authors into an articulation of an encounter with internationalisation within the academy as well as mathematics classroom contexts as sites of struggle for meaning, informing discursive positions of disadvantage, delimiting practice and disempowering students constructed in terms of social difference discourses such as ethnicity, gender, class, race, poverty, and ability. Embracing fictional modes of narrative writing and an aesthetic reflexive methodological approach, permits a more evocative political engagement with these site of injustice. This political engagement offers the possibilities of not only bearing witness to symbolic violence and to demystifying oppressive power arrangements within an academic context, but perhaps more importantly, it provides "insights and inspires acts of justice" (Madison, 2005, p.13).

Keywords: critical autoethnography, critical rhizomatic narrative, internationalisation, postcolonial theory .

Parallel 3B: Disadvantage inequality and marginalisation – Red Room, SG

Prioritizing Indigenous voices through qualitative health research: an Australian model for focus group research

Joanna Mason (1), Kathleen Clapham* (1), Darcelle Douglas (1), Angela Dawson (2), John Daniels (1)

1: University of Wollongong, Australia; 2: University of Technology Sydney, Australia

Background: Aboriginal and Torres Strait Islander peoples in Australia (hereafter Indigenous) have experienced a history of trauma, poverty and dispossession and have the poorest health outcomes in Australia. Indigenous people have been described as the most “researched” population in the country with research often undertaken about, rather than with, Indigenous people themselves. Qualitative research methods have the potential to move beyond the traditional neutral stance of representing Indigenous voices to politically involving those voices as researchers and participants, to advocate for and direct change. Focus group discussions (FGDs) are commonly used in Indigenous health services research. However this method has undergone little investigation regarding its appropriateness to engage Indigenous people, provide a ‘voice’ to participants and generate knowledge and understanding to target health actions.

Objectives: This paper presents findings from the Re-focus study, an in-depth, qualitative study of FGDs undertaken from 2016-2018 and funded by the Australian Research Council. It explores findings from interviews with Indigenous and non-Indigenous researchers, and Indigenous participants of FGD research, to illustrate in what ways ethics of care are embedded in FGD research. It illustrates how research practices can actively promote the interests of those who give freely their time and energy, and help to balance the uneven power dynamics in health research.

Method: This study was conducted in three stages. Using purposive and snowball recruitment it engaged participants from diverse groups to 1) explore multiple perspectives in interviews with 8 Indigenous and 26 non-Indigenous researchers who use FGDs and 21 Australian and state government policy makers and policy officers of Indigenous peak health organizations who utilize health research, 2) listen to Indigenous voices by conducting 13 interviews and 2 FGDS with Indigenous participants of research, and 3) bring together 45 participants from across the groups in a workshop to develop practical and culturally effective guidelines and resources.

Results: Using thematic and framework analysis, this study has generated insight into the methodological and theoretical underpinnings of FGD research and procedures, the role of Indigenous participants and the value of FGD and qualitative evidence for health policy decision making. It provides guidance on how to re-direct the benefits of research to Indigenous communities, and explores how qualitative research is used as input for government planning and delivery of health services and programs to ensure that health resources are targeted appropriately and equitably distributed.

The recent completion of the third and final stage of the study is the co-production of a framework model for FGD research. This model includes practical guidance resources, and augments existing ethical guidelines to ensure that FGD research, and the application of findings, prioritizes Indigenous peoples’ narratives, experiences and knowledge. This study

will help ensure that Indigenous voices from FGDs are heard and valued in all stages of research and in determining health service policy and practice decision making.

This model for culturally appropriate, ethically sound and rigorous qualitative research practices, while specific to the Australian context, is broadly applicable and may be adapted for use in other Indigenous and cross-cultural contexts worldwide.

Keywords: Australian Indigenous health, Aboriginal and Torres Strait Islander voices, focus group research, Australian health policy

Parallel 3B: Disadvantage inequality and marginalisation – Red Room, SG

A common responsibility to contrast ‘educational poverty’.

Maddalena Sottocorno*

University of Milano Bicocca, Italy

The paper aims to describe the first findings of my actual research directed to deepen the different characteristics of the term “educational poverty”, drawing a pedagogical perspective on it. Presentation gives importance to the dimensions of inquiry that explicit the characteristics of a collaborative ‘educational community’ (Con I Bambini, 2016, 2018), where each member can have a strong role in activating educational opportunities for young generations.

At first the dissertation gives evidence to the main concepts to describe the phenomenon, especially reconstructing strategies and activities that make possible, in Italy and Europe, to contrast ‘educational poverty’ building a common educative responsibility between adult educators (parents, teachers and social workers) and offering qualitative educational experiences (Dewey, 1938). This theoretical framework includes an exploration of different dimensions of the topic, a broader definition of poverty in terms of possibilities and functioning (Sen, 2009; Nussbaum, 2011) and the pedagogical proposals, that, traditionally, have found solutions ‘from the bottom’ for poverty and social fragmentations (Freire, 1977, 2011; Milani, 1958).

These concepts are reference points to generate an operative definition of ‘educational poverty’ and its multi-dimensional shape (Botezat, 2016). The paper considers this operationalization and the first findings of an ‘holistic case study’ (Yin, 2014) based on the educative project “Sulla buona strada” and its activities in a disadvantaged area of Genoa city (Italy). This is my actual field of study. The participants are parents, social workers, policy makers, teachers and school managers. Using in depth interviews and focus-group, the research wants to developed a situated and context-sensitive description of the term ‘educational poverty’ and the possible role of participants in contrasting it.

Reinforcing the importance to really understand a topic, starting from the concrete experience of people involved into the research, the paper tries to open some questions as: what are the policies that a territorial community address to young generations? What are the characteristics of schools? Are there free time and cultural activities to reinforce the impact of schools and to support parents in their role? Is it possible to improve them, activating the whole ‘educational community’ and realize a collaboration between adults (parents, teachers, policymakers...)? Can they collaborate and open perspectives to children who come from disadvantage backgrounds?

The paper aims to show how it is possible to engage the whole ‘educational community’ to organize strategies and activities to realize ‘a high educational impact territory’ and give opportunities to children and youngsters to really develop their personhood, despite difficult starting points.

Keywords: Educational poverty, common responsibility.

Parallel 3C: Amplifying voices and transforming identities: Visual and art-based narrative research with youth at social risk in different countries – Salisbury, JMCC

The United Nations Convention on the Rights of the Child (CRC) provides a rights-based framework for intervening in the lives of children and adolescents by emphasizing protection and participation as two key principles for its implementation. The first principle includes immediate protection from danger, abuse, and exploitation, but also covers proactive approaches designed to promote the development of children's skills and knowledge. Participation, on the other hand, involves working with children rather than for them, emphasizes the right for children and adolescents to be fully involved in the development and implementation of prevention and intervention initiatives, highlighting their capacities as agents of change, without neglecting the socio-economic and political power structures and mechanisms of exclusion in situations of social risk. In research they are acknowledged as co-researchers being involved, informed, and consulted in the entire research process, seriously taking into consideration their voices.

This panel presents how visual and art-based narrative research can be used to do research together with youngsters in situations of social exclusion, by offering them a space for their voices to be heard by society and facilitating identity transformation. Research from different countries is presented, focusing on the research process, describing and explaining how the research has been conducted and practiced in ways that: (1) develop a relationship with participants to actively engage them in the research; (2) use visual and art-based methods as tools to generate insight; and (3) create a relational space that offers participants a sense of acknowledgment and recognition.

Four participatory and collaborative research approaches developed and used to explore the life-world of youngsters in three different countries are presented. In Palestine, Sama Dawani (2016) invited adolescent girls to go through a process of exposure, learning, and reflection to construct and perform their selfhood through expressive self-portraits. Each participant created a visual in the form of a collage to embody something related to their identity, self, stories, issues of concern, and things they care about. Materials such as magazines, paint, coloured paper and pieces of cardboard were provided. Once the images were produced, they talked about their visual performance through what was called 'visual dialogues' (Dawani & Loots, 2015), but also 'spaces of growth' referring to the transformative impact of the workshops and dialogues on participants. In Colombia, Victoria Lugo (2014) involved young ex-combatants in what she called the 'Green Zone'. The Green Zone refers to the dialogic space created in visual and art-based workshops that allowed for the performance and construction of meanings, stories and images, to move forward in their processes of recovery and restoration. Also, Cristina Fernandez developed a narrative approach based on practicing music in a symphonic orchestra to collectively investigate the life-worlds and identities of children and adolescents from poor families affected by war in Colombia. In Bolivia, Marcela Losantos (2015) used visual and art-based methods with youngsters living on the street in La Paz and El Alto from a rights-based and agency-oriented perspective, which involved them as social actors and experts in their street-connected lives.

Keywords: Narrative research, art-based methods, collaborative approaches, children and adolescents, social vulnerability

Chairs: Gerrit Loots

Presentations of the Symposium:

Doing research together: Creating collaborative & dialogical spaces with young people

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Dawani, Sama (Birzeit University, Ramallah, Palestina);

This contribution provides an example of how research was conducted with adolescents in their school context, with the aim of learning about the selfhood of Palestinian young people. Adolescents were acknowledged as co-researchers being involved and consulted during the processes of data creation and interpretation.

The methods used included visual and narrative dialogues. This positions our research within the traditions of both art-based and narrative inquiry. Our research participants (ages 15-17) at the Friends School in Ramallah, produced visual data in the form of expressive self-portraits, later on interviews/dialogues were conducted through which narratives related to the visuals were produced. The methods were not used in isolation, but were embedded within ethnographic fieldwork, during the school year of 2012/2013. Being in the field created spaces for participant observations, unstructured dialogues and building relationships, as methods of data production were negotiated and constructed collaboratively with research participants. Situating visual techniques within an ethnographic framework helps in creating more meaningful and relevant methods of data production, as well as offers the potential for developing better understandings of social realities.

However, in this contribution our intention is not to focus on the visual product as a final expression of the self, but on the processes of self-construction that were taking place continuously through different art processes and other moments over an extended period of time. We argue that a visual methodology in addition to opening up spaces of possibilities for collaboration, it also opened up spaces of possibilities for the self and for transformation. We emphasize that the context composed of time, space, and audience are essential to what and how the self is embodied, thus it becomes a performance.

The Green zone: Narratives with youth excombatans in Colombia

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Lugo, Victoria (Universidad de Caldas, Manizales, Colombia);

The inquiry presented in this contribution was conducted in Manizales (Colombia) and its main purpose was to understand the importance of social relations in the transition to civilian life faced by youth ex-combatants. To accomplish this purpose, we developed a dialogic, collaborative and narrative design, examined through the lens of social construction, which allowed us to recognize the resources and relational practices of these youngsters; render intelligible the micro-social scenarios where they construct their multiple forms of existence; narratively reconstruct their experiences before, during and after the war; explore relational alternatives; and experience new forms of collective action. The social relationships with and of this specific group of young people, at a particular moment of their lives (transitioning from military to civilian life), became the focus of interest, reflection and connection. The research

question guiding this process was: How can we build a socio-relational process to facilitate the transition to civilian life of child and youth ex-combatants?

As part of the inquiry, we created the Green Zone, a physical, emotional and relational space constructed collaboratively with the youth in which 40 narrative, audiovisual and corporal expression workshops took place. This collaborative and dialogic space demanded a permanent and prolonged commitment, which in turn produced changes in all participants. This contribution provides an account of the way we (the ex-combatants and me) collaboratively constructed the Green Zone. It casts light on the challenges in using a collaborative and dialogical approach to allow narratives to emerge. The emerging, uncertain and continuous dialogues in the Green Zone allowed multiple voices to be heard and for those dialogues to resonate in the outside audiences closest to the youth, such as foster families, their families of origin, and professionals.

The collaborative architecture of this narrative research is an example of inquiry that resists colonialism, although not necessarily seeking emancipation, and strives to carry out a process in which power circulates and transitions from subordination to creative and generative power are possible. There is something innovative about this: Most published and reviewed research has been about youth ex-combatants and not with them.

Performing music into narrative spaces: Talking about life-experiences based on the musical practice with vulnerable children and young

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Fernandez, Myriam, Cristina (Universidad Surcolombiana/Vrije Universiteit Brussel);

This contribution shows how practicing music can be included as a narrative research tool to explore the life-world of children and adolescents living in situations of social vulnerability. By creating moments to practice music together, participants are invited to talk about their life-experiences. The music is used to facilitate expressing and sharing emotions and imaginations that are evoked during the performance, with the aim to connect them to their daily life-world and collectively reflect on surviving and changing it.

The idea of doing research based on narratives from and about practicing music resulted from a previous research project investigating the impact of participating in a symphonic orchestra on the life and identities of children and adolescents from poor families living in dangerous environments affected by the war in Colombia. In this research project, 52 children and young people between 10 to 24 years old had been involved. All of them were members of the symphonic orchestra sponsored by Batuta (the Spanish's name of music baton) Foundation in Neiva city. In that NGO, they participate in ensembles playing Classic and Latin-American music, while learning the relevant elements of the music interpretation: dynamic, tuning, rhythms and so on. The research project had two main stages. The first one was based on interviews about life stories of participants into their process of being member of the orchestra. And the second one was an effort to put in dialog pieces of music that they were playing in the orchestra through sharing their feelings and images that took place during the performance. This was done through focus groups that could be considered as chamber groups in a way that they were composed by participants playing different instruments. The focus groups combined playing music and talking about what happened to them when playing the music and how these music experiences connected to their life-worlds.

From this previous research project we learned that music can be considered as an unique language that facilitates possibilities of self-expression and relating to others. Connecting music with life narratives, children and young people can broadly reflect on their experiences and feelings.

Street images and discourses: An analysis of photographs taken by street connected children

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Losantos, Marcela (Universidad Catolica Boliviana "San Pablo", La Paz, Bolivia);

This contribution aims to generate knowledge about why children and adolescents decide to stay in the street or reenter the street after experiencing institutionalization or having the opportunity to reintegrate society, by conducting a visual narrative inquiry on a photograph exhibition, in which 180 children presented themselves and their street life. A photovoice project was conducted with a street connected group, to organize a public photo exhibition to reach policy makers, NGO's and other general audience. Visual and textual material produced in the photovoice project was analyzed from a visual - narrative perspective, discussing how street -connected children presented themselves and their lives through different images, responding to different audiences and discourses about them. We defined a dependant voice embedded in images and texts, in which children present themselves as in constant need for help which concurs with the institutional and welfare discourse. Secondly, we identified a street voice which reasserts the importance of a sense of belonging to the street. Thirdly, we recognized a claiming voice that expresses a refusal to attitudes of indifference and discrimination held by society. Lastly, we found the intersection of voices can answer to the question why children prefer the street over institutions or the possibility of social and family reintegration.

Parallel 3D: Father absence and troubles around son-father relations: relational and place-sensitive inquiries – Duddingston, JMCC

This symposium gathers four papers that explore ways of making new meanings of son-father relations using the materials we are left with. The range of materials is varied: for one of us, it is a memory of watching a film; for somebody else -whose father is still alive- it's a found YouTube video on the Internet and for another it's a hodgepodge of items, including a wedding ring and a voice recording; while for others it's a (telephone) conversation or a pint of beer. A father's absence may be through death and it may also be through choice (e.g. estrangement). In this symposium we will trouble what (a lack of) fathering can 'do' in the adult / adolescent life of a son, examine the impacts of our father's fathering on our constitution as men, inviting reflection on gender and family dynamics. As we bring these papers into conversation with each other; into, perhaps a kind of ongoing event materializing the absence of our fathers, we are reminded that when a father dies it marks the end of his life but not the end of our relationship with him. Each one of us will bring our own autoethnography as a way of showing the complex interactions between father and son and, how we have (not) learned to find our way through troubles we have faced. We will see where these papers take us as we write over the coming months in our place-sensitive inquiries, as we become more or less troubled in our ongoing son-father relationship.

Keywords: sons and fathers, autoethnography, death, absence

Chairs: Jonathan Wyatt

Presentations of the Symposium:

'I am a man': a father and son relationship

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Soler, Gabriel (University of Edinburgh);

Through this piece, I reflect on my relationship with my dad and our gender identities. I explore the differences between 'being a man' that both have, using vignettes of our stories together. The story needs to touch as well the relationship of my dad and his parents, and the way my grandad raised him. It includes some elements of the relationship between him and my mom and the ways my mom would transmit a different way of 'begin a man' to me. It shows how our different personalities have changed over time, and the way I see our gender identities.

Absent fathers days

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Saunders, Christopher (Lux Artists' Moving Image, London);

This presentation is inspired by the Reimaging Experience father and son's presentations and in particular, Daniel Clarke's moving performance evoking the loss of his father. Later, Daniel and I met and discussed a connection between us - what Daniel identified as the 'Anticipated

Loss' of my 86 year old dad who I have not seen for 20 years and the distant tick-tick melancholy and shame of not making up, possibly ever. However, after two decades of his visible absence, I found my dad on Youtube posted 1 month ago and the low voltage shock of seeing him looking good, that his life goes on without me, his second son. This helped me reframe the experience and memories of what it means to experience being impacted by stealth psychologies. This presentation will be structured around three poems – 'G/host', 'History in colour' and 'Here comes the son'.

Leaving traces of his troubles and learning to love in father-son relations

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Clarke, Daniel (University of Dundee);

Stuck with the (im)possibility of writing up memories that hurt the most, as a 'weekend foster-parent' of postqualitative inquiry (Ulmer, 2017), in this adventurous and playful writing (Cunliffe, 2018) I consider my Dad's broken life. Like moving chess pieces around on a board, I move memories around, allowing myself to be interrupted by thoughts that emerge from the hodgepodge of memories rubbing together and flying off in all directions. How does one experience grief in the best way possible (Blake, 2018)? By listening to a voice-memo of my Dad squawking, looking at photos of him and writing ish poetry (Lahman et al., 2018), I create visually (radio-/video-graphic) inspired vignettes and write in fragments to leave traces (Kiriakos & Tienari, 2018) of my attempt at "containing the uncanniness" to make life liveable (Rosello, 2017). Holding on to letting go [of his troubles] (Blake, 2018) while trying to connect (Bradley, 2015) and to see with new eyes (Nash, 2011); through playing and visual culture jamming, I write -using a typewriter- and practice not writing to escape from it, attempting not to write in the hope that somehow it will lead to more writing (Ulmer, 2017). What happens at the congress will reveal what this process can do (Gale, 2018). I hope it is helpful or it sparks something generative for others (Ulmer, 2017).

Becoming my own son: An evocative autoethnography on learning to be

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Artemiou, Artemis (University of Northampton);

"Dad here yet?" My brother asks from the top of the stairs. I turn around from my seat at the bottom and shake my head. "Shout up when he is," he mumbles walking away.

I turn back around and look at my watch. Late again. How is he always late? What does he do?

A car drives past and my heart jumps, then sinks as the car keeps going, the receding sound a familiar one.

Why is he always late?

*

In this presentation I use song, poetry, and stories to re-member experiences in psychotherapy and at other points in my life to messily explore what it could mean to be my own 'son'. Drawing on painful and playful memories, I chart the course of discovering that my depression and anxiety were directly linked to my Dad's expression of anger and my refusal to feel the same

emotion. Resisting the expectation to draw on 'academic' theories, I use this opportunity to offer an evocative autoethnography that plants me as the storyteller in a position of power and responsibility and with the hope that I won't butcher my dad (and mum) too much.

On (Un)writing Father

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Purnell, David (Mercer University);

The parent/child relationship is one of the most emotionally intense relationship types. While often a positive relationship, it can also be a relationship that is plagued with tension (Luesher & Pillemer, 1998) especially when there is less frequent contact between parent and child (Aldous, 1995; Shapiro, 2003). This tension can heighten when verbal parental abuse leads to divorce (Wieling, 2013). Adult children with divorced parents report fewer visits, telephone calls, and correspondence (Cooney 1994; Wallerstein & Lewis, 2004) all of which have an effect on the parent/child relationship. This has been true in my life. My father might call me for my birthday and around Christmas. I call him for Father's Day and his birthday (though I rarely get him in person). I often miss these dates as does he. I cannot speak for my father, but I think I miss them because I feel like I am trying to force a relationship into existence. I call because it is the proper thing to do. However, I want to dissolve this relationship for my own mental health.

Parallel 3E: Poetic and artistic strategies – St Trinneans, LH

Reactivating the Senses in Research - What are the Limits of Poetic Inquiry?

Anne Görlich*

Aalborg University, Denmark

In my research on young people on the margins of the educational system, I work with poetic inquiry (Richardson 1997, Prendergast et al 2009) as one of the qualitative methods of inquiry (Görlich 2016). Recently, I have experimented with pattern poems, which adds a visual dimension to the poetic quality of the analyses.

Tables in line. He sits by himself. Table for one. Quiet talk. Mumbling

He sits by himself. Quiet talk. Mumbling. They get up. Go out

Smokes. Table for one. He sits by himself. Quiet

They return. Wanna join us. Teacher says

And leaves. Waits for no answer

Waits for no answer

leaves

he

one

tables

sits by himself

Table for one. Quiet talk

Mumbling. Teacher talks. Talks

Wanna join us. And leaves again. Waits

No answer. He asks no questions. He has nothing

No talk. No mumbling. No smoking. He has table for one. he

The pattern poem enables the condensing of the young voices, while the shaping of the poem allows the researcher to highlight a certain ‘feel’ or sensing of the problem matter. In this paper, I wish to discuss the philosopher Franco Berardi (2012), who describes social behaviour as regular and inescapable patterns of interaction influenced by ‘techno-linguistic governance’ and calls for a need to start “a process of de-automating the word, and a process of reactivating sensuousness in the sphere of social communication” (ibid, 21). However, I am also aware that the distinction between academic research and art becomes blurred. Following this, my ambition is to explore these blurry lines. I want to address pattern poems as an

analytical tool and explore the limits of this method of inquiry – is research supposed to ‘reactivate the senses’? What are the limits, if any, of poetic inquiry?

Keywords: poetic inquiry, arts-based research, Berardi, governance

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Parallel 3E: Poetic and artistic strategies – St Trinneans, LH

Content work produce form: Feminist Collective Writing in the Art Gallery

Jennifer Lynn Williams*

University of Edinburgh, United Kingdom

content work produce form makes use of the stuff of our everyday, including technology that we use regularly for communication and research.

content work produce form is stimulating, provocative, unifying, and female.

content work produce form constitutes a return and a beginning.

In 2016, Sophia Hao of Dundee's Cooper Gallery asked me to assemble a group of writers to respond to work in the *Of Other Spaces: Where Does Gesture Become Event?* exhibition and event programme which she was in the process of curating (Hao, 2016). My goal was to create a structure modelled on the one that developed over the course of the collaborative *Feministo Postal Art Event of 1975-77* (Ross, 2016). For that project, women made art at home and posted it to one another, generating home-based art collections and a tight-knit community of women artists.

content work produce form (Williams, 2016) developed into a collective of women writers using a shared Google document. The collective posted original creative textual responses to source texts and material, including Monica Ross' text history or not, a selection of articles discussing *Feministo* & associated feminist art projects, and the artists and artwork featured in the exhibition *Of Other Spaces: Where does gesture become event?*, and then to one another's writing.

During the international symposium *12-Hour Action Group*, part of *Of Other Spaces*, writers Lynn Davidson, Rachel McCrum, Tessa Berring, Alice Tarbuck, Jane Goldman, Anne Laure Coxam and I read the texts in two actions. The group continues to write and perform collectively under the name of 12.

I would like to outline this project and the model we have developed for collective writing, to talk about the benefits to contemporary women (and all) writers, which reflect the benefits generated by the original art collective, and to read a short selection of the collective's work. I will invite the members of 12 to join me for the reading.

Jennifer Williams, 2018

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JL Williams: My background is in writing, art, collaboration, creative learning and project management. My creative focus is poetry and I am particularly interested in the ways poets make use of language in unusual configurations to help us explore our experience of the world. I also research how poetry can inhabit and cohabit with other forms to reframe the creative process; investigate how poetry and writing workshops can be used to improve experimentation, self-understanding, expression and communication; and explore how collaborative working methods can be implemented to bring expertise together from different disciplines in order to spark original ideas.

For the University of Edinburgh, I curate the Festival of Creative Learning, a vehicle for cultivating creativity in all its forms, and aim to consider how mindfulness, sustainability and well-being, as well inquiry into utopian – world-changing – ideas, can sit in the heart of what we do.

www.jlwilliamspetry.co.uk.

Keywords: poetry, art, collective writing, performance, feminist

Parallel 3E: Poetic and artistic strategies – St Trinneans, LH

Speculative fiction, Existence and Inquiry of Currere

Morna McDermott*

Towson University, United States of America

Every generation has its monsters. They evoke our deepest desires, our fears and our curiosities. They are the unknown ... the uncontrollable; fraught with terror and possibility. Possibility oftentimes emerges through fiction. Fiction is not the opposite of fact, it is the opposite of finitude. While it is defensible to assert that reality exists beyond texts, much of what we think of as “real” is—and can only be—apprehended through fictional texts. Monsters are us. They reflect and refract our fragmented collective and individual identities. *Blood’s Will: Speculative Fiction, Existence and Inquiry of Currere* (McDermott, 2018) which is the focus of this presentation, offers a philosophical treatise by virtue of its speculative fiction genre which enables the author and the characters to examine inquiry and existence in imaginative ways not limited by definitive proofs. This narrative inquiry novel centers on a complicated love story between a mortal woman and vampire. But the story is also about free will, identity, and possibilities of existence. The vampire’s existence serves as a fictionalized example of the inquiry of currere, and the exploration of “possibility” which depends not on being rationalized, but on being “poeticized,” as happens through speculative fiction. In this story, currere is perceived through the role of the author’s own autobiography in shaping the story. Campbell and Finn (the main characters) both explore (process, cycle, examine, and return to) their intertwined life journeys as an example of how fictional characters can exemplify the four stages of currere inquiry. Choosing a love-story-in-crisis—between a mortal and supernatural character was intentional, as the options and issues illustrated in their relationship are distinctly different than they would have been had both characters been limited by mortality. The process of writing a work of auto-fiction, as well as the narrative of this story itself, both serve as process of inquiry as possibilities, which embodies, “the middle passage, that passage in which movement is possible from the familiar to the unfamiliar, to estrangement, then to a transformed situation” (Pinar et al., 1995, p. 548). Given that the vampire “never dies,” one might assume the journey across and between the four stages could go on in perpetuity. What possibilities might lie beyond our current finitudes? The role of un-death provided the trope necessary to examine the more existential questions that confronts us mortals -- the author wrestles with the same questions as the characters. Both the writing process, and narrative product, remind us that, “We are not the stories we tell as much as we are the modes of relations our stories imply, modes of relations implied by what we delete as much as what we include” (Pinar, 1994, p. 218). The role of the novel in inquiry is to implode boundaries, to invite possibility, and offer an example of writing our ficto-currere. Campbell’s ultimate “un-demise” embodies the notion of this possibility beyond “freedoms and limits” (McDonough, 2011) ... a “transformed situation”; her transformation signifying transformative possibilities of inquiry of self and fictional texts.

Keywords: Narrative inquiry, auto ethnography, currere

Parallel 3E: Poetic and artistic strategies – St Trinneans, LH

Our Relationship to violence: The skin of pleasure and pain

Susan Moir Mackay*

The University of Edinburgh, United Kingdom

Bernadette Buckley was the first presenter in the symposium, Art and Violence Now. In my scribbled notes, her suggestion that art can be a pure way to understand violence stands out.

A few days later at another symposium on violence, I barely speak.

Quietly, to the side, in a softened voice, I tell one of the organisers that I feel a deep shame. All day we have listened to grave and justified anger against those others who have inflicted violence. There feels like no space for my small voice. My ashamed pleasure in violence. Giving and receiving. BDSM.

*

The memory of the first time I hurt someone deliberately in sex is lost in overlapping memories of an ongoing tumultuous love affair. The memory is diffused against a questionable line between emotional hurt and physical hurt.

But I remember the first time I didn't hurt him:

He stood in front of me under the gentle old Poinciana tree, sheltering my house. His impossible size no longer a dwarfing effect, but his mercurial emotions still having the capacity to terrorise me. And with this, the inherent sense of his unwitting strength hidden in his recumbent limbs.

He knows I am hurting, emotionally bleeding on the inside, from a wound that could not be cauterised.

"Hit me, Susan. Slap me" His remorse seeking restitution.

The tears streaming down my face shift a pitch and I sob turning away from him, the words - "No – I am not like you!" - left for him to contemplate

But one day, apparently, I was like him.

I sent him an email saying. Cut yourself for me. Scar yourself so you never forget how you hurt me.

Now he has scars from me, unintentional, but marks inflicted by me that will stay on his flesh until he dies.

That was in a relationship. With its bruised and conflicting edges. The first time I faced the purity of hurting a stranger...that was different. I had to face being the bad one. The reprehensible one who is violent. No love or relationship to hide brutality.

*

Back in the Art and Violence Symposium, as the day ends, and everyone seems a bit delirious with exhaustion, a mother comments that she will be more careful with her child. There is no single comment that seems to have evoked her response, other than a slow dawning that violence is alive in the most innocent of interactions.

Now, we can't not see innocent impingements becoming a violence.

Violence has moved from belonging to those dangerous others. We are all dancing with it, in its many guises. What we eat, how we live, what we say, what we don't say, what we believe: Violence is ours.

*

I have been using art to understand my own relationship with violence. Therefore, this paper will use art and autoethnography to explore our relationship to violence.

This presentation will include video footage, and I will invite audience participation in an art activity.

Keywords: Violence, pleasure, pain, BDSM, Art

Parallel 3E: Poetic and artistic strategies – St Trinneans, LH

Sociology of Knowledge Approach to Discourse applied to creative research dissemination.

Chloé Dierckx*, Karin Hannes, Bieke Zaman

KU Leuven, Belgium

In social and behavioural sciences, the standard formats used for research dissemination are written articles, handbooks, and research reports. This suggests that a lot of what we produce in terms of knowledge loops back to our own research community, but fails to reach impact among other stakeholders in society.

With my research, I intend to investigate the potential of and experiences with creative research dissemination practices (CRDP), either as an alternative or as a supplement to standard written academic formats for research dissemination. With CRDF we refer to five major types of artistically inspired or design related creations: Interactions (games, websites, videos), Visual art forms (photographs, paintings, cartoons, still images, video productions, drawings, paintings,), Performing Arts (dance, drama, musical productions), Literary works (poetry, fictions, short stories, blogs, creative writing) and Projects (prototypes, designs, installations, 3D sculptures etc.) (Gergen & Gergen, 2011; Leavy, 2009; Wang, Coemans, Siegesmund & Hannes, 2017). Previous research has shown that research insights communicated through CRD formats are more memorable and accessible for people beyond academia (Kjellberg, 2010; Haywood-Rolling, 2017), are more likely to generate new types of meaning that can further inform a debate, change its direction (Barab & Squire, 2004), and stimulate new, potentially provocative ways of reflection (Eisner, 2002).

This presentation will explore the possibilities of the Sociology of Knowledge Approach to Discourse (SKAD) developed by Reiner Keller (1995, 2011). This type of discourse analysis accounts for the values, attitudes, institutional, and cultural mechanisms that influence people's research dissemination behaviour. The SKAD approach combines the study of existing literature with fieldwork to secure a more comprehensive understanding of the topic under investigation. Applying this approach to the discourse of research dissemination will reconstruct the historical, social, academic culture that influences the way we currently disseminate research findings and how this has influenced current regulations in terms of disseminating research as well as shifts in habits of minds, perceptions and behaviour of academics and those managing academia. The core objective is to increase our understanding of institutional and network related push/pull factors for CRDP engagement and training and to link these to historical and more recent societal tipping points or trends. Examples of such trends include the invention of printing, the digitalisation movement as a natural extension of the multimodality discourse, changes in the criteria by which the success of academics is measured, trends in the development of particular methods (e.g., the Vienna method, arts-based movement, ...) and an increasing interest from funders in outreach initiatives.

Keywords: SKAD, Creative Research Dissemination

Parallel 3F: Teaching inquiry after methodology in the 21st century – Pentland, JMCC

This session focuses on the possibilities of teaching inquiry in the 21st century given the many turns that now demand our attention and call into question the assumptions of the methodological project itself. The new empirical turn, the new material turn, the posthuman turn, the affective turn, and all the others we're imagining disrupt the binaries that have conventionally organized the structures of conventional research methodologies. For example, the empirical/rational binary organizes epistemology, but as we shift toward ontology, at least two issues become evident. First, epistemology loses its privilege as a point of departure—is inquiry still focused on knowledge production? Second, we can no longer assume we all agree on what “empiricism” means and so must make clear which particular empiricism we deploy in our methodologies: for example, logical empiricism as described by the Vienna Circle logical positivists, the empiricism of Husserl's phenomenology, or perhaps Deleuze and Guattari's transcendental empiricism. What this means is that we can no longer just instruct students to “do an empirical study” as if we all know what that means. Nor can we assume that a philosophical or historical study is not empirical. Doesn't “fieldwork in philosophy” (Bourdieu, 1987/1992, p. 3) count as empirical work? Isn't a Foucauldian genealogy empirical? And, of course, some methodologies are not even thinkable in some empiricisms. For example, it would be highly unlikely that someone using Deleuze's transcendental empiricism would interview and observe—qualitative methods of data collection enabled by the empiricism of phenomenology. It seems we have a great deal more to teach and learn now.

For decades, we've told our students to go to the field (as if empiricism is in some “field” out there separated from us) and do empirical research. Those making the turns mentioned earlier are now skeptical about the assumptions that organize conventional methodologies and suspect we should begin teaching inquiry by studying the onto-epistemological arrangements that enable various methodologies to be thought—or that do not enable one to think methodology at all. In other words, we can no longer just leap to methodology as if it springs from nowhere. How, then, might we teach inquiry, given entrenched curriculum that has normalized and scientized inquiry in the social sciences as “methodological”?

Presenters in this session offer various approaches to the problem of teaching inquiry after methodology, post-methodology, based on their own experiences that emerge from their particular institutional and cultural settings. They don't provide a “better alternative” to teaching inquiry in the 21st century but address the issues and stuck places they struggle with as those who both inquire and are also charged with teaching inquiry to the next generation.

Keywords: post methodology, ontology, teaching

Chairs: Elizabeth Adams St.Pierre

Presentations of the Symposium:

Speculative Pedagogies of Qualitative Inquiry: Teaching as Activism

Kuby, Candace (Univ of Missouri);

The aim of the paper is to discuss speculative pedagogies of qualitative inquiry as a form of activism. I (along with a co-instructor) have inquired into our teaching of qualitative inquiry (QI) through a teaching/researching partnership since 2015. We pause to question what 'inquiry' is and how we teach it--or perhaps consider if it is even possible to teach 'inquiry'. We articulate the fluid, uncertain, unpredictable messiness of teaching QI, inspired by philosophical theories on becoming (Deleuze & Guattari, 1980/1987), becoming-with (Haraway, 2016), and intra-action (Barad, 2007) which all speak to relational onto-epistemologies. While these theories express how the world comes to be in relational ways, we were inspired to think with them pedagogically (see, Lenz Taguchi, 2010). How might these theories influence/shape our intentional decisions in planning, teaching, and facilitating QI courses? Specifically, we sought (and still seek) to create QI courses that created space(s) that consider our abilities to respond as we (both students and teachers) come to know (epistemology), be (ontology), and do (axiology) QI.

Speculative pedagogies are needed and timely, in the growing neoliberal academy, which values prescription and repetition -- the teaching of formulaic, recipe-like methods -- over innovation, thinking differently, and engaging in research as a living-with others in our projects. We believe it is necessary and hopeful to stop and think about what is produced in the teaching and learning of QI. The time is ripe for a discussion not only on what we teach (curriculum) but also how we teach (pedagogy) students to become qualitative inquirers--not with a formulaic recipe, but rather to think from a place of uncertain, (w)rest(full), relational liveliness. How we teach QI impacts what the academy is and becomes as well as the communities we research-with.

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Relationalities, Ethics, and Post Qualitative Research: Indeterminacies of Teaching as Activism

Miller, Janet L. (Teachers College, Columbia Uni);

Teaching is an always already relational endeavor. But challenges abound to all aspects of relationalities – including teaching -- of what Elizabeth St. Pierre (2011) has identified as “conventional humanist qualitative research.” As well, potentialities (Lather, 2016; Lather & St. Pierre, 2013; MacLure, 2013; St. Pierre, 2013, 2014; St. Pierre, Jackson & Mazzei, 2016) of what St. Pierre has conceptualized as “post qualitative research” have called into question the static, hierarchical logic of representation as well as practices of interpretation and analysis as conventionally understood -- and taught -- in many qualitative research courses.

But these conventional perspectives persist in positing relationalities of teaching as involving sovereign, unitary and fully conscious subjects – primarily, “the teacher and her students.” Assumed as well are the prescriptive components and processes of qualitative research methodologies; as such, this presumption replicates and reifies a conception of “curriculum” as simply pre-determined and universalized “content.” At the very least, then, considering complexities posed by challenging such norms about the “I” who teaches, the “student” who learns and the “what” that is assumed should and can be taught are the very least of what must be interrogated. These examinations are imperative in order not only to conceive but also possibly to enact the teaching of post qualitative research as a form of activism that prioritizes an “ethics of relationality.”

In this presentation, I consider somewhat differing perspectives, including those of Barad (2007), Butler (2015) and Braidotti (2018), regarding what might comprise such an ethics, especially in relation to tensions, dis/continuities, and indeterminacies that intra-act as (im)possible “teachings” of post qualitative research methodologies.

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Troubling Presence in Educational Research: A Collective Experience

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Macedo, Elizabeth (State University of Rio de Janeiro);

In this paper, I mobilize an experience of teaching research in education through researching with students in collective activities in dialogue with which they produce their dissertations. As a prologue, it may be necessary to confess the ever present discomfort with the idea of presence that experience triggers; or to promise to share it, making it emerge only as a trace (Derrida, 1973). I do not therefore want to speak of such an experience - as if that were possible - but only of how this and other experiences (that challenged the classical methodology courses) were becoming intelligible in the field of education in Brazil.

In a first movement, in dialogue with postcolonial theorization (Bhabha, 1998), I try to understand how this experience was anthropophagically (Andrade, 2001) constituted from the margins in geopolitical (in friction with the US and Europe) and epistemological (in friction with hard sciences) terms.

Then, I take fragments of what, under many quotation marks, I will call my experience to try to blur the boundaries between theory and the empirical in a research trajectory that does not want to abandon the later, but to problematize it as object-presence. At the same time, I try to work the perhaps more intense difficulties we have been facing on deconstructing the theory as presence (Derrida, 1973). I do so as an ethical-political commitment with excess that cannot and should never be captured (Derrida, 2010).

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A Turn to Philosophy (and History) in Educational Inquiry

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St.Pierre, Elizabeth A. (Univ of Georgia);

In this paper, I argue for a turn to philosophy, and history, in inquiry for the 21st century. The social sciences, which Foucault argued are not sciences at all, have dominated, scientized, and normalized educational research in the U.S. since the mid-20th century. We have invented, maintained, and perpetuated three major methodologies: quantitative, qualitative, and mixed methods methodologies, at least one of which our education students must master.

At my university, for example, we offer doctoral students in education a qualitative research certificate after they take 5 courses in qualitative methodology, and it is very difficult for them to think outside methodology once they have been disciplined by that curriculum. The problem here is that methodology courses typically begin with methodology, assuming that methodology is thinkable in every onto-epistemological arrangement. But it's not. This paper argues that teaching inquiry should begin with philosophy, and history, and that any discussion of social science research methodologies should begin with the philosophy and history of the social sciences and not leap to methodology.

Parallel 3G: Creative pedagogical approaches to education – Prestonfield, JMCC

The Filmography of Charles and Ray Eames at school: the art and design of Visual Culture for the Humanities, Technologies and Sciences

Annamaria Poli*

Università degli Studi di Milano Bicocca, Italy

Since 1950, Charles and Ray Eames (USA designers) realized more than 100 short films lasting from 1 up to 30 minutes. These short films are scientific documentaries and audiovisual products of communication design characterized by an high pedagogic and didactic value. [1] The historical films of Eames could be important visual support for students and teachers.

Powers of Ten, is the most well-known Eames's documentary film production. Thanks to its free availability on You Tube Internet web site, and thanks to some presentations in selected International Exhibitions [2] people around the world know this extraordinary scientific short movie.

Even though many other films by Eames production have enormous interest on the culture of Science, Technology, Art and Design of Communication, these are less known or indeed almost unknown.

This paper introduces the research project on the use of the Eames filmography at school, and in specific Power of Ten film/documentary, as an educational resource supporting the teaching and learning activities in some classes of italian schools. This study presents the first results, the data analysis of the impact on students of high school during the film projection in their classroom. The selected films show scientific contents that will be studied throught the analysis of the images meanings and the filmic language, this pathway is a significant educational experience on visual culture with an interdisciplinary approach.

The research aims based on the idea to introduce the students of secondary school - and at a later stage also trainee teachers - on the cinematographic culture and how the didactic use of selected films overcome the rigid disciplinary boundaries, promoting interdisciplinary forms of learning;

The method is based on the active didactic experiece oriented to increasing the efficiency of interdisciplinary learning. The students exploit the argument of some disciplines using extraordinary film into laboratory activities.

Keywords: Cinema at school, Visual arts education, Interdisciplinary approach, pedagogical, creative and artistic aspects of visual culture.

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[2] For example: The Work of Charles and Ray Eames: A Legacy of Invention 2000, Exhibition in New York City at Cooper-Hewitt National Design Museum.

Parallel 3G: Creative pedagogical approaches to education – Prestonfield, JMCC

Sound as activism in early childhood education classrooms

Tove Lafton* (1), Anna Moxnes (2), Tona Gulpinar (1), Nina Odegard (1), Agnes Bjelkerud (3), Hanne Berit Myrvolt (1)

1: Oslo Metropolitan Universitu, Norway; 2: University of South-Eastern Norway; 3: Inland Norway University of Applied Sciences

Westerberg Bernemyr (2015) describes sounds as significant collaborators in children's play and exploration. (In what ways) could sounds be seen as intra-active companions in young children's play and learning and in our lives as researchers? Can sound be activism? And what about silence? Inspired of John Cage's 4'33", we reactivate the Baroque cabinet of curiosity, by opening up sound-patterns in classrooms.

MacLure (2006) emphasizes how a cabinet of curiosity might function as a disruption of what is going on (MacLure, 2006); something that moves us in new directions and provides an opportunity for thinking other thoughts and disrupts what is already known. By highlighting sound and/or noisy aspects of play we seek to create tiny affective explosions (Staunæs & Juelkjær 2015), in order to experiment and challenge complexities and differences in sound as a way of becoming through the world. Sound complexities include both presence and absence of sounds, making sense or non-sense of sounds, and constantly moving in soundscapes.

We have collected different sound expressions, by giving teachers sound recording equipment and asking them to bring the equipment with them in their movements with young children, aged 0 - 3. Ethical aspects of this way of recording sounds will be addressed.

Questions like who owns the sound, what do sound do, and how does it transform our views on research and on daily life in toddler groups in Norwegian kindergartens are explored throughout the presentation. The cabinet of curiosity function as a metaphor of our research and analysing strategies, assuming "... no silent exists that is not pregnant with sound" (Cage, 2011). To get access to different perspectives of sound and silences we activate musical performances, exploring encounters of sounds with both human and non-human we usually consider silent (Wrånes, 2017).

Through studying sounds as active agents in the environment (Latour, 2005) we aim to expand our understanding of what construct layers of sound-patterns in early education and care (Cage, 1952, Wrånes, 2017). In order to open a locker in our activism cabinet we search for sound as diffraction, splitted up, or as obstacles for diffracting other elements (Barad 2007, 2014).

Keywords: sounds, activism, early childhood education

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Parallel 3G: Creative pedagogical approaches to education – Prestonfield, JMCC

The Educational District How joyful and diffused education can turn the school system into a wider and richer field of experience

Paolo Mottana (1), Marina Barioglio (2), Eletta Pedrazzini* (3), Francesca Martino (4)

1: Milano Bicocca University, Italy; 2: Milano Bicocca University, Italy; 3: Milano Bicocca University, Italy; 4: Milano Bicocca University, Italy

The text presents a radical proposition, already articulated in two volumes by Mottana, Campagnoli 2017 and Mottana, Gallo, 2017 and called “joyful and diffused education”. It is a theoretical reflection elaborated by Paolo Mottana, a professor of the University of Milan-Bicocca, from which has taken shape an innovative educational project. It aims to overthrow the idea that children and young people have to be kept in custody structures to make artificial learning, claiming instead that the real experience can be an inexhaustible opportunity for motivating and effective learning. The idea is to change the common way of considering school and education and to rethink the urban fabric and the territory as areas of educational experience, considering the entire society and not only the school as the best context in which children and young people can learn and have rich, deep and exciting opportunities. The town can become an important experience place, in which they can be real actors and not only spectators of their learning activities and of the city life; indeed they can be hosted in the social body as full subjects and citizens, rich in resources, inventive, creative, reflective and critical attitudes, helping the society and the town to change its spaces, times and rhythms. Starting from this theoretical reflection, Paolo Mottana and his research group elaborated an experimental project in collaboration with some lower secondary schools of a district of Milan and called “The Educational District”. It wants to foster a more inductive way of learning, which starts from the students’ curiosity and the experiences lived out of the school, building real and diversified ways of discovering, far from the simulations and simplified experiences lived in the traditional school system. It also wants to satisfy young people’s need for independence and involvement, promoting their attitudes, making them co-planners and letting them play a main role in their schooling, which needs to be more individual and personalized. In this way school can become a more open and flexible place, a “hole”, a base, a meeting point to go and to come back to talk, discuss and rework the experiences lived in the town; it could get closer to young people’s life and create strong links with the territory, being not the only educational institution and recognizing the importance of sharing this task with the entire society and the territory, trying at the same time to make it a better place to live. In the footsteps of the tradition of active pedagogies, free and democratic education, this project would be an attempt of thinking education as participation, involvement and direct experience of life.

Keywords: Educational district, joyful education, school system

Parallel 3H: Living/becoming with chronic conditions – Bryce Room, SG

Living with an ostomy bag? It can also be beautiful! - Qualitative analysis of patients' stories supporting the work of a psychologist at a gastroenterological unit

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The inspiration to undertake this study was the story of a 38-year-old patient with Crohn's disease who refused stoma surgery. Despite continued treatment, an inflammatory process developed very rapidly which resulted in cardiorespiratory failure leading to the patient's death. Would there have been any chance to save his life if he had agreed to the ileostomy? This question remains unanswered, nevertheless some appropriate education, as well as working on patients' approach towards this procedure, can be helpful in the implementation of more effective treatment. Scientists still emphasize that the experience of pre- and post-ostomy creation is still underresearched (Morris and Leach, 2017). In this presentation, the cases of two patients will be described: 43-year-old Anna and 35-year-old Adam, who manage well with the stoma. The qualitative analysis of in-depth interviews with them allowed for the development of an educational program at the gastroenterological unit. Inflammatory bowel diseases (IBD), including most of all Crohn's disease (CD) and ulcerative colitis (UC), are chronic relapsing-remitting conditions, primarily affecting the gastrointestinal tract. CD and UC patients may experience such symptoms, as abdominal pain, diarrhea, weight loss, gastrointestinal bleeding, fatigue and psychological distress (Larsen, Bendtzen & Nielsen, 2010; Farrell, McCarthy & Savage, 2015). CD and UC therapy, whose aim is to maintain remission, includes, among others, corticosteroids, immunosuppressives, antibiotics and biologic treatment (Liverani et al., 2015; Gregor et al., 2018). What is more, many patients require surgery resulting in an ileostomy or colostomy. All these factors are very burdensome for patients, affecting their quality of life and impeding their daily functioning, which may cause depression and/or anxiety (Ananthakrishnan, 2013; Alrubaiy, 2015; Harrell, McCarthy & Savage, 2015; Mikocka-Walus et al., 2016; Keightley et al., 2018). Many IBD patients are particularly concerned about stoma-forming surgery, considering it as the 'last resort'. They often overtake the decision-making process regarding this procedure, which also places a psychological burden on them, and consequently affects their health and even life (Dibley et al., 2018). A question arises, how they can be helped. The role of a psychologist is to support them and reduce their level of anxiety. However, these were the stories of patients who coped well with the daily functioning with the stoma that proved to be the best support. What does my work look like at the unit? How do I use scientific research in everyday practice? You will find out during my presentation.

Keywords: inflammatory bowel disease, stoma, qualitative health research

Parallel 3H: Living/becoming with chronic conditions – Bryce Room, SG

The lived experience of people with memory difficulty or dementia across ethnic groups living in South Africa

Adele van Wyk*

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South Africa (SA) has a diverse population with 9 ethnic groups and 11 official languages. Several calls have been made to highlight the need for increased dementia awareness and dementia studies between ethnic groups. With limited research on the African continent about the social impact of dementia, it is unclear what ethnic differences and similarities exist in the lived experience of people with dementia in SA. This study aims to contribute toward this knowledge gap. A constructivist Grounded Theory (GT) method was used to conduct this study and develop a theory that could inform the development of sensitive social work practices that reflect the ethnic and cultural diversity in SA. Data was collected in three municipal areas of the Eden district and included participants from three ethnic groups (Afrikaans, Xhosa or English speaking). Initially purposive sampling were used to identify people with memory difficulty or dementia (PWD) over the age of 60 years. They were interviewed repeatedly in their home language and a case study developed for each person with dementia and the person/s they identify as their support in the community. Cycling between data collection and analysis, subsequent interviews with PWD were guided by what emerged from data analysis. This was used for theoretical sampling to identify the profile of next participants. Although the primary goal of GT is inductive by nature, open coding was done using sensitizing concepts drawn from the literature. Ongoing comparative analysis were employed to examine contrasts between participants across ethnic groups.

While recruiting for participants, it was clear that different approaches were needed to reach the different ethnic groups that the researcher was hoping to include in the study. During data collection interesting observations were made about aspects such as the research relationship, language, cultural differences, reflexivity and relationship with the carer. Furthermore, the decline resulting from the progression of memory difficulty or dementia, impacted on some participants ability to verbalise their thoughts in later interviews. Other ways of data collection such as observing, research notes, non-verbal communication and getting collateral information from carers were used. Observing the interaction between PWD and their carers offered a further source of data. These aspects played a significant role in shaping the interviews and approaches for follow-up interaction with participants.

A major outcome of this study will be to develop a theory, grounded in practice, of the lived experience of people with dementia and their carers. The theory may be used to inform future practice and provision of efficient services to people affected by dementia. It may also inform better methods of support for carers.

Keywords: Dementia, ethnicity, recruiting, reflexivity, observation

Parallel 3H: Living/becoming with chronic conditions – Bryce Room, SG

Patient reported barriers and facilitators associated with HIV treatment linkage, adherence and retention in care: A mega-aggregation framework synthesis approach

Lynn Hendricks* (1,2), Anke Rohwer (1), Taryn Young (1), Ingrid Eshun-Wilsonova (1), Karin Hannes (2)

1: Centre for Evidence Based Health Care, Stellenbosch University, South Africa; 2: Faculty of Social Sciences, KU Leuven

Adherence to antiretroviral medication continues to be a challenge in healthcare and there is a lack of comprehensive understanding of what is known about patient reported barriers and facilitators to linkage, adherence and retention in care. Current systematic reviews address the barriers and facilitators to either one or address various combinations of the outcomes with different target populations. A rapid review elicited over 20 reviews in this area of study. With the large number of systematic reviews available on the topic it was important to conduct an overview to identify research gaps and contribute to the reduction of research waste. A systematic approach was designed to gather, evaluate and synthesize qualitative systematic review-level evidence on the barriers and facilitators to linkage, adherence and retention in care in HIV positive patients. A predefined protocol was published on PROSPERO (CRD42017078155) and the systematic search and selection yielded 37 systematic reviews that were included in this overview. Review selection, full text screening was done in duplicate and independently. Data extraction and critical appraisal was conducted by one author and checked by another author. Appraisal was done using the Johanna Briggs Institute Critical Appraisal tool for qualitative systematic reviews and did not determine inclusion or exclusion of reviews. Using the conceptual framework of the HIV Behaviour Change Model data review-level data was synthesised using a mega-aggregative framework synthesis approach. Data was coded into the framework categories of individual, interpersonal, community, health system and structural factors and research gaps identified.

Keywords: Overview, Mega-aggregation, Qualitative, HIV

Parallel 3H: Living/becoming with chronic conditions – Bryce Room, SG

The value and ethical challenges of ethnographic methods in re-thinking dementia.

Jessica MacLaren*

Edinburgh Napier University

Popular concepts of dementia have traditionally centered around cognitive disappearance and 'social death'. Researchers can challenge these harmful and dismissive concepts through their research methods. Interrogating dementia as a set of practices offers an opportunity to understand dementia in terms of enacted and acting body, rather equating cognitive change with the disappearance of the person. Developing understandings of how practices shape, limit, and facilitate the lives and care of people with dementia requires research that can attend to the everyday and embodied living as in relationship with wider political, social and cultural contexts. Ethnographic research methods such as participant observation are particularly suited to these purposes. With their immersion in a contextualised of-the-moment everydayness, they allow the researcher to attend to emplaced bodiliness and thus represent an ethical response to the changes to self occurring in dementia. However, as is well-documented, ethnographic methods pose a challenge to the biomedically informed systems of research governance that often control access to populations of people with dementia. Drawing on findings from a study into the ethics of conducting dementia research using ethnographic methods, this paper argues for the methodological and ethical value of ethnographic methods in contesting the 'social death' of people with dementia, and considers the challenges faced by researchers who seek approval for this kind of research from medical research ethics committees.

Keywords: Dementia, practices, ethnographic methods, ethics

Parallel 3H: Living/becoming with chronic conditions

Unlocking the chastity belt: Sexual re-exploration journeys of women with changed and changing bodies

Inge Griet Emy Blockmans*

Ghent University, Belgium

Approaching embodiment as material-discursive and never fixed or finalised, people as continually in a state of becoming, and their identities and lived experiences as multi-layered, we have aimed to allow for this movement throughout data collection, analysis, and presentation of a study on the sexual wellbeing of (four) women with spinal cord injury. The data collection methods—ranging from individual life story interviews over body work and professional photoshoot sessions and both ‘on-the-road’ conversations and duo-interviews with a friend to a focus group discussion—aimed to provide the participants with different ways to reflect on their subjective experience of their bodies and intimate relationships in the past, present, and future, sometimes resulting in a transformation of their sense of self and their sexual possibilities. The assembled glimpses of life were analysed by drawing on post-intentional phenomenology (Vagle, 2014) and ‘plugging in’ the ‘becoming body’ as a concept (Deleuze & Guattari, 1987; Shildrick, 2004). The chastity belt (with lost, hidden, stubborn, well-oiled keys) grows as a metaphor to capture how material-discursive practices around sexuality and bodies challenge women’s imaginative manoeuvrability (i.e. imagination related to one’s remaining potential for sexual pleasure). Through our discussion of how the women relate to sexual pleasure and the bodies in/with/through which they live, we hope to shed light on what rests and trembles in the dark little corners of the closet of sexuality with changed and changing bodies.

Keywords: embodiment, becoming, sexuality, material-discursive practices

Parallel 3I: Becoming "academic(s), becoming "professional(s)", or not – Nelson Room, LH

Professionalism, congruence and positioning – and how I got my first tattoo

Mark Price*

University of Brighton, United Kingdom

My research interests focus on how educational practitioners develop and articulate their individual professionalism. This is largely undertaken through the process of critical, reflective writing – a requirement for many professional award programmes – and facilitated, critical interaction with other students and practitioners. This process of discovery, exploration and identification often involves a mediation and moderation of the professional self with other contrasting and competing personal selves. Through this process, the practitioner develops their professional narrative – and (hopefully) some level of integrity, congruence and principled positioning.

This presentation examines particularly, this process of positioning and its relationship to professionalism and principled, ethical and responsible practice. This positioning demands that we take full account of the context in which professionalism is enacted – the climate and terrain in which our role is situated and located. Given that increasingly, as practitioners, we find ourselves working in “an altered, fractured and contested terrain” (Sugrue and Solbrekke, 2011, p.3), in “situations which we no longer know how to react to, in spaces which we no longer know how to describe” (Deleuze, 1989, p.xi), then it is posited that the professional practitioner is required to be authentic, congruent and accountable. The process by which we claim such a position of professional authenticity and congruence, is considered with reference to specifically to the experiences of educational practitioners and early career researchers.

In particular, the process of managing the tension between the pressures of performativity and managerialism (Ball 2012; Goodson and Rudd, 2012) and a more principled and perhaps individualised but connected professionalism, is explored through mutterings – casual conversations and email exchanges – as well as more formalised structured, planned exchanges with colleagues in different educational contexts.

This presentation explores this process of authentic positioning through my own writing too – as a late career practitioner and an early career researcher. It also goes some way to explain how I got my first tattoo.

Keywords: professional narrative, congruence, authenticity

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Parallel 3I: Becoming "academic(s), becoming "professional(s)", or not – Nelso Room, LH

Koala-Time and Dino-Skyns: Two new academics find each other and disrupt power differentials in the conference space.

Ryan Bittinger*, Jessica Erb

The University of Edinburgh, United Kingdom

Intimacy came for Jess and Ryan at the ECQI conference of 2018, each feeling lonely and vulnerable. For Jess, this feeling was familiar – the ICQI in 2017 evoked similar feelings; the feeling of being both within an exciting academic space, and also feeling removed, othered. For Ryan, feeling new and inadequate in a room full of people presumably more academic than he, he sought a person to cling to. He found the right dinosaur – Jess.

"That makes me sound old?!!!" Jess exclaims.

Ryan responds: "Soap and water, Jess! You're skin care regime has left you truly timeless!"

But perhaps there was something to Jess' previous experience at a conference, she found others who also felt isolated and could cling to them. Ryan's confession to being a clingy koala to her allowed her to confide that she felt the same way: scared, vulnerable, and dependent. Ryan was surprised yet reassured to learn that Jess felt the same as he. They wondered together why they felt this way. And continue to.

Ryan: Now we should talk about how awesome we became.

Jess: "Shouldn't we contextualise the conference space?"

Ryan: "After we hook them!... and bury our insecurities".

Jess: "Same old..."

Ryan: "Emphasis on the old".

Dino-Skyns (Roar!): Being a Dino means finding power within this vulnerability. How did we don our dino-skyns? Through playfulness and ignoring conventions within writing and hierarchies, we challenged what it meant to be an academic. For Jess, it was sporting a dinosaur t-shirt while presenting to a room of well-respected academics, showing that she could be academic without dressing the part. For Ryan, it was in...

Ryan: "I have no idea".

Jess: "That's not true".

Ryan subverted the hierarchy by being outrageous, challenging expected social behaviours, even if that meant laughing at and with respected academics. All of this for him, showed that he could be his own form of academic.

Taking a nomadic approach in this presentation, we bring a snapshot of our playfulness, academic pursuits, and queries about the saturation of power differentials, hierarchies and

cliques found within a conference. We engage with what it feels like to be on the 'outside' of an insiders academic club, and find joy in the taboo in order to challenge hierarchies because we are not so striated within them. We then look into the margins of the conference – specifically in the cafes that attendees go to, the roads walked, and how power within the conference space does not equal power outside it. Through this, we question: Where do new academics fit within well-established conference expectations? How can we engage when we feel on the outside? How do we get within this 'inside' group that we feel exists? And, pressingly, do we even want to? We invite you into our struggles within these questions, as we dialogue through this together.

Keywords: Nomadic, Embodiment, Deleuze, Intimacy, hierarchy

Parallel 3I: Becoming "academic(s), becoming "professional(s)", or not – Nelson Room, LH

Supervision beyond borders: Perspectives on a mutual process of becoming in higher education

Kathrine Thorndahl*, Lasse Frandsen

Aalborg University, Denmark

Student: I'm at a local bar in Ntinda, Kampala, Uganda, 6616 km away from home, enjoying the view of a group of passionate Ugandan men in a variety of Premiere League jerseys. Suddenly my phone vibrates to let me know I have an incoming message. It's from my supervisor in Denmark. I'm surprised... well, actually I'm not surprised that she texts me on a Sunday at 23:45 because our way of communicating while I'm doing fieldwork in Uganda is not exactly conventional. Skype, Messenger and regular phone calls have become our preferred ways of communicating. We don't email much anymore. I open the message. I'm always curious when she contacts me. Her passionate approach to my research, our way of discussing and sharing ideas and reflecting together is beyond what I have ever met in my whole life as a university student. We have talked about it, this collaborative relation with regards to supervision and research and I still remember her words about supervising being something requiring mutual involvement and affecting the both of us academically as well as personally. Law's words about methods creating realities ring loud in my head. I get the feeling that my supervisor's approach will somehow change my future realities.

Supervisor: This is so much fun! I think to myself as I return to the space allotted to my writing in our shared document on GoogleDrive. Alas, it takes a lot of time, but it also inspires new thoughts and ideas and I can honestly say that I very much welcome the chance to practice my academic writing skills in a safe and supportive forum. I wonder if Lasse feels the same way. I hope so. But I still have to supervise his project. Should I worry about my ability and responsibility to keep a professional distance and try harder not to get overly involved in the project? Of course, by now, having written about and made public these worries of mine, I have already transgressed into forbidden territory. It is too late to turn back now, however. And on closer inspection, maybe the fact that I cannot undo the writing I have just done, does not have to be considered a problem. On the contrary, if I am truly committed to the ideas I hope to convey to students and based on values of equality, sharing, and collaborating, I should not strive towards sustaining the status quo characterized by asymmetric relations of power that serve to keep a particular hierarchy in place and me in a hegemonic position. Instead, I should practice what I preach by thinking of the relationship between a student and his/her supervisor as one characterized by mutual respect and a shared sense of genuine curiosity towards the topic of the project. Maybe this alternative approach to supervising will constitute my own private little contribution to installing an ecology of ethical relations at the center of educational practice in higher education.

Keywords: Higher education, collaborative writing, supervision

Parallel 3I: Becoming "academic(s), becoming "professional(s)", or not – Nelson Room, LH

Practice based systemic inquiry - Bringing forth and troubling the "self" of the therapist - researcher.

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Systemic inquiry involves research to do with the practice of systemic therapeutic work where there is a recursive relationship between the research methods selected and the very practices studied. It is a field of inquiry that privileges relational reflexivity, a focus on power and social justice and a dynamic, relational ethics of care (Simon 2012, Helps 2017).

With emphasis on the position of the therapist-researcher (and the ethics of shifting from the private world of therapy to the more public context of research) we will set the scene of inquiry as a rich, highly complex, relational context from which research can challenge, perturb and become part of transformative narratives at multiple layers. We invite you to join us in the peeling back and developing of some of them in this presentation where we will interweave practice, theory and examples of recent research by Salter and Helps (Helps 2018, Salter 2018). The "stories told" (Cronen and Pearce, 1980) about and from within these practice-based research examples highlight the multiple relational aspects of research that both speaks to, and may trouble, the "self" of the practice based researcher. As such, we anticipate that we might explore, with you, how our multiple positionings affect, infect, open up and constrain one's going on as a researcher.

Keywords: reflexive, systemic, practice-based inquiry

Parallel 3J: "SynchronizeD" - a proposed methodology in kinesiology and arts. The example of a Shakespeare's play – Holyrood, JMCC

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“SynchronizeD” is a multi-method that aims to synchronize the triadic “body – mind – soul” of the performer through a variety of kinesiological exercises. Its main objective is to harmonize and explore the intersection between the individual with himself, with the other individuals and with his performance role. The way that body-mind-soul are synchronized is inspired by selected stories and texts which are “bodily translated” through a variety of interactive exercises, techniques and principles (drawn from kinesiology of theatre, contemporary dance, dance theater, theatrical play as well as yoga, stretching and meditation). The specific method explores expression through human body and borrows principles from embodiment, anthropology and philosophy. The premise of the specific workshop is to enable the group to work dynamically and understand a knowing embodied process through an example of Shakespeare’s theatre play-a midsummer's night dream. The workshop is structured as follows: phase 1-introduction, phase 2-creation, phase 3-plenary.

Keywords: kinesiology, harmonize, embodiment

Key note 2: Pentland, JMCC

Keynote performance - Heavier than Air

Edgar Rodríguez-Dorans*

University of Edinburgh

Arising out of a research conducted by Anne Harris and Stacy Holman Jones, 'Heavier than Air' is a play crafted from transcripts of interviews with queer teachers. The play has been used in university classrooms and has received public performances including: a workshop performance at the International Drama in Education Research Institute Conference in Singapore (2015) and a full production at Feast Festival (Adelaide Australia, 2015), the Scottish Storytelling Centre (Edinburgh, 2017), and The Morris Library Rotunda in Urbana, Illinois (2017). The play provides LGBTIQ teachers themselves with an opportunity to see their immense professional challenges, successes, and resilience depicted on stage. In the context of ECQI, 'Heavier than Air' depicts how research engages with the political and explores its intertwinement with activism.

Game changer 2: The Welcome Hut: a tiny house 'dream tank' for public sphere hospitalities – Outside location between JMCC & SG

Christian Hanser*

University of Edinburgh, United Kingdom

This 'game changer' contribution to the conference allows to experience a tiny house shepherd's hut as open space installed at the conference venue. The idea is to facilitate a sanctuary space next to the conference action, but allowing time out and reflections shared with other conference delegates in a quiet atmosphere. A wood fire stove allows to create the atmosphere of civic shelter in the public sphere which will be conceptualised in the second contribution of the applicant (abstract accepted). As a site of experiential learning and non-formal encounter, visitors are free to use the hut for their own interests: take a book from the hut's own collection of shelter and hideaway literature; talk to others about what they have just heard in a presentation; write down some thoughts and pin them on the shepherd's hut wall, produce participatory art work while sitting in the hut. Visitors can contribute to the experimental space through writing, drawing as well as through oral history. The gamechanger allows to bring into the closing plenary feedback from outside the conference venue, and reflections on this experience of hospitality and welcome situated in a refugium space.

The Welcome Hut is known to Edinburgh University's Estates and Buildings and requires only a small installation space of the size of a trailer caravan/ food truck. No electricity is required. It would be best to check with Jonathan Wyatt for logistical questions as he is familiar with the vehicle's size.

More information on the hut 'activity': The functioning of the Welcome Hut does not follow a fixed programme with scheduled activity slots. When visitors come, different ways to use the hut are proposed. The hut is primarily a gesture of welcome, it is therefore a space, more than a programmed event. The hut has been used at different conferences (education, social work, counselling) and is usually open during all coffee breaks and before and after a day's schedule. For further (visual) information on the interactions inside the hut:

<http://thewelcomehut.com/gallery-uk-tour.html>

Keywords: sanctuary, social space, experiential learning

Parallel 4A: Reflections from the field – Drawing Room, SG

Reflections on cross-cultural interviewing as a potentially therapeutic space

Christina Sachpasidi*, Lorena Georgiadou

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This performative presentation aims to contribute to conversations that examine qualitative research in connection to psychotherapy, as a process of meaning-making that has the potential to offer therapeutic opportunities for participants (e.g. Bondi, 2013). It has been argued that the invitation to openly share one's story in the presence of an attentive listener during a research interview can reproduce a relationship and space akin to psychotherapy, where interviewees can revisit fragmented and formless thoughts, potentially articulating them anew and reaching new meanings. In our paper we explore the therapeutic potential of qualitative research interviews, as well as the challenges this approach to interviews can entail, through examples drawn from a recently conducted research project focusing on the experiences of Black and Minority Ethnic African students transitioning into the University of Edinburgh. We argue that a conceptualisation of research interviews informed by principles that are closely linked to psychotherapy can be particularly suitable for cross-cultural research, especially when the topic under investigation is sensitive or associated with stigma or trauma. Through an understanding of knowledge generation that occurs during interviews as a situated, contextual and relational activity (e.g. Caretta 2015), we highlight the importance of reflexivity as both an ability to notice our personal responses to the world around us and an awareness of how our own social and cultural contexts as researchers impact on the ways we interpret the world (Etherington, 2004; Georgiadou, 2016).

Keywords: psychotherapy, qualitative interviews, reflexivity, cross-cultural research

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Parallel 4A: Reflections from the field – Drawing Room, SG

Knowing You, Knowing Me - My Journey in the Process of Research Interviewing

Carmen Mangion*

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Drawing upon my qualitative longitudinal study, which mainly focuses on the processes young people in tertiary education have to go through as they navigate their transitions during their journey from adolescence to adulthood, this paper focuses upon the process of interviewing so far. I will look to Sven Brinkman, Kim Etherington, Steiner Kvale, Steve Mann and Elliot G. Mishler as I reflect on my journey in data collection, the purpose being to analyze both my performance, the skill or lack of it during the interviews, and also the contribution of the participants. I will dwell on my relationship with my research and my relationship with the participants. I will also dwell on my feelings and my thoughts as I meet prospective participants. Furthermore, I will explore the ways I dealt with moments of awkward silence and the process of conversation or lack of it as delicate and sensitive issues came up during these initial interviews. I will also explore my experience as I am conducting these interviews, an experience I dare call a rollercoaster ride.

The title of this paper is borrowed from the title of a song of the Swedish pop group ABBA. It explains my journey as I go through the process of interviewing the participants; the interaction between me as the researcher and the participants. Through these interviews I am learning more about the participants but I am also learning more about myself. Reflexivity is a useful tool to become more self-aware; the reflexive journal is beneficial to avoid bias and present a subjective account of the research carried out. The study I am working upon is. Data is generated through unstructured interviews and the participants are invited to narrate their own story and build their own narrative. To date I have conducted nine initial interviews: 5 females and 4 male participants. The qualitative longitudinal design will demonstrate experiences through the lens of time, and therefore the end result will not be just a snapshot of the life story of the participant but it will resemble more a movie. There are times when I feel that the interviewing session got on very well and managed to collect rich data. Such interview is considered as successful and I feel satisfied. On the other hand, there are occasions when the participant finds it difficult to communicate and very little data is provided. Such interviews create in me strong feelings of discouragement and disappointment.

Working towards this paper will surely enable me to bring theoretical concepts into conversation with practice, solidify what is working well and help me improve any techniques that were lacking during the first set of initial interviews. Moreover, this time of reflection and analysis will guide me as I proceed with the rest of the interviews, teaching me the craft of interview research and empowering me to collect sufficient and rich data.

Keywords: emotions, empathy, interviews, reflexivity, qualitative research

Parallel 4A: Reflections from the field – Drawing Room, SG

Conducting an Educational Design Research project – reflections from the field

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Educational Design Research (EDR) is constructed as a research method that aims at solutions to well-known everyday problems, however also generating theoretical knowledge. It is a

“... genre of research in which the iterative development of solutions to practical and complex educational problems also provides the context for empirical investigation, which yields theoretical understanding that can inform the work of others” (McKenney & Reeves 2013, 7).

In this way, EDR can be seen as a kind of research that is “situated, positioned, context-sensitive, personal, experience-near and embodied; it embraces the performative and the aesthetic, and it engages with the political, the social, and the ethical” (ECQI 2019, website).

In my presentation, I will discuss EDR seen from my viewpoint as project-leader in a project inspired by EDR, and pose critical questions to this method on basis of accumulated experiences and reflections half-way in the project.

In an EDR project, researchers approach a well-known and research-based problem. In collaboration with participants, possible changes and new approaches are tried out in a practical way, generating research-based changes. EDR then is research-based and researcher-led. Is there a danger that it may become researcher-defined and researcher-owned as well – and what are the consequences?

The mentioned project I am immersed in is a 4- year innovation research project called School and concert – from transmission to dialogue (DiSko), founded by the Norwegian Research Council. Corresponding to a traditional EDR approach, the project has been designed on a background of recent and to a great extent unanimous research findings. This body of research claims the widespread practice of visiting concerts (and other arts) in Norwegian compulsory schools to be work-oriented and sender/receiver-based, building on a modernistic paradigm where artists have the power of definition. Earlier research points at lack of school ownership and prolonged engagement towards this visiting practice. A major DiSko aim is to research and experiment with possibilities of establishing such an engagement by involving teachers and pupils in school productions on equal footing with musicians/artists and producers.

It seems that from such a perspective, visiting music/art events need to be actively integrated in school's everyday life, and consequently teachers and pupils should be invited as active participants and stakeholders in accompanying processes as well as in the events/concerts themselves. Thus, a major DiSko intention is to innovate existing practices, turning from a mainly work-oriented and primarily arts-based rationale towards a contextually interwoven, school-based enterprise, thus challenging existing conceptions of artistic and aesthetic uniqueness and quality.

Returning to EDR as a method for this project, my question is

What are the advantages and challenges of EDR as a vehicle for practical as well as paradigmatical change, seen on basis of a research project aiming at changing a practice where artists visit school?

Keywords: Educational Design Research, method challenges, visiting artistic practices

Parallel 4A: Reflections from the field – Drawing Room, SG

Collaborative Research: What have we learned from analyzing our blogs and vlogs together?

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1: Disability Studies in Nederland; 2: VU Amsterdam; 3: LFB

In this paper the researchers share their experiences in collaborative research. At the moment, they are working closely together for 2,5 years on their project called 'Working together, learning together'. In this project, funded by the Dutch national program for people with disabilities (ZonMw/NPG), they coach, train and evaluate collaborative research projects (amongst them their own project) in the Netherlands.

The researchers will built up their paper with photographs, text, film and speech.

Starting with a film the researchers give insight in how they kept diaries from the beginning of their collaboration. Diaries were kept in two ways: offline (in personal written diaries) and online (with photography, film and written language). A team of researchers (junior and senior researchers and one expert by experience) analysed the diaries, the blogs and vlogs thematically. In this paper they give an overview of the results of these analyses. Furthermore they share reflections on collaborative research.

Keywords: Disability Studies, Collaborative Research, Blogs & Vlogs

Parallel 4A: Reflections from the field – Drawing Room, SG

“The missing data”. Researching on intimacy and stigmatisation

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Qualitative inquiry on families and couples everyday life has already highlighted the different problematics of a fieldwork where intimacy, parenting and partners' emotions are important elements the researcher has to take into account when approaching the research. The paper reflects on research experiences on mixed couples constituted by a European partner and a migrant partner from a Muslim country. Through life stories and ethnographic observation collected during different empiric researches (between 2010 and 2018 in Italy, France and Belgium), the article focuses on how, in the process of contacting a couple in order to obtain the consensus for an interview, a researcher could encounter different problems. These could be connected to the stigmatisation experienced by the potential participants or (even) to the fact that it is requested to enter their intimate and private life (as, for example, in family research). “Mixed couples” at the basis of the author's reflection represent, indeed, an emblematic case study to analyse a challenging fieldwork. Partners, during their life stories, often experienced stigmatisation and struggles against their respective families of origin and, more in general, against the social context where they live. As a result, partners often preserve their privacy and family life from the “outside world”. The author argues that the denials and obstacles a researcher could face in approaching a fieldwork where the participants tend to protect their privacy and intimacy from external intrusions are important information that are often lost in the process of data analysis. This happens in particular when a researcher excludes them from research data. The paper proposes, in the end, a theoretical reflection on how a more accurate qualitative approach has to include the problem of the “missing data” as important research results that need to be taken into consideration.

Keywords: intimacy, mixed couple, missing data, research obstacles, stigmatisation

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Parallel 4B: Race, ethnicity and diversity – Red Room, SG

On the Importance of Avoiding Assumption in Anti-Racist Educational Practice: A Case Study of a North Edinburgh Community.

Luke Campbell*

University of Edinburgh / University of the West of Scotland, United Kingdom

This paper for the 2019 European Congress of Qualitative Inquiry conference responds to the theme of 'Qualitative Inquiry as Activism' by questioning assumptions made in recent and historical anti-racist educational practice within the UK.

A retrospective analysis on the author's 2016 research findings on adult perspectives regarding the use of association football in challenging racism and xenophobia in north Edinburgh, this paper opens with a detailed consideration of mass anti-racist educational initiatives currently taking place throughout the UK, before considering the importance of avoiding assumption in anti-racist educational practice. In particular, this research presents the results of thirty-seven qualitative interviews with residents (twenty-two countries) living in north Edinburgh (including West Pilton, Muirhouse, and Granton).

Conducted primarily through the author's position within a Pilton-based community project, participants came from a broad range of cultural, ethnic, religious, and linguistic backgrounds, and thus represented a broad cross-section of the contemporary north Edinburgh community (Carrell, 2013; ELREC, 2015; Carlin, 2017). Whilst several research participants were lifelong local residents, of those who had moved to Edinburgh during their adult life, without exception, each was able to recount numerous tales of racist incidents - echoing Kennedy (2015) and Chongatera (2013). Thus, this research examined both awareness of contemporary anti-racist initiatives in the UK - and in particular, those seeking to utilise the profile of association football (Giulianotti et al., 2015) - as well as encouraging the research participants to consider how community educators, teachers, and adult educators might best challenges xenophobic attitudes within an era faced with the political challenges of rising levels of hate crime, a rejection of Scottish independence, and the UK's impending succession from the European Union (Merkel and Tokarski, 1996; Scottish Refugee Council, 2014; Mason, 2015).

Given that the author's research focused on the effectiveness of anti-racist education initiatives from organisations such as Show Racism the Red Card, Kick It Out!, Street Soccer Scotland, Game Changer, and Spartans Community Football Club (Cleland and Cashmore 2014; Dixon, 2014; Campbell and Hay, 2018) - each focusing their educational work through association football - the 2016 project examined the appropriateness of this approach amongst adult populations, primarily those from non-UK backgrounds. Results from 2016 research suggested that adult migrants (or 'New Scots') were often less likely to be in favour of utilising association football as a tool for anti-racist education practice than other methods. Thus, this research paper responds to the findings from this north Edinburgh community by addressing the need for adult anti-racist education initiatives to be more precisely in how they engage with adult and non-UK populations. It questions the factors contributing to both the effectiveness and limitations of association football-centred anti-racist education, questioning the contribution such projects can make dependent on factors such as age, gender, and cultural background, and presents recent alternative approaches based on other established interests such as faith (Henri and Pudelko, 2003; Willmott, 1989) by presenting activities from, for example the Edinburgh Women's Interfaith Group, the Edinburgh Central Mosque (Potterrow), and more recently the Sikh Gurdwara in Leith.

Keywords: Racism, Anti-racist, Community, Edinburgh, Pilton

Parallel 4B: Race, ethnicity and diversity – Red Room, SG

From a Slaying of Sense and Splendor to an Emergence of Emancipatory Education

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Texas A&M University, United States of America

Care is a fundamental basic in education that has been fundamentally neglected over the past several decades of public schooling (Hayes, Ryan, and Zseller, 1994). Care in education represents a complex phenomenon for several reasons: some do not see teaching as a caring profession (Noddings, 2007; Narinasamy & Mamat, 2013), making care an accessory to the real work of teaching (Wilde, 2013); there is no clear, collective construction of what it means to care and how teachers can create and maintain caring relationships with students (Alder, 2002); and teachers and students have differing perceptions of what care looks like, and that difference is affected by several variables, including age, ethnicity, gender, the cultural mismatch of the teacher and student(s), and other demographic factors (Hayes et al., 1994). Furthermore, research indicates that a caring relationship between teacher and student is most essential for historically marginalized students in urban school settings (Hamre & Pianta, 2001; Bergin & Bergin, 2009). For youth of color, a caring teacher-student relationship is a strong predictor of certain cognitive skills, academic achievement, and resilience (Oades-Sese & Li, 2011; Roorda et al., 2011; Sabol & Pianta, 2012). Unfortunately, however, teachers often report higher levels of negativity in their relationship with students of color (Hamre & Pianta, 2001); consequently, these students are not realizing the caring relationships they need.

This presentation aims to illuminate the importance of caring teacher-student relationships at the intersection of race and ethnicity by highlighting the lived experiences of two educators from divergent backgrounds, who have been deeply affected by the culture of care, or lack thereof, in their respective educational backgrounds. Together, the researchers present a moving autoethnographic reader's theater that connects their stories to wider cultural and social meanings.

Presenter 1: In this autoethnographic work, I employ a reflexive mode of inquiry, incorporating the current steps of the regressive, the progressive, the analytical, and the synthetic (Pinar, 2012), to examine how the transference of a child of color from an urban to a suburban school can result in a paradigm shift that has profound consequences on the child's identity development.

Presenter 2: My auto-ethnographic essay on equity and justice in education addresses factors that contributed to my experiences as an urban teacher with the professional freedom to attempt to make substantive, but limited, contributions in the area of equity in education. My experiences and reflections will serve to deepen our collective understanding of what can be done to resist those efforts to reproduce societal inequities and consider ways to create school ecologies where teachers can take risks and deeply care for students, while also holding them to high academic standards.

Qualitative research is often used to shed light on the voices and experiences of marginalized populations and individuals. By employing autoethnography, a genre of autobiographical narrative inquiry, the presenters are able to explore their lived experiences and focus on how they have made sense of the stories they tell.

Keywords: teacher-student relationships, care, identity development, autoethnography

Parallel 4B: Race, ethnicity and diversity – Red Room, SG

Recommendations for Inclusive Methodologies in Positive Emotions & MBI Research

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Introduction: Social isolation and its corresponding feelings of loneliness (i.e. the perception of fewer social connections that one desires) have been widely reported as the latest epidemic and a grave concern for scientists and practitioners alike globally. Social connection has long been discussed as a solution to this physical and mental health concern. However, recent to the literature is how positive psychology (i.e. the study of how individuals can thrive, by way of utilizing emotions) and mindfulness (i.e. non-judgemental noticing of experiences)-based interventions (MBIs) - both research domains in their infancy and on the rise - are positively associated with social connection. Problematic is a majority of this research has been conducted with homogenous populations (i.e. university psychology students at research intensive universities, white populations). In a systematic review of 69 MBI studies, only one aimed to test the intervention with a racial minority or lower socioeconomic participants (Waldron et al., 2018). This furthers a dearth of evidence of how marginalized populations (i.e. those with less socio-political power due to demographic identities like age, race, etc.) can benefit from this work. This paper discusses interdisciplinary theories, qualitative methodologies and analyses to bolster the generalizability and validity of these interventions with the promise of increasing connection and decreasing social isolation for all.

Recommendations. The social sciences have a history of omitting or misrepresenting racial outcomes in the very methods and analysis utilized to determine research findings. Drawing from the medical, law, sociology and public health fields, a variety of critical theories (e.g. Critical Race Theory), frameworks (e.g. Structural Competency), research methodologies (e.g. interviewing, focus groups, photovoice), and analyses (e.g. intersectional regression (Hancock, 2018)) are proposed to conduct inclusive research that embraces intersectionality and highlights, rather than omits, marginalized voices. For example, in a systematic review of psychology (i.e. the origin of a majority of emotions and mindfulness research) peer-reviewed journals, only 0.1% of the published psychology incorporated Community-Based Participatory Research (Collins et al., 2018) - a framework notorious for involving populations with less power. A qualitative study of interviews conducted with 15 African-Americans in the United States undergoing an MBI found that improved cultural relevance (e.g. utilizing readings from African-American writers, discussing spiritual ideology and connecting the MBI more to health) was recommended for the uptake of the intervention (Woods-Giscombe & Gaylord, 2014).

Discussion and Conclusion. MBIs and positive emotion interventions have demonstrated preliminary findings in the ability to improve connection and health. For all to be positively impacted, it is imperative to infuse research designs with an inclusive lens. By implementing these interdisciplinary recommendations of qualitative methodologies, marginalized voices will be elevated, ultimately promoting equity in the human experience.

Keywords: emotions, mindfulness, marginalization, social connection

Parallel 4B: Race, ethnicity and diversity – Red Room, SG

Professional identity in a context of superdiversity

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European professionals working in the field of health care and social care are confronted with complex situations, not only because they take care of (and care for) vulnerable persons with multiple problems, but also because Western/Northern societies are rapidly changing due to the increase of migrants with multiple ethnical, cultural, religious, educational, political and socio-economic backgrounds. These migrants often are in need of care but their needs are very different and can be met in different ways.. Also, within the care professions there is more diversity than there used to be, because second and third generation migrants enter these professions. Care professionals have to deal with this 'superdiversity' when they search for answers to the question 'what is good care for this specific patient/client in this specific situation'. Answers differ, according to who someone is, where someone lives, etc. What care professionals do or decide is not only based on professional knowledge and training, but also on their own personal experiences and their position within the institutional context of a society or an organization. There is discussion about whether care professionals can (or should) bring in their own cultural/religious values and beliefs when they take care of their patients/clients. Some think, for example, that Islamic patients/clients get better care from Islamic care givers, while others say that care givers have to recognize diversity and treat everyone - regardless of ethnical/cultural/religious background, gender/sex etc. - with respect as a unique person. When a care professional says: "I think it is best for this patient/client to do x", we may ask: who is this I that is speaking? Is it the professional or is it the individual? What is the basis of his/her morality: a professional code of conduct? a religious worldview? a personal history, perhaps with specific privileges or specific negative experiences? Personal identity and professional identity cannot be separated, but are different. This difference/inequality is the cause of moral dilemmas, ethical questions and even conflicts which hinder co-creation of good care.

In our research project we want to reveal the implicit normativity that is inherent in the context of professional care and relate it to the development of professional identity, with a special focus on conflicting values caused by ethnic, cultural and religious diversity. We hope to find answers for existential and political questions like:

- Should professionals be allowed to refuse to care for patients/clients with specific characteristics because of their ethnical/cultural/religious/educational/political/socio-economic background?
- Is there a universal set of values that should be dominant in the professional context of health care and social work (c.f. the Universal Declaration of Human Rights)?
- How do care professionals position themselves (Ricoeur, 1992) in a context of superdiversity?
- How to start a dialogue about 'otherness', 'othering' and inequality with a focus on the normative dimension of the professional care context?

- (How) can care professionals (and we as researchers) play an active/activist role aimed at diminishing privileged irresponsibility and epistemological ignorance (Tronto 1993; 2013) within the context of professional care?

Keywords: superdiversity, professional identity, implicit normativity, privileged irresponsibility, epistemological ignorance

Parallel 4B: Race, ethnicity and diversity – Red Room, SG

‘Lost in Translation’: migrant voices lost and found

Karen Lumsden*

Loughborough University, United Kingdom

This presentation examines Eastern European migrants’ experiences of and responses to hate crime. Following the UK European Union Membership Referendum (‘Brexit’) vote there was an increase in reported hate crimes against immigrants. Our study focuses on the experiences of migrants in Lincolnshire, a region of England which has a significant migrant population, and which had one of the highest ‘leave’ votes in the country. Semi-structured interviews identified temporal, spatial and relational factors in responses to hate crime; and also uncovered the insecure occupation of a ‘third space’ constituted by material, discursive and emotional practices. This positioning was destabilised post-referendum; but there was also evidence of the operation of agency within processes of ‘othering’, suggesting a transition from ‘victim identity’ to ‘emergent political subject’. Our presentation looks at the notion of ‘voice’, at how and when different voices are heard or silenced, and the challenges these pose for us as researchers.

Keywords: Voice, ‘othering’, migrants, hate crime

Parallel 4C: Strategies for qualitative inquiry on activism – Salisbury, JMCC

Qualitative Resilience Research as Disruptive Action. Strategies of Politicization in Critical Qualitative Inquiry

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A major endeavour and contribution of critical inquiry is to overcome alienation from our instituted and instituting doings. That means, to constantly frame any form of institutionalization as product of human activity that is never inevitable, without alternatives, or naturally given. Critical inquiry on this note usually occurs as a politicization in terms of a disruptive action that interferes with how things are done and that opens up spaces to think (and do) things differently (Koro-Ljungberg und Cannella 2017). Against this backdrop, the concern of my paper is to map and shed some light on different politicizing strategies that are employed in qualitative inquiry on resilience – a concept that has been widely criticized as being in line with and reinforcing neo-liberal politics (e.g. Evans und Reid 2013; Garrett 2015; Walker und Cooper 2011).

Based on a literature journey that was induced by a Foucauldian reading my paper presents a typology that comprises four different ways of how social scientists engage the concept of resilience in a critical manner: (1) ideology critique, (2) deconstruction, (3) re-articulation, and (4) incorporation. This empirically grounded typology of politicizing strategies enhances our understanding of how to act counter-hegemonic and open up heterotopic academic spaces. Hence, I propose and discuss this typology as a general scheme that may inspire and assist scholars to realize and concretize their critical endeavours towards controversial and problematic realities.

Keywords: Critical Qualitative Inquiry, Resilience, Poststructuralism, Foucault, Politicization

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Parallel 4C: Strategies for qualitative inquiry on activism – Salisbury, JMCC

Suicide research: Qualitative inquiry as activism

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Norwegian University of Science and Technology, Norway

For decades, suicide research has been heavily dominated by repetitive quantitative risk factor research. Such research is based on the biomedical model and even though the notion of causality is not always made explicit, this model is based on the idea of a linear cause-and-effect relationship that explains suicidal behaviour as a meaningless/pathological consequence of various risk factors, particularly mental disorders. As a consequence, suicide prevention (in mental health care) is mainly focused on diagnosing and treating mental disorders, as well as on risk factor-based assessments of suicide risk. Such approaches have not led to a decrease in the suicide rate. In fact, a large proportion of the suicides occur while people are under treatment in mental health care. From qualitative research, we know that suicidal acts are highly meaningful for the individual. Examples of alternative, that is, contextual ways to understand suicidal behaviour that have been found in qualitative studies are: as escape from unbearable circumstances or expectations, as a desperate protest or rebellion against family and/or societal oppression and abuse, as a way of taking back lost control in life, as a relational rather than an individual act, and/or as a specific way of communicating distress when verbal communication is found insufficient or inexpedient. Hence, suicidal acts can be interpreted within the framework of communication theory. According to such understandings, suicide prevention should focus more on care and existential issues. Suicidal individuals want to be seen, heard and understood, not necessarily assessed, diagnosed and treated. Still, the suicide research field is permeated by negative attitudes (prejudice) towards qualitative research as well as towards “alternative” ways to understand suicidality rather than pathological ones. For example, journal editors of international suicide research journals reject qualitative studies without review because they are qualitative and research managers refuse to initiate or support qualitative studies. Questioning the biomedical “regime of truth” results in various unpleasant reactions. There is an urgent need for a change of direction in suicide research and prevention and the resistance we face from people in power opposing such a change has forced qualitative suicide researchers to become activists, in various ways.

Keywords: suicide research, qualitative, activism, suicide prevention

Parallel 4C: Strategies for qualitative inquiry on activism – Salisbury, JMCC

Performativity of activism at the grassroots and academic level in refugee research

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In my doctoral research project I study Australian grassroots community initiatives whereby citizens and refugees are co-creating a shared world through narrative practices. Through an Arendtian conceptualisation of political action as a collective reclaiming of the public space, the actions of people with and without refugee experience are understood as a response to what is happening to refugees in our societies and as a counter-practice to the hegemonic neoliberal discourses affecting both citizens and refugees. This research intends to serve as a vehicle to acknowledge existing grassroots initiatives and to amplify the hard-won accomplishments of people and their communities.

If research is to address questions of significance, activism could be considered a critical component of the construction and production of knowledge. Taking this approach, activism in research can be conceived as a commitment to attending to the politics and ethics of research through response-ability and being accountable for the effects brought about based on the knowledge that acts and actions in research matter. Activism is not a 'thing' to incorporate in research nor a 'trait' that characterizes the researcher but a determined, albeit at times flawed, enactment of positions, practices and reflections that put change on centre stage. Activism in research then refers to its 'performativity' (Butler, 1988) through which the research is not only shaped but is endowed with meaning. Conceptualising ethnography as 'a particular way of being in the world' (Campbell and Lassiter, 2014), rather than merely a methodological approach, activism in research comes to represent a particular way of being, doing and relating; one infused with activist values and intentions.

I take ownership of my 'social intent' (McNiff, 2017) in proposing a research topic that values the counter-practices of 'ordinary' people in our communities, defining a methodology that is poststructuralist and critical, and setting research goals that include a contribution to social justice. To guide me in the performativity of activism in my research I draw from a key concept of narrative therapy, an approach heavily influenced by poststructuralist and feminist thought. Ever mindful of the power relations and ethics of therapy, Michael White, a co-founder of narrative therapy, invited therapists to become 'decentred but influential' (2007) in their practice. Although originally developed for the therapeutic context this central tenet has valuable transferability to research applications. Which opportunities emerge when one imagines oneself to conduct research in a 'decentred but influential' way? What sort of actions, practices, reflections and considerations become possible in the realm of politics and ethics in research?

Keywords: performativity, citizen initiatives, refugee studies, narrative practice

Parallel 4C: Strategies for qualitative inquiry on activism – Salisbury, JMCC

Researching without method: Movements that tremble with potential.

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University of Plymouth, United Kingdom

“Right now, the earth is full of refugees, human and not, without refuge”

(Haraway, 2015:160)

Despite years of protest, resistance and activism, social justice has not been achieved. The humanist project has stumbled. Stuttered. Failed. Inequalities are greater than ever. Thousands upon thousands of human lives are deemed not to matter. Refugee boats are turned away from ports. Immigrant families are separated at borders. British citizens are forcibly ‘repatriated’. Prevailing discourses work to convince us that hostile environments should be celebrated. Zero tolerance aspired to. Compliance enforced. Europe’s ‘delusion of grandeur’, continues to cause those that are branded ‘other’ to be “reduced to the less-than-human status of disposablebodies” (Braidotti, 2013:2). In such troubling times, where do we as writers, researchers and social activists turn?

As Massumi, (2015:14) argues, “[W]e are our situations, we are moving through them. We are our participation - not some abstract entity that is somehow outside looking at it all”. Therefore, in my doctoral studies, I am engaged in a ‘living inquiry’, that employs the practice of a/r/tography (Springgay and Irwin, 2005) to explore and illuminate issues relating to sustainability, equality and justice. MacLure (2014) urges us to consider the wonder of data and their capacity to enter into relation with researchers as an event. Therefore, drawing on Jane Bennett’s notion of vibrant matter and Karen Barad’s diffractive ontologies, this paper will exemplify how texts and images created in response to everyday ad hoc assemblages of human/non-human matter, can convey ‘singularities of experience’ that are charged with the potential to affect.

Keywords: posthumanism, vital materialism, living inquiry, a/r/tography

Parallel 4C: Strategies for qualitative inquiry on activism – Salisbury, JMCC

Research as (an act of) resistance

Leah Salter*

University of Bedfordshire, United Kingdom

This paper represents a story about talking with women who were part of narrative informed groups that I have co-facilitated in small communities in different locales within the UK. These groups were/are for women who have experienced sexual abuse.

'Acts of resistance' (Allan Wade, 1997) speaks to social justice, and an explicit challenge to dominant discourses that might otherwise oppress and maintain stories of shame for women who have experienced abuse.

In this paper I discuss in brief the co-construction of group work as an intervention into (and a resistance against) discourses of individualised psychopathology and I will discuss in depth the research I designed to inquire into the impact of these groups, itself an act of resistance to the status quo.

Designing my own research method and method of analysis rather than choosing an "off the shelf" option is part of the story, but I also acknowledge that I borrowed heavily from both narrative inquiry and autoethnography. Blending these methods helped to frame the conversations I had with women; and helped me develop the five-step process I used to inquire into those conversations and into my own practice- a process I have called a responsive, temporally framed narrative inquiry.

Throughout the research, I made explicit connections with my ongoing practice as a psychotherapist and the current cultural/political contexts which helped shaped the inquiry within a temporal frame. In particular the #MeToo campaign provided a political and cultural backdrop to the sharing of my own stories of abuse and oppression; how I worked with those throughout my inquiry and how I connected with other women with similar experiences, affirming the research as an act of solidarity as well as an act of resistance

Parallel 4D: Becoming-Intimate: reconceptualising intimacy and inquiry with Deleuze – Duddingston, JMCC

Intimacy is lawless, and unlike human beings, it cannot be arrested or appropriated. Intimacy has been institutionalised, domesticated and called to order (Moten and Harney, 2013). It has been imposed on and between unwilling bodies, yet at the same time, denied to devoted others. But intimacy is a durable force that will not readily be suppressed. Throughout history and disturbingly still today - literally now - families are being severed from each other at borders and then imprisoned. Human beings, while achingly longing for loved ones, are detained near other similarly persecuted and tortured souls. Imaginably, in these hell-holes, there are moments where new forms or gestures of intimacies emerge; an intimacy as unyielding and uncontrollable surplus. In these moments there may be both longing and hope and an intimacy that can be neither stamped out or refused. Intimacy's remainder exceeds a meaning-making of experience and survives, surely makes survive, as something like what Moten and Harney (2013) describe as, "modernity's insurgent feel, its inherited caress, its skin talk.." (98).

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 the social and psychic realities, but also the textured acumen and hope." (644).

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. Desire might be a place to begin, at least.

Our Symposium places Deleuze and intimacy in relation to each other in order to (re)conceptualise an ontological understanding of intimacy as an approach to, a subject of, and/or a necessary and vital affective force in, research. The contributors will each put this to work differently but come into conversation with each other; into, perhaps, a kind of intimacy, as they speak with or past each other and with their readers. Each of these papers calls for research that involves intimacy with others, with themselves and with theory because intimacy may be a (more or less) silent act of resistance. Intimacy calls us to pay attention, to not turn away. Moten and Harney ask us to get close, to get intimate and to listen. They ask, "Can't you hear [them] whisper one another's touch?" (97)

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Keywords: Deleuze, Intimacy, Inquiry, Affect, Writing

Chairs: Fiona Alana Murray

Presentations of the Symposium:

Writing in the strange becomings that are not becomings-writer: doing intimacy, becoming-animal and worlding lines of affective relationality in the politics of touch.

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Gale, Ken (University of Plymouth);

In an earlier paper, I argued that writing with intimacy through an animation of Deleuzian thought would help to destabilise the simply human practice of signifying, representing and locating emotions within a metaphysics of being that firmly ignores affective relationality and the emergence of posthuman practices of thinking and doing. In this earlier paper I argued that such an approach will prompt movement away from thinking about what a body is or what it might mean toward moving with and sensing encounters and engagements with what bodies can do. Here, in the current paper, continuing this line of thinking and writing with Deleuze, will involve me in engaging in rupture, of taking a line of flight, of speculating about intimacy, not as a linear, molar attribute of simply human bodies, rather as a complex, relational, multiplicity of molecular lines. In the earlier paper, I suggested that, in what Manning (2007) 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. In the current paper I wish to extend this argument by proposing that intimacy/intimating, as practices of doing, involve a working with difference that sees it, with Deleuze and Guattari, as 'involuntary', as emergent in and creative of fields of play in which 'becomings-animal' (1987: 238) lead us to new sensings of what bodies can do. In this 'becoming-animal', therefore, I will argue with and from Deleuze that intimacy needs to be conceptualised as a means of 'worlding' (Stewart, 2010) in which practices of always being on the lookout can be used to animate new creative relational forces in event/ful encounters with spacetime in so(u)rceries of the always not-yet-known.

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Searching for Deleuze, Searching for Intimacy: somewhere between romanticism and dystopia.

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Murray, Fiona Alana (University of Edinburgh);

This story, set somewhere between romanticism and dystopia, is in the search of intimacy. It is on a hunt for gestures of intimacy, groping around in the dark for gestures of intimacy that are both a political force and silent act of resistance.

Deleuze and Guattari (1991) write, "Precisely because the plane of immanence is prephilosophical and does not immediately take effect with concepts, it implies a sort of groping experimentation and its layout resorts to measures that are not very respectable, rational, or reasonable. These measures belong to the order of dreams, of pathological processes, esoteric experiences, drunkenness, and excess. ...To think is always to follow the witch's flight".

The story's becoming-spider narrator, or rather "machine of the search" (1964) leaves the town of disappearance and walks toward the city of Love on all eight legs. Without eyes, without nose, without mouth, she answers only to signs, and as Deleuze (1964) writes, "it is this spider body of the narrator, the spy, the policeman, the jealous lover, the interpreter - the madman - ...who will send out a thread, in order to make them so many marionettes of her own delirium, profiles of her own madness."

The spider walks towards through the streets that lead to a city where love is a political force, love that is based on difference, not a conjunctive synthesis based on identarian love and a politics of love thy neighbour, but wasp-orchid love where as Hardt and Negri say "is a model of the production of subjectivity that animates the biopolitical economy". The city of love where new modes of living and creating is the unconscious destination. Love as a pre-personal encounter with pedagogical openings. A city that survives on the Desire to continue to love.

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Moving Research With Dogs

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Powell, Kimberly (Penn State University);

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. I speculate on moving potentials as forms of intimacy. An intimacy that embraces uncertainty and what Massumi characterizes as "indiscernable expression" - that which may not be clearly perceived-- through play and walking encounters with humans and dogs. It is to think intimacy through ludic gestures, vitality affects, and open-ended gatherings constituted of polyphonic space-time that, at best, offer

contingency rather than certain expression yet relative to what Whitehead refers to as the "settled world." It is an attempt to think of intimacy through vital energy and rhythmic refrains, to ponder ludic gestures that might be found in our communications and movements, to ponder the researchable as something that is always indiscernable, somewhere between a human cry and a dog bark.

That which differs from itself-that which is emergent-has pre/occupied my intimate relationship with research and my dog. I write autobiographically about sensory and embodied encounters both alongside and with my dog so as to present them as unfolding experiences that are entangled with my 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 - again

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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-Activist Reader-Writers with Deleuze & Guattari

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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 two years now. Our order is almost the same each time: it used to be a long black for one, Americanos for three of us, Earl Grey for another. But as we have stayed with Deleuze and Guattari, so too have we been changed.

There are countless reading groups and no doubt multiple Deleuze and Guattari reading groups, but none is like ours. To us, in the familiarity of this space, our space, there is an intimacy in this encounter with their 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.

This becoming-intimacy is not quiet. There is noise. Movement. Mobilization. As we move through *A Thousand Plateaus*, that single/multiple work, amongst so much else of theirs we could be reading, we sense Deleuze and Guattari becoming intimate with us and we sense them activating us. There is a flow backwards and forwards, deterritorializing 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, distance and closeness. Intimate as verb is as present as intimate as adjective. An act that sends us out from our café different to when we entered. Another month goes by, another plateau. Each time it is different, yet there are rhythms that hold us: 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 change within ourselves, our group. The familiar sense that the process of togetherness affects how we frame, see, hear, understand, what we are becoming. The sense of how that process may at any time fold into itself and become new in unforeseen ways, as assemblages necessarily become altered and reformed, especially as we reach the end of our first reading of *A Thousand Plateaus*, and the end of our group.

What does it look like to become alongside each other, alongside each other as scholars? What are our refrains, and how do they resonate through us? We continue to engage with becoming collaborative writers, facing – and making – head-on the intimacy we have built. We

feel hope, anxiety, doubt, humour, excitement, anger, sadness, as we contemplate this ongoing shift.

And what does all this do? What, if anything, are we resisting? Is this way of learning and engaging intimately activism? We do not know how this writing will change us or affect change beyond us, but through it we will seek such change as we pursue becoming-intimate-activist reader-writers.

Parallel 4E: Arts-based research as/and activism – St Trinneans, LH

Blurring the lines between art, academia and life

Venke Aure*, Heidi Dalsveen

Oslo Metropolitan University, Norway

The presentation will be build upon a performing paper, a mixing of discourses based on a performance about the grieving mother. The presentation will blend a personal narrative with a Norse myth. The two contributors mix personal and academic discourses using temporality, contrasts, interruptions and various physical placements.

Through narratives and written and spoken polyphonic utterances, the authors will clarify how the two concepts artistic and art-based research, coming from different academic meanings and focuses, can be blended in a presentation. In the blurring of the lines that separate art, academia and life, a criticism of a tradition, based on discrete disciplinary disciplines and institutional structures, arises. The intention is to contribute to an epistemological plurism that challenges a conventional understanding of the separation between art and academia. Unlike this, the two performative voices, search for the multivocal and simultaneous entrances for creating art, science and methodology in what we call “the third site”. This multilayered encounter between art and academia develop, an aesthetic epistemological position, common for the fields.

Keywords: Art based research, aesthetic epistemology

Parallel 4E: Arts-based research as/and activism – St Trinneans, LH

Troubling ‘Lactivism’ at Intersection of Contemporary Art, Social Media, and Embodied Inquiry

Brooke Anne Hofsess*

Appalachian State University, United States of America

This paper troubles an awareness of how discrimination and censorship of breastfeeding bodies in the United States have become business as usual; A concern reverberated week after week in newspaper headlines. This includes recent coverage of unexpected agitation and opposition by the 2018 U.S. delegation to the UN World Health Assembly to encouraging breastfeeding by limiting inaccurate advertising of breastmilk substitutes. The author wonders how artists, activists, and researchers respond when governments promote the interests of infant formula manufacturers over lactating women and their children, when breastfeeding women are removed from county courtrooms, when women are prohibited from nursing on airplanes, when working women are denied their rights to pump breastmilk, when women are socially pressured to breastfeed but not supported culturally to do so-- and, and, and.

Breastmilk is 88 percent water and this water becomes a carrier for fat, protein, lactose, and other vitamins and minerals. The author takes the stance that much like its physical properties, breastmilk becomes more than a messenger between mothers and babes-- it is a carrier of social, political, economic and cultural persuasions. Breastmilk is consumed, measured, pumped, dried up, coaxed, expressed, coveted, frozen, championed, legislated. Breastmilk is never neutral, and as a material, it is inevitably bound to the acts of mothering and breastfeeding. The author will describe her artistic practice of making drawings and photograms with the material of breastmilk-- while also exploring the how this practice, as a methodological process, evoked the aesthetic, phenomenological, autobiographical, and embodied. This presentation will visually and poetically move through multiple modes of data-creation-- time, drawing, sensation, song, memory, connection, affect, photographs, writing, and materiality.

In doing so, the author aims to activate new conversations around ‘lactivism’ (breastfeeding advocacy) launched from the intersection of contemporary art, social media, and embodied inquiry. Take for example the Instagram feed, Breastfeeding Art, which curates the myriad expressions of lactating women across the span of art history into the present moment. A scroll through this feed is to journey through the religious iconography of Madonna and Isis, to socially-engaged art interventions that explore the maternal, lactating body, to candid photographs of families in the midst of breastfeeding around the globe. This curation recalls Gablik’s (1992) connective aesthetics, which claims a pressing need for community rising up through a feminist logic. Hashtags, “brelfies” (selfies that intend to normalize breastfeeding), and other social media uprising speak to a yearning for connection around these issues that contemporary art practice alone cannot yield. This uprising has rippled through the academy as women turn to social media and art as a means of collectively inquiring. Therefore, this performatively crafted presentation contributes new insights regarding the breastfeeding backlash that divides communities and families along political, social, cultural and economic lines. Attendees will be invited to imagine new potencies for arts-based research as embodied, relational, material and creative forms of activism.

Keywords: arts-based research, embodied inquiry

Parallel 4E: Arts-based research as/and activism, St Trinneans, LH

Choreographic Movements, Writing, and Revolution

Jasmine Ulmer*

Wayne State University, United States of America

There are some who suggest that, of all the arts, dance confronts most directly the question of what it means to be human. (Greene, 1995, p. 131, emphasis added)

Dance is a force—one with the capacity to reshape society, culture, and ourselves. Choreographers are able to craft powerful responses to contemporary issues through movement, dancers can make those and other movements come alive, and both, alongside audiences, can experience not only what the world is, but what the world—for better or worse—might become. At its best, dance considers the distance between who we are and who we want to be, offering paths from present realities toward more hopeful futures. Dance is movement, sparks movement, moves bodies and minds.

Dance does what I want writing to do.

In wanting writing to move with the power of dance, I often find myself wondering how writing might realize its potential as an innovative inquiry methodology in qualitative research—one in which dance scholars and practitioners might write with, from, through, and about dance. One in which writing comes from a place of movement that challenges us to reach beyond what we thought we were capable of in all that we do. To leave everything we have on the dance floor at the end of a performance, only to return the next day and do it all again as if for the first time. Not to compete with others or prove anything to anyone else, but to find what we already have inside us as a way to push past the noise, get to our best selves, and live life to the fullest. The urgent troubles of our times demand nothing less, calling for the same revolutionary energies that we give to dance.

Choreographers such as Hofesh Shechter know this well. For Shechter, dance frees the human spirit, as “dance has the ability to prod, poke and tap into our deepest emotions; a part of ourselves that we rarely access in modern life. We dance to know what it feels like, not just to live, but to be alive.” Shechter encourages dancers to be themselves in order to “cut through layers of artifice to reveal things for what they really are, the raw truth, biting life at its core.... [and] make people aware, awake, and in turn understand they hold the power to change” (2017, p. 1).

Writing holds similar possibilities. In taking up the concept of revolution alongside Shechter’s original choreographies and musical compositions in this piece, dance illustrates how. How revolution is a foundational dance movement, and how dancers revolve whenever they turn. How they are reorienting to the world while moving in place, showing us that revolutions can happen from within—from within our cores—from where we already are. This is another way to think through the concept of revolution. One movement, one note, one word at a time.

Keywords: dance, choreography, writing, arts-based research

Parallel 4F: Young children's language and literacies as material, bodily practices – Pentland, JMCC

The papers in this panel share an interest in the materiality of young children's language and literacy practices. Firstly, we emphasise the moving, sounding, speaking, gesturing human body and, following MacLure (2013), argue for greater consideration of the materiality of language, both in terms of how it issues from bodies, and how it affects bodies. Secondly, we understand the human body as unbounded and thus language and literacy practices as collective, more-than-human events.

The papers in this panel centre on the following questions;

- How can research better account for what might be untranslatable, un-representational or incommensurate when we begin with children's sound and movement in the more-than-human world and consider this in relation to the field of literacies?
- How can a language gap (between different languages, between young children and adults, between human and nonhuman) be rethought as enabling, generative?
- How can we account for what is lost as well as what is gained as young children's literacy and language practices change with age?
- Could new thinking about children's literacies arising from this work, provide an adequate account of, or critical position against, the positioning, pathologisation and inequalities families and young children experience in their daily lives?

This work skews the logocentricity and anthropocentricity of mainstream framings and policy discourses about young children's language, and challenges the traditional focus on the importance of adult talk in developing children's language and literacy practices. Language is not an exclusively human practice, that cannot only be passed on through older humans addressing young humans directly; these are ideological and Western-centric assumptions. In a context in which anxiety about young children's talk (what they say, how many words, how clearly they enunciate, and to whom they direct their words) is an increasing concern of Western governments, we propose that conceptualising young children's language and literacies as more-than-human, offers a much needed and generative contribution to the debate.

Keywords: children, literacy, language, materiality, body

Chairs: Abigail Hackett

Presentations of the Symposium:

Thinking early childhood literacy with the force of art

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Trafi-Prats, Laura (Manchester Metropolitan University);

The paper emerges in the context of a study on early childhood pedagogy informed by art and material experimentation in the context of a Reggio-oriented kindergarten classroom (3 to 4 year olds) in the U.K. It focuses on a generative approach to language established by Deleuze and Guattari (1987), in which language is not conceived as a semiology that pursues formalisation, but as a pragmatics that manifests through physis, bodied, and semiotic assemblages. Deleuze and Guattari suggest that this pragmatics cannot be exclusively explained in linguistic terms, nor it can be reduced to symbolic correspondences, but needs to be addressed as modes of living, or styles, that cut across worlds (Sauvagnargues, 2016). Thinking with this understanding of language as pragmatics, I look into a series of literacy events in the aforementioned classroom to consider what different understandings of language and literacy in early childhood could emerge if such events were approached from a perspective based on art rather than a perspective based on communication. The perspective of communication organises hierarchically and in accordance to given models of formal acquisition of speech, reading and writing. Whereas the perspective based on art permits to see language as an ongoing stylistic variation that transcends hierarchical authoritarian distinctions between major-the work associated to an artist, a writer, a poet- and minor-the work associated to a child or a collective of children (Sauvagnargues, 2016). Atkinson (2018) describes the force of art, in education as the potential that art carries to illuminate possibilities of disobedience in relation to existing parameters of pedagogical practice due to the fact that art has historically deployed forces of rupture in diverse forms of practice. In this respect, thinking early childhood literacy with a perspective based on art may inform different relations of teaching-learning in which, the current role given to practitioners of documenting and reporting literacy practices changes for one of being affected by literacy events. Dwelling in and feeling the rich material qualities of language may enable practitioners to relinquish control and be moved, confounded or fascinated by situations that resist capture and may demand further thought (MacLure, 2013). In turn, this may cultivate early childhood pedagogies not directed to reproduce an image of children that either mirrors or deviates from a given identity (e.g. speaking, reading, writing at the expected level) but pedagogies driven by events, multiplicities and relational potentials for becoming (Atkinson, 2018).

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(Re)etymologizing intervene: A discussion on ethics as literacies come into being

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Kuby, Candace (University of Missouri);

This paper stems from a co-researching relationship with Tara Gutshall Rucker, in her elementary classroom. Our interests are in what happens when we invite children to 'go be a writer' and put out a range of artistic and digital tools for them to use in Writers' Studio. In our collaborative thinking/writing together we conceptualize the notion of literacy desiring:

a focus on literacy processes to emphasize the fluid, sometimes unintentional, unbounded, and rhizomatic ways multimodal artifacts come into being through intra-actions with humans and nonhumans (Kuby&Gutshall Rucker, 2016, p. xiii).

Over the past year, I've had conversations with a few university colleagues on the notion of 'intervention' in schools. I find discomfort in this term as believe I am not an interventionist in the way it is often used (in the US) related to special education and/or a behaviorist views of learning. Nonetheless, my colleagues remind me that we (researchers) are all interventionists. These conversations connect to conversations I've had with elementary school teachers. They feel that the discourse that surrounds schools, often about literacy, is one of intervention. The idea that literacy is developmental, a skill to be acquired, that children come to us with deficits about literacy, and that we need to test and assess children constantly (Kuby, Spector, & Thiel, 2019).

Inspired by my thinking/inquiring/writing with colleague Becky Christ, we often do inquiry by turning to a word—the definition and the etymology of the word—not in an effort to know it, find its true meaning, or to nail-down the definition, but rather, in an effort to unmake the word and think differently. Becky and I conceptualize our practice of inquiring with/in/through words as (re)etymologizing. In this paper, I (re)etymologize the word intervene. I think-with intervene to (re)claim it and put it to work with theoretical concepts of knowing/be(com)ing/doing (e.g., Barad, 2007), and literacy desiring from Tara's classroom. During a unit of study on personal narratives, Adam created a game board as a way for his peers to learn a story about his life. I wonder, what happens to ideas of literacy and literacy instruction when we (re)claim intervene? In doing so, a conversation on ethics and response-abilities to/in producing literacies with children comes to the forefront. I discuss insights from thinking-with encounters between Tara, Adam, peers, game board, game pieces, a personal narrative story and theories and (re)etymologizing intervene.

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Vladimirova, Anna (University of Oulu);

This paper builds on an ethnographic observation of preschoolers-forest encounters in the northern city of Finland over the course of a year. An updated curriculum for the early childhood education has recently encouraged practitioners to integrate a school programme into outdoor settings (e.g. forest), which has, basically, received a modest response. As part of an empirical stage of a research, four and five year olds were visiting a nearby forest during their normal walking hours instead of staying in a daycare yard. The key questions, I attend to, are: What kind of worlds do kids engage with, while in/with the forest? How is this engagement nested into a bigger picture of language of humans and that of beyond humans, and what it does/mobilizes/animates? Or, in other words, what governs the materiality of literacy practices?

Drawing from the theories of posthumanism (Braidotti, 2013) and new materialism (Massumi, 2002), I would like to think of emerging forest literacies as inspired by the world. In particular, I embark on the idea of the body-becoming thoughts (Manning, 2009) born out of the intra-action of matter (Barad, 2010) and embodied relationships to a place (Somerville, 1999). Before human language is formed in these relationships, it is informed by the worldly thought-in-the-making that exists at the periphery of human-nonhuman encounters. Essentially, this thought is a product of the complex multilayered relations shifted by the affect (Massumi, 2002) and simultaneously being arrested in the number of irreducible ontogenetic forms (Kohn, 2013; Pickering, 2017). Therefore, it is crucial not only to recognise/acknowledge the materialisation of this thought (movements, sounds, gestures, questions), but also the processes altering its emergence.

In this regard, thinking with form aids in noticing iconic properties pertaining to movements and sounds. During our walks children often hum creative melodies, whisper words no adult can decipher, cry onomatopoeic sounds in the attempt to mimic a bird's song or walk the animal paths. In turn, these icons guide us towards knowledge actualising between the rational/school-taught and the emerging with the world through multisensory channels. This can offer a substantial ground for a discussion of literacies materialising beyond the classroom. Such knowledge is prior to a concept formation (Massumi, 2002) and appears to be an effortless and recursive co-architecture of children and forest. Especially of those children in my study who have certain difficulties with motor coordination, social communication and problems with an eyesight.

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When you are not speaking surrounded by four walls: more-than-human voice in outdoor early childhood settings

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Hackett, Abigail (Manchester Metropolitan University); MacLure, Maggie (Manchester Metropolitan University);

We begin with the proposition that language is always more-than-human. Commonly in non-Western societies, language is not considered purely the reserve of humans. In addition, even language that involves human vocal chords, tongues and mouths, relies on sound vibrating through place, and therefore, can never exist as a solely human act. Language that involves human sounds also always involves place.

The paper draws on an ethnographic study of a day care nursery for two year olds, which recently reconfigured provision to enable the children to spend a substantial amount of time outdoors. These changes were coupled with significant changes to children's speaking and listening practices. Interrogating, collaboratively with the staff, the role of being outdoors in the children's language and literacy practices, leads us to propose a conceptualisation of young children's talk in a wider, multi-sensory and more-than-human milieu, in which even the youngest children can, and do, participate.

The role of place and body in young children's language practices illustrates the frequent tendency to conflate words with language in early childhood research. When adults worry about young children's language, they tend to assume that when children do not talk, it is because they do not have the words or knowledge in their brains. The construct of 'the language gap', for example, is one manifestation of this. Crucially in this paper, we want to shift the focus from vocabulary lodged in children's brains to instead foreground language as a practice of the body (MacLure, 2013) in place. We argue that the model of language, and of language development that underlies concerns such as 'the language gap', is fundamentally misconceived, resulting in unnecessary pathologising of the capacities of very young children.

Language demands that are routinely placed upon very young children – eg to answer questions, demonstrate understanding, listen for meaning, display vocabulary, take proper 'turns' in conversation - abstract speech from its embeddedness in the multisensory events from which it draws, and to which it contributes significance. 'Words and brains' models of language rely on a misplaced conviction of the self as autonomous individual, an abstracting of the individual from the collective nature of voice and experience. The way in which young children's language practices in our research seemed to foreground body and place (rather than words, humans and brains) highlights the collective nature of voice, and the ways in which human voice emerges from a multisensory milieu.

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Parallel 4G: Teacher practice, agency and identity – Prestonfield, JMCC

The Plausibility of Combining Collaborative Autoethnography and Feminist Action Research to Foster the Recognition of Women Teachers' Professional Agency

Éva Thun*

University of Pannonia, Hungary

In the past few decades the global economic and social changes have radically altered the functions of education, as well as the specificities of the teaching profession. Education has become more of an institution whose primary goal is to teach practical knowledge skills (competencies). Social research on education moved to the other social sciences in an interdisciplinary manner, and so has the discourse on awareness raising of cultural and social values and activism. These changes raise new expectations from the teachers; they are supposed to learn new professional skills, such that are standardized and measurable. As a result, the teachers' professional, collective and personal agencies appear to be of no significance. Moreover, this shift in the value of agency in education is controversial, since it is coupled with the issue of women's agencies in society. (The predominant presence of women in education is typical in most of the European countries.)

However, from the teacher research literature it is apparent that the teachers' identities and agencies play a crucial role in performing their professional tasks successfully and efficiently while interacting with their students. In the research arena I propose to introduce such research which is concerned with gathering knowledge on teachers' professional identities and on the nature of their self-perceived agency. This kind of research requires methodologies which encourage the participants to vocalize their beliefs and offers opportunities to act on their experiences. Feminist action research is to serve the latter purpose, whereas collaborative autoethnography provides the opportunity to tell about and share teachers' personal experiences as actors in the education sphere in their own rights.

In the case of Hungary, teachers' autonomy has been curtailed in such a manner which reminisces the earlier historical state socialist period. Yet, few researchers seem to notice the parallel that essentialization of women's roles in society, i.e. women's caring and teachers' caring is utilized as a tool for indoctrination of the young. One can argue that the education system which is in place today in Hungary throws students into ignorance about their rights, and it also violates teachers' human rights when restricting them (almost banning them) in practising their profession on a professional basis informed by the philosophy of education and social sciences. This situation calls for the introduction of a comparative element in the proposed research.

Although, educational institutions traditionally are seen as institutions of the state or of other powerful social groups, it can also be viewed as such a social space where social action for change can happen, i.e. the strategies of civic groups can be introduced - along with the exiting teaching techniques - in schools so as to give students a chance to work with their individual and collective identities, as well as to learn to become socially sensitive individuals. In order to be able to realize this initiative, however, first the teachers' themselves should become knowers of their own capacities, for which the mixed method of collaborative autoethnography and feminist action research can be women teacher friendly tools.

Keywords: teacher research, professional agency, collaborative autoethnography, action research

Parallel 4G: Teacher practice, agency and identity – Prestonfield, JMCC

Methods unfolding teachers embodied and tacit knowledge

Mathias Sune Berg*

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This paper presents how a methodology drawing on hermeneutic-phenomenology, visual ethnography, and an orientation towards arts-based research can help unfold tacit embodied knowledge. The study that the paper is based upon is a phenomenologically inspired, qualitative Ph.D. project that explores teachers embodied leadership in the danish inclusive, municipal primary and lower secondary school.

The paper will present selected empirical material from three different phases of the study.

- 1) Scenic descriptions. Narratives focusing on describing the bodily, sensuous, experience-saturated and often non-verbal dimensions of the teachers' leadership Practice.
- 2) Transformative professional dialogues. A collaborative research methodology where the participating teachers in pairs enter into dialogue with selected video sequences of the teachers' own professional practice in the classroom. The purpose of the conversations was to create a space for transformative professional dialogues.
- 3) Future workshop. This part is inspired by a critical utopian action research tradition and take on a children oriented perspective of the problem thus giving the children a voice in the education research. The intention of the "future-workshop" and giving it a particular aesthetical expression was to make it possible to transform the embodied experiences of the children into more accessible forms of expression. The "future-workshop" thus contributed to the creation of an open space where pictures, imagery language, and metaphoric exploration of the otherwise implicit knowledge become possible.

The diverse collaborative methods have, among other things created space for several voices and perspectives on possible interpretations.

The paper wishes to open up for a discussion of potentials and difficulties within multi-method designs in arts-based, qualitative research.

Keywords: Teacher, Leadership, Embodiment, phenomenology, Arts-based methods

Parallel 4G: Teacher practice, agency and identity – Prestonfield, JMCC

Narrative Inquiry as a tool for empowering Greek teachers in their environmental and sustainability education practice

Naya Grillia*, Maria Daskolia

National & Kapodistrian University of Athens, Greece

In our paper presentation we aim to present part of an ongoing doctoral study, which focuses on unveiling the connections between Greek teachers' identities and their teaching practices and how they are interwoven and co-evolved within their efforts to meet and apply interdisciplinarity to help students develop a holistic understanding of current environmental and sustainability issues.

The study's rationale draws on documented evidence that Greek primary education teachers with an active role in pursuing environmental and sustainability in their school come across a variety of 'boundaries' in their everyday teaching practice which they invest effort to address and surpass. How do they apply 'interdisciplinarity' when approaching complex environmental and sustainability concepts and issues and how they infuse it to the learning designs they construct for their students? Which mechanisms do they employ when they are faced with the vagueness and indeterminacy of the topics involved? How do they recognize the best pathways to follow in their everyday teaching practice so as to respond in challenges such as the quest for pedagogical innovation or the promotion of sustainability? How do they manage collaboration and shared work with other teachers and the community? These are some of the 'research puzzles' this study will address with the aim to deepen our understanding on how Greek primary teachers' identity, practice and professional development are integrated within the terrain of their active involvement in school-based environmental and sustainability education. Our approach borrows from the theory of "boundary-crossing" (Akkerman & Baker, 2011) and views any challenges teachers may encounter as learning opportunities to build on their teaching theories and practices.

In terms of methodology, the narrative inquiry approach has been selected as an appropriate research frame to explore and understand teachers' genuine experiences but also as an empowering tool for the participating teachers to construct and communicate facets of their professional identity and practice. Narrative inquiry is also viewed as providing a safe dialogic and self-reflective environment for teachers to participate in meaningful learning and professional development experiences. By using teachers' narratives as a means for identifying, representing, sharing and reflecting on their identity and teaching practice, the very research procedure becomes then an empowering experience for teachers along the path of their personal and professional development in environmental and sustainability education - and even beyond that. The whole process asks the researcher to redefine a new role and take over a new responsibility as to how more appropriately contribute to the participating teachers' personal course of development. This perspective actually turns the narrative inquiry encounter into a two-way learning experience by ascribing new learning gains for both the researcher and the participant.

Our presentation will briefly outline the underpinning theoretical concepts of the study while more extensively discuss the involved methodological issues by focusing on specific aspects of the narrative inquiry research design and the analysis of data collected so far.

Akkerman, S. F., & Bakker, A. (2011). Boundary crossing and boundary objects. *Review of educational research*, 81, 2, 132-169.

Keywords: Narrative inquiry, Environmental & Sustainability education, identity, teaching practice, boundary crossing theory

Parallel 4G: Teacher practice, agency and identity – Prestonfield, JMCC

A diary of a middle school closure in 100 ceramic plates

Paul Bernard Cope*

Norwich University of the Arts, United Kingdom

In 2011, I spent the last year documenting the impending closure of my rural middle school. I decided to become our own artist-in-residence and set about producing a body of work that would capture and commemorate the end of the school and of my career as a middle school art teacher. At the back of the classroom, I set out to make 100 commemorative ceramic plates which would document the experience of school closure. Exploring an arts-based, autoethnographic approach, I produced nine visual and written sketchbooks to support the plate making. This body of work explored ideas of a community of practice with my students as they all made commemorative plates too. Elements of their work appeared on my plates as we shared sprig moulds of significant objects such as mementoes, toys, biscuits and sweets. We also left behind ceramic murals on the school walls and made a set of commemorative plaques for the school staff. The project set out to explore ideas about socially engaged and dialogical art practice in an educational setting and I did this by designing an art project which was open to events within the classroom. The plates literally bore the marks of the environment in which they were made.

The making of the artwork in the classroom was validated by their pedagogical usefulness as demonstrations and modelling. Each plate demonstrated particular material and technical aspects of ceramic practices whilst also exploring more general art practice concepts such as research and ideation through sketchbooks, art history and autobiography and memory as subject matter. I made the plates in any spare moment and at the beginning and end of the school day. The students witnessed an artist committed to practice as they walked past the art room on the way to the playing field and into and out of school.

I made the plates to commemorate and celebrate my career as an art teacher in middle schools. These schools had been creative and progressive places to work in and their closure was an early phase in the ongoing educational changes. I wanted to mark the passing of the middle school with celebratory, commemorative artworks which formed a ceramic and sketchbook diary of the experience of school closure. My activism was to put the experience on the record as an artwork, to use art-making as a socially engaged practice and to involve the school community in the project.

In 2016, the plates and sketchbooks were exhibited as a unique document of a middle school closure which was a cathartic experience for many colleagues. As an autoethnography of an art teacher's lived experience, the project is a contribution to making autoethnography through art making.

Keywords: Ceramics, sketchbooks, school, artist-teacher, autoethnography

Parallel 4H: Researching mental health and well-being – Bryce Room, SG

Using Participatory Video and Digital Storytelling to Reduce Mental Illness Stigma: Findings from a National Project

Rob Whitley*

McGill University, Canada

Evidence suggests that mainstream media coverage of mental illness tends to disproportionately focus on factors such as danger, criminality and violence. This can contribute to negative public attitudes, inaccurate beliefs and erroneous stereotypes about people with mental illness, often leading to prejudice and discrimination.

As such, we conducted an action-research study with the ultimate aim of reducing stigma and improving mental health literacy. This utilized innovative digital methods, namely Participatory Video (PV) and Digital Storytelling (DS). PV is a method whereby a group of marginalized people create documentary-type videos about transversal issues and topics affecting them. DS involves individuals sharing 'their story' on camera, often focusing on resilience to adversity and overcoming challenges. Resultant videos are then shown to target groups (with introduction and panel discussion) in organized screenings to raise awareness and catalyze change.

In this study, we set out to form PV workgroups of people with severe mental illness (SMI) and examine (i) implementation success; (ii) impact on participants' self-stigma and recovery; and (iii) impact on viewers' stigma and mental health literacy.

We created three workgroups based at psychosocial rehabilitation centres in Toronto, Montreal and Halifax. These workgroups received training in scripting, filming and editing, as well as critical thinking. Workgroups were then instructed to produce a series of short documentaries or individually-focused DS videos about topics and issues concerning them, and then self-organize screenings to target groups.

Each workgroup successfully created a series of videos over the two years (N=26). Seven were DS videos, while 19 were PV topic-based videos. The videos generally focused on social issues such as isolation, homelessness and medication. Workgroups organized a total of 49 screenings to over 1 500 people including (i) health care providers; (ii) students and (ii) the general public.

All videos can be seen at www.radarmentalhealth.com and I intend to show a 5 minute video during my presentation if my abstract is accepted.

Researchers observed the group for two years using ethnographic methods, and conducted end-of-project interviews with participants (N=18) to assess subjective impact. Audience viewers completed evaluation surveys (N=1 104) and focus groups (N=9) after screenings.

Qualitative data was analyzed using thematic and content analysis methods. This suggested that participation in the PV process was highly empowering for participants, reducing self-stigma and fostering recovery through skill-acquisition, peer support and goal setting/achievement. Focus group and questionnaire data converged, indicating that the videos reduced audience stigma and improved mental health literacy.

The results suggest that grassroots bottom-up PV and DS interventions can be successfully implemented with people with SMI. Participation in PV workgroups appears to foster recovery, and the resultant videos can successfully reduce stigma and improve mental health literacy.

As such, PV and DS could be considered a powerful anti-stigma and pro-recovery intervention, and an effective antidote to harmful mainstream media narratives that often rely on stereotypes and prejudice.

Keywords: Mental Illness, Stigma, Recovery, Participatory Video, Digital Storytelling

Parallel 4H: Researching mental health and well-being – Bryce Room

Qualitative inquiry, trauma-informed practice, and the promotion of social justice: Activism through qualitative mental health research

Kirsten Kelly Havig*

University of Wyoming, United States of America

The aim of this paper presentation is to examine the importance of qualitative inquiry for trauma-informed practice (TIP) and the promotion of social justice, specifically from a social work perspective. Anderson (2010, p. 11) refers to trauma as a “psychological dimension of oppression”, making it an important focus of both mental health and social justice work. As such, trauma treatment must attend to issues of injustice connected to structural forces and firmly situate trauma such as intimate partner violence and child maltreatment as manifestations of oppression. The TIP model does make this key connection between the personal and the political. TIP may be adopted across levels and fields of practice and is rooted in several key standards including a strengths-based approach; safety and minimization of risk of re-traumatization; collaboration and mutuality; empowerment and voice for survivors; and application gender-responsive and culturally sensitive approaches. In many ways, TIP runs parallel to the goals of social justice work. Trauma is a highly subjective and individual experience and must be understood as such in order to engage effective and ethical interventions with impacted people. The goal of research on trauma and trauma treatment should not be the generalizability of a highly individualized experience, but the transferability allowed by qualitative approaches. Despite this, only a handful of published articles exist in the social work literature that focus on the relationship of qualitative inquiry for social justice pursuits, or that utilize qualitative research toward the development of TIP. Research with and on behalf of historically oppressed populations requires a participatory, contextualized, reflective, and reflexive approach, lest we risk perpetuating the same oppression we seek to alleviate: loss of voice, disempowerment, decontextualized knowledge and resulting exploitation or colonization of knowledge. Further, intervention with historically oppressed people must be rooted in the perspectives and lived experiences of those impacted; concepts such as historical or collective trauma offer insight into the oppression and violence perpetrated on groups, such as Native Americans in the United States. Trauma-informed research is imperative to the promotion of social justice for oppressed groups, and qualitative research offers an essential pathway. The value of the voices of those most impacted by social phenomena are consistent with the pursuit of social justice, and just as critical to TIP. Research itself is political and has great potential to spark and contribute to positive social change. The epistemological underpinnings of constructionist inquiry as well as the TIP model rest on the acceptance that knowledge is subjective, pluralist, subject to context and continual change, and is constructed and co-constructed within the interplay between researcher and participant, therapist and client. The application of additional methodology and theories such as community based participatory research; intersectionality theory and feminist standpoint theory; grounded theory; theoretical sensitivity; and researcher reflexivity will be discussed toward enhanced utilization of justice-focused qualitative research to promote TIP.

Keywords: social work, qualitative mental health research, trauma-informed practice, social justice

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Parallel 4H: Researching mental health and well-being – Bryce Room, SG

A Foucauldian-inspired ethnographic investigation: The emergence of the everyday social practice of ADHD

Charles Marley*

University of Edinburgh, United Kingdom

The investigation utilised an ethnographic approach, and the scholarship of Michel Foucault and João Biehl, to reconnect the wider social, political and institutional factors that were influential in the formation of a particular form of ADHD related health care. By utilising various strands of theoretical and empirical material from both authors, the study aimed to reconnect the nexus of elements that conditioned the possibility for the everyday social practice of ADHD to be in place within an NHS region in Scotland in the present moment.

An overarching aim was to consider ADHD from outside its dominant biomedical explanation by examining the wider context and processes that conditioned the possibility for the emergence of a local approach to ADHD diagnosis and treatment. The investigation made use of the ethnographic approach of Vita: Life in a Zone of Social Abandonment as a methodological guide. Vita reconnects the 'nexus of elements' – the 'invisible machinery' – that allowed for individuals to be represented as mentally defective.

The analytic approach for the investigation made use of the concept of 'problematization', which captures a two-stage process – the questioning of how and why certain 'things' become a problem, but also how these 'things' are shaped as the objects that they become. The object of interest for this investigation was 'young people' and how they were problematised and shaped as the target of certain knowledges. It was through this process – the how of their construction as a problem – that the investigation made the connections that provided the authority for particular problem explanations to be installed as 'real' over other possibilities.

The fieldwork was conducted across health and education services. Multiple sources of information constituted data, including audio recordings/transcription of clinical appointments, clinical case notes, health service management team meetings, and health and education policies and guidelines. The different layers of material allowed for reconnection of the discursive field in which the current practice of ADHD emerged. The material was engaged with horizontally and vertically within and across the different layers, allowing for the examination of the changing discursive background and the problematisation of young people within education and health domains. The analysis revealed discontinuity in how the 'problem' of young people was constructed across time, what was legitimated as solution to these problems, what effects were created, and what followed from these effects.

The study constructs a genealogical account of the emergence of the local social practice of ADHD, one that maps and makes visible the multiplicity of events implicated in the construction of young people as particular types of problems and which conditioned the possibility for the social practice of ADHD to become the current means by which young people become known as problems. The genealogy is considered a theoretical redescription of the rise of ADHD diagnosis and treatment locally, one that troubles accepted explanations by revealing the wider complex network from which the social practice emerged.

Keywords: Foucault, Apparatus, Ethnography, Young People, ADHD

Parallel 4H: Researching mental health and well-being – Bryce Room, SG

A qualitative exploration of students' experiences of trauma - a dialectical perspective

Rebecca Hellmold*, Anna East, Shresta Sandhu, Mark Hoelterhoff

University of Edinburgh

Background: Despite being recognised as a unique population that experiences high rates of traumatic events, research on the experiences of trauma amongst university students is sparse. Research has predominantly focused on negative changes and distress, leading to a lack of comprehensive understanding of students' experiences of trauma and their ability to cope. Therefore, there is a need to consider a broader range of outcomes, as understanding the differential impacts of trauma could help inform targeted interventions within universities.

Objective: This study aimed to investigate the key themes in the experiences of trauma among university students by drawing on a dialectical perspective to consider the potential for both distress and growth.

Method: An online questionnaire was used to screen participants for exposure to traumatic events and levels of distress. Semi-structured interviews (N=14) were conducted and analysed using thematic analysis.

Results: Five key themes emerged encapsulating posttraumatic changes, which have been further categorised into processes of change (Dialectics and Cognitions) and areas of change (Relationships, Personal Development, and Philosophy of Life). All themes were characterised by the concept of tension which was experienced between different, opposing aspects of life after trauma.

Conclusions: Dialectical tension was prominent in the students' experiences of trauma. While traumatic events had a long-lasting and severe impact on many aspects of life, they also represented an opportunity for growth. Students recognised the role of trauma in their lives and showed the ability to draw benefits from their experience. However, the prevalence of both positive and negative changes following trauma highlighted the complexity and contradiction of these experiences. Drawing on qualitative methods therefore revealed the co-existence and co-dependence of growth and distress, offering a new dialectical perspective on posttraumatic changes. In future research on students, a more nuanced approach is needed going beyond the separate models of growth and distress, and towards an integrated model of coping.

Keywords: trauma, university students, dialectics, coping, posttraumatic growth

Parallel 4H: Researching mental health and well-being – Bryce Room, SG

Everybody seems to know

Lieve Carette*

Ghent University, Belgium

Psychological wellbeing has received attention from academics and policymakers worldwide. Confronted with rising demand to support students' psychological well-being, many higher education providers have launched initiatives to improve students' knowledge about mental illness. Instead of making assumptions about what students need to know in order to improve their overall psychological wellbeing, we asked MAD students (that is, students who identify as mentally ill) about their knowledge construction and management of mental illness. Mad comes from Mad studies^{1 2}, an emerging academic field of study comprised of activists and scholars who share similar critiques of psychiatry, and Mad at school³. A qualitative approach was used to gather the information and for the analysis we followed inductive and conceptual mapping procedures as suggested by Clarke⁴ and Charmaz⁵. Analyzing this process highlights that mental health promotion is more complicated than sharing appropriate information or applying effective strategies. Knowledge sharing has improved public knowledge of mental illness. However, mental health promotion that omits simple communication about expectations and needs around mental health to co-produce a shared knowledge base may lead to misunderstanding and failure to meet the needs of target groups.

Keywords: mad at school, knowledge co-production

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Parallel 4I: Research with and about children – Nelson Room, LH

Aesthetic Interviews as Toddler Narratives - multiple points of view

Torill Vist*

OsloMet - Oslo Metropolitan University, Norway

This paper presents and discusses transcriptions of aesthetic interviews with toddlers. Aesthetic interviews are arts-based encounters between researcher and respondent. The aim is to keep the relational qualities from the interview at the forefront, while aesthetically and dialogically interacting with other human beings. Hence, data are constructed primarily through the arts but verbal communication appears as well. Although the main reason for the interviews was to analyze the appearance of toddler's aesthetic learning and emotional knowledge, the focus here is methodological: The paper describes and discusses phases of analysis, and in particular how to transcribe the interviews into verbal narratives. The narratives from two interviews will be presented, or more correctly, two short excerpts from these interviews. The first one is with "Salomon", 1,5 years old, and the second one with the twins "Eva" and "Ellen", 3.0 years old. The presentation will in particular focus on how the level of detail as well as the chosen perspective and point of view influence the knowledge construction. Exploring different narrative forms (of the same excerpt) with 1st person and 3rd person point of view, and with child, researcher or artifact as narrator, resulted in multiple narratives of one single interview question, even of one single minute of the tape recorded interviews. This rather detailed level of narrative analysis afforded a varied and rich opportunity of knowledge construction related to emotion knowledge and aesthetic learning as well as to methodological issues.

Keywords: arts-based research, aesthetic interview, narrative analysis, toddlers, early childhood methodology

Parallel 4I: Research with and about children – Nelson Room, LH

A Qualitative Analysis of Chinese Youeryuan Teachers' Pedagogical Content Knowing

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This research uses qualitative inquiry to explore Chinese youeryuan (preschool and kindergarten) teachers' pedagogical content knowing with a focus on their understandings of the relationship between content and pedagogy. There are two research questions: How do the participants describe the relationship between content and practical knowledge? In what ways are their descriptions related or different? Whereas different learning domains are usually integrated during the early years, the “what” and “how” are often assessed quantitatively and separately. Although findings may provide an accurate description of the status quo, based on a dualistic standpoint, it is difficult to inform professional development and promote meaningful and authentic classroom experience. From a qualitative perspective, this research examines teachers' understandings of pedagogical content knowing using semi-structured interviews and participant observations. The researcher used picture elicitations to encourage elaborated descriptions. Transcripts were coded and notes were analyzed for emerging themes.

Findings show that participants' understandings were both similar and different. Regardless of their different years of teaching (from one to 16 years) and backgrounds, they all took content and pedagogy as related. However, their understandings on the degrees of relatedness also differ and vary from content oriented or pedagogy oriented to interactive and overlapping. To be specific, teachers with limited years of teaching experience perceived the relationship between content and pedagogy to be the weakest. They either described practice as primarily content informed or attached greater importance to practice. Based on their descriptions, it is not difficult to understand why some teachers lacked flexibility in implementation while others lacked intentionality in helping students to make reflections and connecting theory with practice. In contrast, teachers with more years of experience perceived the relationship between content and pedagogy as interactive. They described the relationship to be bi-directional and discussed the importance of the relational view in terms of authentic learning. Although they were able to describe the dynamic relationship, the awareness was based on experience of problem-solving. Teachers who taught for more than ten years perceived the relationship between content and practice as overlapping and co-existing. They were not only good at solving emerging problems but were also mindful about students and committed to prepare learning environments. They live to teach and teach to live a better life.

Content and pedagogy are not isolated events, and practitioners are all related. The qualitative analysis of the teachers' understandings suggests that teaching is an artful activity and a life-long commitment. In addition to dealing with standardized evaluations, teacher educators and preschool and kindergarten principals must prepare teachers to be competent and reflective learners. It is expected that future researchers engage in hermeneutic dialogues with practitioners to promote collaboration and improve teaching.

Keywords: Pedagogical content knowing, Youeryuan teachers, Hermeneutics

Parallel 4I: Research with and about children – Nelson Room, LH

Children as co-researchers

Pernille Welent Sørensen*

Roskilde University, Denmark

This paper is about becoming a researcher with children in a classroom. Researching audiencing in the meeting between the performing arts and the youth in the context of the school.

The papers focus on some of the ethics and efforts trying to create a collaborative community in the classroom researching the processes of being and becoming an audience. A classroom where the pupils often are in the positioning of being told what is right and wrong and what knowledge is - by teachers and by other pupils. The paper discusses and reflects on how foregrounding and backgrounding operations make children's attentions, meaning-making processes, articulations and knowledge production matter? How to create spaces for polyphony knowledge production and how this can interrupt the relations in a classroom, in a school and in knowledge production for a Ph.D. project.

During the last months I have been a part of two different school classes. I have been following the pupils in a position as less-adult-as-possible; not to be a child or a pupil, but to get the chance to participate in other interactions and subject positioning. We have been an audience together while a number of performing arts for youth have been visiting the school. Furthermore, I have facilitated different workshops for the children about being and becoming an audience based on the experiences we have had. The paper will emanate from this material.

Keywords: Arts-inflected approaches, Collaborative inquiry, Ethics, Emerging processes, Poststructural qualitative inquiry

Parallel 4J: The Embodied Turn: The Bodies Collective Highlight the Body's Complicated Place within Discourse – Holyrood, JMCC

In this symposium, members from the Bodies Collective seek to uncover the ways in which the body has been used, abused, and ignored throughout academia and in day-to-day living. Leaning towards the embodied turn, we celebrate the ways the body has and can be the focus of our understanding of the world. Even when we are presenting on Body-ography, the lens through which you and others view our bodies diffracts and each of these presentations tends to the intra-actions with the body, the material world, and wider academia.

Keywords: Embodiment, Body-ography, diffraction, materiality, Intra-action.

Chairs: Jess Anne-Louise Erb

Presentations of the Symposium:

Who performs whom? An interview with puppets

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Huhnen, Mark (Systemic Psychotherapist, Performance Artist);

Is matter performed or does it perform itself? Does the puppeteer give life to the puppets or do the puppets give life to the puppeteer or maybe just themselves? In the light of new materialism (Barad), post-humanism (Braidotti) and performativity (Butler, Shotton) a conversation with puppets was filmed (and edited by humans), some reflections are offered.

Then-me, now-me and future-me

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Helps, Sarah (Consultant Clinical Psychologist);

What does the body of the researcher bring to the research interview? In this autoethnographic paper, leaning on Wolf and other multiply-told tales, I examine my research endeavours from 1995, 2002 and 2015 and show how my embodied contribution to the intra-actions has been performed across the years. Then-me, now-me and future-me bring such varied experiences, resulting in different research 'results'. Getting these to show up in research is a huge challenge and is a reflexively vital part of the process of qualitative research.

The Politics of Appearance: Undermining discourses that dictate-yet-silences how we engage with the body.

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Erb, Jess (Psychotherapist, Doctoral Candidate, University of Edinburgh);

Appearance is political and it traverses every milieu of day-to-day life. From the first meeting, our appearance influences how we are to be viewed, assessed, and (de)valued. While there has been a plethora of research on Western Idealised Body motifs, there is shockingly little on how appearance this plays out in relationship with others. In my presentation I ask why? Why is the body not being talked about? And, pressingly, what is it about the body that seems to make it taboo to bring up within academia?

Reflections on the project Beside Myself, Inside and Alongside, part of a Postdoctoral Research Fellowship - Immersive Environments and Serious Play: New Initiatives for Patient-Practitioner Interaction, at University of Plymouth.

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Kirkpatrick, Davina (Artist, NPIF 3D3 Research Fellow, University of Plymouth);

The project gives opportunities for utilising performative serious play to explore chronic pain through making, writing, performance and the exploration of an immersive installation. Each participant made a physical sculptural invocation of each individual's pain and then started to talk to and from that object, recording and documenting these conversations to craft into recorded performances. The embodied nature of pain, and our inarticulacy in relation to pain make it a fascinating subject for embodied exploration through art, in turn to positively impact on conversations between patients and between patients and clinicians, which give back control and voice.

Body-ography: Stumbling Forwards in Voicing the Body

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Collective, Bodies (Across the globe researchers);

'The Bodies Collective' - a nascent group of predominantly early career researchers from various disciplinary backgrounds – seek to trouble the concept of a disembodied researcher through 'voicing the body'. In this piece, we will present on a paper that we wrote for The European Congress of Qualitative Inquiry Game Changer 2018. We will show snippets of a writing retreat in Spain, September 2017, our Game Changer during, 2018, along with inspired writings from a larger collective. You will encounter different voices, different styles of writing and sometimes even contradictory ideas.

Parallel 4K: Taking the relational seriously in Design research: humanistic approaches to technological innovation in health and wellbeing – Scott Room, SG

Innovation in health technologies and design research is moving at a fast pace, driven in part narratives of progress, innovation and market opportunity. This is creating a need for both the design and health sectors to build mutual understanding and capacity for working meaningfully together. However, some studies suggest that design research, including Human-Computer Interaction, does not have an overview of the different philosophies and modalities at play in health and wellbeing services, which can affect project management, ethics, and professional and client wellbeing. At the same time, the health and wellbeing sector has variable access to an overview of emerging technologies beyond what is commercially available, and hence to their potential implications for the configuration of the individual at the heart of care practices.

Technology innovation is being rapidly expanded by the rhetoric of the Internet of Things, well beyond the smart phone and tablet, to become embedded in everyday materials and objects. Narratives of disappearing tools and technology, an expanding palette of smart materials and embedded distributed systems, all challenge the implicit behavioural and cognitive models of the human that have traditionally underpinned development. Critical questions are being asked regarding user experience and agency, and the politics and ethics of tangible, embedded and networked technologies are crucial to consider.

The panel conveners have been involved in work attempting to bring relational and dialogical approaches to the design of technologies in the context of third sector mental health, and invite panelists to share how they work across the related fields of Interaction Design, Design Informatics, Human-Computer Interaction (HCI), physical computing, creative technologies, the care professions, Health Technology and Health Informatics.

The panel aims to contribute to the capacity of these sectors to work together by:

- introducing design researchers to key concepts in relational health and wellbeing practices, placing them in the broader landscape of the philosophies of the human
- introducing health and wellbeing researchers and practitioners to developments in design research, especially around participatory methodologies and the drivers of technological innovation
- airing matters of contention in relational approaches to design and care, and investigating the significant implications for research (more broadly) and development (of design technologies more specifically) of taking such approaches seriously

Keywords: relational, technology, design, health, care

Chairs: Sarah Tansley Kettley, Richard Kettley

Presentations of the Symposium:

A person-centred approach to the relational

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Kettley, Richard (Sherwood Psychotherapy Training Institute);

I approach this panel from my experience as a psychotherapist, where I daily wrestle with the implications of practice-based evidence and evidence-based practice. My particular approach as a practitioner holds that experience is a more reliable evidence-base than theory, so I tend to hold theory lightly and prefer to investigate the unique meaning-making that occurs in relational, dialogical interactions. Such a humanistic approach is in opposition to the dominant cultural and political paradigm, which prioritises control over autonomy.

My person-centred approach has its roots in phenomenology and existentialism. In daily practice, this translates into exploring the unique experiencing and subjectivity of each person; and also a fundamental belief in each person's expertise in their own experiencing. I have no agenda other than to be in relationship with that person, on the basis that this will facilitate their more congruent functioning consistent with their own values.

Such an approach can be hugely personally challenging. In order to encounter the other person, I have to know myself and to be able to continually reflect on my own experiencing. It is important to me that my practice is philosophically congruent: that my practice is consistent with my personal values and with my theoretical approach. This is an important element of psychotherapy training and continuous personal development, using personal and professional reflections either on my own or in supervision. I can then use such self-awareness and openness to self-discovery in my reflexive research practice.

In encountering another person, I have to consider my presence. In this context, presence has a very particular meaning. Geller (2015) describes presence as 'being fully in the moment with a client on a multitude of levels, physically, emotionally, cognitively, and spiritually. A therapists' presence provides an invitation to the client to feel met, understood, and safe which allows movement towards natural wholeness'. This may be seen as an availability for contact which remains open to what will unfold.

With such an attitude towards the other person, the possibility of relational depth arises, although it cannot be predicted. Mearns and Cooper (2005) define this as 'A feeling of profound contact and engagement with a client, in which one simultaneously experiences high and consistent levels of empathy and acceptance towards that other, and relates to them in a highly transparent way. In this relationship, the client is experienced as acknowledging one's empathy, acceptance and congruence – either implicitly or explicitly – and is experienced as fully congruent in that moment'

If we are to design something that is personally meaningful to individuals, I believe that we have to meet co-researchers on such a relational level. For this to occur in interdisciplinary projects, I would seek to promote reflexive ways of working that encourage physical, emotional, cognitive and spiritual engagement, with high and consistent levels of empathy and acceptance, that are offered and perceived as genuine.

Geller (2015).

Mearns, D. and Cooper, M. (2005). *Working at Relational Depth in Counselling and Psychotherapy*. London: Sage.

Staff experience of a novel in-reach mental health rehabilitation and recovery service: A photo elicitation study

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Smith, Penn (University of Leeds); Madill, Anna (University of Leeds);

Background: In 2014, to create less reliance on in-patient care, Leeds and York Partnership NHS Foundation Trust redesigned services for people with severe and enduring mental health problems. NHS in-patient and community voluntary sectors were brought together to form a novel in-reach Rehabilitation and Recovery Service (R&R) involving full application of recovery-focused principles, collaborative training plans, and shared knowledge and clinical skills.

Aims: The aim of this research is to provide an in-depth understanding of the R&R Service from the perspective of both service users and staff. This presentation will focus on analysis of staff data.

Sampling Method: Fourteen purposefully sampled staff were recruited who work in different roles across the Service. Roles include community partners and all bands of NHS staff such as Care Coordination, Clinical Lead, Healthy Living Coordination, Mental Health Nursing, Occupational Therapy, Peer Support, Psychiatry, Psychology and Recovery.

Method: The project involves photo elicitation to enrich data collection through one-to-one semi-structured interviews with participants to explore their experiences of the Service. Photo elicitation is a method in which participants are invited to take photographs relevant to the study and bring them to the interview for discussion.

Specific Analytical Approach: Interviews were analysed using the thematic, qualitative method of Interpretative Phenomenological Analysis.

Main findings: The main themes from the analysis of the staff data include: (a) the role of relationships in recovery; (b) different approaches to the concept of 'recovery'; and (c) the importance of meaning-making in participants' lives.

Discussion: The discussion considers how the themes generated provide insight into key issues for staff and provide evidence-based feedback supporting the annual plan for service development. The specific contribution of photographs in capturing these themes is explicated through worked examples.

Conclusion: Photographs have facilitated staff to convey their lived experience of the Service in a creative format beyond words which involves both literal and metaphorical visual meanings. Early data collection with service users demonstrates similar benefits in terms of engagement and generation of rich visual material supporting interviews.

Embracing complexity in film and palliative care

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Hardie, Amy (University of Edinburgh);

This presentation reflects on a humanistic approach to the use of digital media in palliative care. Haseman and Nelson have discussed emergence and reflexivity as foundational to research by practice, and point out the importance of identifying resonances in praxis between "know-how, know-what and know-that." Film-making uses several tools that allow articulation

and communication of process and change: image, sound, editing, reflective listening, screening, public engagement, clinical supervision. It has a particular affinity with the spectacular, but also with a more elusive aspects of human experiencing:

“Cinema is pre-eminently the medium which engages people in a virtual dialogue with their own and their culture’s unconscious, more deeply than is commonly taken for granted ... As a liminal space or container, the cinema functions as the centering source of such shared images. This helps intensify the emotional experiences that films can provoke and assists their digestion. As a medium of images (both visual and aural), cinema is able to bring us back to our own and the culture’s psychological depths” (Izod and Dovalis 2015)

Using a case study of a documentary film-maker working in health humanities, we discuss what sorts of knowledge a practice based research can produce, what sorts of limitations are encountered, and whether emotional well-being can be an ambition in design based research. Asking reflexive questions about the utility of art within health exposes the gap between scientific and humanities models of meaning i.e. between the sorts of answers a patient wants from a health practitioner and a film. Concepts such as ‘trust’ are defined so differently between science and health humanities as to be untransferrable. Modelling this difference informs the choice and discussion around specific clips from the feature documentary *Seven Songs for a Long Life*. These will be used as a reference point to examine the health humanities research questions explored in the clips:

How does the sense of ‘who I am’ change with the bodily alterations caused by life limiting illness?

How is the narrative of our life affected when we are told we are at the final page or final chapter?

Does it hang together, or does the diagnosis fragment the narrative – do we imagine all the other ‘what ifs’ and find ourselves saying – so was this it?

Within the specific discipline of documentary, there are questions of creative intent, documentary technique and dissemination:

How do I make a film collaborating with the subjects, the patients and their families, about impending bereavement?

Can a specific art form – the documentary – provide the tools for a subtle engagement with mortality?

Can the film be used to encourage attitudinal change towards well-being?

How would this be evaluated?

The paper aims to express the cross-over between key concepts in health humanities and design practice through its use of specific clips of documentary film. The paper will close with the formulation of a tentative epistemological framework that articulates the markers, significance and characteristics of what sorts of knowledge can be produced by documentary in health humanities.

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Smyth, Michael (Edinburgh Napier University);

The inexorable rise of urbanism is one of the defining trends of the first half of this century. In 2008, for the first time, the UN-Habitat Report deemed more than half the worlds' population to be urban. This figure is set to rise to upwards of 70% by 2050, but in Europe today, that figure is already a reality. Against this backdrop, there is a growing discourse around the nature of cities and how they can be designed to be more socially and emotionally healthy places to live. Topics such as the role of green spaces, the importance of cycling and walking, and the design of housing that invites social interaction rather than isolation are common in the literature and popular media.

Cities have always raised particular issues for technologists and researchers. But today, more so than ever, a transformation is taking place in how our cities work. Cities are being laced with sensors, in the form of personal devices and technology embedded in the environment, imbuing physical space with real-time behavioural data. An expanding digital landscape overlays the physical world, offering ever richer experiences. In the cities of the future, computing isn't just with us; it surrounds us, and it uses the context of our environment to enable us in more natural, yet powerful ways. Urban HCI studies increasingly focus on emotion and affect towards better understanding people's experiences of the city, and investigation of how technology plays a role in augmenting urban lived experience.

Two examples are described that explore different aspects of our relationships with technology, and how it might act as a window through which we experience urban space. The hope is that these speculations will raise questions about how the design of technology could impact on our social and emotional wellbeing.

The Emotion City explores emotional and social wellbeing and their rootedness in place. This ongoing research uses in-depth 'walking interviews' to understand how people's experiences of places in the urban environment are meaningful to them on a personal level, and the ways in which this could inform the design of future technological devices and services.

The Bridge used technologies as a lens through which to re-examine the familiar, exploring movement and its impact on the body and mind, and the subsequent creation of a sense of place. The 'cultural probe' took place on a bridge and sought to create a playful interaction among people as they crossed, the aim being to slow their journey down a little, provide a moment for contemplation and reflection. At each end of the bridge people were provided with digital cameras and asked to take a photograph while they crossed the bridge, returning the camera at the other side. Suddenly crossing the bridge became a different experience, the act of taking photographs facilitated chance meetings, exchanged glances and made everyday routines a little more memorable and special.

Design Beyond Humans

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Pschetz, Larissa (University of Edinburgh);

The world has been experiencing unprecedented technological development. With technologies that present increasing computing power and algorithms that "design themselves", designers are starting to face issues that go beyond the needs of users.

Machines are becoming smarter, acquiring context-awareness and social abilities (Stone et al., 2016); this ultimately changes the nature of artefacts, services and systems. However, current notions of design are still strongly influenced by user and human-centred approaches. While the move from system- and product-focused to user- and, later, human-centred design has taken decades and includes important developments, we argue that a new perspective is necessary to incorporate technologies that present some form of autonomy. The sole focus on humans restricts design possibilities, and anthropocentrism is often regarded as contributing to many of the ecological imbalances that we currently face, from resource depletion to climate change. As Morton (2017) provocatively claims, 'anthropocentrism is directly opposed to the interests of humankind' (p. 154).

In this paper we look at the design of machines with autonomy, beyond human-centred and anthropocentric views. We explore notions of independence, interdependence and identification between humans and machines, and discuss the design of two robotic entities that communicate via machine learning algorithms, independently from human intervention. We depart from an articulation of agency based on concepts of actor-network theory (ANT) and object-oriented ontology (OOO). Through ANT Latour (2005) has developed the notion that humans, objects, and anything in the world develop social relationships, finally suggesting that humans and nonhumans are equal actors, existing in interconnected networks, and should therefore be described in similar terms. Similarly, OOO (Bogost 2012) suggests that both humans and nonhumans exist in a gap with their appearances, rejecting privileging human existence over the existence of nonhuman objects. These theories invite designers to acknowledge the role of nonhumans in shaping perceptions, experience, and constructing the world in each given moment, as much as humans do.

From a discussion on autonomy we move to discuss ethics and morality of autonomous agents, referring to concepts such as human-in-the-loop, finally questioning what it takes to promote greater equality between diverse entities, particularly considering Verbeek's (2009) notion of 'designing the human into the nonhuman' and Morton's (2017) notion of 'solidarity' between humans and nonhumans, which is the focus of the practical project presented. The aim is to reflect on the potential for design in contexts where machines do not serve or command humans, but exist and evolve in parallel to them. We conclude by discussing main challenges faced in these three perspectives and future directions for research.

Game changer 1: The Future of Arts-Based and Art-informed inquiry in the Social and Health Sciences: Toward an interdisciplinary Global Arts-Based Research Consortium Facilitators – Scott Room, SG

Nancy Gerber* (1), Richard Siegesmund* (2), Karin Hannes* (3), Elisabetta Biffi* (4), Jacelyn Biondo* (5), Franca Zuccoli* (6), Marco Gemignani* (7)

1: Florida State University, United States of America; 2: Northern Illinois University; 3: University of Leuven; 4: University of Milano-Bicocca; 5: Drexel University; 6: University of Milano-Bicocca; 7: Loyola University

The impact of current trends in technology, digitalization, reductionism, and mass media on our global culture raises questions with regard to the philosophy, role, responsibility, and ethics of research decisions in contemporary social and health sciences. Within our current socio-political context and climate, the values of empathy, understanding, introspection, and truth, relative to the human condition overall, and more specifically to the nature of meaningful intersubjective social discourse, is at a critical point. The regard and positioning of these human values directly relates to how we construct our global community, our roles and agency in these communities, the advancement and dissemination of knowledge, and the ultimate impact on our survival, social justice, compassion, and evolution. Within this context it behooves those of us in a position to study and research these phenomena in the social and health sciences to critically explore and deconstruct the implicit research philosophies that drive, contribute to, and disrupt current trends in terms of what defines truth, knowledge, values, and methods ultimately affecting our quality of life.

Arts-based (ABR) and arts-informed or arts-related, research have emerged as philosophical and methodological approaches that are aligned with these human phenomena and values of empathy, compassion, social discourse, and justice. Furthermore, arts-based and arts-related research are positioned as cutting-edge innovative approaches to research that can potentially transcend embedded socio-cultural divisions and hierarchies promoting new insights about the human psyche, intersubjective discourse, social constructions, and socio-cultural transformation.

However, despite the obvious benefits and current increase in the conduct of arts-based and arts-related research, arts-based researchers face multiple challenges including critical and implicit societal, disciplinary, philosophical and/or methodological issues and biases that impede the global valuation and advancement of ABR research. These challenges include the construction of a critical and impactful discourse that explains the: epistemic, rigor and axiology of the arts within a post-positivist neoliberal culture; contributions of arts research to improving the human condition and social justice; the alignment, divergence, and complementarity with other research traditions; paradigm shifts necessary for the critical evaluation, re-positioning, and global inclusion of arts-based research; and typical and atypical funding and dissemination methods and formats required to maximize impact.

The response to these challenges requires creative collaborative strategies to develop a global arts-based research agenda identifying relevant issues and stakeholders, constructing fruitful research partnerships, and funding larger scale progressive arts-based and arts-related research projects. We are gathering scholars from multiple disciplines, cultures, and countries to conduct in depth discussions and analyses of data relating to these primary issues and to critically examine and define epistemic characteristics, purposes, and methodologies of ABR

from an interdisciplinary and global perspective. To accomplish this goal, we will divide into three topical sub-groups to conduct intensive study over three days. Our result will be the development of a clear position paper on the: 1) status of ABR in the global research community; 2) global social and health science issues; 3) research objectives and a relevant global ABR agenda; 4) an action plan and strategy; and, 5) the publication of a position paper on the development of a global ABR consortium to continue this work beyond the conference.

Keywords: arts-based research, arts-related research, arts-informed research, global consortium

Parallel 5A: Video, Poems, Performance and the Researcher - What are the researcher's motives in arts-based methods? – Drawing Room, SG

Anne Görlich* (1), Tatiana Chemi* (2), Rikke Ørngreen* (3)

1: Aalborg University, Denmark; 2: Aalborg University, Denmark; 3: Aalborg University, Denmark

In this workshop, we wish to invite researchers to explore their own motives for using arts-based methods or explore their desire to do so. We come from a newly established network of researchers from Aalborg University joining from various research areas because of a need to form a community of researchers using arts-based methods. We are at an early stage and wish to include international researchers for the exploration of personal motives for arts-based methods in research.

In the first part of the workshop, we will each present our own personal motives for using arts-based, creative, poetic, visual methods in our research. We will explore the personal drive for creativity in the research process by using poetic inquiry, performance and video in research. The scope is a personal hands-on approach, and theoretical perspectives will only be included insofar as it is part of the personal driving force for creativity. We want to make room for the 'person in the researcher' and to bring to the fore the motives that drives the researcher. Each of us will create a visual, poetic or performance-based presentation answering following questions: 1) What drives you in the research when using creative arts-based methods? 2) What other dimensions/parts of your life do you use when using arts-based methods? 3) What do you find is the contribution of your arts-based method to research in general?

In the second part of the workshop, we will facilitate a process where the participating researchers in the workshop will address similar questions: 1) What do you lack in your research and what do you wish would drive you to use creative arts-based methods? 2) What other dimensions/parts of your life would you like to use and what kind of arts-based methods would you like to experiment with? 3) What do wish could be a future contribution in your research? The process will be facilitated by a combination of visual methods and reflections in teams as well as in pairs. The intention is to create an atmosphere of exploration and curiosity that might lead to new insights for the researcher as to personal motives and what drives - and what will drive - the research process, now and in the future.

Keywords: arts-based research, visual methods, performance-based research, poetic inquiry, experimental research

Parallel 5B: Insider/outsider in research – Red Room, SG

In- and outside norms in substance use treatments

Marie Benkert Holtet*

Roskilde University, Denmark

Most substance use treatments for young people in Denmark draws on methods of involvement. This paper discusses how involvement is being performed, understood and experienced among therapists and young people in treatments, and analyses how inclusion and exclusion is at play in the discursive construction of involvement, behavior and abuse. In this analysis I plan to focus on the dynamics of the dialogical communication in the treatments to discuss how the institutional and social norms creates a certain set of expectations and ways of being more or less integrated as an “involvable” person. By analyzing interviews and observations from meetings and treatment-practices I will study how the communication between the therapists and the young people produces issues of power in relation to themes of being in- and outside norms, and I explore how processes of involvement connects to gender, sexuality, health, age and classes.

Keywords: youth, treatments, dialogue

Parallel 5B: Insider/outsider in research – Red Room, SG

Uncharted water :An autoethnographic analysis of negotiating the self-other hyphen in working with a mental health service user

Rosie Stenhouse*

University of Edinburgh, United Kingdom

Working in partnership with people who use the health system, at all levels from the individual therapeutic relationship to inclusion in decision making on service provision, is an expectation of UK Government and local health policy. Within the field of mental health those who use/have used the system have often experienced it as marginalising as the impact of being caught up in the mental health system is experienced across all areas of the person's life. Arguably, development of partnership working with services users provides the potential for their voices to be heard within dominant discourses (the intention of inclusion) and there is much discussion of co-construction with service users in the mental health literature. However, the concept that professionals, who are situated in positions of relative power to those who use the service, can co-construct or work in partnership with those service users is not problematized. Whilst there is the theoretical potential to enable marginalised voices to be heard, equally such work may extend the experience of colonisation by 'the system'. This paper presents autoethnographic poetry and analysis of my experience of working closely with a service user across a period of seven years. I am an academic but also a mental health nurse. I met the service user as part of a strategic group of which we were both members, and went on to develop joint work in teaching, research and academic co-writing. However negotiating this relationship for both of us was emotionally challenging. Attempting to take the side of the marginalised other from my subjective position as psychiatric nurse, a part of my identity that is inescapable yet one which I do not forefront, is problematised. Focusing on the self-other hyphen (Fine 1994) as the space between the two of us in which our subjectivities meet and are negotiated I draw on Ahmed (2014, 2012) and others to analyse the emotional work that occurred. Positioned as representative of a system which had caused pain and hurt to this (and many other) service user I experience a range of emotion including hope, shame and anger, whilst also becoming the object towards which anger and hurt are directed. Finally, my analysis identifies that whilst the work that we attempted was motivated by the hope that it would enable the service user voice to be heard in the dominant discourses of mental health services, academia and mental health nursing, this was in tension with a fear of/being colonised/colonising which became insurmountable.

Keywords: emotion, self-other, autoethnography

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Parallel 5B: Insider/outsider in research – Red Room, SG

Whose side am I on? Survivor research in mental health as partisanship?

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In this paper, I will draw on my experience of conducting an ethnographic process evaluation of a Quality Improvement (QI) programme on mental health wards to reflect on crucial methodological, ethical and political dilemmas associated with doing service user-led critical ethnographic research in inpatient mental health services. The QI programme evaluated aimed at reducing violence and aggression, improving safety, as well as introducing changes in professional practice and wider ward culture on inpatient units in two different NHS Mental Health Trusts in England. The ethnographic process evaluation involved intensive participant observations on four inpatient wards sampled for maximum heterogeneity, as well as in-depth interviews and informal conversations with ward staff and service users. Using a critical autoethnographic approach, the paper will seek to interrogate a number of questions:

- i) How to reconcile 'the essentially partisan and political nature of user-controlled research, committed to improving people's lives...' (Beresford, 2005, p.6), and the links of service user-led/survivor research to activism on the one hand, with the impartiality, critical distance and value-free intellectual interests expected of researchers on the other?
- ii) How to manage the acute sense of powerlessness of merely observing often coercive and unjust mental health staff practice, or merely listening to often horrific service users' stories of abuse and neglect as an ethnographer, when one is strongly committed to social justice in mental health care and to 'an ethics of care' in mental health research?
- iii) How to use one's experiential knowledge of coercive/violent staff practices in acute inpatient care constructively in one's ethnographic research work – without being overwhelmed by the emotions associated with this knowledge, i.e. anger, grief and terror?
- iv) How to negotiate – as a service user researcher- one's ethical and political struggle with the dominance of the biomedical psychiatry model of 'mental illness' and of the diagnostically driven language in inpatient mental health services according to which service users' distressed talk is dismissed as 'meaningless delusions' rather than something to derive meaning from in the context of people's lives?
- v) How to be open to different voices and experiences and suspend judgement in the ethnographic field, as well as problematise one's lived experience and experiential knowledge of inpatient mental health care, whilst at the same time troubling key assumptions underlying Quality Improvement initiatives addressing 'patient safety', and pushing methodological, ethical and power/knowledge boundaries in the process of researching inpatient mental health services?
- vi) How can one manage the emotional labour and profound emotional cost implicated in using one's subjectivity and lived experience of mental health services as 'an instrument of knowing' and understanding in the process of researching inpatient mental health care?

Keywords: critical ethnography, survivor research, mental health research, activism, autoethnography

Parallel 5B: Insider/outsider in research – Red Room, SG

What actually happens when families come to a specialist CAMHs clinic?

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There is a great deal of writing and research 'about' what happens when families attend a child and mental health clinic (CAMHs). There is much less research, perhaps given the ethical complexities of gaining access to the field, on what actually happens. O'Reilly and colleagues have demonstrated that what clinicians think happens can be quite different to what actually happens, particularly in relation to the ways in which children are engaged in discussions about what is 'wrong' with them and what help they might need (O'Reilly et al 2015, Hutchby et al 2016, O'Reilly et al 2017). With the increasing ease by which we can create data using video recordings of what actually happens, it is now possible to look at what we actually do rather than what we think we do.

This paper features data created as part of a larger insider-researcher project combining thematic analysis, conversation analysis and autoethnography to explore what the therapist does when families come to a specialist CAMHs clinic. Eleven video recordings of initial conversations between me and families attending a specialist CAMHs clinic were gathered. Transcripts of recordings were subject to inductive thematic analysis (Braun and Clarke 2006, 2014).

Ten themes were constructed from the material, organised within four overarching thematic territories:

Creating a space for all voices

Talking about talking

Talking about the thing

How the therapist uses themselves as an active co-conductor of the conversation.

Analysis of the order in which the themes emerge through each session show that while each conversation contains similar territories, the flow of each conversation is highly variable. This fluidity, I argue, speaks to the ways in which conversation works, and necessarily evolves as a responsive, non-linear, living exchange (Shotter 2011) to take account of the needs, interests and concerns of all voices.

From my findings, I suggest that in seeking to standardise therapeutic work, rather than treating it as a creative, co-constructive intra-action between permeable, dynamic, embodied actors, we might lose the messiness and richness of human communication. In both teaching and delivering evidence-based therapeutic practices we therefore need to embrace process-oriented research and to find ways of teaching reflexive-relational artistry as well as the science of therapeutic communication. Examining what we actually do rather than what we like to think that we do, and reflecting on this, is vital.

Keywords: thematic analysis, insider-practitioner-research, child and adolescent mental health

Parallel 5C: Health Humanities and Arts as Qualitative Inquiry? The promise and challenge of arts-informed methods in Health Humanities – Salisbury, JMCC

This themed panel draws together four papers which speak in different ways to the emergent area of Health Humanities. Presenters are all working in diverse disciplinary traditions (design, documentary film, sociology, counselling and psychotherapy, photography and fine art), engaging with arts-based or arts-informed methodological approaches. Our aim with the panel is to generate a critical space for discussing the meanings and implications of qualitative methods which draw more – or less – on ‘Arts’ within Health Humanities.

All contributors are based at the University of Edinburgh, where we seek to ensure our practice of Health Humanities explicitly incorporates ‘Arts’. The panel provides an opportunity to critically explore what the challenges and benefits of such expansion might be. The panel discussion contributes more broadly to ongoing attempts to articulate the form and content of the emergent field of Health Humanities. One understanding of Health Humanities is that it seeks to enroll diversity, inclusivity and social justice in drawing on humanities and arts to understand and enhance ‘health’. However, within this, the use of different arts-based methods may raise ethical, epistemological and methodological challenges when applied to the arena of health. Further, while Health Humanities may aim to escape the dominance of a politically contentious medical view of health, our papers will address the extent to which this is possible.

Keywords: health humanities, arts, health, film, photography

Chairs: Amy Chandler

Presentations of the Symposium:

Ethical & Creative: a contradiction in terms?

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Hardie, Amy (University of Edinburgh);

This presentation examines the ethics of working in health humanities, using specific examples from the presenter’s current documentary feature film on veterans with PTSD.

Documentaries are an immediate challenge to the university research ethics levels: at level one, contributors should be anonymised, should not be vulnerable and the process should not be likely to cause stress. Making a documentary highlights the individuality of the characters filmed, and brings them to a screen, usually much larger than life, for the scrutiny, and often immediate judgment, of strangers. The process itself often involves interviewing subjects around emotionally volatile areas of their life, or documenting their responses to situations which they may find difficult. Characters have often been chosen to take part in a documentary precisely because they are going through emotional or physical change – and are therefore vulnerable.

It seems the demands of documentary film-making, particularly narrative, character-led features, place demands on their subjects in direct conflict with guidelines on ethical review.

How do we negotiate this in film in health humanities? Are there different considerations at each stage in the creative process, and what do we gain, creatively and epistemologically, from engaging with ethics?

Using footage from my current project, I will outline the theoretical and practical preparations I make before, during and after filming, pairing my ethical intentions with film footage: the rushes, or raw footage, and the edited clips. Ethical reflections around dissemination, with examples of actual responses from both subjects filmed and audiences, will add to the range of ethical interventions discussed.

This presentation will illuminate the theoretical underpinnings of ethical provisions, and ask further questions about the intimate relationship between ethics and creativity in the context of health humanities.

We began as part of the part of the body – creative practice in the lab

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Hood, Bev (University of Edinburgh);

The proposed paper will present the practice-based research methods involved in creating the sound artwork We began as part of the body. Developed during a creative research residency organised by ASCUS Art & Science, which placed the author for 1-2 days a week between Jan – June 2017, in the laboratory of Professor Sara Brown, an eczema genetic research facility, within the School of Medicine, University of Dundee, Scotland.

The artwork is a spoken word sound piece, the script for which was written in response to a series of interviews with staff from the lab, leading the audience through the story of the lab's artificial skin cell culture's journey from operating theatre to research lab, and finally to disposal. The dialogue is based on scientifically detailed information, made curious, enlightening and poignant, because here the point of view is the personal perspective of the artificial skin cell cultures, recounting the journey of their short, precious, three weeks long 'in-vitro' life. The work reflects complex human and ethical questions about the relationship between the body, science and technology, in a rigorously informed, but poetic way.

We began as part of the body uses digital storytelling as a creative research method that enables audiences to value and think critically about Sara's complex genetic research around healthcare, which can be difficult to grasp and understand. It gives audiences understanding and insight into both the complexity and significance of the efforts invested in undertaking the practical activities of genetic health research and the philosophical questions it raises, including the vital importance of public donations of human tissue for clinical translational research.

Autism in the digital age; neurodiversity, vulnerability and photography as a gesture.

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Murray, Fiona (University of Edinburgh); Sile, Agnese (University of Edinburgh);

Digital technologies and social media can provide new avenues of self-expression and communication for people with disabilities. Proliferation of textual and visual accounts that disclose narratives of people with developmental disorders mark a shift between silence and

shame to speaking out about personal experiences, therefore regaining control of their own and other's lives. Projects, such as Amanda Baggs' In My Language (2007) Youtube video and 50 Mums, 50 Kids, 1 Extra Chromosome (hashtag #wouldntchangeathing) bring developmental disorders, autism and Down's Syndrome, respectively, at the forefront of attention and political consciousness. The Internet also facilitates public engagement through commenting on and sharing such representations. However, the proliferation of digital information does not necessarily grant new ways of listening, recognising and responding to such stories. As disability rights activist Karolyn Gehrig writes: 'Our fundamental situation has not changed. What has changed, with the availability of technology, is our ability to congregate without mediation through abled allies. What has changed is we are no longer asking for space; we are taking it' (2016).

Using Shauna Phoon's online project The Absence of Normal – Faces of Autism (2015-2016) (<http://theabsenceofnormal.tumblr.com>) as a case study, we examine how the photographs and accompanying texts challenge the centrality of neurotypicality and construct meaning about autism. We question how this project opens spaces in the sense of providing a community in which alternative narratives of autistic experiences can be enabled and what is its political significance.

Activism, memories & film: how cultural texts and historical narratives shape contemporary HIV activism in the age of PrEP

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Young, Ingrid (University of Edinburgh);

Sex, Drugs & Activism is a project that explores how recent activism in relation to Pre-exposure prophylaxis (PrEP) – a pill that can prevent HIV – has been shaped by and creates contemporary forms of sexual and biological citizenship. Within this project, we reflect on how histories of HIV activism from the 1980s permeate contemporary PrEP activism, in terms of both dominant narratives and approach. We have focused specifically on recent HIV films (e.g. 120 BPM) and documentaries (The People Vs the NHS, How to Survive a Plague) to better understand which historical narratives are evoked and where and how they emerge. Drawing on cultural and historical analysis, we ask how cultural texts can shape and form contemporary health activism narratives. In this presentation, I will discuss some of our initial analysis and reflect on how using cultural texts in parallel with contemporary ethnographic data can be helpful to understand what is happening in contemporary community spaces. Drawing on Back's Live Sociology, which stresses creative methods and dynamic actions, I will also reflect on drawing across disciplinary boundaries into the humanities, and consider what some of the implications might be for 'doing' ethnographic research.

Parallel 5D: Therapy Relationships – Duddingston, JMCC

Researching trauma: philosophical meanderings

Patricia M. Bond*

Private counselling practice, United Kingdom

Psychological trauma presents peculiar challenges to qualitative researchers. High quality literature in the field abounds, and is presented from a plethora of philosophical positions, ranging from positivist empirical neuroscience to postmodern studies of, for example, working with an attachment focus in trauma treatment. This presentation traces the presenter's experience of grappling with a search for an appropriate approach to trauma research, given her background as both an empirical scientist and a counsellor. Faced in the counselling room with clients bringing both objective and subjective experiences of trauma presents the counsellor with something of a philosophical paradox. For counselling to be helpful, we need an evidence base, and for that we need research. But what kind of research? There's the rub. One option would be simply to combine, in meta-studies, the findings of researchers whose individual approaches are mono-theoretical, but this can be problematic. It is likely that there will be either insufficient common ground between studies to draw sound conclusions, or that inclusion criteria will lead to the omission of more complex cases, the likes of which are all too frequently met in routine counselling work. Another way, as suggested here, is that a useful way forward would be to embrace Aristotle's virtue of phronesis, or practical wisdom, with regard to the experience of trauma, and combine this with a positive engagement with different forms of bricolage.

Keywords: Trauma, research methodology, phronesis, bricolage

Parallel 5D: Therapy Relationships – Duddingston, JMCC

Collaborative Auto-Ethnographic Writing – Weeding through the Messiness for Evidence-Based Practice

Ruth Falzon*, Carmen Galea, Rita Galea, Silvia Galea, Maud Muscat

University of Malta, Malta

Our informal conversations during work meetings and informal get-togethers led us to conclude that best practice for counselling in schools is when counsellors work in one school within a transdisciplinary team with other helping professionals and educators. We wanted to explore this rigorously, professionally and academically. Our research question led us to collaborative auto-ethnographic writing as the best methodology and research tool. A training session with our mentor and colleague Jeannie Wright, (Wright & Cunningham, 2013; Wright & Wyatt, 2017) empowered and inspired our research methodology. Wright's input empowered us to confidently choose a narrative approach using collaborative auto-ethnographic writing (CAEW) as the research tool to explore evidence-based practice (Denshire, 2014; Wright, 2009). A serendipity effect was the positive effect, perhaps also therapeutic, the individual/group writing experience had on us (e.g. Lepore & Smith, 2002; Bolton, Howlett, Lago & Wright, 2004; Wright, 2005). We were committed to research and voice marginalized voices, in this case counsellors trying to do their best with clients in a system which is understaffed and with management challenges. Within this context, we boldly declare that we adhered to feminist research, namely "the establishment of collaborative and non-exploitative relationships in research studies [and] placing the researchers transparently in the field of study to avoid 'objectification'" (Wright, 2005, p.111) and also embraced narrative discourse (Angus & McLeod, 2004; Speedy, 2000) as participants and researchers. We wanted to create a space and an opportunity for ourselves at an individual and group level, to contribute with, reflexive, emotional, and real narratives (Denshire, 2006; Speedy, 2011). During our collaborative sessions we challenged ourselves to address our messiness out of respect for rigorous research and evidence-based practice. We also decided to intersperse our narratives with references as, we felt this added rigour to our CAEW. This was carried out at the analysis process and after we had completed our narratives and selected what to include in this paper. Part of the rigour of the research was what and what not to choose from our writing in order to elicit the most relevant data to better counselling services in schools. Lapadat (2009) notes that "in collaborative autobiography, co-researchers cycle through sequences of oral and written interaction to express, witness, understand and ultimately act on their own and other's autobiographical narratives...gazing inwards and the outward.[to] not only reach deeper understanding of ourselves, but also attain a vantage point for interpreting and influencing cultures (p.958)

Thus, while using personal accounts, as autoethnographers, we followed ethnographic research processes of data collection, analysis, interpretation and writing to gain cultural understanding. Drawing from Denzin (2014), by writing together, we write ourselves "into each other's life, sharing identities, co-producing a critical consciousness, imagining new politics of possibility" (p. 27) to hopefully bring change. Three of us will represent the group to share with other participants the experience of this methodology

Keywords: Writing, Autoethnography, Collaborative Writing, Therapeutic Effect, Narrative

Parallel 5D: Therapy Relationships – Duddingston, JMCC

A systemic exploration of relational space as a means of activism

Marilena Karamatsouki*

Doctoral student at University of Bedfordshire/Private practice, Greece

How does the relational space that emerges in the conversation between client and therapist interconnect with the relational space of the different voices that emerge within the therapist? And how do these conversations translate into activism? These are the main points that my presentation will address. My research is situated within the clinical setting of my private practice, in a country that goes through a social, political and economical crisis. In this context of reality, I am alongside my clients, creating together transformational experiences in the process of change. From the dual role of a practitioner researcher, I am using my dialogical, collaborative and autoethnographic inquiry, in order to go beyond traditional knowledge. I am in a continuous search for understanding and exploring the organic creation that is occurring between my client and myself and how this collaboration extends into the social and the ethical realms of life.

Keywords: relational space, collaborative inquiry, autoethnography

Parallel 5D: Therapy Relationships – Duddingston, JMCC

Exploration of death anxiety in psychotherapeutic sessions with clients: trainee-counsellors experience

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The University of Edinburgh, United Kingdom

Death anxiety is often a neglected issue in psychotherapy both by theory and research. The reason is that it can emerge in a covert way that requires careful examination. Some studies indicate that death anxiety is the most challenging issue for therapists in training. High levels of death anxiety can trigger defensive strategies from therapists and trainee-therapists when they work with clients who bring issues of death. In psychodynamic theories, death anxiety has been linked with 'fear of castration' (Freud 1923), 'persecutory anxiety' and 'negation' (Klein 1948) and 'fear of breakdown' (Winnicott 1974). Existential therapists have tried to put death anxiety at the centre of attention in psychotherapy. Death is seen as a factor that when explored in therapy can alleviate symptoms that cause distress and can lead to 'authentic' ways of living. Most studies that have explored death anxiety come from a quantitative paradigm, using quantifiable methods such as questionnaires and hypothetical scenarios followed by a statistical analysis of the emerging data.

This study follows a qualitative approach in order to explore and understand the experience of working with death anxiety issues as a trainee-therapist. It is a detailed idiographic analysis of trainee-therapists' experience when working with clients who bring death anxiety in therapy. A qualitative interview study using Interpretative Phenomenological Analysis (IPA). Semi-structured interviews were conducted with a purposive sample of four trainee-therapists who worked with death-related issues. All participants were females and the interviews were audio-recorded and analysed using the IPA method.

Three main themes emerged during the analysis, Inexperience – Incompetence, Therapeutic Frame – Boundaries, and Personal Experience with Death. Participants described challenges when working with death-related issues. The theme Inexperience – Incompetence has four sub-themes that emerged in all or some of the interviews and they are related to the major theme. These sub-themes are: i) Helping Space, ii) Heroic Therapist, iii) Theory and iv) Training.

Training and theory are two aspects that teach upcoming therapists to think in specific ways about death issues which are often related to causality by another factor, or connect death anxiety with other issues rather than explore it independently.

Keywords: Death anxiety, trainee-counsellors, Interpretative Phenomenological Analysis (IPA), psychotherapy, qualitative inquiry

Parallel 5E: Concurrent Research Network: Understanding improvisation Across Contexts – St Trinneans, LH

Concurrent Research Network: Understanding improvisation through practice

Nicky Haire* (1), Suzi Cunningham* (2), Graeme Wilson* (1)

1: University of Edinburgh, United Kingdom; 2: Freelance dance movement therapist and dance practitioner

Building on important collaborative work that has grown out of the multi-disciplinary improvisation research forum hosted by Dr. Graeme Wilson and Professor Raymond MacDonald at Edinburgh University: Concurrent (<http://www.concurrent.music.ed.ac.uk>) this workshop will invite active exploration through sound and movement of how shared understanding arises, or does not arise in improvisation and how different modalities interplay.

The workshop will comprise of:

- Active exploration of interactions with others through sound and movement
- Responses to a live sound-movement encounter between presenters
- Discussion of recent research investigating how improvisers communicate

As a spontaneous, creative, social, (usually) non-verbal behaviour of which we are all capable, improvisation is a unique and remarkable process. Yet the limited psychological research into this process raises as many issues as it addresses. In particular it is not clear how individual creative projects are reconciled in real time during performance without prior discussion and agreement. Findings from two recent qualitative studies (MacDonald & Wilson, under review; Wilson & MacDonald, 2016) challenge our understanding of how groups of improvisers can create together in performance. Improvisers' accounts suggested a hierarchy of categories of choices whose execution by all group members without prior planning could result in highly diverse artistic outcomes. Members routinely treated understanding as being shared, but comparison of different accounts indicated that this was not always the case (Wilson & MacDonald, 2017).

Improvisation can be a journey unto a subconscious world, allowing intuition, instinct and impulse to initiate movement, which can connect the self and other. By surrendering (cerebral) control, one can follow pathways of an inner landscape and unlock the subconscious, including hidden states or emotions, which can be revealed through outer expression. This can be through movement or sound and is fundamental to note that this is without the need for language or cognitive understanding. The process is both a deep exploration of the self and personal motivations but is also about connecting to surroundings, external input and others in the space. This can be an education to both mover and witness. Through collective improvisation we can develop a deeper understanding of the ways in which movement and sound interplay and can further develop a mastery of movement as a means of communication, self-regulation or resolution.

In a performance setting, with workshop participants, we wish to explore improvisatory processes culminating in an exploration of how an encounter between performers can resonate with the participant audience. Together we can experience sound and movement as embodied forms and aim to support deep organic impulses in the experience. How does it feel when we connect with other through sound or movement? Can an audience have a

therapeutic or enlightening experience by watching and kinaesthetically experiencing such an exchange? In order to support this query, we will invite participants to take note of their own body sensations and experiences as they experience the improvisation between the therapists.

Keywords: improvisation, connection, health, arts-based research, inter-disciplinary

Parallel 5F: Let's talk the walk: blurring the boundary between reflexivity and new materialist scholarship – Pentland, JMCC

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“Reflexivity” is a well-established research strategy for dealing with the consequences of the post-foundational epistemological position that all knowledge is a situated product of contingent representations of the world as opposed to a neutral, context-independent foundation (Finlay, 2002; Richardson, 1997). Reflexive analyses explore how particular knowledges, relations and participant subjectivities are co-constituted in the negotiation of meanings in the research process. About 20 years ago, Haraway (1997) mounted a critique of reflexivity and introduced the alternative approach of “diffraction”. According to this critique, reflexivity neglects how materialities are entangled with meaning-making in bringing the world into being— that is, the co-constitution of matter and meaning. Over the past 20 years, analyses using “diffraction” have spread on the wave of new materialism, inspired especially by the work of Barad (e.g. 2007, 2014). At the same time, the reflexivity approach is still alive and well – living on in the work of those poststructuralist scholars who are not impervious to the material turn but have embraced new materialist thinking to a lesser degree.

Accounts by exponents of diffraction of relations between diffraction and reflexivity tend to draw a sharp boundary between the two (e.g. Bozalek and Zembylas, 2017; Davies 2018). This workshop takes its starting-point in the claim that these accounts overstate the distinctiveness of the two approaches and have a tendency to present “straw man” depictions of reflexivity. In the workshop, we will back up this claim by drawing attention to the affinities between diffraction and poststructuralist approaches to reflexivity (eg. a shared adherence to a relational ontology, joint attention to embodiment and emotions as integral to the relational construction of social realities, and the de facto focus of many diffractive analyses on meaning-making).

The workshop will be designed as a forum for trying out both an analytical lens based on a poststructuralist approach to reflexivity and a lens based on diffraction. The poststructuralist approach to reflexivity we will work with is the Integrated Framework for Analysing Dialogic Knowledge Production and Communication (IFADIA) (e.g. Phillips, 2011) which draws on a combination of Bakhtin’s dialogue theory and Foucault’s theory of power/knowledge and discourse in order to explore the dynamics of inclusion and exclusion in play as subjects and objects are co-constructed in tensional meaning-making across multiple voices – an approach that de-romanticizes collaborative knowledge production.

In the workshop, we will facilitate group work in which we try out IFADIA and diffraction concretely as lenses for joint analyses of material from a collaborative research project on a person-centred health care initiative. Following the group work, we will open up for discussion of the two lenses on the basis of participants’ experiences of analysing the material – and in dialogue with participants’ own work with reflexivity and/or diffraction. A key issue for discussion will be affinities across, and differences between, the lenses and the question of whether, how and when the two approaches can supplement each other and when and why they don’t.

Keywords: collaborative research, dialogue, diffraction, reflexivity, tensions

Parallel 5G: Research approaches in education – Prestonfield, JMCC

The Studio Classroom: Developing a Studio Habits framework to enhance meaningful integration of the curriculum in DEIS primary schools.

Anne Marie Morrin*, Ruth Bourke

Mary Immaculate College, University of Limerick, Ireland, Ireland

The Studio Classroom project is a holistic framework that focuses on the pedagogical approaches that are traditional found in the methods of an artist's studio and how artist's studio habits of mind can be utilize to inform meaningful engagement in the context of primary education. The studio classroom is a research project, which was initiated by Visual Art Education, Dept. of Arts Education and Physical Education and Transforming Education through Dialogue (TED) Project PLUS Network within Mary Immaculate College. Studio classroom involves visual artist's and primary school teachers to develop and nurture creative practice through online residencies.

This paper documents the research and development of a blended learning teacher artist's partnership model of learning in the visual arts in DEIS (Delivering Equality of Opportunity in Schools) primary schools. The research focuses on teacher- artist partnerships working together to improve the teaching and learning experience of children and adults involved. The Studio Classroom model was developed and tested through collaborative research, using qualitative and visual research methods. The model is rooted in theories of social learning and communities of practice. The aims were to explore and test the model and review its impact on the learning for all involved. The research findings indicated the model supported the teacher- artist partnership, combing diverse pedagogical practices and facilitating the co-construction and co-delivery of authentic meaningful learning experiences in visual arts and beyond. Furthermore, the model enabled professional development opportunities for both the artists and teachers while concurrently facilitating the teaching and learning within their normal teaching and learning settings (the studio and the classroom). Here the authors demonstrate the potential of blended online residencies to enhance teaching and learning experiences as well as rich possibilities for CPD that maximises the skills and strengths of teachers and artists. Conclusions drawn on the benefits and challenges of the model while acknowledging the cultural conditions of such diverse profession.

Keywords: Visual Art, teacher artists partnership, pedagogy, imagination.

Parallel 5G: Research approaches in education – Prestonfield, JMCC

Understanding educational experience. “Clinica della Formazione” as an hybrid and inclusive research approach

Alessandro Ferrante*, Cristina Palmieri

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Research in educational and learning studies can not only be theoretical, analytical and descriptive. It has also to be connected with real social and educational experiences, in order to lead the subjects involved in these processes (especially professionals, such as educators, teachers, social workers, etc.) to reflect upon their daily practices and to understand, deconstruct, orient, plan, evaluate, criticize, and theorize them. This implies the need to carry out qualitative inquiry as activism, so as to make the research transformative, situated, positioned, context-sensitive, experience-near and embodied. It is no surprise, therefore, that in the last few decades many types of empirical research have emerged – for instance, participatory action research – with the aim not only to study, but also to change the social and material contexts of education, together with the subjects who experience these contexts every day.

Starting from these introductory reflections, the paper intends to present the “Clinica della Formazione”, a particular theoretical-methodological approach to action research, which is still hardly known in the international debate. This approach was developed in the Nineties by the Italian pedagogue and philosopher of education Riccardo Massa, and is currently adopted by quite a few Italian scholars of education. Although the “Clinica della Formazione” grounds on specific and original theoretical categories, some of its epistemological premises and research and training strategies can interact successfully with current reflective perspectives, such as Transformative Learning and Critical Reflection, and with new materialisms and sociomaterial approaches, such as Actor-Network Theory and Activity Theory. In this sense, the most distinctive aspect of the “Clinica della Formazione” is hybridity, that is, the capability to synthesize theorizations and operative strategies belonging to research traditions that are often considered irreconcilable. This very characteristic makes it an inspiring and innovative perspective, able to contribute significantly to the contemporary debate in educational and learning studies.

After briefly reconstructing the genesis and evolution of the “Clinica della Formazione”, the paper will outline the main theoretical and methodological characteristics of this approach, also showing some possible uses in both research and training of practitioners, and highlighting the points of contact with reflective and materialist perspectives.

Keywords: Clinica della Formazione, reflective approaches, sociomaterial approaches, inclusive research approach, educational experience

Parallel 5G: Research approaches in education – Prestonfield, JMCC

Promoting youth (16-24) well-being and preventing mental disease: exploring educational professionals' role and practice to enhance their activism

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Based on the assumption that mental health is fundamental in every man's and woman's life (WHO, 2001; UE, 2014), this project focuses on the exploration of educational professionals' role and practice in order to promote youth (16-24) well-being in an Italian metropolitan area (West, 2016).

The project will try to explore modalities/strategies that, either implicitly or informally, teachers and educators set up in their professional environments, in order to promote wellbeing and prevent mental illnesses in the youth. Our hypothesis is that expert educators and teachers have developed a tacit knowledge on recognizing and handling, through educational strategies, those young people that show some initial signs of mental uneasiness, such as social isolation, school drop-out, or aggressive behavior. Therefore, with a better awareness, they can actively act and prevent the growth of disease, either in school or wherever they work, with different levels of awareness, planning their actions as primary preventative interventions (Whitley, Smith & Vaillancourt, 2012; Malti & Noam, 2009).

Framed in a qualitative approach (Denzin & Lincoln, 2011), the research follows a phenomenological-hermeneutical method (Van Manen, 1990) and a case-study strategy (Yin, 2006). Three cases are selected, in order to involve educational professionals working in various services, located in different areas of a metropolitan city in Northern Italy.

The project firstly foresees the involvement of participants in a semi-structured interview. Subsequently, basing on the analysis of interviews, participants will be involved in a meeting in order to share the emerging themes and to discuss about good educational practices to promote youth well-being. Finally, a document will be written, containing ideas and reflections about the projecting and acting of good educational practices to promote well-being and prevent mental disease in youngsters.

Suggestions will be offered about the analysis of interviews, trying to focus on the educational role and practices in order to promote youth well-being.

Keywords: educational practice, educators' activism, metropolitan area, preventing mental disease, youth well-being

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Parallel 5G: Research approaches in education – Prestonfield, JMCC

Love poems from preschool: Cutting away to catch a glimpse of the personal and ephemeral in everyday practices

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Thanks in part to knowledge from the field of neuroscience, there is a growing acknowledgement in the early childhood education and care (ECEC) community about the value and importance of loving relationships for children's healthy development. This has sparked increased interest in research seeking to understand love and touch in the context of early childhood education. Alongside these discoveries is an increased neo-liberal focus on the development of ECEC and an undercurrent of fear and uncertainty among stakeholders in regards to what kind of touch and how much love is appropriate to feel for children in ECEC. Research exploring love in early childhood education tends therefore to be concerned with defining love in ECEC as a certain kind of love, suitable for a professional environment. Research is concerned with quelling fears and creating certainty in regards to love as a safe and healthy practice. This love is often presumed to be practiced by educators for the sake of children's health. This focus is necessary to develop knowledge about love in a result-oriented and fearful professional ECEC environment. While serving a purpose, creating certainty about love also silences other uncertain aspects of love in the context of ECEC. I suggest that these uncertain aspects lay beyond professional understandings and intentions, but simply occur as a result of children and educators being together at the same place, at the same time. Furthermore, I suggest that taking part in the indefinable and ephemeral aspect of love between educator, child and their environment is an important quality of love as a catalyst for children's healthy development. Drawing on Karen Barad's diffraction methodology, this article engages a diffractive analysis and draws on educators' solicited narratives about their experiences of love in pedagogic practice. The narratives are used as data and analyzed through a reworking of the texts into love poems. The resulting poems contrast prescriptive accounts of love and attend to children, educators and the matter they share together and become with, together. The poems attend to the overflowing quality of love as an uncertain, ephemeral phenomenon, invoking moments of pleasure and the desire to connect with children as personal matters, rather than solely professional concerns.

Keywords: love, early childhood education and care, diffraction

Parallel 5G: Research approaches in education – Prestonfield, JMCC

Voice-overs: exploring the role of the visual narratives in finding voice within the academy

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In the context of ongoing contestations within institutions of higher education in South Africa, this presentation describes and analyses an art history pedagogical encounter that sought to position first year students subjectivities as central to their learning. This paper tracks an art history pedagogical response to the decolonisation movement's call for the development of an African epistemological curriculum within the South African academy. Located in the Extended Curriculum Program (ECP) of the Cape Peninsula University of Technology's (CPUT) Faculty of Informatics and Design, the paper adopts diffractive analysis as a strategy with which to disrupt the Eurocentric gaze by foregrounding learners' subjective narratives in relation to artefacts so as to engage academic literacies in meaningful ways. (Barad, 2007) Drawing on a series of lessons structured around the history of Ancient Greek vase painting, the case study explores how the intra-action between the contemporary and the ancient generates a productive space in which students can identify themselves as creators of knowledge, as they reflect on their own lives as young adults in South Africa whilst inscribing their stories onto the ancient vases. (Haraway, 1988) The paper attempts to disrupt the hierarchical relationship between teachers-as-knowers and students-as-learners, by adopting diffractive pedagogical practices of teaching and learning that bypass the binary, the fixed and the linear, thus revealing how the educator's task moves from the epistemological and ontological (Barnett, 2009) towards that of the ethico-onto-epistemological, through the engagement with material discursive practices. (Barad, 2007) In this regard, Haraway's notion of 'becoming-with' (2016) and Ettinger's matrixial model of trans-subjectivity (1996) are helpful in understanding the asymmetrical and co-emergent relationship between teachers/students/researchers. Concerned too, with the particular complexities of history of art and design pedagogical praxis, the research highlights how, in addition to developing reading and writing skills, design students need to learn how to critically decode our visually dominated world by learning to both read images, and write about them. With this in mind, the paper explores the limits and possibilities of narrative writing as a strategy to develop students' voice (both visual and written) and agency within the academy. Through close consultation with students, the research focuses on bridging the gap between personal narrative (both written and visual) and academic writing, by analysing the role that personal narrative plays in developing academic writing skills. (Thesen, 1997) While students examine the similarities and differences between their written and visual stories, they come to understand how images "speak" and words "reveal". Moreover, as the capacity of the vases expands to contain both the ancient and the contemporary, they become markers through which students begin to position their subjectivity in relation to the academy. (Barnett, 2009). Through interweaving threads of matrixial theory (Ettinger, 2006) and post-humanist agential realism (Barad, 2007), new thresholds of interconnection, co-existence and becoming offer ethico-onto-epistemological possibilities for design praxis in a differentiated world.

Parallel 5H: Nurses, nursing and medical care – Bryce Room, SG

Designing an intervention to promote siblings visit to paediatric critical care unit from nurse's experience: a qualitative case study

María Teresa González-Gil* (1), Maria Teresa Alcolea-Cosín (1), María Ángeles Espinosa-Bayal (1), Cristina Sánchez-Giménez (2), Santiago Pérez-García (2), Patricia Luna-Castaño (3), Juan Ignacio Sánchez (2), Silvia Torrente-Vela (2), Pedro Piqueras-Rodríguez (3), Sonia Gil-Domínguez (2), Fernando Alonso-Lloret (2), María Hernández-Gil (2), Celia Ocaña Pérez-Cerdá (3), Sara Segovia-Tejedor (3), Sylvia Belda Holfheinz (2)

1: Universidad Autónoma de Madrid, Spain; 2: University Hospital Doce de Octubre, Madrid, Spain; 3: University Hospital La Paz, Madrid, Spain

Background: Family processes disruption is one of the main consequences of a child being critically hospitalized in a paediatric intensive care unit (PICU). Siblings live this experience with doubt demanding information and the opportunity to interact with their sister/brother. So that, sibling visit emerges as an intervention that may contribute to family wellbeing. Only occasionally, nurses promote siblings visit to PICU in response to family demands. In fact, there is not a stablished way of supporting the visit. The absence of guides and orientation results in nurse's anxiety and lack of opportunities for families to benefit from it.

Aims: The main aim was to explore the experiences of nurses who have promoted siblings visit to PICU in order to contribute to the design of a structured intervention for being further evaluated.

Methods: A qualitative case study was carried out in two third level public hospitals. Nine nurses with more than two years of experience in PICU and a PICU psychologist were interviewed lasting between 30 minutes to 1 hour. All interviews were audio-recorded and transcribed. We analysed data following a thematic discourse analysis proposal in coherence with phenomenology. This study was approved by both hospitals Ethic Committee.

Results: The intervention of promoting siblings visit to PICU was described as an enriching experience divided into three phases: preparing the family for the visit, walking by the family during the visit and evaluating the visit. Although nurses pre-visit preparation is essential, they didn't mostly participate in the sibling preparation as most of the parents were so proactive and have enough resources to cope with it. Furthermore, they assure not having enough skills to carry out with this task. During the visit, nurse's intervention was understood as "presence". Evaluation of the intervention was developed by observation but there was no time to sit and encourage talking altogether about the experience. Visit was promoted in two circumstances: chronic patients and end-life situations not being the age of the sibling determinant but his/her maturity and his/her attachment with their sibling. Children's interaction in chronic situation was close to playing, so nurses feel very comfortable and all understood it as so natural. In end-life situations, the role of the nurse grows in responsibility and they feel overtook demanding support to cope with it. Attending to the necessary resources to support the intervention, nurses signed up the following: stablished family centred culture, educational and counselling support and established recommendations to guide the intervention as well as coordinated decision-making among the whole care team.

Keywords: Children, Hospital Visiting, Intensive Care Units Paediatric, Family-Centred Nursing, Qualitative Case Study

Parallel 5H: Nurses, nursing and medical care – Bryce Room, SG

How nursing students apply communicative skills: a microanalysis of student-patient interaction during high fidelity simulation with silicone masks (the teacher inside the patient)

María Teresa González-Gil*, Cristina González-Blázquez, Coro Canalejas-Pérez, Maria Teresa Argüello-López

Universidad Autónoma de Madrid, Spain

Background: High fidelity simulation with silicone masks attempts to be pertinent strategy to guide nursing students to cope with interpersonal skills in a secure and realistic environment. Furthermore, high fidelity simulation works as a lab for teachers to explore students' lacks and difficulties as well as strengths.

Aim: Our general aim was to explore how students transfer knowledge related to therapeutic relationship building process and therapeutic communication into skills in the context of student-patient interaction. Specifically, we attempted to identify students' skills and lack of skills in verbal and non-verbal communication as well as to identify competency levels and their related attributes.

Methods: We carried out different high fidelity simulation sessions with silicone masks (the teacher inside the patient) during 2018/2019 academic course in different courses. All of these sessions dealt with therapeutic relationship and communication and were video-recorded with students' consent. Nine simulations have been considered as part of the sample all of them lasting around fifteen minutes. Visual data were codified attending to non-verbal skill and lack of skills (interpersonal distance, clinician body position, way of looking, use of touch...) using Atlas to 7.0 as support resource for microanalysis. Verbal interaction was transcribed for further analysis considering communicative styles, the way of starting a relationship-encounter, attentive listening, tone and speed of speech, responses to difficult patient questions and demands...). This work takes part of a Teaching Innovation Project approved by Universidad Autónoma de Madrid.

Results and discussion: Results have allowed building a rubric with different competency levels and attributes in order to guide the lecturing-learning process as well the evaluation one.

Keywords: Communicative Skills, Nursing Degree, High Fidelity Simulation, Qualitative Research, Visual Data

Parallel 5H: Nurses, nursing and medical care – Bryce Room, SG

Experiences and views of different key stakeholders on cancer-related fatigue and its treatment

Claudia Canella* (1), Michael Mikolasek (1), Matthias Rostock (1,2), Jörg Beyer (3), Matthias Guckenberger (1), Josef Jenewein (4), Esther Linka (1), Claudia Six (5), Sarah Stoll (6), Roger Stupp (7), Claudia M. Witt (1)

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Background: Although cancer-related fatigue (CRF) has gained increased attention in the past decade, therapy remains a challenge. Treatment programs are more likely to be effective if the needs and interests of the persons involved are well represented. The development of effective treatment programs can be achieved by stakeholder engagement.

Objectives: The aim of the study was to develop an integrative CRF treatment program using stakeholder engagement. In the course of this study, we also collected interview data about the different key stakeholders' experiences and views on CRF and treatment options in general. At ECQI19, we will discuss similarities and differences in experiences and views between the stakeholder groups.

Method: In a qualitative study a total of 22 stakeholders (4 medical oncologists, 1 psycho-oncologist, 1 radiation-oncologist, 5 nurses/nurse experts, 9 patients with various cancers and disease stages, 1 patient family member, 1 representative of the Swiss Cancer League) were interviewed either in a face-to-face (n=12) and/or in a focus group setting (n=2). For data analyses the method of qualitative content analyses was used.

Results: Overall, there was broad agreement among the stakeholders regarding their experiences and needs in relation to CRF and its treatment. A variety of topics were mentioned by all stakeholders: feelings when suffering from CRF, the need of patient orientation in the treatment of CRF, the need of understandable, high-quality evidence-based information about CRF at the right moment and the apparent contradiction and incompatibility between suffering from fatigue and getting active. Concerning the differences between the stakeholder groups, the patients and the family member emphasized the need for both regaining self-efficacy by self-care while being strongly supported by an interdisciplinary health care team. By comparison, the health care providers focused strongly on CRF treatment options and the general difficulty in treating such a complex condition like CRF.

Conclusion: The stakeholders' experiences and views on CRF and its treatment reflect real-life experiences in medical care. Integrating the values, needs and preferences of people who are directly affected by or involved with CRF can help to improve the quality of CRF treatment.

Keywords: cancer-related fatigue, stakeholder engagement, integrative treatment program, complementary medicine, qualitative health research

Parallel 5I: Activism at all stages of the Research Endeavour – Nelson Room, LH

This Panel will consider activism at all stages of the research endeavour i.e. process, product and dissemination. At the Minster Centre, a MA psychotherapy training, we are doing research that has been described as "edgy". This means that it encourages students to engage in research close to their hearts and minds. This often involves intersectionality and often otherwise unexplored areas concerning lived experience in an individual life. This research is well-suited to experience near research methods and we also use other qualitative approaches as the research purpose demands. The socio-political activist aspects of this kind of research are three-fold. Firstly, it is activist because of the researcher's exploration of their positionally. Within psychotherapy generally, this is an area that has implications for clinical practice and has not always been encouraged in the past. Secondly, it is activist in that it aims to encourage creativity at all stages of the research process and to be consonant with the Minster integrative approach to psychotherapy that is highly relational. Thirdly, it is activist because the dissertations produced have socio-political implications in the conventional sense.

The first paper by Dr Angela Cotter will give an overview of the Minster's evolving approach starting with the research process, then working towards the dissertation and finally dissemination. An important aspect of the research process is to engage students by approaching initial thinking about research topics in a creative and imaginative way. This is reinforced later in the dissertation process. The second paper by Dr Val Thomas presents the work she has introduced at Minster in this area. For example, students find that connecting with their imagination through the use of visualisation enables them to tap into ideas for research projects that emerge from a deeper level and are often closer to their inner interests but would not have been their first ideas. This will be followed by two papers presented by graduates of the Minster Centre, based on their dissertations. The first of these, by Pretish Raja Helm presents an autoethnography of a British-Indian gay psychotherapist. This research contributes to the activist theme of the conference by using a 'flash fiction' format to present different life experiences, which are evocative and give the reader insight into the concept of intersectionality in practice: how multiple sources of oppression affect an individual. By using the "show, don't tell" approach, Pretish's work has the ability to raise consciousness in the reader and his reflexivity can enable the reader's own. The fourth paper, by Jane Czyzelska considers research and its dissemination as a form of activism. Her Masters research, completed in 2016, was about intersex people. She will describe how doing this research was for her a form of activism and how this has continued through the dissemination process. There are lessons to be drawn for other researchers who want their research to have an influence whether clinically as in psychotherapy or otherwise. Jane also brings the experience of working within publishing as an editor, prior to training as a psychotherapist.

Keywords: Psychotherapy, Intersectionality, Research Culture

Chairs: Angela Jane Cotter

Presentations of the Symposium:

Issues and Dilemmas in Being an Activist in Research at Masters Level

Cotter, Angela Jane (Minster Centre, London);

While it is perhaps no longer fashionable to talk about qualitative research, especially the narrative tradition, as enabling the exploration of stories that have not been told, there is a sense that this is what we are doing at Minster. This paper will present the dilemmas that are encountered in working at the edges of research as well as the positive aspects of so doing. Starting with the positive contribution of this kind of research, it has the ability to transform. The affective domain is touched and new windows opened on the world through the narratives of such lived experience. Students who have not previously seen themselves as academically inclined begin to relate to their research and to see its relevance to clinical practice. In some cases they have developed new services to offer clients.

When students research their/the lived experience of issues like age, class, disability, ethnicity, gender, religion and sexuality, including the impact of intersectionality, staff also need to develop a critical approach to their own position in society and its effect on, for example, the academic supervision process. This can mean transforming our practice too. When we are researching power relations, at the very least the power relation between student and supervisor needs to be explored. As staff, we need to examine and share our own pre-assumptions at all stages of the research process. For example, there are issues in the presentation of research when students take a clear position in that research. How does this match with the expectation of reflexivity? Are positionality and reflexivity compatible?

The implication of needing to change ourselves as staff and students also holds true for the wider community of researchers - for example, the research dissemination process arguably favours researchers in the academy. Yet a clinical discipline like psychotherapy needs to include wider dissemination among clinicians who may not have access to research publications. Making research accessible may require different skills and abilities from doing the research. The movement towards the use of creative arts in research and dissemination is laudable but it privileges those who can, for example, write creatively or have a performative inclination.

In this paper, I will present an example of working towards an inclusive research culture in an institution that strives towards integration, set within this society that currently has a widening gap between the 'haves' and the 'have nots'. Clearly this is a work in progress and so this paper is intended to generate discussion rather than present answers.

Using an Imagination based Method to foster a deep engagement with the processes of inquiry

Thomas, Val (Minster Centre, London);

In recent years, driven, in part at least, by the increasing focus on evidence-based practice, professional training programmes in health and social care have needed to foster research awareness in their students. Masters students in the UK will usually be required to undertake a significant piece of research. It has been both my own and colleagues' experience within the

counselling and psychotherapy context that students often appear to find it difficult to make the shift from the professional training focus on clinical skills, theory and knowledge to a more academic and seemingly abstract intellectual perspective required by a research project. Furthermore, students will commonly express feelings of resignation, lack of confidence in their intellectual skills and resistance at the start of the research dissertation module: they remain unconvinced that engaging with research will deliver any real benefits to their main project i.e. developing as a clinical practitioner. Therefore one of the tasks that befalls the trainer is to find ways to bridge the divide between clinical work and the production of knowledge within the discipline, the infamous ‘research-practice gap’.

At The Minster Centre, the research team has been working to find ways that can help the psychotherapy students engage with and take more ownership of their research dissertation. We have been particularly interested in changing the standard research narrative, from one that views research as a detached intellectual exercise to one that positions research as a practice that integrates the experiential and conceptual dimensions of the self. To that end, we have been developing and teaching creative procedures during the research dissertation module that have helped our students to access the tacit dimensions of the research process.

In this paper, Dr Val Thomas will describe a mental imagery procedure that is used to help the students identify their topic of inquiry. In this procedure the student takes part in a guided imagery process that allows them to tune into their nonverbal embodied self. This process begins to clarify deeper bodily-experienced intuitions about potential research topics imbued with personal meaning and potential wider significance. The imagery that arises is then used as an ongoing site for reflection and meaning-making. She will be discussing some of the themes emerging in the students’ reported imagery over several years, before going on to evaluate the contribution such a method can make to fostering a deeper and richer engagement with the research process.

A Story of Fractured Narratives: An Autoethnography of a British-Indian, Gay Psychotherapist.

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Raja-Helm, Pretish (Minster Centre , London);

In this paper, I will present my autoethnographic research about what it means to be a British-Indian gay psychotherapist. My dissertation focuses on race, culture, ethnicity and sexuality; and the effect of the intersection of these aspects of my identity. The literature search revealed a paucity of articles, studies or books on the topic; with this in mind, I added depth to the available literature by offering a different lens for therapists working with difference, diversity and Intersectionality, through bringing these key areas together. The autoethnographic approach highlights the complex narratives that may transpire when working with multiple aspects of marginalised identities.

By the way of fieldwork, my research includes eight autobiographical stories, using a ‘flash fiction’ format, which reveal relevant aspects of my life both past and present. These personal accounts highlight the themes that emerged from the research and provide a creative platform for the reader to experience the author’s experiences. The paper, like the research, will highlight the struggle that multiple oppressed groups face in heterosexist, white dominated society. The concept of fractured narratives will be explored as will be the tension that emerges when aspects of identity conflict with one another.

This presentation will argue that this is an activist way of doing research, by making a contribution to the research on the lived experience of difference, diversity and intersectionality that invites therapists and others who identify with multiple oppressed aspects of self identity and those who, for example, work with diverse clients to explore their own subjective experience and to work inter-culturally, affirmatively and with theories that are not Eurocentric.

Sharing our Results and thinking about the Results of Our Sharing

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Bates, Sasha (Minster Centre, London);

As a documentary filmmaker, I approached my Masters dissertation with a view of wanting the findings to be disseminated to a wider audience than the research

community. My 2015 MA Dissertation was a hermeneutic phenomenological enquiry into the lived experience of being both a therapist and a regular, committed, long-term yoga practitioner. Six therapists/trainee therapists, and myself, explored how our yoga practice affected us as people and as therapists, and discussed whether and how, in our experience, that entered the relationship with clients.

What emerged was how integral we all found our yoga practice to be in both the personal and professional sphere, enhancing embodiment, self-regulation, self-development, empowerment, acceptance, tolerance, resilience, implicit relating, attunement and self-care. This supported current multi-disciplinary research into the mind-body connection e.g. mirror neurons, polyvagal theory and right brain implicit communication. It suggested these are all necessary qualities which enhance the therapeutic alliance, and supported research looking into therapist's personal lives, wellbeing and longevity which suggests that personal self-care is severely lacking. Few trainings encourage trainees to find ways of exploring the embodied ways that might help with self-regulation and self-care; and explore tools that might help them check in with themselves more effectively so as to be more grounded both within and without the therapy room.

My study identified that one such tool could be yoga, and so, to disseminate it more widely, I devised three one-day CPD workshops on various yoga-related topics,,which I have delivered at various organisations over the last three years. These address the issues of:

- "What Yoga Can offer therapist and Client";
- "Reclaiming the Body, what yoga can offer trauma survivors and their therapists";
- "Caring for the Carers".

Each of these day-long workshops includes the experiential element of a yoga class, with dissemination of the research that has been done into yoga, self-care, embodied communication, and related research.

The discussions and feedback arising from each CPD workshop is also, in a way its own form of further research as I have heard from the participants about their own relevant experience. These experiences have also informed my own perspective, and disseminated my research more widely.

In addition my own life experience subsequently has led me into a deep exploration of grief and mourning, triggered by my experience of the death of my husband in 2017. I am now

undertaking informal narrative autobiographical experience-near research for a book for publication.

In this paper, I explore both dissemination of my earlier research and how I will share my later work. Its focus is on how the dissemination of lived experience research needs to be accessible and relevant to our contemporary age and therefore “activist”. The paper explores the intersection of my experience as a documentary film maker with my current experience of being a psychotherapist.

Parallel 5J: Performative and Discursive Interventions into Macro politics – Holyrood, JMCC

Have We Entered a Post-Truth Era in the “Multicultural” Debate? On the Challenges in the Scientific Literature Surrounding Diversity and Multiculturalism.

Anemone Seutin*, Karin Hannes

KU Leuven, Belgium

In the wake of the unexpected political events witnessed over the course of the past two years, many people have ventured that we are now living in a “post-truth” era. This brought scientists together at a conference at MIT in August 2017, to discuss the following concern: is it true that facts, rationality and knowledge no longer matter in public discourse? This paper seeks to address this question in the multidisciplinary field of diversity-related studies in Western Europe, as the latter have been at the centre of political discourse and public debates for years.

After over 30 years of research, the scientific literature remains very divided on these issues, even in empirical terms. In the first section of this paper, we illustrate how this far-reaching academic dissensus manifests itself in existing literature. We identify concrete problems with respect to this academic division. In the second section of this paper, we lay out what we identify as the underlying causes for this persistent dissensus.

We argue that, although the humanities have yielded an extensive literature on the multicultural question, the most certain conclusion to be drawn remains that we are currently unable to provide impartial and applicable answers to four key issues in this debate, which mainly entail discussions of: immigration, integration, discrimination and the place of religion (particularly Islam) in the public space. In the absence of sufficient empirical evidence, we have been debating extremely difficult, sensitive and increasingly urgent issues, based largely on theorising. This state of the art invites us to reconsider the way we have been engaging with and conducting research on diversity and multiculturalism. We further argue for a more balanced use of epistemological frameworks in scholarly contexts in social sciences and humanities that have embraced strict interpretivism and relativism and are at risk to dismiss the notion of objective truth altogether.

Finally, there is definitely also a socio-cultural and psychological dimension to our current lack of diagnoses. It has been thoroughly documented that our perception of reality has a subjective dimension. Research consistently shows that our reasoning is often shaped by what we want to believe, and that we only search for supporting evidence, ignoring or explaining away any adverse findings.

Based on the observations presented in this paper, we infer that it is indeed possible that facts matter less to people at large. However, it is misleading to simply assert that we have entered a “post-truth” era. As long as we fail to provide genuine answers to widespread concerns about multicultural society, it is understandable that people just believe what they prefer to believe. Providing a solid diagnosis of the problems of multiculturalism is therefore a most urgent and imperative step in this debate.

In light of the societal challenges we are facing, our primary goal is to delineate the identified issues and their implications as clearly and straightforwardly as possible. Hopefully, this can

contribute to inspire a thorough academic reflection, and strengthen the inherent motivation of academics to meaningfully contribute to society.

Keywords: Post-truth, multicultural debate, diversity-related issues, Western Europe.

Parallel 5J: Performative and Discursive Interventions into Macro politics – Holyrood, JMCC

Volunteer tourism in Latin America: Activism, epistemic violence, and/or the edges of cultural relativism?

Phiona Stanley*

Napier University, Scotland

Latin America has a history of “internacionalistas”: outsiders travelling to help resistance efforts against murderous right-wing regimes. In the 1950s and 1960s, Che Guevara volunteered as a medic in Guatemala, Cuba, and Bolivia, and in the 1980s, internacionalistas flocked to Nicaragua and El Salvador.

Western volunteers still come to Latin America. Nowadays, though, they talk of “doing development” in place of fighting for social justice. They blame bad luck and corrupt local governments, and describe “giving back” and “helping out”, as if their presence —and a few crumbs from their table— can change a global economic system designed in their favour. Unlike Che Guevara, most are not doctors. Most are not teachers. And most have little idea how to build a school, because why would they, these wealthy, educated Western young people who are not usually builders? Unlike the internacionalistas, many don’t even speak Spanish. And many keep one eye firmly on the social-media optics of it all, buying into white saviour complexes even as they bring their own ways of being and knowing — risking what Cisneros Puebla calls ‘epistemic violence’.

This performance text presents ethnographic and autoethnographic research from Guatemala, Peru, and Nicaragua conducted over four years, from 2013 to 2016. It critically examines the perspectives and discourses of local people —the ‘voluntoured’— as well as the voluntourists themselves. I show that activism is a highly contested space and that good intentions may be far from enough.

Some practices are easy to problematize: in the data are non-medics doing injections and helping deliver babies, non-teachers writing and implementing curricula of their own devising, and non-experts running development programs even though their only qualification is a degree of enthusiasm. This kind of non-experts-in-expert-roles voluntourism is framed as a form of colonising that, in place of extracting minerals and slaves, extracts character-building experiences and intrepid-sounding lines on volunteers’ CVs; the volunteers, I posit, are practising on local people rather than learning from them. Such experiences are predicated on framing “local people” as lesser — unworthy of the same care and quality the volunteers themselves expect and receive.

But it is much harder to critique the exporting of socially just ‘wokeness’, such as where host societies are sexist and/or homophobic and where those trying to effect change are rich, white outsiders. How are voluntourists to be activist without being imperialist? How far should cultural relativism go? Is local pushback always laudable resistance, or is it sometimes stubborn ignorance, too? I therefore ask: (how) can we do social justice activism across cultures without simply pushing “our” norms and paradigms onto “them”?

Keywords: voluntourism, social justice, Latin America, ethnography, autoethnography

Parallel 5J: Performative and Discursive Interventions into Macro politics – Holryood, JMCC

Trumps New Tower: The Whitehouse as a Potemkin Village

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During the reign of Catherine the great, minister Grigory Potempkin became a governor after the annexation of Crimea. On a six month tour of the war torn area, it is said that Potemkin created village facades to impress Catherine the Great. These villages, complete with actors who portrayed noble peasants, were moved along Catherine's route and rebuilt as if new they were a new and different grateful village. In a modern day political context, the Potemkin Village has come to mean a "hollow or false construct, physical or figurative, meant to hide an undesirable or potentially damaging situation" (Maxwell, 2012). If the Potemkin Village is a performance that physically propels the narrative of "grateful subjects who adore the leader," we propose that Trump's staff also performatively serve as a "paid actors" in Trump's White House Potemkin Village. This is exemplified, for example, through videos of cheering fans at Trump rallies that focus on the supporters and conveniently omit the protestors. As such, we will reflect on how resistance activism pushes back against this performance.

Keywords: Potemkin Village, Trump, Resistance, Activism, Performance

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Parallel 5J: Performative and Discursive Interventions into Macro politics – Holyrood, JMCC

**In the middle, on the margins, collective biography and academic activism:
(a)musing with the post human.**

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We are in the midst of what has been termed as a ‘fourth revolution’ demarcated from previous revolutions as it challenges ideas about what it means to be human (Schwab 2017). Lived experiences in the western world for the many are routinely being filtered, presented, interpreted and distorted through the lens of big data. The fourth revolution will increasingly disrupt how we have come to know social relationships and arrangements to the way we live, work and socialise.

In the fourth revolution, algorithms are being constructed and operated in ways that imply order, structure and idealised fixed representations of reality. In this context, Katz (2018: 11) puts forward that ‘we are considered to be living in a post truth era where all information contemporary, historical, truthful, or twisted is a click away.’ The proliferation of information is represented as empowering the individual at the same time as undermining agency and authority through the production of oppressive narratives that play out in the material and concrete world.

The intended and unintended consequences of this raise questions about the role of research and the utility of qualitative inquiry as activism in navigating emergent social landscapes, the positioning of the post human subject and relationships that unfold from this (Braidotti 2018).

Martin (2009) describes activism as ‘deliberately and consciously dissenting against the status quo and against hegemonic discourses. It is a role centred on engendering substantive democracy in all spheres of society’. Qualitative inquiry then as activism becomes a re-orientation of research from linear and fixed to ways in which we can seek to occupy particular spaces critically and research in order to be a force for change becomes a tool to do something (Beck 2016).

This presentation explores collective biography (Davies and Gannon 2006) as a potential strategy for ‘plugging in’ to a deeper understanding as a prerequisite to ‘breaking through’ (Gale 2018) new formations of social injustice and as ‘a powerful tool for taking action to deepen democracy’ (Tandon and Hall, 2014). Recasting what constitutes activism through the process of collective biography can become intimately connected with the kind of society we want to produce. This holds particular kind of implications for how we work with ideas relating to the role of research in creating conditions in civil society to foster citizenship, political literacy and in re-creating social bonds and collective values in a post human world.

Keywords: Post humanism, collective biography, on the margins, activism, social bonds

Key note 3: Pentland, JMCC

Activist Affect and Things That Matter

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This performative talk begins with our shared fascination with the animals, plants, and things with whom we share and compose our lives. Guided by the insights of new materialist, affect, and performance theory, we follow these fascinations in an exploration of how writing can be a creative and activist tool when it is not enslaved to paradigms of logic, analysis or measurement. Through a sustained and vibrant encounter with things that matter, this talk offers our take an affective and more-than-human mode of activism in the contemporary world.

Parallel 6A: Creative Methodological Possibilities – Drawing Room, Sg

My journey to my Story; the positivist model to Autoethnography

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This paper is an explorative journey of my shift from the positivist model of research, to Autoethnography, in light my research idea; child sexual abuse. It discusses a shift in epistemological and ontological ideas and how, as a result, Autoethnography, for me, has grown to not merely be a methodology, but a way of being.

It speaks of my starting point in this journey being disillusionment towards research stemming from my definition of research being limited to the numerical model. Exposure to new ideas, lectures, seminars and writings creating room for subjectivity in experience leads to gradual abandonment of the positivist model, and my fondness for being able to work with myself and my story as means of exploration and learning.

My shift from the my starting position is a step-by step journey, it starts off with skepticism - how can anything at all be research? I move on to recognising the uniqueness of experience that surrounds me and how the positivist model fails to account for these intricacies. These ideas of the need for context-dependance and experience-nearness in research take me further away from scientific research. Additionally, I begin to see how my learning from my experience of abuse fails to fit into learning models, how it is deeply rooted in my experience of it. These changes ideas of knowledge and learning open me up to the Interpretivist paradigm, and the acceptance of multiple realities.

Several pieces of writing exemplify owning ones experience, of the world, oneself and others and taking the position of an un-knower through this. That is when I know I want to speak of what I can know, and what I can know is myself and my experience. This desire of being able to use my own culturally moulded experience as a tool for learning is how I finally adapt Autoethnography.

I come across auto ethnographical works and am struck by the closeness I feel to the write and their experience. The writers speak of their experience, and I find glimpses of myself and experience in their story.

To me, Autoethnography by now is not just a methodology, but a way of being. It is how I look at the world, I am my starting point. I wish to understand the world, but whatever I look at, I will see through the lens of my experience, culture, my story. Whatever i work with, i want to start with myself

I know I want to work with myself, before I know what phenomena I want to research, within working with myself.

I come across many writers speaking of limitations to Autoethnography, the power that comes with being the researcher, having the voice, and I recognise that, not as a limitation, but a

conversation that needs to be created room for in my work. This paper is my journey from disheartenment towards research, to the joy of being able to create learning from my story. With Autoethnography, being an unknown is where I start from.

Keywords: Autoethnography, Inquiry, Experience-Near, Child Sexual Abuse, Journey

Parallel 6A: Creative Methodological Possibilities – Drawing Room, SG

Trees, Toil and Tellings: Listening to the Assemblage As It Does Me.

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The purpose of my PhD, 'Creating Utopia: Memories and Learning to Live Well' is to encourage activism that includes care for the more than human as well as the human. I envision this happening in three ways. To create a change in myself by becoming more self-aware and explore how and what I have learnt and continue to learn to be who I am; to involve and inspire (self) learning in my (human) collaborators, and finally to provide some insights that might subvert conventional knowledge about how we learn and why we learn.

A key methodological approach is Collaborative Autoethnography. This methodology inspired (perhaps) by the Socratic adage which states an unexamined life is not worth living. The reversal of this suggests that 'a life examined' is to live a worthy life (Braidotti, 2013). And perhaps this is a life that makes things happen (Ahmed, 2010) but not one that engenders socially constructed human perfection/supremacy (McWhortle, 2010).

The sort of 'happening' I care about is learning to respond and live well in the world whereby the actions counter and transmute violence's that are happening on a daily basis on a global and local scale, to communities, individuals and the natural environment. A way of becoming that in countering these violence's fosters flourishing and wellbeing in accordance with ecological and social justice.

I was inspired to work with people who I felt are 'already there'. People that are aware of their materiality, their responsibilities and attempt to live a life close to the earth and Earth - caring for nature and each other. This is living activism, and so one not alienated from the basics and 'rawness' of real life; the hard work needed for producing food, access to clean water, cooking meals, collecting fire wood, conflict and conflict resolution and emotionality of caring for each other.

I am collaborating with a rural, intentional community in England, having immersed myself as a resident for over three months. This experience provided me with an opportunity that allowed for a slowing down (at times!) as well as an opportunity for the 'attentiveness to the micro' (Taylor, 2017, p.322). It decentred me as the all-knowing person (Gale, 2017), (not that I ever feel or think I am/ but do I?). The cacophony of assemblage of Douglas firs, apple trees, blue tits, soil, spring, Spring, pots, the Raeburn, vegetables, knives, compost, weather, eggs, bodies, cider drinking, music, meetings, memories, working horses... conspired to act on me and in turn urge me to keep reflecting and acting for living well.

Keywords: Listening, Learning, Assemblage, Living Well

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Parallel 6A: Creative Methodological Possibilities – Drawing Room, SG

Authentic Movement as an embodied research methodology

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We propose to present two angles on using Authentic Movement (Pallaro et al 1999, 2007) as an embodied research methodology in different fields. Erber is in the process of developing this in her PhD in movement psychotherapy and Voris (2018) adopted certain aspects of Authentic Movement (AM) as the methodological basis for her artistic research into a dance-making process. Erber facilitated AM groups for the purpose of data collection while Voris' research was solo. In their individual research, both Erber and Voris ended up exploring how their research methods developed out of and changed with their practice.

Voris' (2018) research articulates the experience of forming movement material within a solo, contemporary dance-making practice. As Voris is also a practitioner of AM, the deep synergies it already has with her dance-making practice allows her to develop out of it a reflective framework that still speaks directly from the voice of the dance-maker. In her research, Voris explores the overlaps between AM and her dance-making practice, identifying certain processual qualities and phases of developing movement. The making of a solo dance work called perch and the development of the methodology by which to communicate the experience of making it are two sides of the same process. As such, the research offers certain 'insights' into an attentional dance-making process, which may be of value to dancers and dance-makers, to AM practitioners, to the field of dance studies and to those interested in embodied creative processes.

Erber's work presents a shift from using established methodologies such as heuristic inquiry, which use AM as a method (Erber and Karkou 2019), to formulating AM as a methodology, which uses methods and frameworks from other methodologies. To this aim she uses methods from sensory ethnography, interpretative phenomenological analysis and heuristic inquiry in her PhD thesis. Erber explains how these mixed qualitative methods are reflexively applied to represent the practice of AM. Particular attention is given to the role of the participant-observer. The purpose of this practice-based case-study research is to study the experience of embodied presence and its relationship to feeling safe in theory and in the practice of AM. Erber studies and documents how this experience of being present and feeling safe evolves in regular AM practice, as well as how this practice supports practitioners to be present and feel safe in their bodies in everyday life. The documentation of this process may be of interest to the field of somatic practices, body-oriented psychotherapy, trauma-psychotherapy and psychosocial studies.

Keywords: Authentic Movement, embodied research, dance, movement psychotherapy

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Parallel 6B: Intersectionality – Red Room, SG

A Phenomenological Study of Transgender Youth with Disabilities High School Experiences

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The purpose of this study was to gain an in-depth understanding of the lived experiences of transgender youth with disabilities in high school. The limited research on transgender youth with disabilities has been entangled in the LGBTQ literature and infrequently recognized as a unique group that should be studied outside the LGBTQ continuum (Hill, 2007; Kazyak, 2011; Beemyn, 2005). The “T” in “LGBTQ” assumes that transgender individuals have the same experiences as lesbian, gay, and bisexual individuals. Moreover, studying the LGBTQ community as a whole without specifically studying the transgender community can lead to incorrect understandings about gender and identity (Beemyn, 2005).

Utilizing in-depth phenomenological interviews and photography, this study sought to gain insights into how the lived experiences and intersections of transgender and disability identity impact high school experiences. The aim was to understand the ways in which the complexities of ‘transgender’ and ‘disability’ identities impact high school experiences. The sample was comprised of nine individuals who (a) identified as transgender (b) identified as having a disability (c) were between the ages of 16-22 and (d) had attended a high school in the Northwest Pacific part of the United States. The interviews with transgender youth with disabilities were conducted utilizing semi-structured interview protocol. Photographs were also used as a source of data in order to provide a more in-depth understanding. The combination of the interviews and the photography led to an in-depth exploration of the phenomenon. The analysis of the data led to six key themes including: gender as fluid, society and identity, conflation of identities, mental health, changes in school and difference as strength.

The essence of this phenomenological study was a shared experience of ongoing tenacity, tension, and resistance to dominant discourses in society. The participants’ identities in this study were constituted in heteronormative and able-bodied discourses across their high school and a wider societal landscape. The lived experiences of transgender youth with a disability extended beyond the walls of their high school and spilled into the realities of their everyday life. Their resistance existed, because of their intersecting marginalized identities, which meant a constant negotiation and awareness of how their identities of being disabled and transgender were situated in a society that was made for people to fall into a binary. Ultimately, their existence and experiences complicated the binary logics of male/female embedded in the fabrics of our institutional systems.

Overall, this study offers a more complete picture of the needs and barriers transgender youth with disabilities face to inform future research and practice. Results from this study extend the current research and provide a deeper understanding of the needs and challenges of transgendered youth with disabilities. Findings from this study also support implications for how educators work with transgender youth with disabilities and how schools can be more inclusive in meeting their needs. In terms of research, this study contributes one of only a few examinations of the intersections of disability and gender identity as experienced by students in high school.

Keywords: Disability, Transgender, Intersectionality

Parallel 6B: Intersectionality – Red Room, SG

Re-touche: research through artistic processes of siblings within ‘disabled’ family cultures

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Every family culture is ruled by unspoken codes. This study delves into ‘the codes’ family cultures where one member is diagnosed with a disability. On a visual-ethnographic way the researcher gets in touch with three artists who all come from a nest with a brother or sister with a disability and who made an artistic product where ‘disability’ appears.

The first artist is an actor as profession and wrote the television series titled ‘Marsman’ (English translation ‘Man from Mars’). He has a brother who gets the label of autism. The second artist is an audio-visual artist who makes photo, video and sound installations. One project of her is about her sister diagnosed with Down Syndrome. The last artist is a wordsmith who made an audio-podcast of her brother titled ‘Geduld Californië’ (English translation ‘Have patient, California!’).

In traditional research, families with a family member with a disability are often pinned down to individual categories. In this research art processes have been seen as a kind of ethnography (Schneider and Pasqualino, 2013); this kind of visual-ethnographic research abandons linear explanations through underlining the complexity and multi-layeredness of the subjective experiences of brothers and sisters. Therefore, the researcher uses the concept of ‘distributed voice’ of Lisa Mazzei (2016). ‘A voice as compound story of multiple voices emerging simultaneously’. The researcher plays literally with layers by collecting different kind of data (audio, family pictures, the artistic portraits themselves) and search together with the siblings to all the distributed voices/multi-layers that occur.

The distributed voices are distilled in a graphic novel of printmaking by monotyping titled ‘re-touch’. The graphic novel reflects how disability intra-acts within the family by means of the concept ‘re-touch’. It unfolds in different connotations. First connotation refers to the word ‘to touch’: being touched, moving, causing emotion. The stories hits you bodily. Second connotation refers to ‘touch up’: in a paintwork they use the word to improve/repair the family ‘cracks’. The siblings talks a lot about ‘wounds’ that lives within the family and that they want to repair. The last connotation refers to the word ‘re-create: through the artistic processes the brothers and sisters gives a new dimension to the ‘wounds’. It is process of movement, of becoming.

Keywords: Visual-ethnography, artistic processes, distributed voices, siblings, Disability Studies

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Parallel 6B: Intersectionality – Red Room, SG

‘Some parents just love their children’: troubling assumptions about fathering in Pakistan

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The paucity of literature on fathering in Pakistan, especially in relation to early childhood and focusing on the functions and practices of men's caregiving, contributes to a stereotype of the detached, patriarchal Pakistani man, which would seem to be a crude and unhelpful portrait of a diverse nation. I ask, who has constructed these norms of non- or low father involvement in children's upbringing, and how do fathers relate or respond to them (if at all)? What does father involvement in early childhood care in Pakistan actually look like? NGO and policy discourses paint one picture, perhaps one informed by Western or otherwise externally imposed concepts, missing both fathers' and their families' own ideas about what constitutes involvement and other important family dynamics. For instance, interventions aimed at mothers, assuming maternal control of what a young child is fed and when it is taken to the hospital, may miss the fact that women may lack control of what the baby is fed, or not be able to move freely outside the home due to gendered mobility norms. This error in social judgement is politically salient in a nation with extremely unfavourable maternal and child health indicators. Jahn and Aslam (1995) found that Pakistani fathers were seen to be carrying and holding their young children in public places among 75% of children in the survey, even when mothers were present, and accompanied children a third of the time to health care visits, as well as "feeding, soothing, bathing and giving medicine – a considerable minority even changes nappies" (1995: 191). I take findings such as these as my starting point to reject macro-level discourses that suggest that 'involved' fathers are an exceptional, non-normative group in Pakistan, in an attempt to see families more clearly in their own terms. My work assumes that parents care about their children, and work to achieve the best outcomes they can imagine for them, suggesting that this enables a clearer view of the possible barriers or resources families face or have access to, and necessitates paying attention to their own stories about their lives over practices which are only observed from the outside by those with pre-existing ideas about what 'involvement' is. Many concepts associated with 'involvement' are culturally specific. Binarizing discourses positioning men as disengaged stop us from seeing the complex ways in which family life is practised (Morgan 2011), displayed (Finch 2007), and socially constructed, as well as how it may be changing. This work stems from a qualitative, small-sample study of fathering practices in early childhood and how these are constructed by fathers and their families in narrative, in relation to dominant ideals of family life, masculinity, and fatherhood in the Pakistani context, as well as other factors.

Keywords: fathering, Pakistan, fatherhood, family

Parallel 6C: Drawing upon narrative – Salisbury, JMCC

“Ever yours”: A narrative analysis of Vincent van Gogh’s creativity based on the letters to his brother Theo

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Creativity is widely seen today as a multi-dimensional process, involving culture, the socio-historical framework and the creative person. According to this approach creative persons are active participants in the socio-cultural context in which they live, and they both influence, and are influenced by, the creative process. The present qualitative study is part of a broader doctoral thesis on the meaning of creativity and looks at the case of Vincent van Gogh. More specifically, it uses narrative analysis in order to analyze the letters he wrote to his brother Theo and to some of his friends and other members of his family. Through the storied experiences he constructs in his letters, emerge the historical, societal, cultural, personal and embodied factors that played a direct and/or indirect role to his creative work. The findings bring to light the personal meaning that Vincent van Gogh builds around his creative endeavor and enrich our knowledge regarding the complexity of the creative experience.

Keywords: : narrative analysis, creativity, constructionism, Vincent van Gogh, autobiographical stories

Parallel 6C: Drawing upon narrative, Salisbury, JMCC

Studying the language and rhetoric of the rebels in late imperial China from archived confessions

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My research focuses on the language and rhetoric of the rebels in rebellions in late imperial China during 1795–1804 and 1851–1864. In this paper, I will describe my proposed method for analysing one of the sources – the confessions recorded in the Secret Palace Memorials.

The Secret Palace Memorials are the handwritten imperial documents for the reference of high-ranking officials in imperial China. There are over 600 confessions relating to my research cases in these memorials of governments' interrogations of rebels. These confessions provide comprehensive information for my study, including the organisation of the rebellions, and oral statements and texts that rebels used.

I consider these confessions as being constructed by the interrogators, the rebels, and the state power. The first step in understanding these confessions is to investigate the marks, language and terms that were used in the document as well as the documents' structure. I will compare the overlapping description on the same person or the same event in different confessions to found out the conflict and correspond places. Then, I will analyse them with the social context they are created. By doing so, I aim to develop an understanding of the state regulations that necessitated their recording, the information that rebel would like to hide and the rebels' normative understandings of the rebellions. I will then sort out the texts and oral statements that rebels used to mobilise. Finally, using discourse analysis, I will investigate how and for what purpose these texts and oral statements were constructed, and what language and rhetoric was utilised in the construction processes, based on the understanding gained in the previous steps.

Keywords: Archival research, Confessions, Social movements, China studies, Discourse

Parallel 6C: Drawing upon narrative – Salisbury, JMCC

Rethinking Narrative Coherence through A Winnicottian Lens

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In the field of counselling and psychotherapy, there is a dominant emphasis on narrative coherence. The central role of the creation of a coherent narrative is emphasized by different therapy modalities, and it is usually seen as core to developing reflexivity and subjectivity. This paper challenges this dominant emphasis on narrative coherence in counselling and psychotherapy. Drawing on Winnicott's concepts of unintegrated state and the capacity to be alone (with the presence of an other), this paper argues when the client returns to a 'restful unintegrated state' in therapy, the enforced requirement for coherent narrative of experience can act as separation and impingement. Therefore, there is a need for the therapist's capacity to allow the client to be alone and to tolerate not being with the client, or not being able to be with the client in these particular moments. Adopting writing as a method of inquiry, I will integrate my reflective writing of my own experience and Winnicott's theory in my discussion on this topic.

Keywords: Narrative coherence, unintegrated state, the capacity to be alone

Parallel 6D: Forms of Masculinity – Duddingston, JMCC

‘Some parents just love their children’: troubling assumptions about fathering and family life in Pakistan

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Literature on father involvement in caregiving in Pakistan is limited, especially in relation to early childhood, contributing to a detached, distant stereotype. What does father involvement in Pakistan look like? This qualitative, small-sample study of fathering and family practices in the Pakistani city of Lahore involved a series of semi-structured family and narrative interviews, which paid attention to families’ routines and histories, as well as what constitutes ‘involvement’ for them. It starts with an assumption that fathers care for and about their families, and rejects macro-level discourses that suggest that ‘involved’ fathers are an exceptional, non-normative group in Pakistan. Existing research suggests that fathers in Karachi were involved in “feeding, soothing, bathing and giving medicine – a considerable minority even changes nappies” (Jahn and Aslam 1995: 191). This work builds on such findings to ask how families themselves give their practices meaning in relation to dominant norms of masculinity. Fathers’ roles in this study were often (but not always) seen as different to, but just as large as, those of mothers. Both parents participated in everyday caregiving to meet the demands of life in a busy, expensive, city. The political content of this work exists in recognising that ‘involvement’ is culturally specific, and presenting alternatives to the stereotyped Pakistani father of NGO and policy discourses, which miss fathers’ and their families’ own ideas about what constitutes involvement. Interventions into parenting or even maternal and child health, may be better designed by recognising, for instance, that fathers are important decision-makers in the home, and women may not be able to travel outside the home without a male family member due to seclusion norms. Women’s empowerment in Pakistan is often underwritten by ‘patriarchal connectivity’ (Chaudhry 2009); finding out why men enable progress towards gender equality is therefore a political concern in itself. Further, mothers with young children are often overburdened with household and work responsibilities. Targeting them to generate change they may not have the power to effect may increase this burden, as well as suggesting that they alone have the responsibility to care for their children. Finally, recognising that gender norms can harm men’s own mental and physical health and that multiple masculinities exist, some of which may offer men rewarding alternatives, requires us to question dominant stereotypes of father involvement and remain open to other possibilities. In this study, this was achieved by focusing on families’ everyday practices, ideas about and responses to gender and parenting norms, and their own histories and how they believe these resulted in the way they live today. This produced a richer view of the ways in which family life is socially constructed, as well as how gender norms may be changing or reproducing over time.

Keywords: fathering, family, Pakistan, narrative

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Parallel 6D: Forms of Masculinity – Duddingston, JMCC

Man-to-man: How do I tell you you're beautiful? Performing-to-know: Using performative writing to come to terms with intimacy between men.

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Reflecting on the work that took place with a male client, I (a male therapist) reveal the struggle of voicing the intimacy of our relationship. In the form of a case study, I use performative writing to present and to (re)create the work that allowed us to arrive at a place where voicing our intimacy was safe. The project embraces the struggle between the lines of love, friendship, eroticism and manhood in hope for the discovery of a brotherhood.

The paper reflects on a counselling relationship between two men as to reveal (1) a possible struggle that exists for men and (2) the intimacy of their relationship with each other. In the paper, I reflect on this intimacy between men from two positions: the experiencing 'I' and the witnessing-counsellor to the client's process. This experiencing 'I' position will entail a personal account where I — as the counsellor and a man — will reflect on my experience of being in a counselling relationship with another man who is the client. This position turns to reflexivity and narrative inquiry to evoke personal experience as the source of data. The second position, refers to moments in practice with this client. This resembles a case-study. Here, I use moments from our sessions to reveal a counselling process that was observed by me as the counsellor.

I turn to performative writing to make sense of the human experience within the data. Here in writing/performing, the experiencing 'I' position and the witnessing-counsellor position begin to lose their definition and a multiplicity of 'I', a multiplicity of man leaps forth in the piece and intimacy is experienced as a developmental challenge for men in our society.

Performative writing takes on a fundamental role in this paper, so much so, that the paper is better referred to as a performance piece. Performative writing moves beyond overused systemized language which lacks personal embodied truths. Because of its evocative and poetic nature, performative writing encouraged me to stay close to the local, bodily experience of my client and of myself. This created a piece that does not search for a single truth or fact. Rather, the writing/performing helped to recognize and relate multiple realities and their multiple truths. The piece embraces the in-the-moment, felt, relational understanding of the reader/listener/viewer; shedding light on a creative epistemology of poetic-knowing. Knowledge which refuses to exist only as an idea. Knowledge that touches you. Moves you. Leaps forth in you. Knowledge that activates you.

Keywords: performative writing in counselling research, intimacy between men, men in counselling or psychotherapy or therapy, performance as research in counselling studies

Parallel 6D: Forms of Masculinity – Duddingston, JMCC

Reflecting on the influence of gender in a female interviewer male interviewee relationship

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Researchers can reflexively evaluate interviews through different lenses. In this discussion my lens is gender. It is suggested that gender is not something we are but something that is constructed or 'done' denoting an action or performance. Consequently, the research interview is an occasion for enacting gender. Through consideration of a longitudinal narrative study on men's experiences of caring for their partner with cancer, this paper aims to explore the influence of gender on the interactions between the researcher and the researched. In particular, given the sensitive research topic the intersection between gender and the topic under discussion was explored. Participants interviewed to date (n=6) are between 30-65 years old and currently supporting their partner/wife through their diagnosis of cancer.

Gender was examined in terms of how it shaped the interviewer-interviewee relationship both before and during the interview. I approached each interview with some apprehension that the men may find it difficult to talk at length about a sensitive subject. When they did openly share their stories I reflected on the strategies I used to build rapport. I also considered whether the feminine construction of the 'good listener' encouraged their candidness. In the narratives I co-constructed with my participants dominant constructions of masculinity were observed alongside moments of vulnerability. This appears to reflect their movement between different forms of masculinity.

In summary, the female interviewer, topic under discussion and the purposefully created therapeutic space to talk intersected to produce a dynamic encounter that enabled men to negotiate different forms of their masculinity. Accordingly, interviewers and interviewees may present themselves as gendered subjects and perform in ways consistent with this identity. Reflexivity is valuable in helping examine how gender interplays with the social context to influence both the interview dynamics and the interpretation of data.

Keywords: Reflexivity, gender, caring, narrative, masculinity

Parallel 6E: The visual and the arts in research and dissemination – St Trinneans, LH

The Quest of the Gold. Imaginal approach as Poetic Inquiry 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. Like lapis philosophorum, aurum non vulgi, the “true” Gold of the alchemists, 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.

Keywords: poetic inquiry, imaginal pedagogy, research and art

Parallel 6E: The visual and the arts in research and dissemination – St Trinneans, LH

A critique of drawing as a research method for data generation in Qualitative Inquiry.

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Drawing, a term which refers both to the process and the product, comes under the umbrella of visual research methods. Its use as a data generation tool is increasing in many areas of research (Theron et al., 2011) including that which is applied, such as nursing (Kearney and Hyle, 2004) and social work (Hus, 2012). Creation of a drawing by its producer is said to use different cognitive processes to those used in conversation alone. It also provides an opportunity for researchers to access thoughts, feelings and emotions in other ways (Guillemin, 2004, Kearney and Hyle, 2004).

In qualitative inquiry structured methods are perceived as not affording the opportunity to engage in full or in-depth disclosure. Imaginative methods, which do allow such discovery, are encouraged. Complementing the interview data with a second method, in this instance the drawing of a picture, was designed to further enable the revelation of thoughts and feelings of the participants. Rich Pictures were first used as part of Soft Systems Methodology (Checkland, 1980) and involve asking participants to draw using symbols and words a representation of a complex phenomenon that is being examined. A Rich Picture has two purposes. The first is to elicit a response about the phenomenon and the second, to record this pictorially. The rationale for the use also included for example its simplicity: the only requirement is a pen and paper; and its tangibility: once produced it can provide a focus for conversation (Matthews, 2013).

In the study which is the focus of this paper (the role and experience of Approved Mental Health Professionals, a statutory mental health role in England and Wales), Rich Pictures were used in order to evoke thoughts and feelings in an unfamiliar way to participants, thereby allowing a further opportunity to explore meaning that might otherwise be hidden. Drawing has been used to elicit data. Interpretative Phenomenological Analysis was applied to verbatim texts that included the description of the participant's Rich Picture which were utilised, either whole or in part, to illustrate the findings. This paper will discuss what this means for qualitative inquiry.

Keywords: Rich Pictures, drawing, qualitative inquiry, IPA

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Parallel 6E: The visual and the arts in research and dissemination – St Trinneans, LH

Mixed models for research dissemination practice in academia

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Institutional incentive structures, individual reward systems and cultural habits in academia have put forward written articles, handbooks and research reports as the standard formats for research dissemination. This has come at the expense of communicative efforts to reach out to and involve the public, for which a different format might be more appropriate. To date, we are at the tipping point displaying a renewed interest in disseminating research findings to the broader public, connecting with policy makers, the mass media, local communities and civil society. We witness an increase in the use of creative research dissemination formats complementing or in some cases replacing the standard written formats of research dissemination used in humanities. We argue that this new 'zeitgeist' creates a breeding ground for the development of mixed, multi-modal approaches to research dissemination that hold on to the strengths of the past, while opening the door to a new era of innovation. A model with the different options for mixed approaches to research dissemination practice is presented.

Keywords: creative research dissemination, arts-based methods, mixed methods, publication practices

Parallel 6F: Human and material encounters in arts education – Pentland, JMCC

Nature-based research? - Challenges in teaching for deconstructing anthropocentrism for ecological sustainability in Art & Crafts teacher education.

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This 'shotgun' presentation aims to look into the challenges of teaching to increase awareness of anthropocentrism in teacher education in the school subject Art & Crafts, for an ecological sustainable practice and being in the world. Possibilities for students and pupils gaining awareness of anthropocentrism, depends on their teachers awareness of anthropocentrism. Human-centered approaches and world view in education, and the subject Art & Crafts, might not be enough to meet the ecological and environmental challenges the Earth is facing.

Building on a pilot study from an Art & Crafts teacher education course, this presentation focuses on the following questions: How can education and research in teacher education, in Art & Crafts, based on nature as a source for knowledges, increase students anthropocentric awareness, ecological awareness and respect of nature? How can nature-based Art & Crafts teaching and researching motivate them for a change of relationship with the world? Nature in this context can be physical materials, theme, phenomena, arena, concept, or other aspects that might strengthen student's relationship with the more-than-human world.

This study is informed by post-theories that acknowledges the capacity of the more-than-human to provide conditions for learning, and development of interconnectedness between an individual and the world.

Keywords: Teacher education, Art and crafts, anthropocentrism, Nature-based research.

Parallel 6F: Human and material encounters in arts education – Pentland, JMCC

Making Murals in the Marshall Islands and Hawai'i - an exploration of agency and materiality in an arts education project.

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This paper focuses on the painting of community murals by three sets of Marshallese school children in the Marshall Islands and in Hawai'i. These murals constituted part of a broader research project involving arts educators - a mural artist and a slam poet - to explore Marshallese children's experiences of displacement. The paper discusses the use of murals, and poetry writing, as methodologies for engaging children in the research process. It uses interview material, ethnographic vignettes and photographs of the murals to explore the complex processes through which the finished murals came into being and to understand how and why they came to look as they do. Why do some of the murals, for example, appear strongly representative of the children's voices, while others appear to be the work of the artist alone? The analysis draws on Alfred Gell's work on art and agency (1998), as well as Rafael Schacter's ethnography of street art and graffiti artists (2014). Using these anthropological approaches, and highlighting notions of agency and materiality, the paper seeks to refigure how we understand the relationship between street art and arts-based education.

Keywords: Murals, Arts Education, Agency, Ethnography, Arts-based Methodology

Parallel 6F: Human and material encounters in arts education – Pentland, JMCC

Develop Meaning Making Through Aesthetigrams: A Case Study of a Chinese Art Student in College

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This paper investigates the development of the meaning making process of a college art student in China through the qualitative research application of aesthetigrams proposed by White (1998). Aesthetigram is a strategy, based in phenomenology, to help college students raise awareness during an aesthetic encounter. Students are guided to record their ephemeral experiences with a work of art through a visual map. They can examine the experiential moments of the encounter, through categorization and their interrelatedness as addressed in White (2009). The teacher as facilitator guides students to construct their own diagrams and search for their own meaning making process. The view of an active meaning-making process of the learner is well supported in educational research (see Bruner, 1996; Dewey, 1929/1960; and Rogoff, 1990). This approach is also one of the central thoughts of constructivism. Through attention to fine-grained qualitative distinctions, aesthetigrams support a qualitative research approach of reporting case study findings.

Due to the rigid educational system, Chinese students are not encouraged to observe, feel, question and think on their own before entering college. Instead, they are asked to obey what the authorities say and only look for a “correct” answer, including in the field of art. They tend not to trust their own feelings, observations and ways of thinking while encountering with a work of art. However, my past teaching experiences demonstrate that constructivist pedagogy and aesthetic experience can gradually help students develop a more sophisticated perception and multiple ways of thinking. In addition, White’s (2007, 2011) study of the use of aesthetigrams has proven to facilitate students’ sophistication of perception, reflections on their values, and their interest in artworks, but the participants are not college students. In this research, I apply this more systematic approach, aesthetigrams, in teaching to examine how students’ meaning making process develops in response to a work of art.

The research is based on the workshop of aesthetigrams with four freshmen art-majors. The case study presented here provides two clusters of data. One is based on three visits to a work of art in museum. The other is based on three visits to a work of art online. The case study will examine how meanings are constructed from aesthetic encounters, how the process evolves, and then compare the two clusters of data, and study the issues that can be encountered by teachers and students. The research is also an evaluation of my own teaching with the intention to improve my pedagogical and curricular practice as it comes to inspire aesthetic experience. I anticipate the findings will show the improvement of students’ aesthetic experience. These learning outcomes are important because they demonstrate students can construct their own encounters with a work of art, gain sophisticated perception and intellectual understanding through aesthetigrams rather than just following certain fixed knowledge they were taught to believe. It is a process of “learning how to learn.” Hopefully, it can further offer insights into the application of aesthetigrams in a larger classroom context.

Keywords: meaning making, art experience, aesthetic learning, aesthetigram.

Parallel 6G: Experience of teaching – Prestonfield, JMCC

Collaborative self-study of educational practice: The experiences of early childhood education and care teacher educators

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The Norwegian higher educational system has been, and continues to be, in a period of rapid change. With the objective of quality improvement of Norwegian education and research, the higher educational system has been reorganised and new universities with geographical disperse campuses have emerged. Within the new universities, teacher educators are expected to adapt to the new systems, to develop the visions narrated in policy documents, and to translate these visions into practice, while, simultaneously, providing high quality education for an increasing number of students.

There is no doubt the process of translating and interpreting the visions in policy documents and the development and implementation of these visions into practice is complex. Yet, there is limited knowledge on how the people involved experience the process. Given the scarcity of research considering the teacher educator perspectives, and in particular, early childhood education and care (ECEC) teacher educators, we believe the focus on the ECEC teacher educators' reflections on and critical investigation of their own practice is warranted. There is also an ethical rationale for this kind of research. Specifically, if we expect our students and ECEC teachers to develop a reflective attitude towards their practice and to participate systematically in reflective work, we as teacher educators should also actively study and question our own classrooms, tacit ideas and knowledge, and pedagogical practices.

This presentation is based on our experiences with participating in a longitudinal collaborative self-study aimed at exploring how five teacher educators experience the everyday practice of translating the institutional vision of a new "first class first year" educational programme for pre-service ECEC teachers into reality. In the study we started out ambitiously with a three-folded focus. First, we explored our interpretation of the policy documents and the local curriculum. Secondly, we explored the translation of these interpretations into our pedagogical practices and, subsequently, our interaction with our students and colleagues. Thirdly, we explored how the institutional surroundings were experienced as conducive to pedagogical practices promoting growth for our students and us.

In this reflective inquiry, we turn our reflexive and critical gaze on our first six months on the collaborative self-study journey—and the uncertainties, navigations, negotiations and self- and collective- critical awareness involved in the collaborative process. Our reflections are based on: a) individual reflexive journals documenting our pedagogical practices (and our experiences with doing a collaborative self-study); b) individual essays on agreed upon reflexive questions; c) focus group interviews with students exploring the students' perspectives and experiences with our teaching and supervision; and d) audiotaped monthly group meetings where we came together and discussed our pedagogical practices, our reflection notes and our experiences with opening up ourselves to the gaze of students and our co-researchers. Making our experiences available to the public, we aim to contribute to the debate on how systematic collaborative self-studies can contribute to better understand and improve our own pedagogical practices.

Keywords: Self-study, educational practice, reflective inquiry

Parallel 6G: Experience of teaching – Prestonfield, JMCC

Using aesthetic language to give voice to embodied teaching experience: activism as a way to research on professional posture through a video performance

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In this contribute I will present the final part of my PhD research, a participatory, performative inquiry with Primary School teachers, focused on investigating the reflective, heuristic and transformative potential of the embodied dimension in teaching and learning processes. My main theoretical frame is represented by Embodied Pedagogy (Gamelli, 2011) into the larger frame of the embodiment paradigm, a generative common ground for studies and practices connected to heterogeneous fields as cognitive sciences (Varela, Thompson and Rosch, 1991), performative disciplines (Farnell, 1995; Sheets-Johnstone, 1999; Bresler, 2014) and education (Gamelli, 2011; Rossi, 2017). My research perspective lies exactly at the crossroads of these three main areas.

I've involved a group of Primary School teachers in the 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. The research setting was designed in a way that allowed a multi-layered experience of the body activations in order to let each participant explore her own embodied teaching, namely her own personal way of performing teaching. The "co-operative inquiry" theorized by Heron and Reason (1997) and Formenti's "Spiral of knowledge" (2009) were the two main epistemological pivots in reflecting on the research objectives, as they both advance the idea of research as a co-construction of participatory knowledge. They were also fundamental in order to design the internal structure of each meeting consistently with my theoretical assumptions.

After finishing the empiric part of the research, during the data analysis process, I turned into a more embodied dimension, taking a performative perspective.

This change of perspective required the creation of a detailed embodied research method. This is the most original part of my thesis that consisted in a performative analysis of a selection of collected data (originated in the six meetings with the participants) in the form of textual and audio excerpts.

This performative analysis, documented by 160 video shootings and ended in the creation of a video-performance, was used as a starting point of the final meeting with research participants. The use of this aesthetic and performative object in the research setting revealed itself as a powerful tool in order to trigger a high level of participation in the group. The final meeting, in fact, was a fundamental moment as the participants' reflections transformed "my" performative composition in a shared knowledge connected with all the research process. The results were very interesting both in terms of new questions raised by the teachers and of future research possibilities in the direction of embodied teaching.

Keywords: Embodied teaching, Performative Inquiry, Video-performance

Parallel 6G: Experience of teaching – Prestonfield, JMCC

Changing the Discourse; Self-cultivation for a sustainable teaching profession

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Teaching is multifaceted and complex; a plethora of activities, roles and emotional elements, a huge pressure of expectation and an increasing degree of tension surrounding its central debates (Cochran-Smith, 2003; Elmore, 2002; Labaree, 2000). Current levels of attrition in the teaching profession are high (Purcell, Wilton, Davis & Elias, 2005; Hanushek, 2007; Ingersoll & Smith, 2003; Menter, 2002) and have been steadily increasing, prompting calls for an increased focus on retention.

Research often focuses on why teachers leave the profession, sometimes exploring strategies for rectifying these issues (Day & Gu, 2014). Perhaps it is necessary however to change the discourse of the profession. Teaching has long been viewed as a 'calling', involving service and sacrifice (Higgins, 2010; Hargreaves & Fullan, 2012) and the success of a teacher often depends only on the examination successes of their students. This idea of teachers as instruments, existing only for others, pinpoints a central dichotomy; whether it is possible for teachers to exist for themselves and for others or whether there must always be a choice. It is offered that teachers do not have to choose; self-cultivation, involving a commitment to being open to the ongoing learning that a process of 'flourishing' and 'becoming' might involve, is therefore a compelling concept.

As part of this partly philosophical and partly empirical ESRC funded work-in-progress, further conceptualisation and exploration of self-cultivation, within a philosophical context, is offered, along with some consideration of the moral/ethical and educational significance of such a concept. Some reference will be made to a series of semi-structured interviews focusing on the storied experiences of committed teachers and several autoethnographic vignettes. While this study is still a work in progress, some thoughts about the circumstances in which teachers might be able to be self-cultivating and the potential impact this might have on their perceived self-efficacy and ability to sustain themselves in the profession are offered along with some comments about what 'self-cultivating teachers' might mean for students.

Keywords: Teaching, Self-cultivation, retention

Parallel 6H: Suicide and self-harm – Bryce Room, SG

Visibly Vulnerable: An Exploration of Female Help-seeking Prior to Death by Suicide

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Over the past decade, many parts of the world have experienced a rise in the suicide rates among women. The gender based nature of suicide and suicide related behaviour is now largely accepted. It is known that women are more likely than men to have been in touch with health professionals prior to their death and many will have undertaken one or more suicide attempts prior to their completed suicide. Despite this rise, studies that report exclusively on female fatal suicides are remarkably rare. Conversely, there is a now well established body of literature examining suicide among men, particularly those who did not seek help prior to their deaths. Studies examining the help seeking behaviour of men have suggested 'masculine' identities prevent them from seeking help and public health campaigns urging them to seek help are now commonplace.

By contrast, there is a distinct lack of critical discussion in the literature about the failure of current approaches to prevent suicide among women, most of whom will have sought help in relation to their emotional distress. Instead, reporting on female suicides tends to overtly focus on mental health diagnoses. There is a particular dearth of qualitative studies that examine the social contexts of these female lives, and a near absence of studies that examines their experiences of help seeking prior to their deaths. In this paper, we address this gap by exploring social factors associated with female suicidality, focusing in particular on their experiences of seeking help in relation to these issues prior to their suicides.

Semi-structured interviews were undertaken with the relatives of fifteen women who had died by suicide. Interpretative Phenomenology was used to analyse the data. Adding a phenomenological aspect to the analysis was intended to challenge the medically driven explanatory framework which is currently applied to female suicidality. Instead, the objective of the analysis was to understand the social and phenomenological context of the deaths, in light of their experiences of seeking help from healthcare professionals. Using qualitative data, we identified some of the key aspects of help seeking related behaviour, focusing on previous suicide attempts, help-seeking in the final year of life and the final period of help-seeking immediately prior to their suicide. We suggest that female suicide, is undertaken when an enduring sense of hopelessness has been established and that failed help seeking is an important and under-reported factor in the establishment of these feelings. In some cases, our analysis raises important questions about the ability of a medicalised approach to treat the social causes of female emotional distress.

In conclusion, we call for a reorientation of female suicide away from studies where they are studied in combination with male suicide. In particular, we argue the presentation of qualitative data in relation to female only suicides makes a unique and valuable contribution to the literature because it allows us to reframe and problematise the visible vulnerability of these women in regards to service use, as opposed to using it to highlight the invisibility of men.

Keywords: Female, suicide, interpretative phenomenological analysis, qualitative, help seeking

Parallel 6H: Suicide and self-harm – Bryce Room, SG

Thinking self-harm: a collaborative and arts-based inquiry

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Self-harm is a complex, contested practice, more usually studied using quantitative, clinically informed approaches. More recently, a small number of qualitative, social scientific and arts-based researchers have begun to work collaboratively and critically on the topic. We seek to contribute to this emergent area via an inter-disciplinary and collaborative study which is piloting the use of arts-based workshops to explore meanings of self-harm

Over several months we met with a group of young people who self-harm or have self-harmed, and a separate group with practitioners, to inquire into meanings and interpretations of self-harming practices. We worked collaboratively through six workshops engaging with diverse materials (research papers, literary and visual sources) responding to them by means of individual art-work and group discussions. In doing so, we looked to make a space where we could think together about self-harming in the light of the relationship with the body, pleasure, pain, ritual, privacy, communication and identity. In our analysis, we reflect on the extent to which the use of art and group discussion enabled us to explore different understandings of self-harm in ways which engaged more closely with the practice as embodied, sensory, nuanced, and less readily articulable.

Moving across a spectrum of self-inflicted pain and self-care we look to challenge binary and detached narratives of self-harming and to invite ambivalence and incoherence as these are met in personal individual accounts. To do so we speak to our encounters with our participants, the narratives and artwork generated in the workshops by each of us, attending - moving to and from - some of the social, relational and intrapsychic dynamics at play.

Keywords: self-harm, self-care, arts-based inquiry, collaborative inquiry, embodiment

Parallel 6H: Suicide and self-harm – Bryce Room, SG
**Experiences of Care in Accident and Emergency for Self-Injury: A Patient
Autoethnography**

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Following an incident of self-harm, treatment in A&E is an important - and often challenging - point of initial engagement with care services. However, despite an abundance of studies on professional experiences of handling self-harm, there is a lack of accompanying narratives from patients. By using autoethnography to reflect on multiple instances of treatment this study provides intimate insight into the patient experience, identifying instances of both good and bad practice. This research also provides a working example of the space for autoethnography to affect change, creating an opportunity for clinicians to reflect on current practice, thus inspiring a more universally positive and supportive pathway for all patients presenting with self-injury.

Keywords: Qualitative Health Research, Self-Harm, Accident and Emergency, Medical Education

Parallel 6I: Processes in qualitative inquiry – Nelson Room, LH

Scaffolding New Qualitative Researchers Through Decision-Based Learning

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Qualitative inquiry is a rich tapestry of different methods, positionalities, techniques, and paradigms that position us in unique ways towards participants and data. This complexity can cause us to avoid reducing the messiness of qualitative inquiry to something more easily understood by new researchers. However, by avoiding this reduction, we can make it more difficult for our students to learn about and apply qualitative research in their own work. As Xu and Storr (2012) wrote, “students need to know which particular type of qualitative method they are reading or working with, what its theoretical commitments are, and how it differs from other qualitative approaches.” The question, though, is how to teach the complex and varied approaches to qualitative inquiry to new scholars?

One approach to scaffolding students in learning complex material is decision-based learning (DBL). This approach focuses on reducing complicated subjects to small, discrete decisions for the student to make about the topic. Each decision builds upon previous answers, so that as students respond to each decision, it brings them closer to the answer to an overall problem. This method teases out the automatic decisions that experts make without awareness, and makes these more visible to non-experts. Because each new decision in this teaching process represents a minor step forward in understanding, DBL reduces the feeling of being overwhelmed by guiding students methodically through deconstructing and resolving problems.

This DBL method has been used to effectively teach students many subjects including chemistry, art history, and statistics. In particular, it shows promise for teaching students research skills, and has been used by many to teach statistics. In these classes, DBL guides a student through a decision tree, answering simple questions such as “is this a difference, relationship, or goodness of fit problem?”, “is this a central tendency, spread, or symmetry problem?”, and “is there a co-variate?” until they know with certainty what statistical procedure is appropriate.

Qualitative research, we argue, is similarly complex and could benefit greatly from a DBL approach. Frequently students ask what research approach or paradigm, from all of those available in the qualitative realm, would be most appropriate for their study. The answer, of course, is that it depends on what they want to know, their theoretical and ontological perspectives, their positionality, and their relationships with the participants. However, new students often do not understand the differences between these paradigms well enough to understand distinctions. Decision-based learning is one approach that can help students (1) better understand the differences between qualitative paradigms; (2) choose the appropriate paradigm and methods, and (3) evaluate the appropriateness of other studies.

In this paper we will discuss the challenges novices face in learning to do qualitative inquiry, and fully explain the DBL teaching method with examples. We will then share an example qualitative inquiry decision tree that can lead students through a series of questions about positionality, theoretical framing, and data collection/analysis strategies to help identify appropriate research approaches. We will also share initial pilot results from implementing DBL.

Keywords: teaching, expertise, decisions, qualitative inquiry, learning

Parallel 6I: Processes in qualitative inquiry – Nelson Room, LH

Baby Steps In Completing Qualitative Literature Syntheses: A Strategy for Developing New Scholars

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As Boote and Beile stated, “A substantive, thorough, sophisticated literature review is a pre-condition for doing substantive, thorough, sophisticated research.” The imminent importance of a quality literature review supporting any research study cannot be understated. In fact, Alton-Lee (1998) reported a study where they reviewed 58 manuscripts submitted for review in the field of education, and documented 142 blind reviews and 369 points of criticism. They found that 3 of the top 5 reasons a paper is rejected is due to a poor literature review or theoretical foundation.

However, despite the critical need for understanding how to support a research study through a foundation in the literature, this skill is poorly taught to graduate students and novice scholars. They noted that, “doctoral students seeking advice on how to improve their literature reviews will find little published guidance” (p. 5) particularly in comparison to the abundance of books, chapters, and articles on research data collection and analysis.

In this paper and presentation, I will report one process for successfully teaching new scholars how to produce quality literature syntheses. The strategy involves breaking down the intimidating task of literature synthesis into six “baby steps” that can each be completed within a couple of weeks. These baby steps are:

Problem Formulation

Literature Searching

Research Evaluation

Analysis and Interpretation

Writing and Structuring

Revising and Publishing

For each of these steps, I have created worksheets and cognitive tools to help scaffold scholars in completing the step successfully. These tools and strategies have been used successfully to teach a doctoral seminar on literature synthesis for the past eight years. During this time, these strategies have helped 19 students author or co-author a published literature review, including several that have received young scholar awards from their professional organizations.

A critical focus of this approach to literature synthesis is a focus on qualitative interpretation and synthesis of the research studies, over simple review and summary or quantitative analysis that dominates most literature papers. Effective literature reviews, in my view, approximate qualitative research in their theoretical positioning by the scholar, data collection strategies, and data analysis methods. By thinking of a literature review as another qualitative study, qualitative scholars can apply their rich interpretative skills to producing impactful literature syntheses that can have high impact on the scholarship in their fields.

In this paper and presentation, I will describe each step in this literature synthesis process, along with pedagogical and research strategies to help the scholar or mentor. I will draw comparisons to qualitative research processes, and argue for the unique value of qualitative literature syntheses as a powerful type of literature review. I will also share evidence from my own research into the critical importance of literature syntheses as significant research contributions.

Keywords: literature synthesis, literature review, qualitative inquiry, new scholars

Parallel 6I: Processes in qualitative inquiry – Nelson Room, LH

The challenges and opportunities of informed consent in LMIC

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The importance of informed consent is central to ethical research practice. Gaining informed consent with vulnerable populations in vulnerable contexts, such as low and middle-income countries (LMIC) presents unique challenges for researchers. Unfamiliarity with the idea of research presents a special challenge as does understanding the difference between participation in a research project and, for example, an aid or development project. Securing the trust of leaders in the community is a prerequisite for continuing research (Tindana, et al. 2006); but in some communities, the concept of individual consent can be usurped by the authority of local and community leaders (Krogstad, et al. 2010) highlighting power differentials that make the concept of informed consent particularly fragile. Conversely, some individuals have impairments that may compromise their ability to fully or independently understand the intention or the methodology of a project, despite being potentially directly impacted by it. It may be unethical not to fully inform those directly affected and it may also be unethical to deny this possible benefit to those with impaired decisional capacity (FEDOMA, 2018). Additionally, issues such as language, health, culture, educational factors and economic factors can make the comprehensibility of traditional informed consent procedures very difficult (Jegade, 2009). These challenges provide the impetus to explore alternative conceptualisations of informed consent, and innovative methods of obtaining consent. Past research demonstrates attempts to counteract low-literacy with methods such as verbal consent or finger printing (Marshall, 2006). However, even these attempts have significant limitations in addressing the 'informed' aspect of consent. Consenting should also be inclusive despite circumstances. What is needed is an approach that will not only overcome the previously identified challenges but will also provide a culturally responsive method of seeking informed consent. This study aims to explore the use of audio-visual media as a platform for creating circumstances in which informed consent can be more authentically obtained. A Malawian case study of an innovative approach to consent will be presented, in which participants' understanding and knowledge retention of consent and research processes will be assessed, as well as participant preferences.

Keywords: LMIC, informed consent, barriers to consent

Parallel 6J: Sexual assault, harassment and #metoo – Holyrood, JMCC

What Does it Mean to Be a Female Researcher Doing Research on Women When #metoo Happens?

Jelena Šalaj*

NGO Meno Avilys, Lithuania

The presentation discusses the effect of the #metoo movement on the process of conducting research on gender-related topics. The discussion seeks to contribute to a broader topic of reflectivity and the role of a researcher's gender in qualitative research.

My talk is based on the project "Women in Lithuanian Film Industry," which is a two-year research funded by the Lithuanian Council of Culture. I'm the manager of this research as well as one of the three researchers who carried it out.

During the research, semi-structured interviews with twenty-five women in key filmmaking roles were conducted. The participants were asked to reflect on the meaning of being a woman in their professional careers. The interviews were analysed applying the method of a thematic analysis.

I will discuss whether and how the #metoo movement influenced the research process.

The #metoo movement started in Lithuania in November of 2017, when well-known director Š.Bartas was accused of sexual harassment. The occurrence of the movement coincided partially with the conducting of the interviews that lasted from July 2017 to March 2018. Therefore, primarily, the #metoo movement might have had an impact on the interviewing process and the stories of the women. We thought that #metoo would encourage greater openness of the participants; however, we didn't observe any unambiguous tendencies. #metoo did promote solidarity among women; therefore, it was easier for us as female researchers to gain trust of the participants. On the other hand, part of potential research participants refused to take part in the research claiming that professionalism has no gender, whereas #metoo overestimate the meaning of gender.

Secondly, the #metoo movement influenced the emotional status of the researchers. For some time, I myself kept reading intensively the #metoo related statements and discussing them; All those published stories resonated with me. I could feel how this shifted my position as a researcher, i.e. I started noticing more grievances of women in the already collected interviews as well as paying more attention to potential manifestations of gender inequality. Having realized that, I suspended the analysis. I employed at least several measures to review my position as a researcher, i.e. the suspension of the analysis, researcher's diary, and research intervention as well as supervision. All of this contributed to the minimization of biased approach to the data.

Thirdly, the research highlighted the relevant problems in the Lithuanian film industry, including gender inequalities. Naturally, not everybody welcomed this idea. Thus, while presenting the research we had to face various doubts concerning our competence as researchers as well as concerning the reliability of the results. The solution that proved to be satisfactory when communicating in public was to see myself as a researcher, whose main aim was to be a megaphone to convey the experiences of the research participants.

In conclusion, this research has revealed that the gender of a researcher has different impact at various stages of the research; therefore, the most efficient attitudes of a researcher change depending on the aims of various research stages.

Keywords: reflectivity, #metoo, female researcher, researcher's position, gender

Parallel 6J: Sexual assault, harassment and #metoo – Holyrood, JMCC

How a hashtag matters: Reconfiguring research-activist encounters to address sexual harassment in pre-teen peer cultures

Suvi Pihkala*, Tuija Huuki

University of Oulu, Finland

Inspired by feminist new materialist ethico-onto-epistemology, this paper explores how sexual harassment in pre-teen peer cultures reconfigures for ethical and political engagement through the entanglement of the arts, research-activism, children, Valentine's Day cards and a hashtag. The study draws on an arts-based research-activist participatory intervention called #MeToo Postscriptum to address sexual harassment in pre-teen peer cultures, implemented by the authors as an unexpected spin-off project in the context of broader research on child peer cultures by one of the authors and the booming debate around sexual harassment in the public landscape. The intervention was based on arts-based workshops with 10-12-year-old children in schools in a northern Finnish city. The idea, built around Valentine's Day, was to co-create cards with children for each member of the Finnish Parliament to remind them of the need for systematic and consistent work to address sexual harassment that affects not only adult but also children. The campaign worked to raise awareness of the hidden and normalized nature of harassment in pre-teen peer cultures and its intricate entanglement of both pain and pleasure in children's lives. Applying feminist new materialist ethico-politics of response-ability, as discussed by Barad (2007, 2014) and Haraway (2008), we slow down to trace the '#metoo' hashtag as it intra-acts with the researchers' negotiations of engagement, children's Valentine's Day card crafting and the landscapes of the wider public. A special focus is put on the capacities of such intra-actions to generate possibilities for participants—researchers and children—and others to 'know otherwise' and resists sexual harassment in pre-teen peer relations as a form of response-ability. Grounded in our ongoing research, the paper contributes to 'phematerialist' discussions about what research can do, be or become (Renold 2018)—and, in particular, how it becomes—by paying attention to how humans and more-than-human 'others' come together to reconfigure possibilities for ethical and political engagement within and through arts-based research assemblages.

Keywords: feminist new materialism, sexual harassment, arts-based methods, research-activism, children

Parallel 6J: Sexual assault, harassment and #metoo – Holyrood, JMCC

Ruler-skirt risings: making the art of response-ability in youth research-activisms on gender and sexual violence come to matter

Emma Renold*

Cardiff University

“A choreographing of the political sees minor gestures everywhere at work, and it seizes them” (Manning 2016, p. 130).

In the spring of 2015, myself and a group of 15 year old teen girls made a graffitied ruler-skirt to lift the silence on routinised sexual harassment and violence, in school, online and in their community - a post-industrial semi-rural Welsh valleys town in Merthyr Tydfil (UK). Unplanned, the idea to create a ruler-skirt arose from a throw-away comment by one of the girls; “boys lift up girls skirts with rulers”. It was one of those moments where an affective ‘snap’ (Ahmed 2016) meets creative ‘run(a)way methodologies’ (Renold, Ivanson and Angharad 2017) and “things in the making cut their transformational teeth” (Massumi 2015, ix). In a flash, the ruler seemed to become what Erin Manning (2016, p.1) calls a ‘minor gesture’ - an “always political (...) gestural force that opens up experience to its potential variation”.

The ruler-skirt has been activating and making ripples and waves in and across policy, practice and activist spaces that none of us could have predicted three years on. In dialogue with a rich history of experimenting with what else post-qualitative research on gender, sexuality and schooling can do, and in dialogue with posthuman feminist-queer scholarship in educational studies (e.g. Taylor and Ivanson 2013; Taylor and Hughes 2016; Osgood and Robinson 2018; Ringrose, Warfield and Baradisi, 2019), this presentation offers a collective of ruler-skirt risings (attuning to the revolutionary forces of Merthyr Rising in 1831). Each rising provides a glimpse of an affirmative pARTicipatory embodied process and practice that remains ‘on the edge’ – a tentative cartography that makes itself felt across a range of fields, in micro-resonating moments (e.g. the up-skirting comment, a ruler-rattle) and macro force-fields of change (e.g. an activist tool-kit, a national curriculum, a law). Being ‘open to the insistence of the possibles, and of the pragmatic, as the art of response-ability’ (Debaise and Stengers 2017, p.19) is only sustainable, however, through collaboration and the regular nurturing of multiple ethico-political assemblages that have taken years to trust in and forge.

Keywords: sexual violence, arts-activism, children

Game changer 2: The Welcome Hut: a tiny house 'dream tank' for public sphere hospitalities – Outside location between JMCC & SG

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University of Edinburgh, United Kingdom

This 'game changer' contribution to the conference allows to experience a tiny house shepherd's hut as open space installed at the conference venue. The idea is to facilitate a sanctuary space next to the conference action, but allowing time out and reflections shared with other conference delegates in a quiet atmosphere. A wood fire stove allows to create the atmosphere of civic shelter in the public sphere which will be conceptualised in the second contribution of the applicant (abstract accepted). As a site of experiential learning and non-formal encounter, visitors are free to use the hut for their own interests: take a book from the hut's own collection of shelter and hideaway literature; talk to others about what they have just heard in a presentation; write down some thoughts and pin them on the shepherd's hut wall, produce participatory art work while sitting in the hut. Visitors can contribute to the experimental space through writing, drawing as well as through oral history. The gamechanger allows to bring into the closing plenary feedback from outside the conference venue, and reflections on this experience of hospitality and welcome situated in a refugium space.

The Welcome Hut is known to Edinburgh University's Estates and Buildings and requires only a small installation space of the size of a trailer caravan/ food truck. No electricity is required. It would be best to check with Jonathan Wyatt for logistical questions as he is familiar with the vehicle's size.

More information on the hut 'activity': The functioning of the Welcome Hut does not follow a fixed programme with scheduled activity slots. When visitors come, different ways to use the hut are proposed. The hut is primarily a gesture of welcome, it is therefore a space, more than a programmed event. The hut has been used at different conferences (education, social work, counselling) and is usually open during all coffee breaks and before and after a day's schedule. For further (visual) information on the interactions inside the hut:

<http://thewelcomehut.com/gallery-uk-tour.html>

Keywords: sanctuary, social space, experiential learning

Parallel 7A: Rethinking Research Practice(s) – Drawing Room, SG

“What is missing from the story?” Symbiotic Autoethnography as an Attempt to Reconcile Methodological Praxes

Liana Beattie*

Edge Hill University, United Kingdom

The purpose of this paper is to contribute to the critical tradition in the domain of qualitative methodology through providing an alternative approach to autoethnographic studies using an example of symbiotic autoethnography as applied to a research enquiry into the idiosyncrasies of leadership across two different socio-political environments: a Soviet educational establishment and a contemporary UK higher education institution.

Even a brief look at the current medley of qualitative methodological approaches allows us to suggest that autoethnography is gaining an increasing popularity amongst scholars as means of investigating a wide range of social phenomena, consenting to the former to consider the researcher as the main subject of investigation for exploring the connections between personal, social and cultural. Currently, Google search brings up over a million entries on ‘autoethnography’, while Google Scholar search yields about 20,000 papers on the subject. These figures permit us to acknowledge, though not without some criticism, a general wide acceptance of autoethnography as a valid methodological approach to qualitative studies. Nevertheless, such abundance of opinions regarding the types of autoethnography and their application also has brought about certain tensions and a few polarised opinions in the field. Drawing both on my reviews of relevant literature and personal experiences of ‘doing’ autoethnography, I suggest a new approach that might, potentially, contribute to a partial reconciliation of current debates on the subject through demonstrating how the existing autoethnographic positions overlap and can complement each other in the context of a symbiotic autoethnography, while also allowing for an innovative representation of the researcher’s ‘story’.

In this paper I argue that symbiotic autoethnography approach, as applied, in this instance, to explore educational leadership across different socio-political environments, can also be utilised as an expedient template for an in-depth exploration of various social phenomena, while simultaneously conforming to general qualitative research trustworthiness and rigour criteria.

Keywords: Autoethnography, symbiotic, evocative, analytic

Parallel 7A: Rethinking Research Practice(s) – Drawing Room, SG

Gaps and overflows in research: A need for activism in knowledge generation?

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In our presentation we ask how do we deal with gaps and overflows in the research process and in the generation of knowledge. In our analysis, we divide gaps into technical shortcomings, such as missing or incomprehensible observations or interview records and 'missing' understanding between the researcher and the research participants. The latter also includes the mismatch between the researcher's understanding and the research focus. Through our examples, we present how knowledge is not generated in a straight-forward manner by the researcher drawing directly from the knowledge and experiences of the research participants and building the interpretation on this basis. Rather, we suggest that the researcher fills the gaps present in her/his data and in her/his interpretations with her/his own experience. This takes the immediate form of tacit knowing (Polanyi, 1958). In our analysis we consider how knowledge is generated in an organic and dynamic alternation between the subject and object of research as a movement of meshwork (cf. Ingold, 2011).

The knowledge generation produces overflows that cannot always be represented in the confines of traditional research dissemination and that do not restrict themselves to the research process alone. It may also produce consequences for the researcher's personal life; the research does not just stay inside the boundaries of a working day, a research site or an encounter with the research participants but overflows to the life of the researcher and affects it. Thus, we conclude in our presentation that engaging in research is transformative activism.

We base our analysis on our research that has covered the areas of family home-visiting support, social eating and older people, intergenerational care in families, as well as materiality in children's day care, citizenships of youth outside of employment and education, use of media technologies of young children and the making of home and belonging of young asylum-seeking children.

Keywords: Knowledge production, dynamism, tacit knowledge, subject/object, activism

Parallel 7A: Rethinking Research Practice(s) – Drawing Room, SG

Silhouettes of age(ing): a tool to illuminate the practice of establishing cases during social work with elderlies

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How do individuals become social work cases in the context of residential homes for the elderly? I argue that diagnosing an elderly person as a social work case is not a situational act (e.g. realized by fulfilling checklists) but an ongoing practice of establishing social work cases, in which social workers reproduce ascriptions on abilities and expectations of active ageing by their ways of thinking of, seeing, and communicating with residents.

Using T. Schatzki's idea of practice theory I first map the "doings and sayings" that establish social work cases. Second, by additionally pointing to the function of "seeing" I suggest a tool that I call the analysis of silhouettes in order to understand the role played by things in establishing social work cases. During observations in residential homes for the elderly I made an interesting discovery: the lighting conditions often enabled me to see only the silhouettes of the residents. When people are visible only as moving silhouettes, the simplified view masks their diversity – in terms of gender and sociocultural background, among other things. However, this view also enabled me to see the shapes of the residents in their diversity and the way in which they moved. Many of the silhouettes that I saw had three arms (caused by the use of an infusion hose), two legs and two wheels (caused by the use of a walking frame) or two wheels (caused by the use of a wheelchair). Considering the context of the residential home for the elderly framed these silhouettes as specific kinds of materiality of age(ing).

Using silhouettes as an analytical tool to analyse the practice of establishing cases has the value of masking the classical separation into human body and (medical) artefact; thus, silhouettes enable a critique of the definitions of ageing bodies. The silhouettes that I observed illustrate the inseparable entanglement of human and non-human. The diverse, various, surprising silhouettes that sometimes made the well-known alien had at least one feature in common: they differed from the classical image of a straight, independent moving human, which has a clearly definable shape with two arms and two legs, a human that has corporal abilities that do not have to be supported by (medical) artefacts.

I argue that in the field of social work with elderlies, the simplified dualistic logic of normative shape/non-normative shape and linked ascriptions of the (non-)existence of abilities determines the perception and interpretation of individuals and thus influences the practice of establishing social work cases. The logic has consequences in everyday life because it decides who needs professional help – and who does not. Understanding "qualitative inquiry as activism", my intention is to sensitise the audience to the fact that the perception and interpretation of silhouettes is an unconscious marker within the practice of establishing social work cases; hence, this kind of doing differences has to be reflected upon more explicitly.

Keywords: silhouettes of age(ing), social work case, diagnosis, practice theory

Parallel 7A: Rethinking Research Practice(s) – Drawing Room, SG

Transformative reflexivity: surrendering to the foreign stranger

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I think we can agree that in general notions of reflexivity are related to an examination of our own selves. This already opens up different lines of inquiry. How are we conceiving this self? Is it a formed entity that we can observe? From what position are we making this examination?

Moreover, I realise that this definition seems to assimilate that reflexivity is an activity done in isolation or notwithstanding the social context in which it happens. My focus in this essay is how we think of reflexivity in relation to the social. Are we reflexive alone? Are there types of social interactions and/or social conditions that facilitate reflexivity? Is reflexivity the possibility of the agent of stepping out of society and examine its involvement in it?

Furthermore, in the problematization that I have just done, the social seems external to the subject. Following Bourdieu, the self is formed in the social field that constitutes it. Foucault and Butler lead me in the road to conceiving that not only the subject but the way of being reflexive is constituted in the social realm. The very way in which we will look at ourselves is shaped by the possibilities given by the discourses that constitute us.

Inspired in by Foucault, I put forward that a particular form of reflexivity emerges by a yielding to be decentered - to be affected by otherness and strangeness. This would be a transformative reflexivity. In my view, reflexivity is not aiming to produce a sovereign self that can go beyond social structures. Nor do I conceive reflexivity as produced by this sovereign self. Instead, I think that a transformative reflexivity emerges from a self that is available to be decentered, to be movable, to be transformed. This availability to be transformed is possible precisely because the self acknowledges its fragility in being constantly subject to the social

I am a land that I do not dominate. If I surrender – and there is an agency in this – to strangeness, I will be aware of myself in a different way and I will be transformed. I am aware of myself through the look of the other. The foreign stranger looks at me differently and through that, I relate to myself differently and this yields transformation. If I am socially constituted, if even my way of relating to myself is through otherness, it follows that surrendering to strangeness, I will be aware of myself in different ways - I will reflect on things that were taken for granted - and this will yield transformation.

Keywords: reflexivity, Bourdieu, Butler, Foucault, sovereignty

Parallel 7A: Rethinking Research Practice(s) – Drawing Room ,SG

What matter matters in research reflexivity? Ontological whiteouts and slit theorizing 2.0

Wanda Pillow*

University of Utah

'Cause everybody's living in a material world

And I am a material girl

You know that we are living in a material world

And I am a material girl

Living in a material world

Madonna 1984 Material Girl Like A Virgin

This essay thinks with new feminist materialisms alongside the temporalities, affects, materialities, ontologies and pastfuture theorizing of Women of Color, queer and decolonial philosophers to re-articulate the importance of qualitative inquiry for unknowing and reimagined present-futures. Specifically, I examine continued discussions of reflexivity as a working example of both ontological white-outs (author, in press) and possible new matterings. Influenced by discussions of “new feminist materialism” (Lather, 2016; MacClure, 2011; Mazzei, 2013a,b; Rosieck, 2013) accompanied by calls for an end to data (Denzin, 2013; St. Pierre, 2013), we could change the question from “how” does reflexivity matter or “what” does reflexivity matter to what is the matter with reflexivity and what matter matters (ontologically) in reflexivity? I argue this shift in question focus requires we think with theoretical lens that acknowledge social legacies and hauntings.

Beginning with a review of what is the matter with reflexivity, I turn to consider how ontologies of being matter to what matters in reflexivity. This conversation includes three hypotheses: (1) epistemic privilege exists—how we know and what we know in ethico-ontological-epistemological ways is constrained by colonial logics and thus what is counted as theory is always already reproduced in ways that reinforce white-out theorizing; (2) the turn to ontologies in qualitative inquiry has highlighted scholarship that is limiting inquiry by repeating epistemic privilege through one-slit theorizing; and (3) this practice of white-out theorizing is forming a narrow field of focus when there is much more provocative and necessary work to do.

Despite calls for an “end to data,” I suggest current post-present times, require data proliferations and inquiry as thick, complex, rich theoretical, methodological, policy, and praxis archives. Data trails of presences and absences; an overstocking of entanglements and diffractions. This approach requires reflexivity theorizing that takes up questions of what matter matters beyond single-slit theorizing (author, in press) to slit-theorizing 2.0. This is inquiry, reflexivity and writing that permits no affective escape; we will be confronted with and haunted by ourselves within complex relations of the category of Human—the ongoing marking of (hu)Man through colonial, diaspora, enslavement, migrations and empire—while creating places for and the need for diffractions and proliferations of past-present-future entanglements.

Keywords: reflexivity, ontology, mattering, colonial, Woman of Color

Parallel 7B: Refugee life stories and critical reflections on narrative, affective, performative practices and needs of practitioners working in refugee care – Red Room, SG

Greece and Italy are main gateways to Europe in the Mediterranean area and over the last three years have received great numbers of people from Syria, Iraq, Afghanistan and Africa fleeing war and poverty. This panel reflects upon refugee life stories and the narratives, affective, performative practices and needs of practitioners who work in refugee care and provide psychosocial interventions. Three of the studies took place in Greece and one in Italy. Methodological issues are discussed as well as implications for prevention, intervention and activism.

The first presentation attempts to communicate the life-narratives of Syrian refugees who are under the care of an N.G.O. in Greece. It adopts a biographical narrative methodology and a double listening approach (White & Epston) to capture both the refugee difficulties as well as their sources of strength & resilience. The second presentation reflects upon dimensions of knowledge that derived from running focus groups with operators in the field of refugee care in Italy which were instrumental for critical and empowering tellings of the participants' narratives. The third presentation adopts a critical psychosocial lens and discusses data from participatory observation of group supervision-- highlighting the affective/discursive practices professionals working in N.G.O.s in Greece mobilise to process the anger and despair they are feeling in their work. The last presentation uses a mixed methods research design aiming at delineating the training, professional as well as personal development needs of the practitioners working in NGO's in Greece, implementing psychosocial interventions with refugees.

Keywords: refugees, narrative, focus groups, training, practitioners

Chairs: Philia Issari

Presentations of the Symposium:

Life stories of Syrian refugees: A narrative approach.

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Issari, Philia (National and Kapodistrian University of Athens); Galika, Athina (National and Kapodistrian University of Athens, Greece); Christopoloulou, Anna (National and Kapodistrian University of Athens, Greece);

Greece hosts approximately 50,000 refugees at the present time, and has been for the past three years a major destination for Syrians. This presentation aims to communicate the life stories of Syrian refugees who live temporarily in Greece and are under the care of an N.G.O. Biographical-narrative interviews were conducted with six Syrian refugees and with the help of interpreters. Narrative analysis (Riessman) enabled us to bring out the particularity, the richness and the complexity of participant refugees' experiences. Moreover, adopting a double-listening approach (narrative principle, White & Epston) we were able to hear both stories documenting difficulties and traumatic experiences as well as to listen for sources of resilience, values, and beliefs that sustained the refugees during very difficult times. The

participants narrated their life experiences in a powerful and relatively direct way: the times before the war in Syria, the biographical rupture in their lives once the war broke, the much-enduring journey from Syria to Greece across the Aegean sea, what has sustained them so far, their hopes for the future. Implications for counselling/clinical practice will be discussed.

Beyond research data and individuals: Focus groups with refugee carers as performative practices to construct knowledge and promote critical thinking.

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Gemignani, Marco (Universidad Loyola Andalucía, Seville, Spain); Giliberto, Massimo (Institute of Constructivist Psychology, Padova, Italy);

We reflect on two observations that derived from running focus groups with operators in the field of refugee care in Italy. First, far from merely being techniques for data sharing and collecting, the focus groups developed as performances in which the construction of knowledge occurred through dialogue, positioning, and comparison. They were cartographic exercises that not simply depicted experiences and interpretations, but also contributed to create the territory of the participants' and the researchers' concerns and critical reflections. In other words, the mapping was formative and performative of the data. Our second observation concerns the origin of the data: Against viewing the participants as informants and the data as belonging to the individuals, it became clear to us that the participants' work and professional identities were embedded in cultural, political, and situated contexts and constructions. Reflecting on these dimensions of knowledge was instrumental to allow critical and empowering tellings of the participants' narratives.

The affective/discursive practices of anger and despair by humanitarian professionals supporting refugees in Greece: a critical discursive psychological perspective

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Kesisoglou, Giorgos (National and Kapodistrian University of Athens); Issari, Philia (National and Kapodistrian University of Athens); Giannoulaki, Chryse (National and Kapodistrian University of Athens);

This conference presentation is developed via an on-going post-doctoral qualitative research program in counselling psychology that draws on the critical discursive social psychological concept of affective/discursive practices in order to psychosocially analyse the supervision arrangement of professionals working in humanitarian N.G.Os supporting refugees in Greece. The humanitarian N.G.Os in Greece are aiming to address the multiple needs of refugees and migrants who settle in the country, through psychosocial, legal and medical support, as well as accommodation. Their staff is under a lot of burden, being on the receiving end of stories of despair, abuse and trauma, both at a structural and a personal level. Through an interdisciplinary, critical psychosocial lens, we will discuss qualitative data from participatory observation and digital recordings of the group supervision sessions, aiming to highlight the affective/discursive practices participants mobilise to articulate and process the anger and despair they are feeling in their work with the refugee clients. In particular, we are interested in the ways the affects and/or emotions of the professionals are performed, articulated and managed in emotional episodes during the group supervision arrangement. The data analytic strategies we use draw on a practice approach to focus on the repertoires mobilised by the participants, on the affective/discursive positions they articulate, as well as on the dilemmas

that inform the interaction of the supervision, as seen through the critical emotional reflexivity of the participating observer / researcher. Such an analysis illuminates the complexity of studying emergent affects and discourse in-situ during the arrangement of supervision, while it aims to contribute to the methodological discussion of a psychosocial, micro and macro qualitative study of affect and empathy.

Working with Trauma: Personal and Professional Development Needs of Psychosocial Intervention Practitioners working with Refugees in Greece

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Fragiadaki, Evaggelia (Panteion University, Greece); Ghafoori, Bitra (California State University - Long Beach, USA); Triliva, Sofia (University of Crete, Greece);

Approximately 860.000 refugees and immigrants entered Greece without appropriate travel documents over the last three years. The traumatic events of their lives can be prolonged as they can be part of their journey, destinations as well as their interpersonal relationships. Trauma has a great impact on the refugees' mental health like the development of Post - Traumatic Stress Disorder symptoms. Professionals who apply psychosocial interventions with this population lack specialized trauma training and the numbers of mental health practitioners are small provided the recorded needs of the refugees who come to Greece. The present study aims at delineating the training, professional as well as personal development needs of the practitioners working in two large NGO's in Greece, implementing psychosocial interventions with refugee adults, children and families. In this mixed methods research design, data was obtained by the participants of a two-day training seminar on narrative approaches to trauma. The participants completed a questionnaire developed by the researchers and a representative number of the two NGO's practitioners participated in two focus groups. The questions aimed at recognizing the needs of the professionals given their every-day experience of working with refugees in various contexts. The results present the struggles and difficulties the professionals face, the challenges they have to overcome in order to provide their services as well as reflections on policies and procedures on a systemic level. The participants highlighted conceptual adaptations, practical difficulties in implementing techniques and the resourceful ways with which they deal with these challenges. Both quantitative and qualitative research results will be presented. The research and clinical implications of the study will be discussed.

Parallel 7C: Performative interventions – Salisbury, JMCC

Iterative irritations: A clown2mime about international student-parents in the UK

Sophia Deterala*

Liverpool Hope University, United Kingdom

Text becomes performative when it is live, ever-changing, and never reaching a final version. It is iterative, acquiring new meanings from fresh eyes and ears who have not read it before, or from those who have, but now find that it has changed from the last time. A performance, in this sense, could never get old. Moreover, the reader/spec(ta)tre passes through several before and afters (Agamben, 2017), traveling temporally with the oeuvre in a never-ending stream of revision. Furthermore, each reading is a performance of the self, whether you're looking from the outside or in, or as me or you. We all write as we read.

In this performance as a clown2mime, I explore a few moments from the lives of my research participants. The PhD study is auto/ethnographic and primarily interview-based, in which I spoke with fellow student-parents who are classed as international research students in the UK. During this 10-minute performance, I want to explore methodological and ethical conundrums that occurred as I interacted with participants and others whose identities are also linked to the research, such as people closest to us.

Often, these moments occurred during mundane, banal activities that are often judged less worthy than the more 'intellectual' engagements of the professional academic. I am referring to actions that are connected to being a mother, and to less grandiose parts of research production such as – I don't want to betray the performance by telling it before it is experienced.

I wish to evoke emotional and embodied responses from the audience, extending the implications of my study to a wider circle of participants. My contribution could then become a resistance against the more traditional and dominant modes of presentation and perception about motherhood, education, research studenthood, childhood and so on, whilst also pushing against the currents of policy creation that rely on the regurgitation of privileged notions of research findings as cogent fixities instead of problematic and nuanced characterization.

Keywords: clown, pantomime, autoethnography, motherhood, performance

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Parallel 7C: Performative interventions – Salisbury, JMCC

Destination: Fuck Knows; Control measures: fuck all

Jay Myles*

University of Edinburgh, United Kingdom

This performance is an offshoot of a larger autoethnographic project, where I'm exploring transformational change in and through therapy, burrowing and borrowing, into and from, both queer theory and the relational Mother Goddess philosophy. Learning as a client, to begin relinquishing fearful measures of illusory 'control', shifting progressively from a stuck point of relative 'fixity' toward embracing lines of 'fluidity' and 'not knowing', as my 'trust in the process' deepened, was invaluable experience and arguably crucial to my recovery. Prior numbness and staunch individualism began subsiding as my recognition and valuing of feeling, intuition and holistic connection proliferated. Carrying through subsequent training, into my current therapeutic practice, this personal and professional, hence political onto-epistemology now transduces critically into my research practice and energises my passion for becoming activist. Consequently, esteeming inquiry as adventure into the unknown, awed by the prospect of detours, sideroads and 'muddy puddles' (Mazzei, 2009) I envisage my endeavour becoming diversely empowered through 'erotic' (Lorde, 1989) entanglement, which I conceive as being dimensionally charged with creative transversal potentiality, as zigzagging the in-betweens becomes imaginable.

In this performance, I trouble conventional research into voice and language by attempting to 'work the limits' of both. Undertaking this, an [embodied] invitation is extended towards the audience, to partake if so desired, in the [embodied] potential for shared inquiry. That is, in seeking to attain a dissembling 'authenticity', comprising Maggie MacLure's so-called 'disappointments' or 'insufficiencies' of voice; and the undisciplined, transgressive voice advocated by Lisa Mazzei, which may be perceived as emanating wordlessly from the erstwhile imperceptible nooks and crannies, I invite [your] 'sensing'. Shared sensing, if you will, in the sense of any and all such sensing as may be broached and encountered in and through the witnessing of said performance; a 'becoming' method of enactment which strives to make words 'tremble' and 'stutter' Deleuzoguattarian style.

Designed in order to elicit an otherwise elusive research dimension, I include here an exemplar dialogical snippet of the type I often draw. A creative 'queering' strategy, facilitating my concurrent exploration and explication of personal thought, feeling, ideas and imagination, whilst vitally bypassing prior academic conditioning. Hence, believing now in only partial truth(s), I attempt to map my own, typically through playful internal dialogue with 'BF', an intimate succour, whose characteristic presence I find infinitely useful in venturing into and exploring various liminal zones of my life, which I fear might prove otherwise overwhelmingly 'monster/ous' (Holman Jones and Harris, 2016).

Jay & BF in dialogue:

You're confessing your bias?

Mhmm.

Aren't you meant to adopt a position of neutrality in your research though?

Who says? More to the point, who does? Or ever can?

Your point being?

That the 'position of neutrality' you mention, is an erroneous belief. It's based on fallacy.

Which one might summarise as simply 'fallacious' then?

You can if you like, BF. Sounds too much like.... a patriarchal mouthful.... for my liking!

Mmm, I see where you're coming from with that, Jay. Erroneous belief, it is!

Keywords: becoming, creative, embodied, relational, stuttering

Parallel 7C: Performative interventions – Salisbury, JMCC

Ethnodrama as Rhizomatic Inquiry

Jamie Mcphie*

University of Cumbria, United Kingdom

Research performs. It is not idle, passive or moulded to the will of 'the expert researcher' and it can never find 'the truth'. But it can co-create diverse rhizomatic pathways that hold the potential to aid social and environmental equity, depending on its potential as a performative inquiry (non-)method. Verbatim theatre and ethnodramas hold such possibilities and can serve as assistants to the performative inquiry process or become the inquiry itself. Thus, research can perform in a number of ways, from the printed page to the theatrical stage. In this way, research has agency and is always already (inorganically) alive. The (theatrical) performance of empirical materials can also increase epistemological accessibility, thereby flattening social barriers that may otherwise stand in the way of equitable development. If performed with a posthuman lens, it also holds the potential to flatten taxonomical hierarchies and bifurcations of nature. The possibilities are endless.

This presentation is an extract from a Brechtian play that was co-produced as part of a post-qualitative collaborative action inquiry into mental health and wellbeing. Interview data is presented in its raw state – to counter interpretosis – constantly interrupted by 3 narrators (positivist, constructivist and post-structuralist) and a host of scholarly voices – to counter rigourmortis. Members of the audience shall play the parts of each character – a diffractive and political process – as the performance itself becomes a new inquiry each time it is performed, highlighting a distributed agential performance shared between multiple players (human and other-than-human). This is not the death of the author and birth of the reader, it is the continual becoming of new 'data' that co-emerge as they are co-created by the shared event itself. Like all research, the 'findings' will be unique and contextual to the spatial and temporal environmental conditions of the conference itself.

Keywords: Post-qualitative rhizomatic inquiry, Brechtian play, Mental health and wellbeing, Agential performance, Ethnodrama

Parallel 7C: Performative interventions – Salisbury, JMCC

Moving Kinship: Between Choreography, Psychotherapy and the Politics of Everyday Life

Beatrice Allegranti*

University of Roehampton, United Kingdom

This paper introduces interdisciplinary and international choreographic and dance movement psychotherapy practice, research and activism (Allegranti 2019^{1&2}) with people living with the rare diagnosis of 'young onset' dementia, their families and the artistic team Beatrice Allegranti Dance Theatre. Entitled: I've Lost You Only To Discover That I Have Gone Missing, the project builds on previous interdisciplinary practice and research highlighting the experience of loss and grief, not as 'lack' but as an embodied-relational process: loss is visceral and not something that we 'do' alone (Allegranti and Wyatt 2014; Allegranti 2014). The project comprises overlapping events: creating bespoke participatory dances and music that offer kinaesthetic expression of the ubiquity and entanglement of loss - for the person living with young onset dementia, their family carer and, for the artistic team. An internationally touring dance theatre production was subsequently created from this bespoke material.

My intent, in this paper is to engage with the ethics and politics of creating dance not only for an audience but with and through the audience – in this case families living with young onset dementia. Through the lens of feminist new materialism (Barad 2007), 'more-than-human' creative philosophy (Manning 2013) and neurofemism (Allegranti and Silas 2019), I will discuss self-other entanglement: that we are not bounded self-contained fully formed humans but porous processes - enfolding within a complex network of language, affect, tactile-kinaesthetic relating, ecologies, technology, embodied practices, power structures and performances. Equally, I turn to Daniel Stern's (2010) developmental psychology that emphasizes our many selves existing in a relational network of 'vitality affects': the feeling and movement of a relational event. As such, my proposition of Moving Kinship underscores the ties with entities beyond ancestry and genealogy (Haraway 2016) and with the dynamic imbrication of more-than-human micromovements, microperceptions, gestures, choreographic material, performances, witnessing, reflexive conversations and writings as they arise in this artistic-psychotherapeutic process.

Keywords: Dance Theatre, Psychotherapy, Interdisciplinarity, Young Onset Dementia, Feminist Materialism

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Parallel 7C: Performative interventions – Salisbury, JMCC

An Autoethnographic Performance: The Researcher's Story of Hysterectomy and Menopause as Identity Narrative

Grace, Margaret O' Grady*

Maynooth University, Ireland

"All so called initiatory journeys include these thresholds and doors where becoming itself becomes." (Deleuze & Guattari, 2004b, p.274)

When I think of writing autoethnographically, I immediately return to that extraordinary book by Carolyn Ellis, *The Ethnographic I*. She defines autoethnography as an autobiographical genre of writing and research that displays multiply layered stories "affected by history and social structure which are dialectically revealed through actions, feelings, thoughts and language" (Ellis, 2004, p.38). Ellis talks about the back and forth gaze of the autoethnographer as "they look through an ethnographic wide angle lens, focusing outward on social and cultural aspects of their personal experience; then...inward, exposing a vulnerable self that is moved by and may move through, refract and resist cultural interpretations" (p.37).

One year after beginning a large-scale research inquiry into how young people construct their identities (O'Grady, 2012), I became ill and subsequently underwent abdominal surgery which triggered an early menopause. My proposed performance is "Artful Autoethnography" (ibid, p.184) using visual images and poetry to tell a "vulnerable, evocative and therapeutic" (ibid, p.135) story of illness, menopause and their subject positions. Some of my reflective art work, which I engaged in during the early stages of that study, made visible physical disease of which I was not consciously aware. Re-remembered moments during that reflective work with other colleagues are recounted alongside narratives of illness, menopause and their subject positions.

The performance employs a variety of textual techniques; personal narrative, meditative visualizations; academic/expository readings; multiple voices; poetry, artwork and blank but not empty spaces of text. The juxtaposition of these writing/textual styles is an attempt to get readers to make associations across categorical, discursive, historical and stylistic boundaries. In postmodern theory, juxtaposition is an aesthetic device inviting inconsistencies, ambiguities and ambivalence, foregrounding the fact that there will always be "unspoken themes" that can't or won't be interrogated (Ellsworth, 1997, p.13).

'U-tear-us-Out' is an exhibit by Angela Elkins, using sculpture and digital images to question the commonality of hysterectomies in America. It opened 5.15.09 and can be seen on HERS Gallery www.hersfoundation.com/ I include some of that work here – in a different sequence (figures 2., 3., 4. and 7.), because of its powerful political impact and its emotional content.

Deleuze uses the concept body-without-organs as a means of rhizomatically expressing freedom, of releasing the potential of the body from the constraints of habit, character and affect (Gale & Wyatt, 2008, pp.13-16). This concept takes on further significance here. A body-without-reproductive-organs reveals itself for what it is: "connection of desires, conjunction of flows, continuum of intensities" (Deleuze & Guattari, 2004b, p.179). No longer a 'walking womb', it rejects the type of organization that encourages it to exist in particularly fixed, narrow and stable ways.

Keywords: autoethnography, performance, identity, menopause

Parallel 7D: Inter-subjectivation: Cultivating intersubjectivity within cultures of immersive individualism – Duddingston, JMCC

Foucault identified the notion of 'subjectivation', whereby as part of the relational, psychological and developmental processes through which one becomes a 'subject' (develops a subjective sense of self), one is equally 'made subject' or 'subjugated' by social and cultural power relations inherent in the context in which one's subjectivity is situated and constituted. Foucault thus makes explicit the inherent limitations, compromises or costs involved in becoming a 'subject'.

This invites the question: can subjectivity be reconceived, and in that process reconfigured, in response to subject-limiting social and cultural discourses? Can the compromise of being 'subject' be altered by re-visiting our inherent relationality, the means by which subjectivity is acquired? Can we subjectivate one another in ways that challenge hegemonic norms? Can we inter-subjectivate as a form of activism?

Through a series of explorations of what it means to practice the art of coming into, out of, or perhaps through a sense of shared, inter-subjectivity, this panel reflects on means of challenging conceptions of the human subject as unitary, discretely embodied, economically accountable and objectively measurable against a set of validating criteria. We explore 'Intersubjectivation', the active cultivation of intersubjectivity within society, as a personal, social, collective, collaborative, activist response to ways in which subjectivities are often limited by dominant public discourses.

How might we, together, cultivate intersubjectivation as an activist response to immersive cultures of individualism that are, paradoxically, unconcerned with the experiences of individuals? Can intersubjectivation act as a foil to cultures that promote (narcissistic) isolationist positions, that objectify, commodify, denigrate or reify socially disengaged subjects? What happens when we relocate our sense(s) of (our)selves outside such limitation(s)? What happens when 'I' think of 'you' as part of 'me', or when we each take possession, as part of our selves, of the space(s) between 'us', or indeed 'them'? What happens when I open myself up to experiencing your position as if it were my own? How can I convey and proliferate a culture of mutual recognition as a foundation of social understanding?

Can the practice of intersubjectivation, of seeing one another differently, of recognising what is perceptible but often goes unrecognised, offer a meaningful response to social and political cultures that often deny a voice to personal experience? Can we reimagine 'reality', and in this way become, and speak for, ourselves?

Keywords: Intersubjectivation, intersubjectivity, subjectivity

Chairs: Melissa Dunlop

Presentations of the Symposium:

'Students' and 'Other Students'

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Sakelliaradis, Artemi (Centre for Studies on Inclusive Education);

This paper seeks to trouble boundaries between research and activism and brings intersubjectivation – seeing one another differently – to bear on discussing findings from a small research project exploring disabled students' experiences of higher education. The research sought to highlight examples where students were satisfied with the welcome and support they received at the University, and to shed light on what more a University can do to ensure disabled students feel welcome and adequately supported throughout their studies. In doing so, it explores how disabled student identities are constituted in the academy.

Portraiture Intra-Action

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Van Hove, Geert (Ghent University, Department of Special Needs Education); De Munck, Katrien (Ghent University, Department of Special Needs Education);

Working for a service centre on disability, that supports all the higher education institutions in Flanders, Belgium, as coordinator and supervisor, we were not asked to do research and especially not to do qualitative research.

The set up was inspired by a rather medical (individual) model of looking at disability. Expectations (from government and higher education institutions) were to provide information and tools, to disseminate existing expertise and research. Twisting the promises that were made about the centre and trying to blend what was expected with things we felt were necessary, we came to use Portraiture in a small crack of space and possibility.

The small crack allowed us to initially create nine portraits of students with disabilities. It looked like a side-project, but the consequences were beyond expectation.

First of all, the portraits created a different conversation, with faculty, policymakers and even the government. It cut across the current discourse and put the narrative up front. It created confusion and questioning of the current practices and thinking, because it showed a beautiful, complex, in-depth, but very recognizable perspective, of a real person.

It also moved us into a method (Portraiture) that suited us, but that immediately got twisted and interwoven with our Disability Studies framework, where for example the lead is not with the researcher, not in content, not in form, not in research strategy.

From the nine portraits, we continued and made more series of Portraits, which learned us more about the methodological layers and the interweaving with our own framework, as we moved on further into the cracks of space and possibility.

Since we also shared roles outside the centre, in a Master's program at the University, the portraits did their work there too. Arts-based-research got more space in the course on Qualitative Inquiry. Colleagues and students started using the method and it started to be taken seriously as a methodology for example fit for Master's thesis projects. But what struck us most was (trying to understand) how the portrait works with the audience. Adding Barad's concept of intra-action to the work of Sarah Lawrence-Lightfoot opened up new

understandings of how Portraiture creates intra-action, not only between the portrait and the audience, but also between the person portrayed, the portraitist and the audience.

Rhythm, rave and human interconnectivity: A dance through time

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Dunlop, Melissa (University of Edinburgh);

Plato suggested that a regulated beat in music would shape the citizenry in regulated ways, implying a relationship between rhythm and subject formation.

“Rhythm is not so much a sign of subjectivity... as subjectivity is a sign of rhythm” (Aviram, 2002: 164). This also means that rhythm and subjectivity become circular in their effects, mutually constitutive, to the point where it should, in theory, be impossible to stand far enough outside of rhythmically induced subjectivity to judge or determine the proper regulation of musical beats for the education of citizens in the Republic.’ (Robinson, D. 2012: 77)

In this paper, I recall the emergence of Rave culture in the UK in the late 1980’s and early 1990’s, arising in response to the rise of neoliberal political ideologies in the UK, which fostered individualism and the commodification of the social sphere. Free and leaderless, forming at imprecise times in last minute locations, raves attracted and embraced people from diverse backgrounds, who came together to dance to roughly hewn, home produced, electronic music in unsanctioned spaces – often disused warehouses or farmers’ fields. Parties were free and unrestricted, sometimes lasting for days at a time.

I reach out in search of irresistible rhythm as a source of affective knowledge transfer, whereby through the body-becoming-mind, a sense of intersubjectivity is achieved. Moving into spaces between beats, in search of resonances that connect, I re-collect aspects of experience amidst early electronica, wondering if it meant anything and what of meaning remains.

In 1994, the Criminal Justice Bill was passed in the UK, curtailing a free and unregulated dance scene by outlawing the use of ‘repetitive beats’ in public spaces. In other words, the Bill specifically identified rhythm as a potentially threatening factor for the State. It seems dance music failed as a social movement, being rebel without a cause. And yet, rave demonstrated the potential for large scale social movements to form and coalesce through participants’ growing awareness of their intersubjectivity. Rave participants underwent and embodied, en masse, states of perceived collectivity, finding sensorial connection, feeling into and coming to identify with their intersubjective selves through rhythmic attunement. The State response implies a recognition that rhythm is related to subject formation, and that awareness of interconnectivity, identification beyond the self, has enormous power to disrupt.

Rave unravelled, but through the experience it also disentangled processes by which we find ourselves at once ‘subject’ and ‘subjected’, and offered an intersubjectivating response.

Rioting as a method of inquiry: exemplifying activist practices through collaboration, friendship and worlding into the always not yet known

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Gale, Ken (University of Plymouth); Speedy, Jane (University of Bristol);

Is it in the eyes? How do we make our selves visible and invisible? This paper will show and talk about collaborative experiences of finding and losing selves, of putting into flow and then questioning, processes of subjectivation alongside the constant denial of ascendancies of substance and the metaphysics of being. The writings that are presented here are about productive desire, they simmer in the always becoming of friendship, in the here and now of always making the other visible in shaded, murky fields of play and in the vivid flash of rockets exploding with the stars. These writings are not about differences that precede, they revel in the constant processualism of creative relationality and in the ever presence of the always emergence of difference. In the never ending, shifting reel of now you see me, now you don't, in the always finding of new rhythms in the dance of swing and in the disharmonies of growth and the rhizomatic politics of the riff, the collaborative writings in this paper are offered to exemplify a sympoiesis of activism. In this we are with Haraway; we are 'staying with the trouble'. Manning says, 'There is no friendship in the myth of full presence, as there is no touch without withdrawal, no tango without pauses' (2007: 38) and so, these writings offer glimpsings into glimmering transmutational flows of becoming; (of coming-together/driftng-apart/reaching-toward/sharing-gestures/ ...) offering a form of activism that lives with the energetic processualism of presencing and the elusiveness of the vibrant touch of movements and moments of difference. In this we attempt to map the ebbing and flowing tides of friendship through the sharing of practices of kissing in the park, doctoral supervision, passages of virtuality through long distance, engagements with near death experience, unrequited love, siblings, sharing red wine, watching blackbirds and worlding with possibilities of always something new ...

Parallel 7E: Between the arts and everyday life – St Trinneans, LH

The International Council of University MicroReparations

Tyler Denmead*

University of Cambridge, United Kingdom

Microaggressions are an insufferable aspect of university life, those everyday moments in which individuals are subjected to casual and violent degradations based on their social identities (see, for example, Solorzano, 1998). The after-effects of microaggressions live on, as Sara Ahmed (2018) has illuminated in her work on “diversity work” in universities; those who formalize complaint become repositioned as the problem and the process of complaint becomes so arduous that its lack of redress is by design. I am creating a critical arts-based inquiry project—a happening as Alan Kaprow (1966) might put it—in which those who have been subjected to micro-aggressions can engage their “wild imaginations,” as Donald Blumenfeld-Jones suggests, by envisioning and claiming for microreparations. This playful and mischievous performance at the porous boundaries between art and everyday life will provide an art-institutional mechanism for victims of microaggressions to “desire something that is impossible to attain, and thus is wild because it is not reasonable” (Blumenfeld-Jones, 2018, p. 55). In other words, this performance takes the unreasonableness of making claims for microreparations as the aesthetic starting point, so that those mired in processes of complaint might experience the pleasure and possibility of demanding something outlandish within current institutional constraints, such as requiring their university library to stock a new book by an academic of colour for each racist micro-aggression reported in the university. The International Council for University Microreparations, which will live on-line mainly and sometimes staged from my office, will collect these wild claims for micro-reparations and then invoice universities in return. The purpose of my conference presentation at ECQI is to introduce this work-in-progress and flesh out ethical concerns with respect to participatory risk and anonymity.

Keywords: Microaggressions, Critical Arts-Based Inquiry, Higher Education

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Parallel 7E: Between the arts and everyday life – St Trinneans, LH

Upcycling as a co-creative sensory research methodology

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Objects, materials, or things have played a very important role in understanding people's behavior in a particular culture. This is the main reason why things from the past are considered precious and why we store them in museums. As described by Griffith (2013), history museums host mundane objects, such as bricks and pipelines that reveal part of our history and tell stories about our past. They are displayed to a curious public and romanticize an image of ancient times. However, materials not only become relevant to us when they are declared ancient and ready to be preserved behind walls. They can be interesting to engage with in the here and now and can trigger interesting stories about how people relate to their daily environment.

In this presentation, we explore upcycling - the creative re-use and transformation of useless or waste materials - as a promising sensory research methodology. The focus on upcycling has known a considerable uptake in recent years. Upcycling not only gained popularity in the art circuit, but also in diverse educational contexts, including community work, youth work and adult education courses. However, research projects that embrace an upcycling component are rather scarce. We describe a co-creative project, called 'Magnificent Rubbish', in which we worked together with Arktos (a Flemish training organization for children and vulnerable youngsters) and Vizoog (an artistic organization specialized in upcycling techniques) in a Belgian urban renewal setting. The research project could be seen as an exploration of the relationship between citizen and neighborhood in terms of a 'livable' environment, by stimulating the imaginary power of youngsters to create something new with traces from the environment. Photowalks, soundwalks, and creative upcycling workshops were integrated in the research process to allow youngsters to express themselves through various formats. Through working with materials from the neighborhood (visuals, sounds, found objects, rubbish, and so on), we hoped that participants' experiences in relation to a place could be shared and negotiated. It culminated in a public exhibition in the neighborhood that showcased an interesting archaeology of the here and now. We reflect on the multiple possibilities related to the use of upcycling as a co-creative sensory research methodology as well as the challenges we faced to implement the different research components and to collaborate with different stakeholders.

Keywords: sensory research, upcycling, youngsters

Parallel 7E: Between the arts and everyday life – St Trinneans, LH

'Let the atrocious images haunt us.*' Encounters with conflict and connection in visual art-making.

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Sitting in the relative comfort of my UK living room, a passive spectator of TV news, I watched fleeting images of the appalling suffering and devastation emanating from the war in Syria. I was aware of a need to 'keep looking', not to let these particular images pass into forgetting, as the next world crisis became the focus of media attention. I channeled my feelings of impotence, evoked by what I was witnessing, into reading, going to films, conferences and demonstrations, to broaden my understanding and to protest. But I needed to do something more, and art-making offered a protected space where more immersive embodied encounters could occur. I started by photographing stills from the news coverage on my TV, which firstly became small portrait drawings within the intimate private space of a sketch book, emerging subsequently as larger paintings, with eyes that gazed back at me (and at others) from my easel, and now part of a much bigger, more public, project-in-process.

Alongside the art-making, I kept a reflective diary, where painting was the catalyst for thought, for dialogue with the images, and revealed new complexities and challenges.

The presentation will engage with the question, 'what does art 'do'?', (in the context of this project), and will allow space for the images to speak for themselves. It will address key themes that have emerged in the inquiry so far. 'Connection', in the title, refer to the ways in which drawing and painting as primary modes of inquiry (McNiff, 2011), force us to stop and enter a different zone of time and attention in our looking (Berger, 1976), and help us to reach within and beyond ourselves – with 'empathic vision' (Bennett, 2005). 'Conflict', in the title, refers not only to the subject matter of the imagery, but the struggles in staying connected; in questions of morality and ethics that arise in representation of atrocities suffered by others; in the dangers of betraying 'the anger and grief of man for(aesthetic)beauty' (Sartre, 1966); in issues of memory and forgetting; in the role of destruction in the creative process and in the gaps where words, images and the 'real' experiences that prompted the work cannot meet.

Ultimately perhaps all are of our languages are inadequate in their responses to such events, but art, as a mode of activism, invites us to struggle with these deficiencies, by 'resist(ing)the numbing of the senses, (and)help(ing)us to live more fully, engaged with the world and critical of it.' (Moffat and Riach, 2008, p ix.).

Keywords: art-based inquiry; encounter, conflict, re-presentation

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Parallel 7E: Between the arts and everyday life – St Trinneans, LH

Emergent, Responsive and Artful Analysis: Evocative Alternatives for Educational Inquiry in an Era of Accountability

Brooke Anne Hofsess (1), Christina Hanawalt* (2)

1: Appalachian State University, United States of America; 2: University of Georgia, United States of America

Our research explores how creative acts of mentoring attune us to an empathetic and responsive recognition of the more-than-human ecology (Manning and Massumi, 2014) of teaching in public schools; An ecology where currents of power, cultural and social norms, spaces and materials, perceptions, affects, memories, certification and training, and relationships ebb, flow, entangle, and get stuck. In this presentation, we describe how material gift packages generated in response to conversations with early career art teachers during an arts-based educational research study became an on-going, artful process of analysis. We specifically hone our attention to the ways in which our analysis was continually informed by our shared pedagogical interests in contemporary art practices that are relationally and socially emergent. Further, we illuminate how our analytical process led us to recognize the correspondences between social practices in contemporary art and the social, relational practices of the Reggio Emilia approach to education. Through the recognition of these correspondences, we realized the potential for mentoring practices informed by Reggio Emilia to disrupt, provoke, and unsettle. In this era of accountability, where mentoring is often defined and lived out in terms of audit cultures, neo-liberal policies, and standardized systems, we seek to disrupt discourses that position beginning teachers—and even mentors—as subjects within regimes of evaluation. Therefore, we engage with the conference theme of qualitative inquiry as activism by engaging emergent, responsive and artful modes of analysis as an evocative alternative to the way we conceptualize research projects in professional learning given the standardization and accountability politics within the United States.

What became enclosed in the gift packages was informed by our capacity to listen to what unfolded as we gathered with the new art teachers (graduates of our teacher preparation programs) in virtual chat spaces during meetings of our Teacher Inquiry Group. We responded to the contents of the virtual conversations with the contents of our gifts. Sometimes the new teachers would ask for direct support with classroom management or working with ESOL students-- and we would respond in kind. Yet more often our responses escaped the linearity of question/answer as we allowed our listening to activate imaginative possibilities. We designed material disruptions and conceptual proddings that might allow us to understand more about the ecological aspects of mentoring new art teachers in schools. For, while we embraced the human-to-human connections with our participants that underpinned the relational nature of our project, we were also curious to know what other forces, intensities, discourses, and affects were at play in the school spaces and contexts where our mentoring played out. We welcomed the tensions our artful gifts stirred up-- making new openings and visibilities where we could see these different elements at play. Given this, our paper responds to the following questions: What possibilities might be afforded by theorizing analysis at the intersection of socially-engaged art and Reggio-informed practices for arts-based educational research? And, what might attending to emergent, responsive and artful modes of analysis offer educational researchers working in other contexts and paradigms?

Keywords: arts-based research, collaborative inquiry; theorizing analysis

Parallel 7F: Table-object-body-optics: Research-Creations with/on tables – Pentland, JMCC

Carey, Neil (Manchester Metropolitan University, U.K.); Fairchild, Nikki (University of Chichester, U.K.); Koro-Ljungberg, Mirka (Arizona State University, Tempe, Arizona, USA); Benozzo, Angelo (University of Valle d'Aosta, Aosta, Italy); Taylor, Carol (University of Bath, U.K.); Elmenhorst, Constanse (Fjordvangen Kindergarten, Norway);

Tables order and orient, they stratify and spacialise: bodies, matter, affect, and various forms of attunements. Tables produce, invent, and experiment. In this workshop, we explore what happens when tables interact with bodies and matter in experimental and creative ways. (Re)configuring site/sight and gaze/glare privileged in modern knowledge production practices (Foucault, 1980), our post-qualitative workshop experiments with (un)sightly happenings/matter in attempting to disrupt habitual and mundane orientations to/of tables and knowing.

Ahmed (2010), uses the 'table' in thinking about how bodies become orientated in space. Such familiar objects produce their own materiality in their mutual orientations with bodies; bodies entangle and are entangled with objects/matter and other bodies. Using the table activates a re-thinking of relationality within and between bodies/objects as 'each object is linked to each other, so that the object becomes more than the profile that is available in any moment' (Ahmed, 2010: 238). A part of re-thinking relationality also addresses power. For example, Dytham (2018) proposes that sitting in schools as a practice is linked to identity, power and agency. Sitting at tables - that ordinary act of choreographing multiple bodily compartments - is a powerful way to control and exclude, creating a space for belonging, an enactment of social rules and norms. Sitting at tables is a means of claiming/owning/inhabiting space.

Tables may be about staying with the trouble, facing the situation head on with the recognition that 'we require each other in unexpected collaborations and combinations' in order that we may become-with each other. Tables may produce patterns and solicit sympoiesis in modes of 'passing on and receiving, making and unmaking...in surprising relays' so that we may tune into (better ways of) 'getting on together...[in ways which are about] conditions for finite flourishing' (Haraway, 2016: 10).

Different orientations to/with tables align with, collide and fracture across intensities, lines of flight/sight, that take seriously the mattering of 'table(s)' (Taylor, 2016; Ahmed, 2010) in (re)form(ulat)ing knowledge practicings: embodied, orientational, cultural, political, classificatory, intellectual, academic.

From our perspective, knowledge of 'table(s)' and 'table-ings' are concepts and practices not applied to the world but created every time they are thought with. Following Vannini (2015) non-representational theory/work focuses on practice, action, and performance. Material objects are given the same emphasis/function as their human companions. Bodies and their affective capacities offer and stimulate transmissions, modalities, and attunements. Representation is not completely bypassed but it is paralleled with differentiation. '[N]on-representational research is...[concerned with] novelty, extemporaneity, vitality, emergence, and experimental creativity' (Thrift, 2008:11). Adopting non-representational optics, this workshop produces a multi-dimensional sensibility in its thinking-doing-practicings.

What we propose for ECQI 2019 is not so much 'a panel' with a series of papers/presentations but a 'workshop' made up of a series of concurrent 'table stations' which invite our attendees

in/to a series of research-creations at/with/on tables. Participants are invited to become entangled in intra-actions of co-production with virtual or (em)bodied table sites as part of the 'workshop'.

Keywords: table-body-object, entanglement, optic(al), post-qualitative

Chairs: Neil Carey

Parallel 7G: Qualitative inquiry as active approach, method and experience in educational contexts – Prestonfield, JMCC

The symposium aims to explore some opportunities related to the active partnerships and collaborations that can be established through a participatory pedagogical research approach (Mortari, 2007) and activities among researchers, students of the Bachelor's degree course in Education and practitioners working in socio-educational services.

The relationship among these subjects – at a personal, professional and institutional level – can develop a continuous learning process in which a systematic and cooperative dialogue leads to a deeper and updated knowledge of educational phenomena, needs and problems; it is also likely to facilitate the identification of functional ways to foster them. The focus on intervention deserves a proper study, that makes possible to recognize the complexity of educational processes and to pursue the ambition to try to make a difference in the lives of people and communities, by assuming the task to become an opportunity for change and activism (Denzin, 2017). University research groups can find an opportunity in going beyond the academic context for building and maintaining cross-links with professionals that are active in educational and social fields, as well as with students that will work in socio-educational services (Gemma, Grion, 2015), comparing points of view, sharing knowledge, strengthening professional competencies, redistributing power within the research process (Cahill, 2007). This partnership can be effective in developing coherent change objectives and transformative actions; it can also offer to the university and to the academic research the opportunity to be engaged with the political and the social.

The contemporary educational problems and needs have to be tackled by using complex strategies that move from the recognition of different processes in action – social, educational, cultural, political etc. – and call all institutions and actors engaged for assuming an active role (Oggionni, Brambilla, 2018). In this perspective, the active involvement of privileged witnesses – that directly meet the challenges of formal and informal dimensions of education in the field – become mandatory. In a dynamic reflective process, when practitioners take part in a research, in a sort of narrative exchange, they not only make their professional experience and knowledge visible, but they assume an active reflective role because the research stimulates the analysis of their own (personal and professional) way to define and construe educational phenomena. Equally important is the research made with and for the (existing or potential) users of educational services, especially those who usually don't have voice, like children, women, migrants, subjects who have an experience of mental disease etc. In case of co-participation in the research of practitioners and users, the results can contribute to refining the educational problem analysis, to measure the effectiveness and coherence of applied educational interventions and to notice the level of respect for the people they are designed for.

The different forms of participatory pedagogical research presented in the symposium are exemplifications of opportunities through which it is possible to spread a culture of/on education – in term of research and intervention – and to provide a contribution to the country's cultural and democratic development.

Keywords: participatory pedagogical research, privileged witnesses, socio-educational services, cultural and democratic development

Chairs: Francesca Oggionni

Presentations of the Symposium:

STUDENTS' CO-PARTICIPATION IN AN UNIVERSITY RESEARCH GROUP FOR PEDAGOGICAL INQUIRY: "VITE DI CITTÀ"

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Brambilla, Lisa (University of Milano-Bicocca); Rizzo, Marialisa (University of Milano-Bicocca);

"Vite di Città" is a self-formative group created in 2012 in order to involve students in a research project, dedicated to the pedagogical exploration of the important changes that recently affected the area where our university has been built twenty years ago and their consequences on the educational biographies of its inhabitants (Brambilla, De Leo, Tramma, 2014). At first, it was composed by a Professor of Social Pedagogy, two coordinators (Research fellow and PhD) and six senior students of the Bachelor's Degree Course in Education (University of Milano-Bicocca). The good pilot experience opened a second current phase in which a new group of younger students has been involved, alongside the old members. In both experiences, all students were also involved in didactic activities.

Social Pedagogy is a discipline that considers the active participation as crucial in all formative processes; especially in contemporary society, this kind of participation is important for students' training. Indeed, the widespread individualism, the "liquid" biographies (including students' ones) and the erosion of common paths and aims (Beck, 2000; Bauman, 2008) forced youth to build their knowledge in a solitary way. Therefore, the students' participation in a collective project can re-activate a sense responsibility, connecting the personal with the political and stimulating the acquisition of a sociological imagination. Co-working can be a democratic experience: can bring to live the democracy in daily life, to learn democracy and personal participation in it (Grion, Dettori, 2015). These experiences are important for all citizens, especially for future educators, who are trained to project and implement educational interventions (Tramma, 2015).

In order to train young current students that will be future educators, we decided that the current aim of this group could be the production of learning, connected with the pedagogical theme of the research: the educational biographies (Brambilla, 2016) of young women and men, who live in suburbs of Milan. In these suburban areas, often socially disadvantaged, professional educators work on the promotion of socialization and well-being. Therefore, the participation of future educators in this research is giving them the opportunity to come in contact with their future job; on the other hand, it helped us to respond to our desires of training. In fact, this experience is disclosing its potential in sustaining the reflection of young people and the training of future educators, that can produce knowledge, directly and indirectly related to their job. The participation has been voluntary; this choice represents a further training proposal: to learn practical research skills is very important in the educational and social work (e.g. tools for exploring and inquiring the territory, for analysing educational needs, for reaching users and giving them voice). In this path, in a dynamic movement "in and out" of the classroom, by facing educational experiences in the field, students can learn and adopt a research stance, important for their future professional work.

One important perspective for this formative work is the Student Voice, proposing a participatory methodology to do research with, and not on, students (Gemma, Grion, 2015).

THE ACTIVE INVOLVEMENT OF PRIVILEGED WITNESSES. PRACTITIONERS AND USERS OF EDUCATIONAL SERVICES IN PEDAGOGICAL INQUIRY

Pozzo, Matilde (University of Milano-Bicocca); Pozzebon, Giulia (University of Milano-Bicocca);

Pedagogical research should entail a transformative vocation: it ought to be at the behest of the educational practice, so that the analysis of educational phenomena could produce useful results, capable of promoting coherent interventions for specific educational needs (Bove, 2009); and, thinking on a bigger scale, it could bear relevance for social change (Cohen, Manion, Morrison, 2011). In this direction moves the choice to involve in pedagogical research processes different actors of the educational scenario: the practitioners as well as the users of socio-educational services. They are simultaneously actors and privileged witnesses of the complexity of educational dynamics, situated in the equally complex and uncertain contemporary world. The intertwining of the voices of those who daily experience educational needs, those who are called to design and implement interventions capable to face them, and those who study and develop pedagogical theories and knowledge, makes possible the goal to tackle educational issues with a more comprehensive gaze (Formenti, 2012).

This research approach could have multiple transformative repercussions for all the involved subjects and stakeholders and it could enhance grounded, situated and meaningful qualitative inquiry.

An example is “Vite di Città”, an ongoing pedagogical research on educational biographies of young men and women living in Milan’s suburb: it aims to explore young role models and values, paying attention to the informal education (Tramma, 2009). In the research projects 21 educators have been engaged, because of the interest for their professional experience in territorial services addressed to young people and high schools; they were asked - through semi-structured interviews - to identify the educational experiences lived by the young they work with and, broadly, by the contemporary young generation. The request opened spaces and times to suspend the action and reflect on the lives of the recipients of their interventions, enlightening the connections between their individual stories and the influences of the social and cultural context they live in (Saraceno, Olagnero, 1993). This critical and reflective attitude towards pedagogical issues, limits and possibilities of educational practice, represents an essential skill for an educational professionalism capable to face contemporary challenges.

Meanwhile, 28 boys and 30 girls (aged 16-24) were invited to participate in the research, through the conduction of focus groups in which their own role models and values have been explored. The opportunity to talk together about themselves offers a chance to cultivate a reflective approach on their own biographies; it facilitates the development of awareness about the intertwined influences of the social context in their growth, linking their personal and unique experiences with the peers’ ones and with the collective history.

A research that gives voice to users potentially at risk of social exclusion, and seeks to enhance practitioners’ expertise leads the academy to be in touch with the concreteness of socio-educational work and problems. Moreover, it could contribute to implement the effectiveness of educational services and programs and to “reveal sites for change and activism” (Denzin, 2017)

NO TIME FOR COMPLAINTS... IN RESEARCH OF STRATEGIES

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Oggionni, Francesca (University of Milano-Bicocca);

The complexity of contemporary society is characterised by multiple and intertwined changes at social, economic, cultural and political levels; their constant evolution is challenging because of new educational emerging needs and problems. Pedagogical research can contribute to acknowledge and face them in a proper way: a community-based collaborative approach among academic researchers and practitioners – working in socio-educational services and third sector organizations – is essential in the process of identifications of effective strategies in guarantee the quality of educational interventions. The research project “Assalti al cielo e ritirate strategiche” [Sky assaults and strategic retreats] has moved in this direction: in a complex system of rules and implicit constraints, that produces dissonances between educational and professional practices declared and acted, how can educational interventions have a real impact on individuals, groups and territories? are we aware of the effects of the prominent economic logics, that seem to give more importance to organizational needs instead of people and their trajectories of life? what is possible to do in order to change this (dangerous) route?

There are many critical aspects of the public social policies (Saraceno, 2013, 2015) – e.g. the progressive reduction of resources and guarantees, the co-existence of multiple social mandates, the disparity of recognition and legitimacy among professional figures working in the educational and social field etc. – that have to be analysed at different levels, by moving back and forward between the personal, the professional and the political.

No time for sterile complaints, but focus on critical issues in order to find different and effective ways to increase the awareness of the social and political meanings, implications and value of socio-educational work.

Explorative focus groups with social organizations – selected as representatives of the territory – have stimulated the constitution of some stable working groups on specific items: professional problems and “shadow areas” (related not only with the recipients, but with the educators as professionals); innovation in/of social work; the school and its educational dimensions (formal and informal ones); the complex relationship between professional organizations, institutions and politics.

An interesting process has been activated, that has revealed as crucial the recognition of the need to deepen the dialogical and collaborative relationship among all the subjects that participate (in formal or informal ways) to the process of construction of the sense and reason of education and the professional educators’ identity: the universities, the organizations that are active in the socio-educational field, the professionals that define the social policies.

The exploration of critical issues has been the premise for a transformative research project, that calls for the assumption of a shared responsibility for the (re)construction of a shared culture of education, based on inclusive and participatory democratic values and social justice purposes.

COLLABORATION AMONG RESEARCHERS AND PRACTITIONERS FOR THE DEVELOPMENT OF MORE GENDER SENSITIVE INTERVENTIONS IN EDUCATIONAL AND SOCIAL SERVICES

Brambilla, Lisa (University of Milano-Bicocca);

Within educational and social services, intervention models and practices - in their theoretical and applied dimensions - are characterised by gender cultures which matrix mainly are invisible, informal and not declared, unwittingly performed and reproduced (Padoan, Sangiuliano 2008). Professionals that work in these fields are not sufficiently trained on gender education at university where gender studies are not yet widespread (Antonelli, Sarra, Sorrentino, 2017): only exceptionally, the useful category that gender represents - and its epistemological potential - is taken into consideration in university courses. Moreover, with certain exceptions, gender education is lacking in the first and second level schools (Gamberi, Selmi, Maio, 2010), where societal gender inequalities can be - intentionally or inadvertently - perpetuate through power relations within schools, pedagogy and portrayal of female and male roles in textbook and learning materials (UNGEI, 2012).

On this basis, a research has been designed in order to explore gender culture in educational services. The aim is not only to identify and focus on stereotypes, naturalization and culturalisation processes and their permanence, which has been confirmed in the recent pedagogical research (Crivellaro 2013); the research aims also to investigate gender matrix implicit in the educational interventions as well as in the way practitioners are used to consider and work for and with the users. It aims to understand whether and how they influence the educational needs definition and the structuring, the managing, the evaluation of the educational and social services and the dissemination of their work.

In the thirty qualitative interviews conducted, participants were invited to explore both gender and educational problems (such as social exclusion, mental disease, disability etc., their educational services are designed for), trying to link them together and to reflect on intersectional and not just reductionist understanding of gender (Windsong, 2018; Collins, Bilge, 2016) and other axes of oppression (Risman, 2004).

The aim of the research is to allow participants - fifteen of whom with operational responsibilities and fifteen with coordinating and design responsibilities, both man and women in a ratio of 8:30) - to reflect on gender as something that is "done" (West, Zimmerman, 1987) and not just a neutral biological dimension nor a simple variable. The acquisition of this lens in social and educational services can support practitioners at different levels: to implement educational tools and strategies to analyse and meet the users' needs and to enhance their capacity to take into account the lived experience of each person and the related different forms of oppression across a particular social context; not to confirm or reproduce mechanisms that create gender disadvantages through their interventions; and to use this knowledge in the interest of social change in developing educational services and projects more gender sensitive.

Parallel 7H: Spirituality and mental health – Bryce Room, SG

Faith and spirituality as psychological coping mechanisms among female aid workers

Ozgul Ozcan*

University of Edinburgh, United Kingdom

Past research has demonstrated the importance of faith-based and spiritual coping in counteracting mental health challenges. Yet, stigma remains prevalent around both seeking psychological support and the use of faith-based and spiritual practices to cope with stressors in the aid sector. This qualitative research aimed to examine female aid workers' experiences of such practices, and demystify how the practices support psychological coping in the face of stressful living and working environments in conflict or disaster-affected areas.

Inductive thematic analysis of 14 semi-structured interviews revealed three themes, i.e. the international aid work context including in relation to faith and spirituality, what participants gained from applying this coping mechanism and what the processes of faith-based and spiritual coping consisted of. The findings suggest that a faith-based and spiritual approach helps these aid workers feel more grounded, calm, resilient and present as individuals in general and within their aid work environment. These states are achieved through the acquisition of a strong identity based on the faith-based or spiritual practice, community and connection across national, faith and spiritual boundaries, and through the appliance of self-care. Faith-based and spiritual coping is not a panacea but this research invites an open discussion to remove stigma around it.

Concluding recommendations reveal that aid organisations can play a crucial role in supporting mental health awareness among their staff through information campaigns, preparatory training, and psychological accompaniment during and after deployment, as appropriate.

Aid organisations should be proactive and include all coping mechanisms in their mental health awareness trainings, including faith-based and spiritual.

Therapeutic practitioners, including staff counsellors, need to be trained on the existence and processes of this mechanism and should consider integrating interfaith chaplains into their teams in line with the multi-cultural nature of many aid agencies.

Keywords: spirituality, faith, psychological coping, aid work

Parallel 7H: Spirituality and mental health – Bryce Room, SG

Can I pray with my emotions-- An exploration of prayer with experiential counselling skills among Chinese Christians

Junmei Wan*

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My personal development experience during my training in the MCID program brought awareness of an emotional block, which was a defence mechanism to protect myself from pain initially became an obstacle for me to build up relationship with people and God. Personally, my feelings are reviving, benefiting from experiential counselling skills training and God's divine power in prayer, sermon and inner healing sessions. Many researches are interested in the integration of spirituality, neuroscience and psychotherapy (Schreurs 2002, Garzon 2007, Grimes 2007, Noffke 2007). I am still finalizing my research questions. The first possibility is to explore possible cultural difficulties for Chinese Christian's to express their emotions with God and how simple experiential counselling skills could reshape their experience with Him. The second possibility is to explore an integration of EFT (an experiential therapy approach that is welcomed by a number of Chinese counsellors) with prayer.

There are two ways of conducting my research. One is to observe myself developing congruence through counseling training, personal therapy, self-reflection and prayer. The other one is to investigate others by interviews.

Initially, I was thinking of a heuristic inquiry methodology when researcher is part of the research and knowledge is co-constructed by interviewer and interviewees. Later, I am exploring other methodologies such as autoethnography, thematic analysis or narrative analysis. While I appreciate the creativity of non-conventional methodology such as autoethnography, I would like to hold on to some phenomenological methodology, perhaps a combination of heuristic inquiry, thematic analysis and narrative analysis.

In the past few months, I had some exciting discoveries on this research topic after interviewing a few Chinese Christians and discussing with Christian friends. However, I am discouraged when I heard feedbacks such as 'How can you research about God as people cannot see God?' As a Chinese—a minority ethnic group in UK, I have experienced tremendous cultural shock while studying here. As a Christian, I often feel that I lost my voice, perhaps also being an actual minority in UK.

In times of difficulties, I would turn to my God and apply what I am researching in my own prayer, to tell Him my fear and helplessness. 'Imagine if God is here, how He would respond to you?' is an EFT technique called imaginative confrontation. I am curious about how He would respond to me now. Can I use prayer as a method of inquiry?

Keywords: Emotions, inquiry, imaginative confrontation, prayer, counselling

Parallel 7H: Spirituality and mental health – Bryce Room, SG

The lived experience of mindfulness training in people living with long-term conditions: a community-based, longitudinal, phenomenological study.

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Background: Mindfulness is a global health movement and secular courses modelled on traditional meditation practices are increasingly offered to people with enduring illness. Mindfulness is thought to promote well-being through multiple means and, whilst evidence for beneficial outcomes from this approach is encouraging, knowledge on which components lead to well-being is uncertain with little information on the long-term impact, particularly from the user perspective. This study examined different aspects of participant experience during a year-long mindfulness programme that involved a graded transition towards self-management.

Objectives: To describe the experiential process of learning mindfulness as perceived by a group of people with enduring conditions, identifying barriers and supports to practice, and examining whether self-guiding would embed mindfulness training and lead to self-proficiency over one year.

Design: Longitudinal, phenomenological research design underpinned by an experiential learning framework.

Intervention and Setting: The intervention comprised 34 sessions over 1 year, conducted in a city-central, access sensitive, community venue. It involved a 9-week course modelled on Mindfulness Based Stress Reduction followed by structured consolidation and supported transition to participant self-led status.

Ethics: Ethical approval was gained from Edinburgh Napier University and South-east Scotland NHS Research Ethics committees.

Participants: Twenty participants (M:10, F:10) with long-term conditions self-referred into the project, half of whom completed the full programme.

Methods: Semi-structured qualitative interviews (n=34), embodied interviews (n=28) and focus groups (n=6) supported by participant observation and a reflective journal. Data were analysed using the phenomenological reduction.

Findings: Health and well-being markedly improved in those who developed a consistent mindfulness practice. Gender differences were noted and experiences arising from, and during, meditation highlighted welfare issues pointing to a need for individualised support. Intention towards mindfulness was influenced by multiple factors including group dynamics and cultural sensitivities. Several months were required to establish a basic skill-set but the consequent transition to self-led status embedded understanding and promoted confidence.

Conclusions: The current trend of short-form, secular courses in mindfulness is not sufficient to establish mindfulness practice for vulnerable groups. Specific components require to be strengthened, and several months are required to embed a basic skill-set. Adopting an expanded empowerment approach for people with long-term conditions is identified as a means of embedding key mindfulness skills and helping to maximise participant benefit.

Keywords: Long-term Conditions, Empowerment, Mindfulness, Phenomenology

Parallel 7H: Spirituality and mental health – Bryce Room, SG

The Healing Power of Mutuality - Neural Synchrony in peer Support

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Peer Network Scotland CIC, United Kingdom

Synchrony can be defined as occurring: “whenever people interact, they are inclined to synchronize their neural, perceptual, affective, psychological and behavioural responses.” (Koole and Tschacher; 2016) It is this harmonization that might enable the mental growth and adaptive emotional regulation that are the outcomes of the Peer Support relationship. The concept of synchrony is an appropriate framework to explore and analyse the values embodied in Peer Support.

In this Paper, I present findings from my study of Peer Working/support. I used a qualitative phenomenological analysis to look at the lived experience of Peer Working. The researcher is also a Peer Worker and the methodology was designed to unfold what the actual experience of mental distress is like and how this changes when supported by someone who has lived a similar experience.

I conducted four interviews of pairs of a Peer Worker along with the Person they were supporting to illustrate the intersubjective dynamic and teased out themes of Mutuality – Sharing (Enthusiasm and Values); Creativity; Agency; Authenticity; Vulnerability; Spoken and Unspoken Understanding; and Empathy in analysis.

I found that within the sharing of themselves and their vulnerabilities the Peer Workers and the Persons they were supporting experienced a high level of mental and emotional harmonization. I can affirmatively speculate that this is in fact neural synchrony. Furthermore this synchrony enabled the personal growth that made these relationships appropriate vehicles for healing.

Keywords: Phenomenological analysis, lived experience, mutuality, peer support

Parallel 7I: Research and practice/practitioners – Nelson Room, LH

Appraising the effectiveness of action research in a creativity enhancing project.

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This paper argues that whilst qualitative research is an important aspect of social science research, action research is not given the prominence that it should in the overall field of research. This presentation begins by showing the importance and relevance of action research and its value and contribution to the wider field of research in the social sciences and also research in the helping professions. It then explores how action research approaches evaluating change in practice, exploring the opportunities and challenges that adopting such approaches has for qualitative researchers. The paper is focused on appraising the participants' and carers' views during a series of interventions that were carried out with people with disabilities with the aim of engaging these people in creating and participating in a play/performance that was carried out in public. The presentation draws on research from relevant applied disciplines (health and social care, education and music). Its main finding is that there is a need for evidence-based qualitative research that is less centered on the interests of researchers who operate on purely academic lines, and more on researchers who are concerned the everyday needs of service users and providers.

Keywords: creativity, evidence based research, disabled, action research

Parallel 7I: Research and practice/practitioners – Nelson Room, LH

How Academic Social Workers Negotiate their Practice and Research Selves in the Field

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There is a dearth in the literature with regards to how social workers contend with the tension between their practice and research selves. Although some work has been done around the role that reflexivity plays in the qualitative research engagement of academic social workers, not enough attention has been paid to if and how this population utilizes their direct practice training when collecting qualitative data. This exploratory qualitative study benefitted from convenience and snowball sampling. As an eligibility requirement, all participants had to hold an MSW and have collected qualitative data in the past year. Twenty academic social workers took part in the study, including nine social work doctoral students and 11 faculty members and/or researchers with social work training. Participants' ages ranged from 27-65 years old, 13 self-identified as female, 13 as white, nine as gay/queer, and 12 were previously known to the author. The data were collected via in-person or Skype/phone one-on-one, in-depth, semi-structured interviews. Thematic memos were produced immediately after each interview and the interviews were then transcribed and subject to a rigorous, Grounded Theory-based analysis. This iterative process consisted of coding, salient theme identification, and theorizing. Three main themes surfaced from this analysis. First, many participants made reference to (consciously and unconsciously) utilizing clinical techniques while collecting data, such as those derived from modalities like Motivational Interviewing. Several noted using other clinical techniques, such as reflective listening and diagnostic skills to forge engagement and determine participants' fitness to be interviewed, respectively. Second, the majority of participants cited their generalist practice training serving as a cornerstone for their qualitative data collection techniques. Specifically, empathy and rapport-building, which they credited with making the process feel more collaborative and resulting in better encounters. Third, all participants communicated the importance that awareness of the differential benefits that their clients/participants access in either setting and how their own trainings informed this. Many understood that their training as social workers allowed them to demarcate boundaries that would secure their participants' well-being, while also advancing an ethically-sound research agenda. These data suggest that closer attention needs to be paid to the ways in which we train social workers at all levels, so that the ethics that ground the field of Social Work are observed and implemented while promoting collaborative and equitable research. Acknowledging the parallels between direct practice and qualitative research could prove crucial in reducing the chasm between research and practice, as well as strengthening the identities of academic social workers.

Keywords: Social work, interviewing, clinical practice, identity, grounded theory

Parallel 7I: Research and practice/practitioners – Nelson Room, LH

Can qualitative research save lives?

Andrew Paul Seed*

Middlesex University, United Kingdom

There is an increasing trend of trainee psychotherapists working with suicidal clients (Reeves, 2001). In my experience when suicide is mentioned it can lead to the institution moving away from the experience of both therapist and client and sitting back into a risk management frame.

In order to support others we must support our own (Rossouw 2011), and to do this we need to understand the therapist's actual experience of working with a suicidal client. By understanding the individual experience we can begin to understand the conflicts and anxieties involved. In doing so therapists can be better supported and work more confidently and better support their suicidal clients.

Working in for services that support people with suicidality I notice how different services have very different ideas about, and ways of working with suicide. At a third sector respite centre clients were given support but also freedom and autonomy, a listening ear and an explorative space. At a public sector crisis team there were elements of exploration but the emphasis was on taking away of responsibility in order to protect life through diagnosis, medication or hospital admission. Working with suicide as a trainee therapist it sometimes feels that there is a double role to play, representing both of these poles.

Opposing views in the NHS highlight societal and organisational contradictions. Mersey Care (2016) aim to reduce suicidal death to zero and makes a link between suicide and mental illness whereas SWSTG NHS Trust, Sanati (2009) considers "no a priori reason why psychiatrists should always find themselves bound to treat suicide".

Ssatz (1986) warns against professional institutions operating paternalistic coercive control under the mask of prevention and taking away the freedom of an individual who has the ability to make a conscious decision. Hendlin (1991) conducted a literature review on the psychodynamics of suicide. He found that exploring and communicating the meaning behind a suicide can provide crucial relief to a patient.

Pompili (2010) provides a useful phenomenology of suicide in a therapeutic context. He concludes the model which considers individuals who are suicidal to be suffering from mental illness to be distancing and relevant only to "other people". Pompili believes that the practitioner can best help the client by asking "How may I help you", "Where does it hurt", "What is going on?", and in doing so may "resolve the ambivalence and give the tormented individual a little hope and some peace of mind."

Using a phenomenological enquiry I will explore gather information without assuming any particular model. I will analyse the data and extract themes which I will consider in relation to the literature I have summarised above and the current historical meaning making of suicide and death.

Keywords: suicide, death, phenomenology, psychotherapy, society

Parallel 7I: Research and practice/practitioners – Nelson Room, LH

The (Im)Possibility of Producing a Doctor

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These two linked papers explore the tensions of the doctoral supervision process for qualitative inquirers, as seen from the perspectives of candidate and supervisor. We challenge the neo-liberal modes of research production at doctoral level with their focus on measurement, standards, staged processes of assessment and approval. While celebrating the generative research spaces that universities can create, the presenters illuminate the ways in which modern regulatory agendas constrain and curtail qualitative research possibilities, working against the ethico-onto-epistemological premises and processes of qualitative inquiry. The presenters draw upon their experience of working together as candidate and supervisor over a four year period to illustrate and support the arguments advanced. They offer a compelling tale of the personal challenges and costs of undertaking and supporting qualitative inquiry within achievement-focused and risk-averse institutional contexts.

Keywords: Doctoral supervision, qualitative inquiry, regulation

Parallel 7J: Telling (different) stories of sustainability and bio-diversity – Holyrood, JMCC

Life in a diminished more-than-human world: Reading as inquiry into being and relating in an era of mass extinctions

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School of Health in Social Science, University of Edinburgh, United Kingdom

Worldwide, the absolute number of vertebrate animals has dropped by more than fifty percent over fifty years. Included in these figures are the losses of entire species, making this the most significant period of extinctions since the event that wiped dinosaurs off the face of the Earth more than sixty million years ago. Reading the natural world relationally through ecological memoirs, I enter into dialogue with Judith Butler's discussion about grief, troubling the notion that mournability ought to start and end with human lives. Instead, I argue for the importance and possibility for inter-species relationality and sociality and highlight the critical role that can be played by people who eschew human company (at least temporarily) in order to deepen their relationships with earth-others and the places where they dwell.

Keywords: bio-diversity, narratives, ethics, relationality, inter-species

Parallel 7J: Telling (different) stories of sustainability and biodiversity – Holyrood, JMCC

Storytelling as Activism: Using narrative methods to break the single story of “the Arctic”

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KU Leuven, Belgium

“The Arctic” is a term more often used by people who don’t live in the circumpolar region than by those who do. Whether as imagined by the tourist industry, in connection to climate change, or as part of a geopolitical agenda, the Arctic is often portrayed in a simplified, mono-story way. As Chimamanda Ngozi Adichie so eloquently explains in her talk on the dangers of a single story, a biased, simplified and ultimately prejudiced view, will limit a deeper understanding of a place and the issues that are important to the people living there.

This paper will use my doctoral research on the impacts of climate change on the community of Longyearbyen, Svalbard - which, situated at 78°N, is the world’s northern most town - as a case study for ways in which storytelling can show a more nuanced, multiple-perspective view of life in the polar regions where climate change is happening twice as fast as anywhere else.

In this presentation I will examine two different ‘stories’ that I have worked on and that will be shared as podcasts. In the first example, I will discuss the projected image of the often-called ‘doomsday’ seed vault contrasted with the reality of the seed vault in Longyearbyen. This story shows how projected, romanticized, images of the “Arctic” not only undermine a deeper understanding of the place but also reconfirm the prevailing imaginaries of it held by those living below the Arctic Circle.

In the second example, I will discuss fat and how it is interconnected with all forms of life in the Arctic. This story, which anchors fat in the actor-network of the Arctic both historically and in today’s environment, presents how a more layered understanding of the Arctic’s interwoven ecosystem can help overcome one of the largest barriers to understanding climate change: that of our human perception of time and space which often situates our lives and actions as something separate from the world around us.

Both stories challenge the mono-story of the Arctic and pave the way for a fuller understanding of life in the far north - a changing, shifting place that 4 million people call home.

Keywords: storytelling, arctic, climate change, svalbard, imaginaries

Parallel 7J: Telling (different) stories of sustainability and biodiversity – Holyrood, JMCC

When survival of the planet depends on qualitative inquiry: Challenging power relations among species and appreciation of non-human agency

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University of Southeast Norway

The paper presents an interdisciplinary, inter-species study that challenges common understandings of learning. A form of qualitative inquiry where non-human animals (horses) interspecies autoethnography, Experiential learning, Ecological sustainability, More-than-human, Evolutionary aesthetics) were given agency has made it possible to understand “learning” in an evolutionary perspective: as aesthetic, emotionally driven, relational, embodied and highly contextual process. The qualitative approach called “interspecies autoethnography” has functioned as a form of activism due to its focus on inter-subjectivity and deconstruction of power differences between human- and non-human agents. The study shows how ability to learn through experience exceeds imagined distinctions between humans and other animals.

New insights about complex entanglements of nature and culture that emerged from my earlier arts-based research on young children’s (age 2-5) experiential learning have motivated more recent long-term study with my emotionally disturbed horse. The respectful long-term relationship between the horse and myself uncovered biological capacities necessary for both her and my own survival. This interdisciplinary study builds on theories from aesthetic education, embodied cognition and ecological philosophy of Norwegian philosopher Arne Næss, and is influenced by post-humanist turn. The paper suggests that ecological sustainability of our planet depends on human’s ability to decrease our power over other species, and above all compassion.

Keywords: Inter-species autoethnography, Experiential learning, Ecological sustainability, More-than-human, Evolutionary aesthetics

Parallel 7J: Telling (different) stories of sustainability and biodiversity – Holyrood, JMCC

Exploring the role of the night sky in the lives of the Dark Sky island community of Sark

Ada Blair*

University of Edinburgh, United Kingdom

This paper is an exploration of the role the night sky plays in the lives of the Dark Sky island community of Sark in the Channel Islands using the qualitative method of intuitive inquiry. Intuitive inquiry was introduced by Rosemarie Anderson to study transformative experiences and is informed by values and practices from the field of transpersonal psychology. Transpersonal approaches allow for innovative methods of gathering information about human experiences as these approaches explicitly accommodate alternative methods of awareness and intuition throughout the research process. 'Gut feelings', dreams, synchronicities and chance encounters are therefore all seen as valuable. Although a number of ecopsychologists and environmentalists have suggested that encounters with nature, and encouraging a human-nature connection, may be transformative and beneficial to the wellbeing of individuals and communities, references to nature do not usually specifically include celestial bodies and sky features. Within recent times, the sky has not been considered to be part of nature with the focus tending to be on 'green'/earth-bound nature rather than encounters with the sky. However the International Dark Sky Association considers the sky to be, 'one half of the entire planet's natural environment'. In addition, there have been attempts to not only describe but also measure the transpersonal dimensions to nature experiences such as feelings of identifying with the environment, of oneness and unity, changes in perception of time while in a natural location and any changes in personality reported as a result of peak and transformative experiences. Some supporters of the Dark Sky movement have suggested that observing the night sky with the naked-eye (rather than a telescope) may also result in similar transformative and beneficial effects but do not usually cite any associated research. The paper explores the following themes: the human desire to see the night sky, the commercialisation of this desire through astronomical tourism, the nature of nature, fear of the dark, and nature and wellbeing. Data was gathered in March 2014 through a series of eight semi-structured interviews and a focus group on Sark, and e-mail comments from three further participants. In addition, relevant entries from the researcher's reflexive journal kept during the research process are included. Research findings show a high level of enjoyment and value placed on observing the night sky with others and that this facilitates family/community connection and the transmission of sky stories to others; at the same time findings revealed the widespread belief that observing the night sky spontaneously or intentionally results in positive (and sometimes transformative) feelings, a common experience of the night sky evoking childhood sky memories, a universal fearlessness of the dark, and a sense that as there is often no visible horizon – that there is no differentiation between sky and land and sky and land appear as one. The paper therefore begins to address the missing sky factor within the fields of ecopsychology and health and environmental psychology. The findings can potentially be used to strengthen the Dark Skies movement's claims that dark night skies can impact positively on wellbeing.

Keywords: Intuitive inquiry, dark sky movement, nature, wellbeing, Sark

Parallel 7J: Telling (different) stories of sustainability and biodiversity – Holyrood, JMCC

Revitalizing the connection with the Earth – becoming writing-thinking-performing

Hanna Ellen Guttorm*

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I feel privileged and humble to have been able to follow the questions arising on my paths and let them take me repeatedly to not-yet-known areas and issues, where I have a lot to learn, as now: sustainable development, climate change, global warming, extractivism, “nature” and the current complex and urgent situation on our planet in its entirety. We do have plenty or actually we are overwhelmed with the knowledge on climate change and global warming and on the need to cut down our carbon dioxide emissions. The common or individual changes are nevertheless not highly convincing.

Indigenous people are known as having near and sustainable connections with the Land/Earth at the areas which they inhabit. As a Sámi myself I nevertheless need to admit as not having learnt it in my childhood and youth. As an urban Sámi I have learnt the neoliberalist and modernist thinking too well. So, in this autoethnographic emerging re-search and re-writing I’m going to revitalize the connection, to reconnect to and with the Earth (nature as being a Cartesian concept) again.

In this presentation I dwell with the methodological and epistemological questions in the beginning of this emerging research, inspired by both Indigenous thinking and post theories. How does my thinking-feeling-sensing-moving body-mind-language become/is always already an Earthling, a habitant of this planet, in the era of super-complexity, in the need of turning the gaze towards the more-than-human(ist)? And where does this becoming/being (conscious) take this “me”? And how does writing and thinking emerge? How does autoethnographic writing happen and what/how is the performative part in it?

Parallel 7K: Bodies Collective: Body-ography, a collaborative workshop – Scott Room, SG

The Bodies Collective returns to ECQI 2019 to host a co-creative workshop building upon their successful Game Changer at ECQI 2018 and their further collaborations including a paper (forthcoming).

Our bodies are the first point of contact with another; in fact, our bodies are the relational entry point into knowing another (Merleau-Ponty, 1968, Gergen 2009). And yet, the body has not been privileged within academic discourse (Grosz, 1994; Young, 2006; 2008).

The prior subjugation of bodies is particularly troubling when bodies are brought together for a conference. Bodies, in classrooms, symposiums, standing out in front of colleagues, sweating with nerves. In the conference setting, bodies - which typically write and work alone - meet other bodies to share ideas, are judged, assessed, and work to impress others. At the end of a conference, these bodies often become just plain tired.

The affective, relational, embodied turn is now swelling (Cromby 2012, Shotter 1983, Neville 2015) as researchers start to explore from within the moment of the research relationship to examine intra-action.

In joining the embodied turn, we seek to uncover the ways in which the body has been used, abused, and ignored throughout academia. But also to celebrate the ways it has and can yet be the focus of understandings. Even when, especially when, we are presenting on Body-ography, the lens through which you and others view our bodies diffracts. Assumptions come – are they allowed to say that? Does society permit that body to have that voice? Can you step back, bodily, with us as we stumble our way through looking at the body's position in academia.

The workshop is a collaborative, co-created experience where everyone in the room has the opportunity to propose a body-based activity for others to choose to explore. From these activities people will have the chance to share, draw, write, move their responses thereby continuing to deepen the understanding of body-ography.

Questions that could be explored include:

What does this body / my body contribute to this endeavour? How is it different to what you / your body contributes?

Are there any benefits to hierarchy in groups? How can hierarchy be collaborative? Are we a bunch of academics who have yet to experience the benefits of hierarchy?

Where does reflexivity sit within the body collective? Is the invitation to people to tune in and out (in to their own bodies and out to others) at the same time even a part of the research agenda?

Keywords: Body-ography, collaborative research, embodied research

Chairs: Sarah L Helps, Alys Mendus, Davina Kirkpatrick, Jess Erb

Game changer 1: The Future of Arts-Based and Art-informed inquiry in the Social and Health Sciences: Toward an interdisciplinary Global Arts-Based Research Consortium Facilitators – Scott Room, SG

Nancy Gerber* (1), Richard Siegesmund* (2), Karin Hannes* (3), Elisabetta Biffi* (4), Jacelyn Biondo* (5), Franca Zuccoli* (6), Marco Gemignani* (7)

1: Florida State University, United States of America; 2: Northern Illinois University; 3: University of Leuven; 4: University of Milano-Bicocca; 5: Drexel University; 6: University of Milano-Bicocca; 7: Loyola University

The impact of current trends in technology, digitalization, reductionism, and mass media on our global culture raises questions with regard to the philosophy, role, responsibility, and ethics of research decisions in contemporary social and health sciences. Within our current socio-political context and climate, the values of empathy, understanding, introspection, and truth, relative to the human condition overall, and more specifically to the nature of meaningful intersubjective social discourse, is at a critical point. The regard and positioning of these human values directly relates to how we construct our global community, our roles and agency in these communities, the advancement and dissemination of knowledge, and the ultimate impact on our survival, social justice, compassion, and evolution. Within this context it behooves those of us in a position to study and research these phenomena in the social and health sciences to critically explore and deconstruct the implicit research philosophies that drive, contribute to, and disrupt current trends in terms of what defines truth, knowledge, values, and methods ultimately affecting our quality of life.

Arts-based (ABR) and arts-informed or arts-related, research have emerged as philosophical and methodological approaches that are aligned with these human phenomena and values of empathy, compassion, social discourse, and justice. Furthermore, arts-based and arts-related research are positioned as cutting-edge innovative approaches to research that can potentially transcend embedded socio-cultural divisions and hierarchies promoting new insights about the human psyche, intersubjective discourse, social constructions, and socio-cultural transformation.

However, despite the obvious benefits and current increase in the conduct of arts-based and arts-related research, arts-based researchers face multiple challenges including critical and implicit societal, disciplinary, philosophical and/or methodological issues and biases that impede the global valuation and advancement of ABR research. These challenges include the construction of a critical and impactful discourse that explains the: epistemic, rigor and axiology of the arts within a post-positivist neoliberal culture; contributions of arts research to improving the human condition and social justice; the alignment, divergence, and complementarity with other research traditions; paradigm shifts necessary for the critical evaluation, re-positioning, and global inclusion of arts-based research; and typical and atypical funding and dissemination methods and formats required to maximize impact.

The response to these challenges requires creative collaborative strategies to develop a global arts-based research agenda identifying relevant issues and stakeholders, constructing fruitful research partnerships, and funding larger scale progressive arts-based and arts-related research projects. We are gathering scholars from multiple disciplines, cultures, and countries to conduct in depth discussions and analyses of data relating to these primary issues and to critically examine and define epistemic characteristics, purposes, and methodologies of ABR

from an interdisciplinary and global perspective. To accomplish this goal, we will divide into three topical sub-groups to conduct intensive study over three days. Our result will be the development of a clear position paper on the: 1) status of ABR in the global research community; 2) global social and health science issues; 3) research objectives and a relevant global ABR agenda; 4) an action plan and strategy; and, 5) the publication of a position paper on the development of a global ABR consortium to continue this work beyond the conference.

Keywords: arts-based research, arts-related research, arts-informed research, global consortium

Parallel 8A: Autoethnography – Drawing Room, SG

Laboring in MA – exploring autoethnographic reflexivity beyond intellectual

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Building on autoethnographic reflection, this paper explores the generative force of the philosophy and praxis of the dance art-form butoh for being/relating/knowing/sensing/thinking... in the context of an international/intercultural program in education at a university in Finland from the perspective of a teacher on this program. At the core of the program are questions of social justice and global responsibility in/through education and ethical intercultural dialogue.

In this paper, I attempt to infuse one of the central concepts in butoh cosmology - MA - into the autoethnographic 'labor of reflexivity' (Soyini Madison, 2009). MA - the concept originated in the Zen tradition, is here understood as an authentic, silent, empty timespace in-between as experienced in/through the unified body/mind/spirit work in nature. As a relation and a process, it is both present and future oriented, which opens up space for exploring the possibilities of genuine (ethical) encounters that are/can be also inherently transformative, aspiring for change that is unpredictable, unforeseeable and incalculable. In that sense, MA, similarly to reflexivity as labor, affirms life. The infusion of MA into autoethnographic praxis is here done in an attempt to explore the possibilities of reflexivity that goes beyond the intellectual. That attempt is a modest personal/political response to a call for considering decolonial options within (higher) education (e.g. Andreotti et al, 2018), which is here understood as a need to change the terms of conversation, not merely the contents (Mignolo, 2009).

Keywords: autoethnography, butoh, MA, labor of reflexivity

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Parallel 8A: Autoethnography – Drawing Room, SG

Reading Beneath the Surface: Three autoethnographic sketches about reading during the doctorate

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(Back)Ground

I offer this paper to its listeners as an autoethnographic reflection around one of the integral activities during the doctoral research process: reading. Through a deep immersion into the past, this writing illuminates/ fleshes out/ embeds what meaning reading carries, when conceived through the viewpoint of someone chasing after the promise of an academic life.

Me.

Out of the many doctoral students out there, one.

One, who also becomes,

a host who caters a party and offers to her guests...

...three autoethnographic sketches (Rambo, 2007) flavoured with thoughts and doubts, feelings and emotions, anxieties and queries. Three textual flashes and glimpses which explore reading from behind-the-scenes and from beneath-the-surface.

In keeping with the words of Bochner (1997: 421) that “theory can remove one from experience”, the text neither draws from established theory nor renounces the criticality it places upon scholarship. Rather, the epistemological position is elicited from the framework of my life.

In other words, I am lost and I am attempting to frame my experiences through threading one story into another, through inviting “inquiry grounded in being” (Kaufmann, 2017: 425).

Purpose

Informed by engaged voices, this paper joins the conversations taking place around non-conformity. It presents autoethnography as activism. One which rejects the “language of the ivory tower” (Martinez, 2013: 379) and embraces human writing for human readers. One which opens avenues and (re)claims potential spaces for texts which conform to neither the filter nor the barrier of the educational system.

In seeking to make sense of my experiences, I further add my voice together with those who have also sought to flesh out the toll the doctoral process takes upon body and mind, consciousness and spirit. My purpose is to further enrich the understanding of what happens in the name of research at the doctoral level by narrating a reflexive and embodied response to the calls made for more autoethnographic stories to surface.

Offering

Through weaving one story into another, I reveal that reading during the doctorate becomes anxiety-provoking, shameful and doubtful. I (re)claim spaces for emotional growth, self-reflection and potential action as I offer the “kind of communion that can only occur when [two] people are woven into the same fabric of experience” (Bochner, 1997: 420). The stories may

be of relevance to undergraduates and postgraduates, tutors and lecturers, academic and creative writers. I hope that through the perspective they offer, they will not only generate conversations that allow for a plurality of viewpoints to flourish but will also invite questions to be asked. About what it means to be a reader? To be reading or to have read?

Keywords: doctoral research process, autoethnographic sketches. reading, reflection.

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Parallel 8A: Autoethnography – Drawing Room,SG

Shattering the sounds of silence: the role of language when therapist and client are survivors of childhood sexual abuse

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For the European Congress Qualitative Inquiry Conference 2019, I would like to draw from a chapter I have written (in press) for a book with the working title #MeToo (PCCS Books), edited by Deborah Lee and Emma Palmer. It is anticipated that readers of this book are counselling, psychotherapy, and counselling psychology practitioners and beyond, to other 'growth' and social workers. It will also be of interest to researchers and activists.

Drawing from the research conducted for my MA dissertation entitled 'Broken Mirror/ Survivors: An autoethnographic and narrative exploration of the intertwining of therapist and client stories of childhood sexual abuse (CSA)', my chapter begins with an evocative autoethnographic rendering (Ellis and Rawicki, 2013) of my experience of CSA. I then explore, through the lens of the impact of language:

- The experience of CSA and the silence engulfing it (Mucci, 2014)
- The ways in which language can support and limit the shared understanding between therapist and client, when both have a history of CSA, and particularly when the language in therapy is different from the mother tongue
- The experience of other-ness, separation and enmeshment in the therapeutic dyad when both therapist and client have a history of CSA

In this chapter I explore how we navigate the unlanguage experience of CSA and the corollary healing, which can come from the symbolisation occurring when both client and therapist are attending to their wounds.

I include extracts from my narrative inquiry with two research participants: both therapists, and both survivors themselves. Anna (pseudonym) is bilingual, and language and verbal communication proved to be a complicated part of her experience. Her abuser spoke to her in the language of her nation, and that of her father, while her mother's framing of the incident – of the man not being right in the head – was in English. One of the stories Anna shares is of the resonance she felt with a client who was also from her nation, who had an almost identical experience of sexual violence. My second participant, Molly (pseudonym) was raised with a single language, but her abuse began before she had words. Art became a powerful vehicle for expressing what she had been through.

I consider how the space between, and the contemporary relational psychoanalytic concept of the 'third in the one' (Benjamin, 2004) can help us make sense of how we can work when both therapist and client are survivors.

Keywords: Autoethnography, Narrative Inquiry, Childhood Sexual Abuse, Language and psychotherapy, Cross Cultural Therapy

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Parallel 8A: Autoethnography, Drawing Room, SG

Have you ever noticed that it's never the people with rhythm who clap along?

Andrew Mark Gillott*

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Have you ever noticed that it's never the people with rhythm who clap along? Andrew Mark Gillott Leeds Beckett University, United Kingdom; a.gillott4996@student.leedsbeckett.ac.uk More than a decade ago, I entered the UK Olympic sport system intent on forging a career and a life in an exciting, progressive, and growth-oriented environment. My role within high-performance sport was to support, develop, and mentor coaches in the UK Olympic programme. During the time I have been coach developer Great Britain has emerged as a sporting super-power. Throughout 2017 however, stories of fear, abuse, mistrust, and deception emerged to dominate UK headlines. There was a growing sense that the time had come for British sport to give as much thought to the welfare of athletes as it did to winning. Coaches, once deified, were instead vilified; all that glittered was not gold. My research I'm interested in the actions and interaction of ,and between, the human and non-human in what is called the UK high-performance system; in how architecture and artefacts contribute in constituting the moral order of this community of practice and how our regimes of truth are established, reinforced, and folded in an 'ecology of representations'. Methodology From a constructivist perspective "...humans actively construct their personal realities and create their own representational models of the world..." (Meichenbaum, cited in Kinsella, 2009, p. 9) and can only be understood through their lived experiences. Accordingly, I am adopting a narrative methodology and autoethnography to provide a way to both represent and understand my experiences as a practitioner. Saldaña & Omasta (2018) suggest that autoethnography "... at its best, blends case study intimacy with ethnographic cultural revelation." (p.159) and this fits well with my desire to present my work using a variety of methods and media. References

Keywords: Autoethnography, coaching, sport, identity, Olympic

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Parallel 8B: Difference, diversity and power, Red Room, SG

“Narratively Bang Out of Order”

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In this paper I turn to imaginal dialogue as a creative-relational response to the troubling discord amongst the voices within me that disagree with one another on the subject of being in Britain as a north-east Asian. The radical idiosyncrasies each voice represents throw into question the existential singularity of the narrator and the linearity of narrative. So, I am reminded of Butler’s (2016) words, “the desire to belong implies an unacceptable loss, and that the desire not to belong engenders an unbearable estrangement” (p. ix). This speaks not to the paradox of choices and consequences, but to the psychical juxtaposition of the voices, evoked momentarily (of desire, loss, belonging, un-belonging, estrangement...)co-existing, collapsing and impinging upon one another. They chime in and out so abruptly and out of sync in the moments of dealing with the Home Office, of encountering racist implications saturating discursive strategies, policy statements, political debates and press reports that produce immigration as an issue of social epidemic. Every encounter is a bang – a disruptive, inner shock.

In this paper I am responding to my failed ventures to orchestrate a congruous symphony amongst the discordant voices in the wake of the bangs, coming to recognise that more “powerful” ones often shout the loudest; as a result they get heard a bit more and by getting heard more, articulate more confidently. Imaginal dialogue, here, activates an alternative mode of listening to my selves in relation to one another. It becomes a form of activism that starts from the internal, by my beginning to make space for the under-represented voices in me that have gone unheard and to invite them into a dialogue as a relational process of getting to know them. I will then venture to bring forth their idiosyncratic meanings despite how “unacceptable” and “unbearable” (ibid) they can be. The voices cannot speak for themselves without encouragement and an element of solidarity, as I acknowledge, so that there is no guarantee they are up for a dialogue. Still, I will try to lean forward and take anything they are willing to share with me – to get to the otherwise concealed (Heidegger, 1971).

Keywords: Imaginal dialogue, race, immigration narrative

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Parallel 8B: Difference, diversity and power – Red Room, SG

An examination of the Migratory Body through the lens of whiteness: A study of white privilege in the migrant experience, a focus on Sao Paulo, Brazil.

Tara Mcguinness*

ucd, Ireland

This study aims to address issues of racial inequality by inverting the lens and looking at the movement of white bodies across borders. By inverting the lens, 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 phenomenon? Examining how whiteness as a racial identity operates in migration processes aims to analyse the asymmetrical experiences of raced bodies as they move from one place to another in our globalised world. The concept of white privilege (McIntosh 2001) is central in researching privileged bodies in migratory processes in contrast to the marginalised, impoverished and subjugated lives of those who live at 'the margins of belonging' (Lewis 2004:4).

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 differently with whiter inhabitants living in central locations. Additionally, the city of Sao Paulo, spatially inhabited by race and class (Caldeira 2000) is the ideal context in exploring the migratory body through the lens of whiteness.

Additionally, a focus on gender inequality is central to the study through an examination of gendered relations and power structures which feed a global hierarchy of inequality between women from the global north and the global south.

Frankenberg's study on white women's relationship to people of colour is a key text in exploring the concept of racial social geography and discursive repertoires about race. Alcoff's work on whiteness (2015) is central to drawing on issues of white visibility, invisibility and the standpoint of whiteness in contemporary sociopolitical issues. Additionally, this research is influenced by concepts within the field of biopolitics and necropolitics (Mbembe 2003 ;Balibar 2001,2006; Baldaccini 2008; Downey 2009; Braidotti 2011; Lemke 2014). The concept of desirable and undesirable bodies from this field of thought is pertinent in exploring the asymmetrical discourses and policies that differentiate privileged and marginalised groups within racialised hierarchies.

The objective of this research is to gain an understanding of the experiences of migrants who are white, western, privileged and in a migratory process. Particularly, this research is focused on a geopolitical context in which whiteness operates as a standpoint of privilege and power. Exploring the asymmetrical discourses and experiences pertaining to the white migrant enriches our knowledge of global inequalities and racial hierarchies among particular populations. This research aims to study the material manifestations of white privilege when raced white bodies occupy space in complex racially structured societies such as Brazil.

Keywords: Whiteness, privilege, race, gender, urban landscapes

Parallel 8C: Dialogical ethnography – Salisbury, JMCC

The Green Corn Rebellion, Oklahoma and me: Dialogical Critical Autoethnography

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The paper which I will present utilises the “Documents of Life” (DoL) approach developed by Ken Plummer as a framework; a socio-cultural exploration inspired by The Polish Peasant in Europe and America (Plummer, 2001; Stanley, 2013; Thomas and Znaniecki (TandZ), 1958). I will examine the narratives developed on a micro-level and how this relates to the macro-level in exploring the reasons people are compelled to join a fight in either the military or a movement. My entry point has been my first Ph.D. chapter where I begin by analyzing my M.Phil. thesis, as an autoethnography of a different me, formed in a particular space and time, when I was writing in 2013 in Ireland. The thesis was a DoL telling of being raised on a ranch as a cowboy, and later a soldier in the 2003 Iraq War, then moving to Turkey. My research now is developing a different kind of “critical autoethnography,” a more dialogical one, including TandZ’s “narratable self,” conceived as a “relational and dialogical approach to thinking about self in society, in which series and temporality are important to understanding the processes of personal and social becoming” (Reed-Danahay, 2017; Stanley, 2010: 146-147, italics my own).

I am inspired by how TandZ studied the Polish immigrant Wladek’s life sociologically, noting that “personal life-records, as complete as possible, constitute the perfect type of sociological material” (TandZ, 1958: 1832). The autoethnography will be dialogical with its augmentation found within DoL materials, similar to TandZ. I will survey letters between my family during my time as a soldier, and also the other DoL surrounding me, using newspaper clippings and service records. The autoethnography will also dialogue with the mostly forgotten Green Corn Rebellion (GCR). I will examine the DoL associated with the GRC, particularly a novel based on interviews, comparing and contrasting them with my own story in order to analyse why the farmers/soldiers chose to fight (Cunningham, 1935; Sellars, 1998). The GCR was an uprising of Oklahoman working-class labours in 1917 against oppressive landowners; a culmination and collapse of the largest socialist movement in America.

TandZ studied Polish-American society as something apart from “American” or “Polish” society, I will do the same with my region, noting its effects on American society up until today (TandZ, 1958: 1469). The region of interest lies not only in America’s “lack of a national state system” and its social genesis towards “individual efficiency” in the past and today, but also the South (TandZ, 1958: 1910; Bissett, 2002; Mennell, 2007); an exploration of a people’s “social reality” and the “common effect of pre-existing social values and individual attitudes acting upon” it (TandZ, 1958: 1831, italics my own). Utilising the DoL approach along with an understanding of the “narratable self” and its relation to TandZ’s structural “value” and the agentic “attitudes” will help me better understand my world and others and why we chose to fight for a military cause or a social movement through seeing ourselves in the different narratives of social values and attitudes.

Keywords: autoethnography, social movements, war, United States, Documents of Life

Parallel 8C: Dialogical ethnography, Salisbury, JMCC

Grounded Duoethnography: A Dialogic Method for the Exploration of Ambiguous Concepts Through Divergence and Convergence

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Background

This research began when a U.S.-born associate professor transitioning to a university in the Netherlands and an Israeli transitioning back to Israel to pursue her academic career after obtaining a Ph.D. in the U.S. met at a conference and engaged in a conversation about home. They agreed that this concept required further investigation.

Grounded Duoethnography As Method

To conduct this investigation, the researcher/participants developed and applied grounded duoethnography methodology. This methodology bricolages (Denzin & Lincoln, 2005, p. 4) the philosophies and methods of constructivist grounded theory (Charmaz, 2011) and duoethnography (Norris & Sawyer, 2012).

Ontoepistemology

Grounded duoethnography shares the ontoepistemological foundations of constructivist grounded theory. Researcher/participant positionality and the presence of specific conditions inform the socially constructed production of data and findings. Additionally, grounded duoethnography draws upon the poststructural Bakhtinian heteroglossia characteristic of Norris and Sawyer's (2012, p. 13) duoethnography by mining the differences between the researcher/participants through the method of dialogue. Grounded duoethnography diverges from these roots of duoethnography and returns to social constructionism by moving the researcher/participants to a shared articulation of dimensions and themes related to a concept. Grounded duoethnography centers the shared worldview of constructivist grounded theory and duoethnography that individual experiences are critical to motivating and conducting research.

Methods

The researcher/participants investigate how their experiences relate to their understanding of the concept and build a grounded theory that contains their shared and divergent perceptions. Rather than asserting generalizability, the researcher/participants position the results as a concept map that describes their bounded experiences and can inform further work.

Sampling. The researcher/participants constitute the purposeful "sample" due to their positionalities, interests, and differing social and cultural contexts. In contrast to constructivist grounded theory, grounded duoethnography requires no sampling of additional participants. The researcher/participants use literature and artifacts to explore dimensions that do not achieve saturation with dialogue alone.

Dialogue. The method of dialogue allows the researcher/participants to focus on convergences and divergences in their conceptions and experiences. Dialogue clarifies conscious understandings and surfaces hidden and unknown notions and experiences.

Grounded duoethnography dialogues differ from classic duoethnography dialogues in that the focus is on the development of a shared conceptualization.

Iterative data collection and analysis. The initial dialogue is based on each researcher/participant's experiences, intuitions, and professional learning regarding the topic. The final 30 minutes of the first dialogue consists of planning for open coding and memo writing. Transcriptions of the dialogue are open coded with a focus on identifying subtopics for subsequent dialogues. A "method chat" is scheduled to discuss and resolve dilemmas related to coding and to plan the topic for the next dialogue. Researcher/participants then engage in an iterative cycle of dialogues, analysis, method chats, and memoing, ultimately leading to a grounded theory of the focus concept.

Scholarly Significance

Grounded duoethnography results in a concept map of theoretical dimensions of the phenomenon under study. This theoretical work facilitates future scholarship built upon the phenomenon as a sensitizing concept (Blumer, 1954).

Keywords: constructivist grounded theory, duoethnography, qualitative methodology, bricolage, grounded duoethnography

Parallel 8C: Dialogical ethnography – Salisbury, JMCC

Dialogic autoethnography and the struggle for identity. The case of feminism

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We present an ongoing research project, where we used (our) experience as the starting point for building shared reflexivity. Our object of inquiry is the struggle for identity, voice, and agency that women experience in private, institutional, and social worlds. We compose biographic, ethnographic, and arts-based methods to make sense of contemporary life and raise awareness of its subjective, relational, and social implications.

We share both differences and similarities: three women, researchers in adult education, non-traditional students and academics, from different backgrounds. Our university lies in a suburban district, where heavy manufacturing industries were replaced by new buildings, and atmospheres are changing. We are painfully aware of the recent transformations of our environments, which raise new issues of alienation, fragmentation, and fundamentalism, as in many parts of Europe and the world (West, 2016).

In this project, we use duoethnography (Sawyer, Norris, 2013), and photographs as “evocative objects” (Bollas, 2009), spiraling back and forth through our own and others’ experiences, representations, propositions, and practices. Our method incorporates embodied dialogue, life history, aesthetic representation, and deliberate action. Our “data” come from different sources: an international workshop about gender in art and adult education; an art exhibition, interviews, a choice of images and poetry, along with autobiographical accounts. We involve other voices besides ours, in order to enrich and challenge our narratives.

Gender-based oppression, if disguised and silenced, is a core issue. The recent revival of feminist ideas and practices, also due to the Weinstein affair, Trump, and other oppressing characters, produced many discussions, moments of self-disclosure, and a desire for political activism (Ollis, 2012). But what is oppression in the new era? Can research open up spaces for reflexivity and transformation? The language of feminism, we discovered, raises walls, when used to classify people, and we did not build a “feminist identity” through collective engagement with other women. So, we try to define a method to activate a (new?) embodiment of identity, knowing, and social justice. As in feminist pedagogy, we use experience as the site of research (Norris, Sawyer & Lund, 2012), to foster reciprocal, “intimate” unveiling and self-theorizing, collaboration and critical friendship, as powerful ways to sustain reciprocal interrogation of established roles, identities, and mindframes. Thus, instead of Freire’s “naming of the world” (1970), a pivotal concept of adult education, we celebrate, through multiplication of voices and languages, senses and perceptions, emotions, relationships, contexts, their messiness, and the mystery that no naming can dissolve.

Keywords: duoethnography, identity, feminism

Parallel 8C: Dialogical ethnography – Salisbury, JMCC

An elusive kind of energy: a duoethnography of volunteer counselling/art therapy as a form of activism

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Activism is an elusive kind of energy. 'Arkordia' is a group of psychotherapists, counsellors, and art therapists that feeds from this energy and that feeds into that energy. Its history goes back to 'Number 21 Counselling Service', a thriving counselling/therapy service that was closed at the end of 2006 to the surprise and shock of many. This generated a very strong response amongst the volunteer counsellors, therapists, and art therapists working there, who were angry at its closure. A small number of them were determined to ensure that a new organisation would spring from its ashes; activism without thought for what came next and driven by a powerful collegiate energy. Perhaps also driven by the pursuit of social justice? Perhaps seeking to enhance access to 'tools of self-determination' among marginalized groups (Goodman et al., 2004, p. 795)? Perhaps driven by their own sense of belonging? Arkordia began working with clients towards the end of October 2009. The energy of activism had brought about a self-sustaining organisation that would thrive on the energy of its collective membership of counsellors and therapists without the strain of endlessly seeking funding sources to expand but to evolve slowly. After more than ten years of its formation, the work of Arkordia suggests the importance of exploring and confronting inequalities as a core element to the nature of volunteer counselling/psychotherapy. This includes both explicit and implicit statements that highlight existing questions about the implications of providing professional services on a voluntary basis. How does voluntary counselling/therapy differ from its private counterpart, both for the client and the professional? How does the counsellor/therapist negotiate their identity as a mental health professional-activist? The presenters of this paper, Margaret and Edgar, have been members of Arkordia for ten and two years respectively and, although their views may not represent the views of the group as a whole, nor the views of volunteer counsellors as a collective, the concept of 'volunteer counselling/psychotherapy as activism' resonates with both. Their work with disadvantaged clients invites engagement in open dialogue about how establishing a therapeutic relationship with a client, and how just being with the client confronts us with a reality that is difficult to ignore; the growing numbers of people – some of them waiting for years – who ask for affordable counselling emphasises the increasing demand for the work of mental health professionals. Whether providing these services should lay on volunteers, on the state, or statutory services is a broader debate, but in the meantime, we feel we cannot be oblivious about it. In this duoethnographic paper, we use our own experience as volunteer practitioners to explore issues surrounding the great need for mental health services and the limited access to them; issues that are broader, bigger, and more complex than our understanding of them. It is not like we can address the needs for therapy and counselling from all the population, but we can contribute with one client at a time.

Keywords: duoethnography, activism, mental health, counselling, psychotherapy

Parallel 8D: Telling (different) stories of multi-species inter/intra-actions – Duddingston, JMCC

Researching Human-Animal Interactions in Leisure Spaces: A Tripartite Qualitative Approach

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This paper explores innovative qualitative research methods and methodologies involving the co-creation of research with non-human animals. Methodological approaches challenge the singular focus around human subjects, blurring boundaries between human and non-human, looking beyond human agency and exploring and developing the 'other' agency within relationships (Adams and Donovan, 1999). By adopting specifically feminist post-humanist perspectives (Braidotti, 2013; Haraway, 1992), this paper recognises relational and emotional capabilities of interspecies encounters (Gruen, 2011) and draws on Barad's (2007) theories of intimate entanglements and in/tra-action, where both parties change as a result of their meeting. This research contributes to understanding of research design beyond the confines of human-centred, traditional, binary research methods and embraces more complex, blurred, affective modes of research which seek to give the non-human a 'voice' and, in addition, investigate multi-species ontologies and epistemologies.

The context for this methodological discussion is the leisure setting of dog-friendly restaurants and bars in Edinburgh, Scotland. It examines the experiential (human and non-human animal), operational, and management aspects of establishments providing non-human animal-related leisure as a baseline to improve and share best practice for strengthening the provision of non-human animal-related leisure activities. As limited research has been undertaken to identify key factors associated with recreational non-human animal welfare (Hemsworth et al., 2015), this research explores non-human animal wellbeing in leisure settings as well as human wellbeing by equally prioritising non-human animals' perspectives and points of view. The aim of this research is to analyse and evaluate critically such inter-relations and multi-species encounters within the leisure setting for reciprocal wellbeing. This research has the potential to generate new perspectives on human-animal relational encounters within contemporary society and, consequently, promote interest and advocacy in non-human animal-related leisure pursuits. Furthermore, it will contribute to interdisciplinary knowledge of the human-animal bond within leisure landscapes and assist in stimulating the exchange of conceptualisation and innovation within contemporary leisure-related issues and relational wellness.

This paper focuses on how this research has been undertaken and, specifically, critically discusses the mixed methods approaches employed, which are three-fold: 1) traditional methods, such as interviews, to capture human perspectives; 2) visual methods, such as photos and video, to capture non-human animal body language, behaviour, and movement for interpretation; and, 3) multi-species ethnography in the form of audience participant observation to experience and record human-animal interactions and encounters. In this way, we can more comprehensively explore leisure with and for non-human actors and stakeholders in order to capture the more-than-human theory within leisure contexts.

Keywords: multispecies ethnography, posthumanism, non-human animals, affective methods, visual methods

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Parallel 8D: Telling (different) stories of multi-species inter/intra-actions – Duddingston, JMCC

What's it like to be a mollusc? Becoming-ecological in the intertidal zones of Bundjalung National Park

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The last two decades have seen a wild proliferation of ecological concepts in the social sciences and humanities. Ecology now occupies a central role in debates and transitions associated with the new materialisms and empiricisms, the ontological and affective turns, critical posthumanism, postcolonial studies, and Indigenous scholarship, among numerous other fields. The concept of ecology has also entered into more widespread public discourses and imaginaries, as issues associated with the Anthropocene, climate change, and species extinction have become saturated within the public domain. Erich Hörl (2017) describes this as both a pluralisation and denaturalisation of ecology, as the meanings and operations of ecological concepts become multiplied and detached from reductive conceptions of Nature as untainted by thought, technology, and culture. This proliferation of ecological concepts is rapidly transforming the conditions of qualitative inquiry in the 21st century, as we witness a mutant ecologisation of theories, practices, cultures, environments, technologies, and communities. This paper develops conceptual and ethical insights into these changing nature(s) of ecology through participatory fieldwork with undergraduate students and lecturers in the ecological sciences. It explores the process of becoming-ecological in the field, drawing on experiences, conversations, and creative artefacts from a three-day field excursion in the intertidal zones of Bundjalung National Park in NSW, Australia. This fieldwork was undertaken as part of a larger research-creation project aiming to re-imagine university learning environments in response to the onset of the Anthropocene epoch.

Drawing on Isabelle Stengers' (2005; 2011) notion of an "ecology of practices", the paper argues that ecology as a scientific practice cannot be separated from the ethico-aesthetic experience of what it feels like to be in the field, and from the affective concerns, interests, and sensitivities that arise through practices of mutual encounter. In thinking and working through an ecology of practices, there is no matter of ecological fact that can be disentangled from matters of ethical care and aesthetic concern. This argument is developed through stories, videos, and experiences from fieldwork in the intertidal zone, focusing on conversations with a lecturer who has studied molluscs for over two decades. This lecturer works regularly with molluscs to determine levels of ocean acidification associated with climate change, and has also found chemicals produced by molluscs that are effective in alleviating cancer symptoms in humans. Yet the molluscs are often treated as inanimate resources within these studies, and are made to suffer under experimental conditions to advance knowledge and ease the suffering of humans. This predatory ecological relationship is up-ended by the question of what it would actually feel like to be a mollusc. In thinking-feeling through the experiences of molluscs as sentient creatures, the lecturer begins to re-imagine her relationship with molluscs in her practice as a marine biologist and ecologist. This transformation of feeling and thought through attunement to the experiences of other creatures is conceptualised as a process of becoming-ecological, a process which opens up new potentials for co-existence amongst diverse forms of life.

Keywords: ecology of practices, ethico-aesthetics, matters of concern; Stengers, science and technology studies

Parallel 8D: Telling (different) stories of multi-species inter/intra-actions – Duddingston, JMCC

Multispecies ethnographies of care – Moments of compassion and negotiation in child-horse relationships

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Successful co-operation with others is pivotal to individuals and societies of all species. We grow up and live in multispecies communities and families forming various kinds of relationships with other animals in work and leisure. In my current research I am investigating how these relationships matter to children and how do they interact with animals that are important to them. Here I am focusing on child-horse interaction and multispecies co-operation in their everyday lives especially in situations and practices of care. I am taking a look into compassionate interaction e.g. in moments of pleasure in grooming and feeding, and more challenging situations when the horse resists the child, and negotiations are needed to establish where to go and what to do together. I will also ask how these moments are co-created by others in the stable because of the adult-imposed riding horse culture that affects both children and horses.

The theoretical-methodological approach of my research follows posthumanist tradition and multispecies and sensory ethnography. This is to say that children and horses are considered as active and able becomings in their shared lives and social contexts. Multispecies ethnography thus focuses on human–animal co-existence in terms of not only what the individuals are (biologically) but what they do (biosocially), and not as beings but as becomings. The advantage of this approach – the focus on entangled biosociality – is that it situates child–animal relations in context yet recognising that this context is complex, controversial and sometimes even difficult, also for the researcher. Research material is based on ongoing fieldwork with children and horses in northern Finland, including videos and photos of these multispecies entanglements and interviews with parents and other adults at the stable.

Keywords: Multispecies ethnography, child-horse relationship, care, compassion, negotiation

Parallel 8D: Telling (different) stories of multi-species inter/intra-actions – Duddingston, JMCC

Asking the right questions with the hen, the rooster, and the mealworm?

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This presentation focuses on multispecies knowing and becoming in the context of a research on child-animal relations. The multispecies ethnographic study took place in an unofficial educational zoo situated in a greenhouse built inside an upper secondary school. The specific interest was on practices of care and learning among the students and the animals in the daily life in the greenhouse.

According to Donna Haraway, it matters what stories make worlds and what worlds make stories. We understand this as a call to sensitise to and speculate with ways of knowing that are neither merely human nor merely discursive. The early phase of our study included listening to the numerous stories and histories found in the greenhouse and joining them in terms of a rhizomatic storytelling practice. The greenhouse appeared as a place where stories and bodies were co-producing each other in situated encounters, thus disturbing any simplistic or universalizing claims on child-animal relations and care. This phase also entailed rethinking the anthropocentric legacy of research methodologies.

Nevertheless, we find ourselves staying in methodological trouble. How could other than human animals be acknowledged as knowers and storytellers within the materialdiscursivity of the greenhouse? What would storytelling be in this case? What kinds of more-than-human versions are being created in the greenhouse and how could they be included in research reports?

In this presentation, we try to ask these questions with three greenhouse animals in particular: the hen, the rooster, and the mealworm. Rather than seeking for authentic (animal) voices and their representation, the aim is to open spaces for speculation and experimentation with embodiment and senses beyond the visual and the verbal. Here we turn to the stances of “politeness” and “going visiting” presented by Vinciane Despret by which she refers to respectful approaching of lives and knowledges unknown to us. For us, one of the methodological consequences of these stances is hesitation, which could serve as an entry point for reconstruction, fabulation and asking differently - perhaps eventually working towards a conceptual ecology that is more capable of acknowledging more-than-human knowing.

Keywords: multispecies ethnography, more-than-human storytelling, zoo, hesitation, care

Parallel 8E: Forumplay: A situated, context-sensitive, personal, experience-near, and embodied method for shared critical reflection by acting – St Trinneans, LH

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The forum play can be seen as a process of “collective witnessing” (Burdick & Sandlin, 2010) where the participants can share different perspectives and try out different voices. Through a process where everybody shares experiences with “difficult situations” and later plays some of them out and suggests different ways of acting, the forum play can create practical, bodily experienced and collaborative knowledge, test normative understandings and share critical reflections (Quinlan, 2009, Hersted, 2017, Olesen & Nordentoft, 2018).

The purpose of the workshop at ECQI is to introduce “forum play” (a method based on Augusto Boal’s “Theatre of the oppressed” [Boal, 1974]) as a collaborative knowledge production method that can help create a situational and dynamic knowledge of what is at stake in people’s complex everyday practice and invite critical and practical reflexivity. Forum play invites participants to share and negotiate challenges and dilemmas from practice. In this process, facilitators, together with other participants, may expose and deconstruct emerging gaps between rhetoric and practice and critique normative understandings of the nature of ethically sound actions in practice.

I have extensive experience in facilitating and analyzing forum plays (Nordentoft & Olesen, 2018, Olesen & Nordentoft, 2018). In the workshop, I will work with the method and afterwards discuss the possibilities and limitations of using it as a methodological framework which enables researchers and other participants to explore how to navigate in complex contexts – very often with opposing demands and great unpredictability.

I will frame the discussion on an approach combining Bakhtinian dialogue theory and Foucauldian theory on discourse and power/knowledge (Phillips, 2011). Inspired by Bakhtin, all knowledge is seen as an unfinalizable product of the dialogical interplay between multiple voices, while Foucault draws our attention to how power/knowledge relations are in play in all communication (Bakhtin, 1981; Foucault, 1980). My experience is that there seems to be a delicate and ethical balance between opening up and closing down participants’ voices – i.e. between centrifugal and centripetal tendencies. Earlier studies have illuminated how differences between voices challenge participants’ reflexive awareness and lead to the reproduction of contextual power and knowledge hierarchies and the concomitant silencing of particular participants (Nordentoft & Olesen, 2017).

In the workshop, I will invite the participants to be part of a critical reflexive analysis in which we explore how contextual hierarchies of power and knowledge and tensions between differences in participants’ voices seem to challenge our reflexive awareness. The goal is to discuss how the use of forum play in collaborative processes of knowledge production can sharpen professionals’ critical reflexivity on possible actions and how - at the same time and paradoxically - the forum play can be seen as another social technology of self-governance (Deeny et al 2001 ; Dennison, 2011; Edmiston, 2012; Erel et al 2017, Hersted, 2017).

Keywords: bodily experienced knowledge, collaborative knowledge production, knowledge/power relations, critical reflective analysis

Parallel 8F: Activating posthumanism in/and practice(s) – Pentland, JMCC

Walking-with methodologies to unsettle Early Childhood Education and Care subjectivities and spaces

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In this paper I explore and activate posthuman methodologies to unsettle humanist visions of subjectivity and professional identity for Early Childhood Education and Care (ECEC) professionals. This project was funded by a Sociological Review Foundation Kickstart grant where my aim was to explore ecological relations in ECEC spaces (Deleuze and Guattari, 1987) as 'space is a product of inter-relations' (Massey, 2005: 9). Situating this project within the conference theme of 'qualitative inquiry as activism' I offer alternative methodological ways to explore ECEC professionals' enactment within a more-than-human world. This ethical and connected relational worldview seeks to unsettle the category of the 'human' as the historical site of political privilege providing 'the possibility of an ethical relation of opening out towards and empowering connection to others' (Braidotti, 2011: 3).

I adopted a walking-with methodology (Springgay and Truman, 2018) to compliment aspects of my own doctoral methodological propositions, the material-ethno-carto-graphy (Fairchild, 2016; 2017a). Walking-with methodologies attend to space and place as more than a container for action. They acknowledge non-human and other-than-human bodies which ensures humans are not the only 'object' of study but that a host of other materialities, affects, elements, things and objects deserve attention as vital ontological players. Methodologically this allows me to reveal the dynamic nature of ecological ECEC spaces where relations 'foreground the importance of the material body in disciplines that have traditionally privileged discourse analysis' (Springgay and Truman, 2018: 2). There are inherent tensions in coupling posthumanism and the fixity of a research question when inquiry is always already in flux (Hackett et al., 2017). I acknowledge the need for some level of fixity and worked with the notion of the proposition (Manning and Massumi, 2014) which enacts processual thinking and doing of method as immanent and relational (Manning, 2016). My key propositions for this research were: explore ecological relations and more-than-human subjectivities in ECEC spaces; reveal the pathways taken by professionals through spaces; and consider how ECEC professionals work with children in these spaces.

Posthuman scholars have questioned the form and shape of traditional notions of qualitative methodology (for example Taylor and Hughes, 2016; Snaza and Weaver, 2015) which privilege humans in the research process. Being cognisant with these debates has allowed me to retain a critical perspective where I do not wish to erase the ECEC professional but seek to reveal expanded forms of subjectivity. By adopting an affective methodology, I consider how this can dovetail with more traditional humanist methods to activate and unsettle the notion of data production. The proposed methodology is a way to think-in-movement which reveals 'techniques of relations' (Manning and Massumi, 2014: 91) to explore ECEC spaces. In this conception matter has agentic potential and breaking nature: culture binaries open up more generative visions for relational more-than-human connections (Barad, 2007) which can help theorise 'other-than-socially-constructed components of subjectivity' (Lara et al., 2017: 31).

Keywords: Walking-with, more-than-human subjectivities, ECEC spaces, ECEC professionals

Parallel 8F: Activating posthumanism in/and practice(s) – Pentland, JMCC

Ecobiography, posthuman-postnature? Immanent life writing in the Anthropocene

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Life writing in the Anthropocene signals the end of 'eco-biography', if eco-biography is to be understood as "a type of autobiographical text that enables nature or landscape writers to discover 'a new self in nature'" (Perreten, cited in Pryor, 2017). This might sound odd because, as Pryor notes, 'ecobiography remains a largely unexplored form of autobiographical text.' It has hardly gotten off the ground. And yet, in the Anthropocene, there is no Nature in which the self might become new. According to those who advocate the term, the Anthropocene marks the point at which humanity has overcome the great forces of Nature. However, there is a further reason why ecobiography, and in fact the Anthropocene itself, can have the 'sense' with which we think them upturned: their definitions hold within them a persistent assumption of the Western world: that there exists, or did once exist, a thing called Nature. In *Ecology without Nature* Tim Morton (2007) describes how the concept Nature, as a physical category, romantic idyll, or location we might visit, makes little sense ontologically, and may be hindering more ethical ways of being. The nature/culture dualism has been vilified as a constituting facet of a Eurocentric worldview which has resulted in planetary degradation as well as social inequality. For someone invested in curtailing climate change and species loss, and also interested in writing as a form of inquiry that helps to explore personal practice in these endeavours, I wonder: what is an ecobiography that follows these critiques? What form would a writing as inquiry take, which suspects the 'eco' to be a Western invention, but also heeds post-structuralisms suspicions of the stable subject?

It is to Deleuze and Guattari's (2004) geophilosophy and the flattening concept of immanence that I turn to approach this problem. I am interested in the (im)possibility of a critical (non)nature writing which, conversely, might attempt to be an activist (post)autoethnography. Perhaps the 'non' and 'post' are interchangeable, but I feel the '(im)' is important for indicating that this form of writing may be something that we can only attempt, not necessarily something achievable. I stress the 'critical' and 'activist' here to highlight the ethical orientation of this writing, but ethics is not straightforward either, and this writing takes a particular interest in an unfolding, lived, and affective immanent ethics. This may be contentious, but I don't think this type of writing or ethics would take up ostensibly 'environmental' problems or locations as its focus, per se. At least, it could do this, but the classification of each category would be retroactive. One could write to reach the point at which the immanence of events is forwarded, rather than a morally, spatially or temporally pre-given category, such as the habits of Nature or Self.

In April 2018 I visited Gairloch in the North West of Scotland. I am here to write. In the gaps in writing I go snorkeling. These gaps. This snorkeling. It is with this that I attempt an immanent life writing in the Anthropocene.

Keywords: immanence, ecobiography, anthropocene, autoethnography

Parallel 8F: Activating posthumanism in/and practice(s) – Pentland, JMCC

The challenge of Me, Myself and I, in healthcare research

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Healthcare in the western world is based on the principles of person-centred care - where 'self' is a primary organising concept of codes of practice; if we begin to sit with ideas which question what the self is, then how does this fit in healthcare? This presentation will discuss examples of diffractive praxis in nursing which unsettle the notion of the self in healthcare research.

We understand snapshots of time as the self, as individual and as I – to make sense of the world from our perspective. The object-subject relationship as mobilised in the nomadic canon of vital new materialism discusses all matter as self-organising and differentiating in a non-dialectical manner; in accepting this, then how are we to understand the self and individuality? Latour (1987) tells us that all matter is a node on a network and that we must look at how those nodes are related - or as Haraway (2004) describes 'science made was nature undone'. Deleuze (1980) describes the complexities of these nodes as riding many plateaus of existence which stabilise in meta rigidity, and then Braidotti (2013) explains that these glimpses of transient meta-stability are 'all-in-this-together-but-not-the same'.

This presentation will discuss nursing care as a companion species which instinctively decentralises first person subjectivities to be able to create what is understood as high-quality care. Healthcare research must acknowledge the tropes of the modest witness in the scientific method of the European white man from which everything is othered to move through the dialectics of reflexivity and embrace diffraction as praxis. This presentation will discuss examples of affirmative monistic practice from nursing which give partial perspectives on how to approach the self in healthcare research.

Keywords: posthuman, nursing, vital new materialism, object-subject relations

Parallel 8H: Who is your User? – Bryce Room, SG

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In this 90min long workshop for 20-40 participants, Shalhavit will lead activity and intensive discussion on concepts from the field of User Experience Design: How do we design an experience? What do we focus on when interacting with our users/participants/patients? How do we ask the right questions to make a service/process accessible? Together we will introspect on our users and realize why experience-designers prefer to first focus on one user and then broaden their design to others. Participants in this workshop will be engaged through live exercises on Active Listening, and placing oneself in the user's shoes. Examples will be shared from recent research on increasing user engagement in Harvard University's online learning system. We will conclude with a discussion on how you can apply these concepts to your own research.

Keywords: User Experience Design, Instructional Design, UX

Parallel 8I: Re-thinking Re-theorising research – Nelson Room, LH

Is it possible to establish a congruent position between the principles of the New Materialists and Psychoanalytic Theory

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Abstract: “The existence of indeterminacies does not mean that there are no facts, no histories, no bleeding – on the contrary, indeterminacies are constitutive of the very materiality of being, and some of us live our with pain, pleasure, and also political courage . . . “ (Barad, 2007)

The realisation that I was trying to integrate two apparently incompatible, philosophical frameworks in my research was causing me sleepless nights. On the one hand, I had constructed a case for taking a psychodynamic, interpretative approach to my research analysis, aspiring to a reflexive and transparent thesis. On the other, I was attempting to integrate Karen Barad’s theory of Agential Realism, which would acknowledge the entangled nature of the phenomena (my data) along with the elementally intra-active, materially discursive production of my research. Undoubtedly, the intertwined nature of “ethics, knowing and being” was pulling me towards me to an ethico ontoepistemology but the question of whether this could this ever sit comfortably with psychoanalytic theory was troubling me, would I have to make a choice?

In this paper I describe how, rather than reject one for the other, I have begun to explore where these apparently differing philosophies speak to each other; asking if I could establish a congruent position between the principles of the New Materialists and Psychoanalytic Theory, (while being mindful of the trap of shoe horning or cherry picking theories to fit my position). I was trying to discard the dualist positioning between knower and known, subject and object, researcher and participant, emphasizing instead the entangled, inseparable yet discrete nature of each; indistinguishable, enmeshed, forming iteratively through the process (Barad, 2007). However, when I consider the diffractive effect of the researcher/participant dyad and the emergence of new patterns caused by the disruption (obstructing the unconscious in materially discursive processes) it opens up a whole new realm of possibilities. Our capacity to rework our understanding of past experience becomes infinite.

In this paper, I share my profound sense of optimism about the potential for my research, and counselling, that creating a dialogue between the two has given me. When we emphasise the absolute indeterminacy of experience, acknowledging that “the ‘past’ and the ‘future’, the conscious and unconscious, are repeatedly reworked and enfolded through the iterative, dynamic practices of spacetime-mattering (Barad, 2007) a richer understanding of experience begins to emerge. Undoubtedly, through the course of my research, conceptual challenges will present themselves, as I try to maintain a congruent position between the principles of the New Materialists and Psychoanalytic Theory, but for now I will enjoy my new found optimism (and a good night’s sleep).

Keywords: New Materialists, Psychoanalytic, Theory

Parallel 8I: Re-thinking Re-theorising research – Nelson Room, LH

Stepping lightly: developing semantic levity through collaborative close reading

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As an academic developer, working with teachers and researchers in higher education, I'm trying to bring about a shift in emphasis away from dependency on logos, the way of objectivity and logic and towards restoration and reintegration of mythos, the way of imagination, intuition and emotion (Dirkx, 1997). This is my activism.

Here I introduce the concept of semantic levity, by which I mean a turning towards mythos, a lightness of step, a sense of humour, an ability to take account of connotations as well as denotations. The connotations of words may be idiosyncratic, common to a particular community or more widely shared. For instance, "gold" may recall for you your grandad's tooth or your favourite Spandau Ballet album. For most of us, it brings to mind associations of value, authenticity or success. It's likely that some of these connotations have no relevance whatsoever to a chemist teaching the properties of gold or to a literary scholar investigating the Golden Age of Spanish drama. However, openness to the possibility that they might be relevant, along with good judgement about when to pay attention to them are valuable dimensions of semantic levity.

Academic discourse tends to be both abstract and semantically dense, in contrast with everyday conversation that is usually contextualised and semantically simple. Effective teachers and researchers are able to move up and down in semantic waves, between condensed and abstract meanings and those that are simple and contextualised (Maton, 2013) thus facilitating cumulative learning, in which academic and everyday knowledge and skills are integrated. This flexibility is valuable, but learners, teachers and researchers can all benefit from open-ended exploration, playfulness and incorporation of the random. This is where semantic levity comes in.

I help university teachers and researchers to develop semantic levity by engaging in collaborative close reading (Loads, 2013), encouraging exploration of diverse interpretations of literary and non-literary texts, and engagement both with definitions and answers (the way of logos) and connotations and uncertainty (the way of mythos). A characteristic of close reading is the need to tolerate not knowing:

'Be content with doubts and uncertainties, since some (texts) do not reveal exactly what they are about, and this can be a major part of their effect' (Beer 2013).

In this session I will invite participants to encounter mythos and to investigate their own teaching and inquiry practices through a brief experience of collaborative close reading of a poem.

Keywords: academic development, collaborative close reading, logos, mythos, poetry

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Parallel 8I: Re-thinking Re-theorising research – Nelson Room, LH

Re/turning as Slow onto-methodology: Affective reading and writing together/apart in the turbulent south

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As higher educators based at different institutions, we have found ourselves pulled together/apart with concerns around issues of social justice in our teaching, learning and research practices in times of contestation in South African universities over the last five years. We are all affected in different ways by issues of continuing inequality and discrimination in our contexts, reflecting wider societal challenges. Our re/turning encounters have helped us think and work through/with our challenges using a Slow onto-methodology, where our connections re/turn with/in the porous boundaries of work/public/private dis/comforting coffee shop spaces, where we talk, listen, engage, read, share and write about issues that affect us. In its in/determinacy, our writing surfaces our shared vulnerabilities. Curiosity shapes our relations rather than critique, rendering us capable through attentiveness and openness in togetherness, learning with/through our difference(s). A relational ontology underpins movements, thoughts and writing enacted over spacetime-mattering. Relationality is a key conduit for these affective encounters in and beyond coffee shops that together constitute space/time borderlands. The embodied entanglements / intra-actions / conversations generate ideas and provocations through varying tempos. The same issues re/turn over and over again - challenging, frustrating and affirming us as we grapple with the ambiguous complexities of our situations. In the quest for a different onto-methodological intra-action that responds to the immanence of the events themselves new concepts, knowledges, and practices of relating emerge. Contrary to the critique that doing "Slow" is a privilege for the already established researcher (Edwards 2018), we propose a Slow methodology that moves away from neoliberal higher education systems that valorise and prioritise measured outcomes and outputs. We therefore make a conscious effort to disrupt the hegemony of market-driven academia and rather attune our bodyminds to the affective spacetime-mattering as an essential move to re-establish pleasure in our work.

This presentation enacts a spatio-temporal diffraction that includes a montage of film, images, text and voice that document of the Slow onto-methodological process that expresses these turbulent affective flows. The presenters will augment the digital presentation by providing some context to the process.

Keywords: Slow onto-methodology, affective reading and writing, spatio-temporal diffractive

Parallel 8J: Ecological reading, resistance and activism – Nelson Room, LH

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Drawing on the work of Cosgrove (2008), Braidotti (2018) and Alaimo (2010) this participatory workshop will explore whether we can read our way out of social and ecological issues (Hale, 2007). Freire and Macedo (1987) proposed that literacy is a vehicle for critical engagement and that engagement is essential for political activism. Cosgrove (2008, p. 236) similarly suggested that “reading is a potent process for activists to consider.” The notion of reading as an act of subversion was proposed by Mark Vonnegut in 2008 when he said that when people read his father Kurt Vonnegut’s work “the world is a slightly different place just because they read a damn book. Imagine that.” (Vonnegut, 2008, p.6). What both reading and writing subvert is the notion that things have to be the way they are.

Personal narratives from those engaged in ecological activity suggest that literature, in particular nature writing, can lead to ecological work (McFarlane, 2015). I would like to suggest that there is a relationship between reading, naturetexts and ecological thinking. Drawing on Braidotti’s critical posthuman theory and monistic ontology viewed through the lens of Deleuze and Guattari I propose that through a nomadic narrative enquiry new ways of viewing reading can emerge; assemblages between the human and non-human can reveal ‘how to read otherwise’.

The workshop will facilitate engagement with passages from naturetexts and extracts from intraviews with those involved in my doctoral research. The focus will be on discussing whether ‘ecological reading’ can be regarded as a micropolitical act that offers new ecological modes of becoming, sensing and conceptualising.

Keywords: ecological reading, naturetexts, ecological thinking, medianatures, critical posthumanism