Book of Abstracts

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European Congress of Qualitative Inquiry 2025 - Qualitative Inquiry: Hope, Humility and Playfulness in a Precarious World

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"God is like a patient mother" - the feminine in transcendent experiences

Individual Papers - Abstract ID: 521

Dr. Zsofia Szekely (Eotvos Lorand University, Institute of Psychology)

Abstract

In my paper I refer to my ongoing qualitative research: studying the nature of women's bodily experiences during childbirth - pain, altered states of consciousness - and transcendental, spiritual experiences associated with them. Transcendental Experiences of Childbirth Study focus on collecting birth stories, conducting qualitative interviews with mothers and midwives - doulas accompanying births.

Childbirth is one of the most intensive experiences for women (and for infants, of course). Deep and raw experience of the feminine body, the self, intimacy and taboos. We can say that it is no coincidence that women's unique, magical participation in the creation of another human being provides the most primitive access to a psychic event that for many does not even appear as a topic at all (Balsam 2019). It can be interpreted as a possible initiation, a healing and self-healing process also. Our results highlight that the childbirth experience is inseparable from spiritual experiences (e.g. faith, search for meaning, connection, and self-transcendence). (Bertók, 2024; Tamási, Urbán & Székely, 2023)

Going further on this thread, I am proposing my deep interest in how women live their transcendent/spiritual experiences. My research questions are revolving around motherhood, birthgiving, women's body in social context, and the archetype of the feminine healer – the healing woman. This archetype seems to incorporate maternal and divine aspects. In the literature of the Jungian analytical psychology, there are many references which can be useful for this understanding, including artistic and mythological findings (e.g. works of Elisabeth Davis-Floyd, Clarissa Pinkola-Estés, Jean Shinoda Bolen, Marie-Louise von Franz, Jolande Jacobi). If God is patient like a good mother, there is hope for us finding our selves, for healing, for faith in living. I will introduce my current work via autoethnography (Williamson, 2018) and photovoice methods (Budig et al, 2018).

Keywords

feminine healer archetype, birthgiving, autoethnograpy, photovoice

"If you wish to receive sharp slaps, why not? We'll call you for interviews": Understanding challenges of conducting interviews with Israeli Arab dying patients under a culturally responsive research approach

Individual Papers - Abstract ID: 426

Prof. Daniel Sperling (University of Haifa), Ms. Nidaa Natour Hleihel (University of Haifa)

Abstract

Introduction

In 2023–2024, we embarked on a qualitative study on palliative care among Israeli-Arab end-of-life patients. The study was conducted by a female Muslim Israeli-Arab Ph.D. student and supervised by a male white Jewish professor. Yet our cultural differences led to methodological challenges and tension. Over time it became clear that such obstacles could not be adequately addressed through "common" practices of reflection and positionality.

Goals and Methods

To achieve a better, more refined understanding of the challenges and their impact on the researchers, the participants, and the research at large, a culturally-responsive research approach was applied. Following the critical advocacy research design, this study analyzed the major challenges and solutions associated with conducting this research in Israeli-Arab society. Situational analysis methods were used to interpret and understand the data.

Results

Based on a five-stage analysis, four major themes emerged: Facing death and choosing research; relationships with participants and other related stakeholders; conducting interviews and feeling bound (or supported) by ethical guidelines; and supervisor-student relationship.

Conclusion

The discussion of these themes under the culturally responsive research framework provides a richer understanding of the ethical and methodological challenges of this sensitive research and of the concept of death and dying in the Arab Society. Taking a richer cultural look at these challenges forces us to resist traditional Western paradigms and epistemologies, while constantly reexamining and understanding our own identities and set of beliefs, within and outside our research activities. It also allows to draw micro, meso and macro level insights, thereby advocating change and further actions required to the original research, to academic supervision and to the society at large.

Keywords

Palliative care; ethics; culture; culturally-responsive research.

"Momma, there are monster in my head!". Men, masculinities and mental health: a feminist digital ethnography

Individual Papers - Abstract ID: 490

Ms. Nicoletta Guglielmelli (University of Genoa)

Abstract

In my feminist digital ethnography, I investigate how men articulate and perform their mental health experiences within TikTok's algorithmic and socially mediated environments (Abidin & De Seta, 2020). My research focuses on how digital platforms create spaces where men engage in discussions around emotions, vulnerability, and care practices, often challenging dominant constructions of masculinity (Butler, 2013; Kosofsky Sedgwick, 1985). Through TikTok's interplay of video, sound, and hashtags, men's embodied struggles with mental health are made visible, illuminating how they navigate these precarious digital spaces in search of connection and support.

Guided by feminist self-reflexivity (Jordan, 2018; Waller et al., 2015), I continuously interrogate my role as a researcher within male-dominated spaces, acknowledging how my presence and positionality influence the research process. Engaging with the uncertainties and tensions inherent in this work, I adopt a practice of reflexivity that opens up space for the emotions and embodied experiences often considered "awkward surplus" (Adjepong, 2022). By recognizing these dynamics, I contribute to a more nuanced understanding of the gendered performances of mental health I encounter on the platform.

This research is deeply informed by queer theory, which frames masculinity as a performative act shaped by heteronormative and patriarchal structures (Butler, 2014; Preciado, 2018). I analyze how these structures influence men's expressions of mental health, tracing the ways in which gender performativity is projected and embodied in digital spaces. These performances often reveal forms of resistance to normative expectations and open up alternative ways of engaging with vulnerability and care.

Incorporating creative methods, feminist self-reflexivity, and an analysis of embodiment, my work investigates how digital interactions mediate and transform emotional and gendered dynamics (Davis & Hall, 2021). This approach allows me to capture the fluidity and complexity of men's identity performances on TikTok, particularly in relation to their mental health.

Ultimately, my research contributes to broader discussions on mental health, masculinity, and digital culture, highlighting how feminist ethnography can offer critical insights into the intersections of gender, emotion, and care in precarious digital spaces.

Keywords
Digital Ethnography; Masculinities; Embodied; Mental Health.

"Pay Attention"! Games of Aesthetic Engagement and Devotion to Attention in a Sound-Bite World

Game Changers - Abstract ID: 143

Dr. Morna McDermott Mcnulty (Towson)

Abstract

This series of experiential writing workshops is inspired by the practice and principles created by *The Friends of Attention* (2019). These conference workshop sessions celebrate the themes of hope, humility, and playfulness by inviting participants into (3 different) 24-minute experiences of aesthetic 'engagement.' The experience is divided into three distinct 8-minute segments all of which are devoted to a practice of sustained silent attention to an object of art or aesthetic significance. For the conference, I will host three separate "attending" sessions, one on each day. The 8-minute phases for each session are: Encounter/attending (what is), Negation (what is not), and Realizing (what shall be). The three 24-minute experiences will each be followed by private writing time to document the experience, and then followed later by one "Colloquy" where all the participants will (re) gather and collectively exchange details about the process. Each 27-minute session will be located at a different location at the conference site where we will engage with a work of art or object. The 27-minute sequence of dedicated and sustained focus is a way to 'play' with writing, aesthetics, and being as 'attentional practices.' Building from the *12 Thesis of Attention* (2019) and the three-stage guided process outlined in *In Search of the Third Bird* (Burnett, et al, 2021) each of the three sessions are infused with a playful game-like structure and the seriousness of deep aesthetic engagement. The three phases of this distinct attentional practice require the quality of humility in which the observer brackets judgement and interpretation. The exercise is not about the value of 'what one *thinks*,' but rather 'what one *sees*.' These sessions invite a form of inquiry (the practice of attention) that includes "playful, insurgent and anarchic forms of [radical] attention," that "aim to create the conditions for a new world" (2021, www.mildredslane.com). In an age of attention-shortage and the hijacking of our senses by social media, these sessions (participants can attend one or all three) regard attention as a humanistic exchange of collective aesthetic speculation without judgement and to create hopeful opportunities to transform experiential writing into intentional/attentional/imaginative practices. To truly and singularly *pay attention*, as an act of meditation, is to honor our relationships with human and not-so-human worlds. In this attentional practice we experience a sense of peace and humility; a dedication of our time and focus brings life back to the spaces and places where we feel increasingly isolated or disconnected. The locations and times of each of the three 24-minute sessions and the final Colloquy will be posted at the conference registration table. Part of the fun is the suspense of finding the work under study and the fellow session participants.

References

Burnett, D.G., Hansen, C., & Smith, JEH (Eds). (2021). In search of the third bird: Exemplary essays from the proceedings of ESTAR(SER) 2001-2021. Strange Attractor Press.

Order of the Third Bird at Mildred's Lane (2021). Order of the Third Bird at Mildred's Lane — Mildreds Lane Twelve Thesis of Attention. TWELVE-THESES-ON-ATTENTION-2019.pdf (friendsofattention.net)

Keywords

aesthetics; attention; creative writing; phenomenology; inquiry

"Playing in the [Affective] Dark": (Re)Envisioning "Rage" in a Polarized Other-World

Individual Papers - Abstract ID: 18

Dr. Angela Kraemer-Holland (Kansas State University)

Abstract

At what stages, occupying what human bodies, with/in and beyond what entanglements, must we manipulate displays of affect? From liberating, emancipatory social movements, to non-heteronormative identity-focused exclusion, we temper, cultivate, draw inspiration from anger and rage–within and beyond language and bodies. A state of "rage" involves uncontrollable tumult from intense feelings of wrath and anger (Merriam-Webster, 2024). Rage is risky: It can swell and be provoked, become mainstream, always living with/in bodies and relations. Unconfined to nation-state borders, rage can morph into a political tool to unify grievance(s) across social groups to infect socio-political conditions; a term, feeling, ethos, and practice lying in wait on the hearts, minds, edges of supporters, critics, creators, and bodies in/between. Consequently, we often shame rage due to its "uncontrollable," extreme undertones.

But what if we tugged at, played with, massaged the more-than/human boundaries of and around "rage" – or at least, anger – into some/thing less volatile, and more vulnerable? Not as some/thing explained away (hooks, 1995), but seen, felt, heard, acknowledged? In keeping with the 2025 Congress call for humble inquiry that "throw[s] us off our thrones of knowing" – and adhering to the legitimacy of embodied and affective inquiry – this proposed session hopes to encourage us to think of anger and rage as not [always] unsightly, but as un/comfortable more-than/human "gateway[s] into vulnerability." Turning toward affect, this presentation will incorporate engagements with/in examples of anger and rage that transcend mediums, disciplines, d/Discourses, and bodies; and will also rely on audience members' affective engagement with/in experiences of injustice, offense, and [maybe even] rage.

Keywords

affect; embodiment; emotions; posthumanism; embodied inquiry

"The Name of Our Group Is"….Using Group Names in a Co-design Study to promote Ownership and Participation

Individual Papers - Abstract ID: 33

Mrs. Charity Aienobe-Asekharen (Brunel University London)

Abstract

Naming is seen as a medium of exercising power and agency. It is a key cultural practice in Nigeria that denotes identity and carries symbolic qualities that are ascribed by the one who gives the name. To promote ownership and participation in a co-design study for tobacco control health communication with young people, a group naming activity was used to facilitate the co-design process.

In the co-design study, eighty-nine participants (13 -19 years) from two senior secondary schools in southern Nigeria were recruited. Participants were segregated into seven groups using a mixture of their school's departments: sciences, social sciences, and arts. In the first co-design workshop, participants were asked to name their group with the option of changing the name as they progressed if they wanted to. Participants were able to select group names either through voting or negotiation.

The names selected by the seven groups can broadly be categorized into; names emphasizing scholastic and creative ability (2 groups) and names indicating power, uniqueness, and purpose (5 groups). The names selected by participants were closely linked to how they saw themselves, how they wanted others to see them or what they aimed to achieve in the co-design process. The selected names became a symbol of identity and ownership and a medium to support anonymity in the research process, given the cultural and social restrictions around smoking by young people in Nigeria. While group naming was a medium for active participation, it also became a tool for exclusion. Participants within same school setting were excluded from some group activities if they were not members of the group.

In subsequent co-design activities, participants were addressed by the names they chose and encouraged to write the names on all materials (e.g posters) that they co-designed to facilitate a sense of ownership and maintain active participation.

Keywords

Tobacco, Young People, Nigeria, Co-design

'I'm afraid to face the world outside my window': An interpretative phenomenological analysis of the mental well-being of Chinese international students in Scotland with histories of mental health diagnoses

Individual Posters - Abstract ID: 194

Ms. Xinyi Yang (The University of Edinburgh)

Abstract

This study combines participant photographs and interviews to provide valuable insights into the sensitive, subtle, and deep reflections of their inner worlds, unearthing experiences that are not easily disclosed. It offers both visual and verbal approaches to understanding mental well-being and psychological help-seeking intentions and behaviours in a cross-cultural context. Employing an interpretative phenomenological approach, the research explores the mental well-being and access to mental health services of Chinese international students living in Scotland, with a particular focus on those who had mental health diagnoses prior to beginning their international studies. The study was conducted in two phases of in-depth interviews. In the first phase, ten participants engaged in semi-structured interviews to describe their mental well-being and experiences of accessing mental health services in Scotland. In the second phase, nine participants took part in a Photovoice activity, capturing photographs and participating in in-depth interviews to explore their understanding and efforts to improve their mental well-being. This study generated a total of nineteen in-depth interviews and forty-five topic-related photographs. Participants adopted a biographical approach to express their concerns about mental health challenges and how they navigated the difficulties encountered during their international studies. These biographies are illustrated through past and present experiences, including interactions with mental health services and social relationships. The findings suggest that the network of mental health support in Scotland provided subtle yet significant psychological support to the participants. The study advocates for a more holistic and humanistic approach to supporting international students in enhancing their mental health and adapting to new environments.

Keywords

Chinese international student, mental health, IPA

(Almost) back to school : a disruptive research ?

Individual Papers - Abstract ID: 453

Dr. Rachel Colombe (Université Paris 8)

Abstract

This paper reflects on a research project based on ethnographic observations in elementary school classrooms. This research, which focuses on the notion of "disruptive" pupils, and the normalizing effects revealed and produced by this designation, was also a source of disruptive scenes for the researcher.

In the encounter between the artificial seriousness of the adult researcher and the seriousness of children's interactions and preoccupations; in the troubled body of the adult who is once again subjected to the school form (Vincent, 1994) and can't hold still (Ahmed, 2006) ; in the disarray that sets in when school sends them back to oblivion as much as to the familiar, inducing a regression/growth loop akin to *Alice in Wonderland* (Deleuze, 1969 ; Driscoll, 1997); in the attempt to infuse the singular playfulness of childhood into the work of theorization, which comes up against academic rigidity ; in the destabilisation of the polarities of knowing/non-knowing, dominant/vulnerable that characterise the enquiry relationship...

The disruptive effects of the adult researcher's "return" to school will be analyzed both as a way of conceiving childhood as a *state* (Ogilvie, 2024), and as a way of questioning the cruel optimism (Berlant, 2011) of the educational institution, and the adult-child collusions it allows and prevents. What happens when you return to the scene of a scam whose trick you finally know?..

Keywords

Childhood; disturbance; observations; school

(In)Competences of Researchers in the Age of Generative AI: a Framework-Based Human-Centered Values

Individual Papers - Abstract ID: 11

Dr. António Pedro Costa (*University of Aveiro*)

Abstract

This study introduces the Generative AI Competence Framework, designed to provide educational researchers with essential abilities for success in qualitative research within the Generative AI age. The ethical ramifications of integrating AI into qualitative research are significant and complex. From a posthumanist viewpoint, the presentation will examine how the researcher's application of qualitative methodologies and AI influences the subjects and objects of research, hence transferring ethical responsibility to the human researcher. The research produces an analytical report of the researchers' perceived competencies and creates evidence from quantitative and qualitative data analysis triangulation. Three axes were defined for data analysis: (i) bibliometric mapping (conceptual structure) through data collected in the Scopus and Web of Science databases; (ii) scoping review (helped identify knowledge gaps, scope literature, clarifying concepts, and investigate research conduct) and; (iii) framework analysis (this flexible and robust method for analyzing qualitative data in applied research helped identify critical patterns and provided valuable insights for understanding the relationship between GenAI and the competencies of educational researchers when exploring qualitative approaches). As factors to be retained, given that it is still necessary to better understand the impact of exploring the Framework in different contexts, it is anticipated that exploring competencies associated with GenAI in Qualitative Research focused on human values humanizes the technological dimension of the use of these models and allows for greater depth and applicability of the results obtained in improving the quality of educational research projects, many of them applied in contexts of significant vulnerability.

Keywords

Qualitative Methods; Human AI-Collaboration; Educational Research.

(Re)fin(d)ing our queerness: Surfing the seams of identity while searching for a non-binary future for mathematics education

Prof. Laura Black (University of Manchester), *Dr. Kate O'Brien* (University of Manchester)

Abstract

Through preliminary research interviews for our nascent "non-binary maths" research project, we seek a non-binary future for mathematics education research, which has historically been hamstrung by deficit-minded questions framed inside a gender binary (e.g. "What's wrong with girls?"/ "Why are there no female mathematicians?"). In working to better understand the mathematical experiences of queer, non-binary, and trans university students – and thus make space for queerer ways of being in STEM – we found that we too became queerer in the process. (Although the question quickly arises: Is it possible to become *queerer*? More on this below.)

Queered, in a sense, by our own inquiry, this paper explores several moments of crisis – or, more specifically, *perezhivaniya* in the Russian tradition (Blunden, 2016) – i.e. ruptures in our subjective experience that provoked reflection on the self-other relation invoking a qualitatively different way of thinking-being-doing. We unpack these moments in which we became monstruous, strange, or, simply, quite queer to ourselves (or possibly something more collective than ourselves alone?). Exploring how these events reshaped the theoretical approaches and methodological strategies and questions for our work, four events are framed by the theoretical questions that they raised for us: 1) Are there degrees of queerness? Am I queer enough? 2) How do I protect and surrender to younger versions of myself (to my future/past)? 3) Why are you trans? Am I? 4) What is a gendered space in a non-binary world? Described from the divergent perspectives of two members of our research team, we use these events to share emergent lessons on the entanglement of ethics, identity, and qualitative inquiry.

Keywords

queer, perezhivanya, gender, mathematics

38 minutes of rage: A journey and recalibration of voice, women, and academia

Individual Papers - Abstract ID: 333

Dr. Runa Jenssen (Nord University), Dr. Rose Martin (Nord University)

Abstract

This presentation emerges from the guts of two women, Runa and Rose, who are about to rage - for woman, voice, and academia. It emerges from our insides, with tears, laughter, sweat, and hearts. We pour it out—not as therapy or a cathartic cleansing of grievances. No, this pours out because we feel that research about women's voices in academia sits at the margins, still. That the notion of voice requires consideration and expansion. And, because what it means to be a woman within the academy, specifically within performing arts contexts, should be considered from deeply personal, political, and embodied places to understand the challenges, changes, and transformations that might take place. This presentation comes from places of rage and hope, frustration and joy, sadness and love. Holding onto the words of Soraya Chemaly (2024), who tells us that "anger has a bad rap, but it is actually one of the most hopeful and forward-thinking of all our emotions," we juxtapose and explore our stories and emotions that make up the fabric of our lives through performative autoethnography (Spry, 2016), but not only our lives, but also the lives of many others. We ground ourselves, rage, and read our stories through feminist posthuman philosophies of thought (Braidotti, 2019) and within the concept of radical hope to reimagine and recalibrate what the future might be for performing arts education and those of us engaged with it.

References:

Braidotti, R. (2019). *Posthuman knowledge.* Polity Press.

Chemaly, S. (2024) *Rage becomes her: The power of women's anger.* Simon & Schuster Ltd

Spry, T. (2016). *Autoethnography and the other: Unsettling power through utopian performatives.* Taylor and Francis.

Keywords

Arts-education, academia, radical hope, voice, woman.

8:07pm, Jane, and the Presence of the Ordinary Nowhere

Individual Papers - Abstract ID: 484

Ms. Rosie McNeil (The University of Edinburgh), Ms. Karen Kaufman (The University of Edinburgh)

Abstract

There is this place, a place that exists around us. It's called the Yranidro Erewhon (Butler, 1872), the Ordinary Nowhere. The place is unspecialised, full of absence, full of presence, full of weird, palpitations of the eerie. Yranidro Erewhon is a possible world (Deleuze, 1990), existing in nonexistence, taking up space with its edges of the senseless sensing, intangible, not quite there, not quite surface, not quite real, not quite, not, no, n...

It's in the Yranidro Erewhon where 8:07pm and Jane live. They break into our world sometimes and disrupt, disturb, and create. Like ghosts, sometimes we see them out of the corner of our eye- possibilities, potentials, did I feel that? What was that I saw? Sometimes, the haunting is guttural, embodied- the presence of the liminal in-between (Harris and Gandolfo, 2014) when living as an adopted person, of neither-She-nor-Her, of not quite, and the presence of life in a time on a clock when a life was lost.

These possibilities, this Ordinary Nowhere, refuse to be ignored. Something is here. Nothing is here.

This paper is an exploration, an inquiry, a wondering of those things/being/senses that don't add up. We delve into two strange intimacies (Gillott, 2025 forthcoming) we have, one with the name/person we "could have been"- a fictional/created imagining of self- if an adoption hadn't occurred. The other with a time/a death event that doesn't die. What happens when the Yranidro Erewhon cracks open and starts to make itself known? What happens when we try to sense into the senseless? This paper follows that curiosity.

Keywords

Deleuze and Guattari, sensation, loss, adoption

A (living) room of our own: Qualitative collective as a transformative space

Dream Teams - Abstract ID: 88

Dr. Hagit Sinai-Glazer (The Bob Shapell School of Social Work, Tel Aviv University), Mrs. Ayelet Prior (The Bob Shapell School of Social Work, Tel Aviv University), Dr. Liron Ben-ezra (The Bob Shapell School of Social Work, Tel Aviv University)

Abstract

Virginia Wolf advised us that we all need a room of our own. As we stand in different, yet somewhat similar positions as early career academics, we all work individually and tirelessly to obtain something we can call 'my room'. Those three rooms of us are spread across the building that we occupy in the university. Each in her room, we accomplished – at least to a certain degree – what Wolf aspired for us. But other than giving us a space of our own, we found out that the room can also be isolating and lonely. In the room, each on her own, we perpetuate the silos built by the capitalist neoliberal academic beast. To paraphrase Wolf's iconic advice, we realized we need another room, a living room, a shared space to come together.

Audre Lorde suggested that "The master's tools will never dismantle the master's house", and so our living room was born as a counter space to the isolating rooms of our own. Together, in our shared living room, we discover new ways of thinking, knowing, being, and making public; it is a place to embrace a polyphonic assemblage (Aberasturi-Apraiz et al, 2020). It offers a space for alternative conversations, and the opportunity to move away from feeding the academic beast with our papers, grant applications, and course outlines. Within our collective space we work against the various hierarchizing forces that shape academic research and the positions afforded for researchers.

Together, we try to think of qualitative methodology beyond protocols and techniques. Rather, we collectively immerse ourselves into practicing ethical and political qualitative being through music, movement, poetry, and writing. Within the neoliberal academic beast, we take up space differently. In a away, the mere existence of our collective within the university is already dismantling the master's house by creating a space that is devoted to inquiry and exploration that goes beyond the existing tools we have been trained to use as qualitative researchers.

In this session we will share our joint journey from having one's room to making a living room, for ourselves and for each other; as qualitative researchers, as women in the neoliberal academic world, and as humans with a keen interest in posthumanism. We will briefly tell the birth stories of our collective, to then invite participants to partake in how we run our gatherings. The bulk of the session will be experiential; we invite participants to step into the living room and be a part of the collective. As in our gatherings, we will share materials related to participation, collaboration and co-creation (readings, music and art), and ask participants to engage, write and share reflections.

Aberasturi-Apraiz, E., Correa Gorospe, J. M., & Martínez-Arbelaiz, A. (2020). Researcher vulnerability in doing collaborative autoethnography: Moving to a post-qualitative stance. In _Forum Qualitative Sozialforschung/Forum: Qualitative Social Research_ (Vol. 21, No. 3, p. 27). DEU.

Lorde A. (1984). The master's tools will never dismantle the master's house (Comments at the "The personal and the political panel," Second Sex Conference, New York, September 29, 1979). In _Sister outsider_ (pp. 110–113). Sister Visions Press. (Original work published 1979).

Keywords

collective, conversation, space

A Dance Performance Based on participatory Audio Description: From Access Fatigue to Access Aesthetics and Access Intimacy

Individual Papers - Abstract ID: 422

Mrs. Leni Van Goidsenhoven (University of Amsterdam)

Abstract

Disability, unlike race, class and gender, escaped for a long time serious investigation in the performance arts (Sandahl 2018). What is more, accessibility in the performance arts is mainly linked to entrance issues of visitors and 'add-on' modalities (i.e. hearing devices, audio description, sign-language interpretation), and is more often than not only an afterthought— if it is considered at all. More recently, accessibility has been at the heart of massive regulatory policy processes, however, these policies are approaching access in a procedural way (e.g. access is an end goal one can reach by ticking boxes) and have produced again new and unacknowledged challenges for the project of disability justice (Hamraie 2017). This is not only exacerbating feelings of exclusion and unbelonging but is also feeding into 'access fatigue' (Konrad 2021) among disability communities.

The above shows that access is critical, both in the sense of its urgency and in the need for critique – after all, the concept has received little theoretical, philosophical and methodological attention (Greco 2022; Chandler et al. 2023; Price 2024). What would happen if we approach accessibility not in a procedural way, but as a relational, intimate and creative process? Can the arts, for instance, support in conceptualizing accessibility differently? During this presentation, I aim to experiment with rethinking and politicizing access through a dance performance. I centre the body-world material engagements of the relaxed dance performance *Isomo II* (2023, created in Belgium by Iris Bouche, danced by Hernán Mancebo, Saïd Gharbi en Anya Senognoeva). The performance experimented with Participatory Audio Description as a dramaturgical tool during the creative process and used audio description live on stage as a soundtrack while dancing. In other words, access is made part of the creative process *and* is integrated into the performance aesthetics (Johnson 2022). The audio description, furthermore, aimed not to give a mere 'objective description' but by drawing on the 'politics of knowing-making' (Hamraie 2017) and 'crip technoscience' (Hamraie et al. 2019; Sheppard 2019) it aimed towards creating an aesthetic experience of its own and it materialized and resounded what happens when conventions of monolingualism are abandoned. In doing a diffractive analysis by focusing on the PAD as a dramaturgical tool (creative process) and as an aesthetics of itself (vignettes of the performance), alongside the audience experiences shared through focus groups and theoretical insights of crip-technoscience, I engage with the following questions: How can we rethink and politicize accessibility through the dance performance? How might it support us in transitioning from access fatigue to access aesthetics and even access intimacy? And how does this serve disability justice? This presentation is embedded within a larger project that understands access as "a politics of wonder" (Titchkosky 2011; Price 2024) and aims to hold accessibility's promises of inclusion in tension with what Donna Haraway calls "non-innocence," that even while technologies and material forms may promise justice or equity, their entanglement with systems of discrimination and domination also demand different forms of accountability (Hamraie 2017).

Keywords

accessibility, crip technoscience, disability, dance performance,

A Diamond as Method: Working with Documents of Life

Individual Papers - Abstract ID: 454

Dr. Derek Morris *(The University of Edinburgh)*

Abstract

This presentation is about my forthcoming book with Routeldge, which will present the case for researching my own life in a particular manner and supplying techniques for other researchers to use. The book has a methodological focus that deals with three methods and approaches, beginning with its primary focus, the Documents of Life (DoL) approach. DoLs are not merely pieces of written or otherwise represented information but "texts which are everyday, representational and significant in organizing and shaping lives" (Stanley, 2013:4). These texts can be photographs, diaries, artefacts, tattoos, letters, memoirs, and emails, all documents produced in the course of social life. This approach to research looks at DoLs in conjunction with my particular type of ethnography - critical socio-cultural autoethnography (CSA) - which strives to make autoethnography more critical while considering its deep socio-cultural aspects. Critical socio-cultural autoethnography is more reflexive, dialogic, and responsive than other types of autoethnography. This combination of methodologies is organised in this book through the facet methodology (FM), the purpose of which is to craft all the facets of a diamond to make a gem, with my autoethnography holding it all in place to obtain "flashes of insight" from looking through one facet to the next (Mason, 2011: 83). Each chapter provides a facet, helping to define a particular concern through the coordinating methodology. Much of the methodological focus is to present and propose an innovative use of the DoL approach through the facet methodology building around autoethnographic accounts of myself. The presentation will discuss each book chapter, which has an intersectional approach to looking at my life before and after being an Iraq War soldier and the social and cultural changes in my region, including this war, other wars and the Green Corn Rebellion. These chapters discuss themes such as power, memory, voice, and texts.

Keywords

Methodology, autoethnography, documents, memory, socio-cultural

A duo-ethnographic illumination of a journey towards anti-racist counselling practice

Individual Papers - Abstract ID: 9

Dr. Gillian Proctor (University of Leeds)

Abstract

The researchers have been collaboratively working on anti-racism training as part of a counselling programme in the UK for the last five years. In this due-ethnographic research, they reflected on their journey together and from this emerged a Colaizzi-type exhaustive description of the journey involved towards anti-racism for counselling trainers and students. Some of the themes were: pedagogies of discomfort, deep ongoing work, shame and defences (personal and organisational), psychological safety and courage
We will present our duo-ethnographic process and the journey that arose from this and summarise implications for research methodologies, anti-racism and counselling training.

Keywords
anti-racism
duo-ethnography
counselling training

A Layering of Selves: Bias, Subjectivity, and Paper Dolls

Individual Papers - Abstract ID: 222

Dr. Stephanie Anne Shelton (University of North Carolina at Chapel Hill), Ms. April M. Jones (University of Alabama)

Abstract

In this paper, we will explore the ways that qualitative research students often understand and engage with subjectivity and bias—important concepts in the field of qualitative inquiry—as obstacles to achieving objectivity, and the inadequacy of traditional teaching practices, such as student-generated subjectivity statements, to address these concerns. We share here an artful effort to disrupt conventional engagements with these concepts. Inspired by Haraway's (1988; 2016) emphasis on layers of subjectivity and Barad's (2014; 2015) discussion of cutting together-apart as a creative process, we draw from collaging in/as research to offer paper dolls as a constructive and disruptive way to invite students to consider themselves as part of the research process. We will share examples of students' paper dolls as course work as central to their examinations of subjectivities and researcher identity.

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Keywords

subjectivity; paper dolls; arts-based; pedagogy; collage

A Listening Guide Analysis of an Immigrant Woman's Journey Away from the Changing Landscape of Home

Individual Papers - Abstract ID: 317

Ms. Bengi Sullu (Medgar Evers College, City University of New York)

Abstract

Psychological science frequently treats the human psyche as isolated from the environment within which it exists (Uskul and Oishi 2020). In this paper, I employ the Listening Guide method, a relational, embodied, dynamic form of qualitative inquiry, to explore and analyze a semi-structured interview with a young Turkish woman on her journey as she relocates to a city in Western Europe. Tracing the psychological logic within her narrative leads me to find that she holds together the psychologically incongruent processes of longing for vividly remembered places that are pervasively lost and rationalization regarding why they are not to be missed. Interpreting this discovery against the backdrop of her inner world, I find that for her, remembering and longing for places go hand in hand with her desire to envision, revitalize and reconstruct elements of remembered and felt places during the immigration journey. This research has implications for studies on immigration as it demonstrates the psyche as embedded in places. Another implication based on this research is that the Listening Guide method can enhance our understanding of the interplay between individual experiences and macro-structural influences.

Keywords

immigration; listening guide; psyche and place

A new materialist becoming of the sexuality-assemblage hyphen

Individual Papers - Abstract ID: 42

Dr. Toni Ingram (Auckland University of Technology)

Abstract

Sexuality-assemblages emphasise a relational more-than-human approach to conceptualising the becoming of sexuality. This presentation brings together Fine's (1994) notion of 'working the hyphen' with a new materialist ontology of sexuality (Allen, 2015), to ponder the space and form of the hyphen within the sexuality-assemblage. In connection with the conference themes of hope, humility, and playfulness, I explore the onto-epistemological space the hyphen inhabits, who or what is implicated at this material and metaphorical juncture, and what this might offer for thinking-doing contemporary sexualities research. More than a simple connecting device between words, the hyphen is conceptualised as a metonym for the dynamic space in-between assembled elements. The hyphen-space is generative and capacious, enacting important onto-epistemological understandings about research(er) 'objectivity', response-ability and ethics integral to a new materialist becoming of sexualities research. More broadly, I consider how a new materialist ontology shapes the form of the hyphen itself, elaborating the view that even the smallest of marks can matter.

Keywords

new materialisms, intra-action, onto-epistemology, Barad, sexuality

A Palette of Pedagogies: Researching How We Teach Future Arts Professionals

Individual Papers - Abstract ID: 255

Ms. Catherine Usewicz (Florida State University), Mx. Audrey Jacobs (Florida State University), Mrs. Maclain Hardin (Florida State University)

Abstract

This presentation showcases our research into a common methodology for inquiry into pedagogies for three undergraduate art education courses. The courses that make up these cases prepare students for careers in the arts (arts administration, K-12 art education, museum education). Informed by literature and practice, the research examines what different instructional strategies reveal about teaching. The research highlights each author's case study using visuals, narratives, and qualitative data. These pedagogies include real-world learning in a museum education course, reflective practices in an art education course, and a universal design for learning (UDL) framework in teaching arts management. The decision-making that led to their choice of pedagogy and the insights that each instructional strategy drew out of their practice is discussed. This research summarizes practical and theoretical findings by comparing the multiple cases that have been uncovered.

Few studies have investigated university-level training of future arts professionals. None have highlighted reflective research methodologies in teaching art education. This presentation opens the door for important conversations on researching teaching practices and sheds light on conducting self-studies on our own teaching in colleges and universities. By reflecting on three distinct pedagogies in art education, this presentation considers how college instructors prepare students for careers in arts leadership and education. This multi-case study leverages reflective journals and content analysis within a transformative learning theory framework. The research ultimately aims to promote effective and equitable teaching in art education.

The analysis of a common methodology for researching pedagogies in university courses will provide readers the opportunity to reflect on and assess research processes for their own context. This methodology was applied to teaching in undergraduate, introductory courses in art education, arts administration, and museum education at a large, public university. Furthermore, insights from the case studies will expand understanding of arts career preparation.

Our research is meant to promote more than just personal pedagogical choices. For us, teaching and researching through a critical lens is imperative. The preparation of arts professionals in colleges and universities needs to include and foster people from all cultures to ensure that our field can continue to develop insightful, respectful approaches in our work. Research on our teaching practices is crucial for a flourishing professional arts community and ensuring equitable teaching practices. By positioning our research through a transformative learning theory framework, we aim to promote art education that is diverse, equitable, accessible, and inclusive of all students.

Keywords
Reflection
ED&I

Instructional Practice
MuseumEducation
Research

A Polar Bear with a Lifebuoy: Collaborative Art Projects between Playfulness and Critique, Humility and Creative Agency

Individual Papers - Abstract ID: 465

Prof. Birgit Eriksson (Aarhus University)

Abstract

Based on research into large-scale participatory art projects at Trapholt Museum of Modern Art, Craft and Design (Denmark), the paper investigates the potentials and dilemmas of combining playfulness with critique and epistemic humility with political agency. The paper thus aims to contribute to the ongoing discussions on creative methods, participatory action research and the politics of methods.

Trapholt has for more than a decade organized participatory art projects, where an artist makes the overall design, and several hundred citizens use crafts such as embroidery and knitting to collaboratively create an artwork to be exhibited at the museum. In recent years, these art projects have engaged in contested societal topics like borders, data and public monuments, thereby enabling dissenting voices, perspectives and preferences to be expressed in the (also care- and playful) creative process and product.

In the presentation, I will briefly introduce the art projects and then delve into the dilemmas of researching what difference they make: to the participants, to our understanding of art, to the museum and beyond. First, I will present our methodology, which through a mixed methods design combines participatory data, researcher-initiated data and found data (Manney 2015). Second, I will focus on a couple of research results, that did not immediately align with what we as researchers considered important cultural and political potentials of the art projects. Digging into these, I will (self)critically ask: (How) can we as researchers go beyond deficit models while sticking to ideas of creative and social empowerment? (How) can we be humble while analysing and criticising some of the participants' perspectives? (How) can we 'throw us off our thrones of knowing' while confronting theoretical and lay knowledge? And (how) can we do research that combines humility and playfulness with the still more urgent need to change the world?

Keywords

collaborative art,craft,participation,creative methods,political agency

A Prism Approach to Research – Reading Latour and Barad Diffractively with Generative Possibilities

Individual Papers - Abstract ID: 481

Ms. Lindsey Garner-Knapp *(The University of Edinburgh)*

Abstract

I put forward a case for a novel approach – a prism approach, an ethico-onto-epistemology that foregrounds an ontology of becoming, relationality via intra-action, with an overt recognition of the limits and affordances of research as an ontological practice. Research fields often shine a light on a particular line of enquiry into a subject area or problem. The light that is shone tends to illuminate particular aspects, creating flashes of colours, insights into the problematic, and revealing particular relationships while simultaneously creating shadows and inadvertently turning the researcher's gaze away from other relationships. Yet, this is not unknown in the academy. After all, it is accepted that different questions and methods reveal different insights on a research subject. [SK1] [BR2] Here I ask, what does a diffractive reading of Barad (2007) and Latour (2005) generate? The answer, a prism approach.

What the prism approach offers is acceptance of a complex, interconnected, inter-active and ongoing set of relations, and rather than casting this complexity to the shadows of one line of inquiry (colour), I propose to explore the connections that are being (re)made in the re-production of the white light by exploring what is happening in the rainbow as an indicator of the intra-actions in the white light.

It is in the white light that all things happen, and the addition of the prism is an addition to the intra-acting phenomena (Barad 2007) and Latour's plasma (Latour 2005). This addition is a productive modifier that allows us to see the white light differently, but granted we are modifying the white light entanglements via researching them. Simply, research is akin to adding a prism to the white light. Through research as a productive modification, we can see something that wasn't visible before: the rainbow.

Keywords

Barad, Latour, Theory, Prism Approach

A proposition for friction in co-production

Individual Papers - Abstract ID: 176

Dr. James Duggan (Manchester Metropolitan University)

Abstract

If co-production is a buzzword, why does it resonate so? Accounts of co-production begin by observing that Ostrom coined the term before segueing to housing, health, homelessness or whatever is the focus. I want to dwell in that scene and draw on practices of dramatization to find new stories, resources, and imaginations for our research practice. Ostrom determined the need for co-production in her analyses of law and order as collaborative undertaking between the police and community in 1970s Chicago. The idea of co-production helped explain how the shift from regular, personal contact between police officers and citizens was lost when the police patrolled in squad cars, the subsequent rise in crime, and the implications for trust and cooperation that were requisite for upholding law and order. I propose and think with the idea of friction in relation to a transindividual politics of affect as a way of connecting with, inheriting and assembling co-production's buzz. In business management speak, friction and reducing friction between the customer and the service is celebrated for improved efficiency and productivity, which has proliferated through our lives with 'one touch' purchases and phone apps (e.g. Herring, 2021). Yet, co-production's lesson is that friction is potentially productive. Thus, friction became an inspiration for working with young people in a SEMH (Social Emotional and Mental Health) school to create a social and material infrastructure for community connection and conviviality. We worked with pupils to create a mobile dinosaur that would collect plastic as an input to a circular economic recycling system that would create useful plastic objects for sale or distribution. Here friction disrupts neoliberalising rationalities for ordering society and services in terms of economic efficiency. Instead, small-scale, performance-based and inefficient processes encourage abundant forms of human encounter – or friction – growing interactions into connections and reducing loneliness.

Keywords

Co-production, friction, dramatisation, loneliness

A proposition for the gift in eventful research

Individual Papers - Abstract ID: 177

Dr. James Duggan (Manchester Metropolitan University)

Abstract

This presentation focuses on an attempt to repair through gift relations a youth project that succeeded through failure. I secured funding from a research council 'sandpit' event to design an encounter where young people would follow a series of rules and spend £5,000 on something, *anything* by a specific deadline. The project would not contrive youth participation, where academics or adults ensure that a project produces something, is a success. I worked with a group of six young people who could not decide what they would use the money for. The project ended in their *failure.* But they kept contacting me and coming to meetings, striving to achieve something. I realised I had imposed on the young people neoliberalising dynamics of success or failure, in competitive and contractually bounded relationships. I reimagined my research practice and relationships through an eventful engagement with gift relations. I propose a novel, pragmatic reading of gift relations as event to understand the creation, endurance or waning of events as potentials move between commodity and gift, human and non-human relations. Thinking of the gift in relation to Whitehead's idea of a society – or 'A social nexus... a system of transmissions of relations, inheritances and repetitions.' (Debaise, 2017, 129) – illuminates the importance of attention and concern in the enduring meaning of the gift, as one attunes to how and in what intensities an idea, relation, happening or non-human occurrence such as a sunset or a book on a bus can change us and how we nurture and share this feeling. This reading enables us to navigate research projects that are anchored in neoliberalising institutions that understand research in terms of funding and the commodification of knowledge and intellectual property but where there is a profound attempt to create meaning with, in and of, young people's lives.

Keywords

Gift, eventful research, proposition, society, Whitehead

A qualitative research workshop as inspiring playground in precarious PhD life - spaces of interdisciplinary collaboration and hope

Dream Teams - Abstract ID: 203

Ms. Johanna Hofmann (Frankfurt University of Applied Sciences), *Mrs. Teresa Höfgen (Frankfurt University of Applied Sciences)*, *Mrs. Lena Reichstetter (Frankfurt University of Applied Sciences)*, *Mrs. Nadine Woitzik (Frankfurt University of Applied Sciences)*, *Mr. Christian Hanser (Frankfurt University of Applied Sciences)*

Abstract

This Dream Team run by a group of PhD candidates from an interdisciplinary research workshop of Frankfurt University of Applied Sciences aims to share PhD encounters in Germany's precarious Early Career Research landscape. Through an interactive mapping methodology we would like to explore with participants at ECQI 2025 new collaborative spaces and places of (peer) support and empowerment on the PhD trajectory. As a group we have connected through the playfulness of dialogue around qualitative methods. Insights from our regular research workshop meetings serve as conversation starters for a wider and international debate on spaces of interdisciplinary collaboration during doctoral research.

Context: PhD trajectories in Germany have to fit into a precarious, exclusive and often ambiguous academic system (Aulenbacher et al., 2016; Graf, 2015; Möller, 2015): The "economic and organisational shift" (Aulenbacher et al. 2015, 23) and inherent neoliberal structures, lead to competitive processes, mechanisms of inclusion and exclusion as well as the precarisation of employment conditions (Riegraf, 2018) and thus to a comprehensive "academic precarity" (Lenk, 2022, 141) in the university and PhD life. The existential reality we all as PhD students share is a lack of job security with short-term contracts, often long into the senior postdoctoral career stage. In Germany, academic counter-movements such as the Twitter trend #IchBinHanna have unfortunately not been able to end these precarious structures or to prevent the development of even stricter legislation. In addition to this practice-based universities, like our university, have only been given the power to award doctoral degrees in very recent legislative reforms, facing scrutiny from traditional (full) universities in what used to be a two-tier academic system. Substantial research budgets and research cultures have only recently developed for long-term support at our institution. Interdisciplinarity is particularly hard to nurture in this institutional environment that initially did not have its own doctoral Graduate Schools. Through our interdisciplinary research workshop we are trying to build hope in these precarious spaces.

Interdisciplinary research workshop: The interest in qualitative methods is what connects our research workshops, open to any PhD student from Frankfurt University of Applied Sciences' faculties. The research institute of social intervention research (KomSI) based in the Social Work and Health faculty received initial funding to establish this novel space for PhD community-building and peer support as part of the university's continuous support. With an eclectic mix from e.g. architecture, applied informatics, economics, transport studies, social work and health, we regularly meet to discuss questions from our qualitative methodologies which also includes discussing what it means to support each other in a precarious system, across generations and backgrounds.

Inspiring playground as a source of hope: We want to share our experience of finding a common language across disciplines through qualitative and artistic methodological positions without necessarily understanding the others' methodological approaches or disciplinary expectations to the full extent. Furthermore we want to use our experience to move beyond the individualised and solitary format of PhD support offered in many Graduate Schools. Through our collaborative dialogue we try to create new spaces of understanding and being understood. We spend our time to meet outside of our own bubbles, and to try not to look at our research from our own methodological tribes. instead, we create new instances to cultivate the willingness to learn new

terminology and in depth understanding of each others' logic or views. Following Abegglen, Burns and Sinfield (2023) we believe in the liberatory potential of collaborative spaces in higher education and aim to challenge through this the precarious structures in PhD life and "the competitive, elitist and individualistic HE [Higher Education] status quo" (Burns et al., 2019). We focus on the values of collaboration, which we see in particular in mutual dialogue, knowledge exchange and peer empowerment.

A mapping playground at ECQI:

1. We invite participants of the Dream Team to be inspired by the existential and narrative map of our research workshop encounters that we have drawn up collaboratively, visualising locations and challenges of everyday methodological PhD life.

2. We then invite participants to draw their own playgrounds of interdisciplinary collaborations and collect notes of the discussions that unfold

3. To take our playground into a digital afterlife post-ECQI, we will combine our maps/playgrounds into a digital master map that will visualise hope for interdisciplinary collaboration. This will raise the visibility of collective support formats during doctoral research and can spark changes at an Early Career Research as well as institutional level.

Keywords

collaboration, PhD community, peer support, interdisciplinarity

Academic writing with bodies: Hope, humility and playfulness in a precarious world

Dream Teams - Abstract ID: 294

Dr. Nikki Fairchild (University of Portsmouth), _Dr. Angelo Benozzo_ (Aosta Valley University), _Dr. Joy Cranham_ (University of Bath), _Dr. Suvi Pihkala_ (University of Oulu), _Prof. Carol A Taylor_ (University of Bath)

Abstract

This Dream Team invites participants to reimagine what academic writing is and does by engaging with provocations that tease and play with the embodied affects of the emotional labours inherent in academic writing. It continues enactments of academic writing otherwise (Taylor et al. 2023) that brought us together with a group of scholars during 7th ECQI Conference (2024 p. 55). Thinking-doing-making-writing otherwise brings forth the affective folds of academic writing, its incessant entangling with/in/through our academic writing bodies, and our bodies as situated in particular conditions of im/possibility. To think-make-move with those conditions of im/possibility, this Dream Team activates bodies of academic writing as creative, hopeful and affirmative ways of doing writing otherwise. We think of bodies in academic writing as unbounded by the individual 'I', they are relational, more-than-human and porous. By invoking body/ies we open up conditions to give delegates the opportunity to play/think/produce knowledge and academic outputs that disrupt traditional disciplined formulaic approaches, acknowledging the effects and influences around and within the embodied experience of writing. Enticing delegates to play/think/produce and engage with academic writing – for even a moment – provide possibilities to consider the ways we write with our bodies or in/on our bodies, and our bodies are entangled with/in multiple relationships and (writing) connections.

Inspired by creative post-qualitative writing practices (Taylor et al. 2023), this dream team is composed of a series of creative encounters/provocations where body parts become companions to imagine academic writing as an embodied praxis beyond the oft-privileged requirements for academic rationality.

Ears

Words and phrases you seldom see/hear in academic papers – authors may think/feel/say/growl words or phrases while doing academic writing. What are the provocations for these internalised mutterings, and what word-form do they take? And when external events, sometimes chaotic or violent, intrude - what words enable writing to continue? We invite participants to share the phrases they sometimes hear/utter when writing.

Mouth

Explore ways to play with home-languages – challenge the myth that English is a global language. We invite participants to paint on small placards academic words or phrases in their home language that resonate with the aspirations of the conference title, Hope, humility and playfulness in a precarious world.

Feet

How do we find our footings in precarious space-places of academic writing? Standing, finding footings, becoming situated. Walking (away). Wayfaring, following. With this provocation we invite participants to map bodies standing and moving to produce a collective artwork that helps us situate academic writing within its material-affective conditions of im/possibility while imagining, dreaming and opening space for composing alternative, more fertile soils for academic writing otherwise.

Eyes

What happens when research is embodied? Sight and vision, bringing into focus, if we have not seen it does not exist. Occularism signifies positivist scientific "that which can be known as truth and generalized as law" (Fairchild et al., 2022, p. 87). However there are other ways to think-with eyes, sight and vision. The provocation here is what happens when you write without sight? What possibilities might this offer?

Skin

What does the encounter with the skin allow us to write differently? Porous, smooth, rough, transparent, sensitive, insensitive, dead skin... At this station, we write on the skin and (re)discover ancient yet current ways of writing. Humans have always written and drawn on the skin. Participants are invited to comment on images of written bodies or to try writing on their own skin or on that of their fellow dream team members. Participants are invited to take care of the skin.

Other body parts

What body parts become activated and animated through the invitation of the Dream Team ... here we invite participants to think-with other body parts not-yet-invited - gut, fingertips, womb, eyelids, toes – to imagine more hopeful academic writing practices.

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Keywords

academic writing, post-authorship, post-qualitative writing practices

Achieving Social Sustainability through Placemaking: A Post-Intervention Investigation

Individual Papers - Abstract ID: 74

Dr. Wendy Jo Mifsud (University of Malta), *Dr. Sarah Scheiber* (University of Malta), *Ms. Dawn Briscoe* (University of Malta)

Abstract

This research investigates the intersection of spatial planning and social sustainability in Malta, focusing on the impact of placemaking events in Senglea. Placemaking, an approach fostering community participation in the regeneration of public space, serves as the central theme of this research. It offers a means of integrating social sustainability with urban planning, responding to the need to create resilient and vibrant communities. In an interconnected world, this cross disciplinary approach to sustainable urban development is necessary to address social cohesion and community empowerment. However, a gap exists in understanding the mechanisms through which placemaking fosters social sustainability, especially within Malta's unique cultural context. This study builds upon previous research by the authors to understand the motivations behind community participation in placemaking initiatives they have organised in Senglea, and furthermore to assess the impact of these initiatives on social capital and sense of place. Through semi-structured interviews with residents, community leaders, NGO representatives, and Local Council members, we delve into the changes in social networks, community initiatives and the long-term impacts of these initiatives on public space. Our research aligns with the conference's theme of fostering interdependence and interconnectedness among qualitative inquirers. It embodies humility, challenging traditional notions of knowledge and embracing vulnerability. By questioning the individual autonomy and the hierarchy of power structure in place, this study critically examines postcolonial aspects of Maltese culture that remain a dominant characteristic of spatial planning on the Islands. Furthermore, our research explores the impact of creative methodologies, reflecting the conference's call for innovative and playful approaches to inquiry. The results provide valuable insights for future placemaking initiatives that promote social sustainability and community capacity-building, to envision a future based on understanding our past and present complexities.

Keywords
Capacity-building, Placemaking, Postcolonial, Social Sustainability, Planning

Advancing Authentic Educational Inquiry through Personalized Qualitative Methods

Individual Papers - Abstract ID: 250

Dr. Tricia Kress (Molloy University), Dr. Ryan Coughlan (Baruch College, City University of New York)

Abstract

American primary, secondary and postsecondary education has historically been guided by a pragmatist, quasi-positivist epistemology that positions school learning as a technical act (Kliebard, 1986; Labaree, 2007). While various educational researchers assert students learn best when they can connect to their learning in personal and authentic ways (Alim & Paris, 2017; Zhang et al, 2023), pragmatic/functionalist ideologies dictate that education is procedural, cumulative, consistent across populations, and stage based (Kincheloe, 2008). Relatedly, educational research methods texts designed for education doctoral students trend toward similar ideologies, privileging post-positivist and pragmatic methods that are often detached from what teachers and students actually do on a day-to-day basis (Tobin & Kincheloe, 2009). In this paper, the authors explore the potential of "authentic inquiry" that taps into personal ways of knowing by using novel combinations of qualitative methods that reflect educational researchers' worldviews and are responsive to the populations with and contexts in which educational researchers work. The notion of authenticity employed here involves educational researchers learning to be true to themselves and their own ways of knowing which are rooted in their unique socio-cultural-political positioning (Kincheloe, 1999; Kress, 2009). Authentic research is flexible, "radically contingent" on what is happening in one's context (Tobin & Alexakos, 2021), and practical for education researchers who wish to bring about change where they live and work. Drawing on their experiences working with education doctoral students, the authors illustrate how students use personalized methods such as: participant-created music playlists, car karaoke dialogue groups, neighborhood walking tours, non-linear mosaic analysis, and arts-based autoethnography to engage in authentic inquiries that yield new ways of understanding teaching, learning and themselves as educators and agents of change. By using personalized qualitative methods, students activate joy and hope as they engage in research as a humanizing praxis.

Keywords

authentic inquiry, research praxis, personalized methods

Affective Encounters with Trash Power

Individual Papers - Abstract ID: 407

Ms. Ella Lepisto (Tampere University), Prof. Olli Pyyhtinen (Tampere University)

Abstract

In the presentation, we examine the role of affects in the practices of Finnish trash activists that were followed by means of ethnographic fieldwork both on trash walks and on social media. Previous scholarship on waste has identified lack of public knowledge as one of the greatest barriers to the success of any recycling initiative. However, informational influencing has been proven insufficient, as it tends to ignore the messy, ambiguous, bodily relations that people have with waste. Waste is prone to evoke visceral affective responses, and those affects matter for how we relate to waste. We describe this kind of affective intensity with the notion of *trash power* and show that while negative emotions like disgust were for trash activists a key impetus to take action, the encounters and entanglements with waste also sparked positive affects such as joy, pleasure and inspiration. According to our analysis, the variety of affects experienced towards waste in the context of trash activism is also accompanied by creative, even playful ways of handling waste that manifest for example in the practice of making trash art. Such aesthetic and creative ways of engaging with waste radically diverge from the practices of excluding waste as well as from those of exploiting waste as resource. All in all, our analysis shows that corporeal interaction and affects are crucial in the formation of novel sensibilities and more ethical relationships with waste.

Keywords
affect; ethnography; trash power; waste ethics

Affective filmmaking: feeling-making-thinking with gender and schooling in emergent participatory inquiry

Individual Papers - Abstract ID: 81

Prue Adams (Western Sydney University)

Abstract

I propose *affective filmmaking* as a process of tuning in and making-with the materiality and sensation of experience through iterative cycles of feeling-making-thinking. The process recognises the vitality and affective power of moving image and sound to relay felt matterings and speculative (re)imaginings. In centring materiality and affect, rather than language-based storytelling, *affective filmmaking* offers an alternate approach to filmmaking as inquiry with young people on potentially sensitive subjects, such as gender, that can be difficult to express with words. This paper enacts a mapping of one (non-filmmaker) student's *affective filmmaking* with gender related experience in an Australian senior secondary school. The encounter suggests the multiplicity of entangled relations intra-acting at any one moment of emergent feeling-making-thinking. This doctoral research is part of the Australian Research Council funded Gender Matters: Changing Gender Equity Policies and Practices in Australian Secondary Schooling project.

Keywords

affect, filmmaking, new-materialisms, gender, secondary-schooling

Affectively-Charged Events in Inquiries: Vignettes as Playgrounds for Thinking

Dream Teams - Abstract ID: 240

Dr. Geneviève Brisson (Université de Sherbrooke), Dr. Magali FORTE (Université de Sherbrooke), Dr. Gabriele Budach (Universite du Luxembourg), Dr. Monica Waterhouse (Universite Laval), Dr. Eugenia Vasilopoulos (Concordia University)

Abstract

This Dream Team opens a space of possibilities for exploring vignettes as evocative pieces, as means of efficiently and poignantly articulating and sharing affective experiences lived in the context of our inquiries (Truman, 2014; Truman et al., 2020). Vignettes are not pieces of data that are meant to represent research findings. Rather, with Truman et al. (2020), we envision them here as "more than representational probes" inspired by "unexpected affectively charged events" (Waterhouse, 2020). Vignettes emerge relationally from the flows of affect that run through the assemblages we are a part of in our inquiries; we do not choose them (Masny, 2015; Waterhouse, 2011). They allow us to trouble a positivist and utilitarian view of data, and offer lines of flight that encourage the exploration of territories that would be viewed out-of-bounds from a conventional perspective. We focus our session on vignettes as "playgrounds for thinking" (Kuby, 2019) in which concepts burst in, are called for, or are created. Throughout the session, we will share four vignettes and also offer prompts and invitations for attendees to craft their own vignettes, expand on existing ones, and also share with the group. The vignettes could be oral, drawn, written, etc.

This Dream Team invites us to ponder: What might the thinking and sharing of a vignette produce in the context of this Dream Team spacetime? What deterritorializations and reterritorializations might happen?

The outcome of this Dream Team session could lead to a collective gathering of the vignettes that will be created/crafted and shared during the session into a text that could be published in the ECQI proceedings booklet or in another format.

Vignette 1 - Gabriele

A team meeting to discuss ideas for a collaborative stop motion animation project

Nia, Gog (MA graduates) and Gabi (MA responsible) are co-researchers on several projects using animation to raise awareness.

An MA student from West-Africa shares images from his home community that is threatened by rising sea waters levels.

After the meeting, Nia and Gog declare: "We are not sure we can work on this project. We feel we are not authorized to talk about this issue."

The MA responsible is shocked. The program, aiming to foster collaboration in ethical terms, would leave students and graduates unable to cooperate?

Vignette 2 - Monica

An ESL class for adult newcomers to Canada sings the folk song This Land is Your Land.

A student angrily refutes its message of multicultural inclusion: "I stopped believing it!"

The teacher emphatically insists the student is "supposed to believe it."

The teacher solicits the researcher's corroboration which she deeply regrets providing: "I do believe it actually."

This data-becoming-vignette continually reiterates, proliferates, and destabilizes my scholarship. It has produced a reconceptualization of citizenship, a challenge to received notions of research ethics, and, most recently, a disruption that effectively undermined an entire research project. This vignette's "power to act and intervene in life" (Colebrook, 2002, p. xliv) will continue through the yet-to-be-encountered affects of the Dream Team assemblage.

Vignette 3- Geneviève and Magali

"The proposal devotes too much space to arguing for its theoretical framework and provides only scarce information about the precise research questions, no well-stated data analysis procedures, and no convincing indication of how/whether the theoretical hypotheses/claims are realized in the study."

Anger.

"That just doesn't seem to be very rigorous."

"The methodology section should be divided into subsections with self-explanatory headings (e.g. participants, data collection, etc.)."

Exasperation.

These are variations of the comments we often receive about our conference proposals or academic articles and of the feelings experienced when we receive this feedback. What is produced when we think-feel with the concept of affect and the intensities experienced with this vignette?

Vignette 4 - Gene

Research Diary: We conclude the interview. I turn off the recorder. The participant begins talking again about an interview question posed. With permission, I turn the recorder back on. The participant speaks; the "data" is recorded. We conclude the interview again; the recorder is turned off. The participant goes back to the same question saying new and different things. I realize the participant wants me to know and understand but does not want it on the record.

"Data" events in research can exceed words and explanation. "Data" events-becoming-vignettes destabilize, reconfigure, and create/or shut down possibilities. What can they do? What might they become? And, what, in turn, might our inquiry become?

An Affective Topology of the Landscapes of Prison-A Journey through One Sentence and Many Spaces

Individual Papers - Abstract ID: 136

Mrs. Lucy Campbell (University of Edinburgh)

Abstract

In this paper, I use autoethnography to explore some of my experiences that occurred while I was imprisoned in 5 different prisons in both Mexico and the UK. These experiences focus on affect and look to examine how affect manifests and is felt within a female prison environment and in the traumatised spaces and places of prison. It offers hope for the process of recovering from prison-induced trauma and explores affect as a temporal anomaly in a non-linear journey through a prison sentence.

The paper explores my experiences through a 10-year sentence in various prisons both abroad and in the UK and looks at how they all felt different, they each had a flavour, a felt affective experience that was only sensed as qualia, a sensuous quality of feeling (Chumley &Harkness, 2013). This sensuous quality of feeling varied in its type and intensity depending on the space, place and the mix of people in it. Prison was about intensity and was a rollercoaster of affective encounters, each prison both holding its own affective energy as well as holding the women who channelled it.

Keywords

Affect, Criminology, Prison, Lived experience, Autoethnography

An Autoethnographic Enquiry into Innocence, Childhood Sexual Abuse, and The Survivor's Sense of Self.

Individual Papers - Abstract ID: 25

Mr. Daniel Cutajar (Counsellor)

Abstract

This autoethnographic study explores the enduring impact of childhood sexual abuse (CSA) on the author's innocence and sense of self. CSA is a pervasive issue with profound psychological consequences. This is why it necessitates a deeper understanding of survivors' lived experiences.

The study employs autoethnography, a methodology combining personal narrative and scholarly analysis, to shed light on the trauma experienced through sexual grooming and exploitation. Grounded in a social constructionist paradigm, the research embraces subjective and culturally situated realities. Data sources include the author's firsthand account, reflections, and scholarly literature on trauma, dissociation, and sexual abuse.

Through vivid storytelling, the complexities of betrayal, lost innocence, and dissociation as a survival mechanism in the face of overwhelming abuse are explored. By courageously confronting long-suppressed painful memories, the author discovers resilience and reclaims their narrative as a male survivor. Key findings highlight how dissociation served as a coping mechanism, the intricacies of integrating traumatic memories, and the process of reclaiming one's voice after abuse.

This autoethnography emerges from a desire to find wholeness, confront one's lost innocence, and empower the author's voice by grappling with painful secrets. The study contributes to a deeper understanding of the long-lasting effect of CSA and the journey towards healing and self-acceptance.

Keywords

Sexual Abuse, Innocence, Dissociation, Autoethnography, Resilience.

An exploration of female higher education students' mental health experiences: A narrative inquiry

Individual Papers - Abstract ID: 45

Ms. Nai Lang (University of Bath), Mr. Sam Carr (University of Bath), Prof. Carol A Taylor (University of Bath)

Abstract

The purpose of this paper is to explore the lived experiences of female higher education students in China in relation to mental health. It presents qualitative data that is collected from 11 Chinese young women from diverse regions and cities who had experienced or are experiencing higher education in China.

Mental health has become a critical issue for Chinese higher education students. However, there is an obvious gap in the current research on the mental health problems of female higher education students in China, since most of the existing studies used quantitative research methods, and few studies focus on mental health experiences, not even specify on female students.

Following the methodology of case study, this paper is grounded in a narrative inquiry approach. With the research conducted in uncontrived, real-world settings and limiting the intrusiveness as little as possible, it is expected to focus on trying to understand "experience" of female higher education students in China, which is filled with narrative fragments, enacted in storied moments of time and space, and reflected upon and understood in terms of narrative unities and discontinuities (Clandinin & Connelly, 2000). By letting the participants talk their own experiences and structuring the narratives into stories, complex and diverse influence of Chinese higher education that constructs and situates these students' experiences are unpacked and understood.

Drawing upon in-depth interviews and biographical information, this study highlights the interplay between cultural, societal, and institutional factors, revealing how these aspects influence the experiences of female students. Through the voices of these students, the research provides a nuanced understanding of these young women's resilience and coping strategies.

Reference

Clandinin, D.J., and Connelly, F.M., 2000. *Narrative inquiry : experience and story in qualitative research.* San Francisco: Jossey-Bass Publishers.

Keywords

Female mental health experience, Narrative inquiry

An exploration of identity and belonging amongst Romanian women immigrants through collective storytelling.

Individual Papers - Abstract ID: 374

Ms. Roxana Marcas (The University of Edinburgh)

Abstract

Letters to my grandmother is how this research first started. I remembered the writings I would address to my grandmother who had passed away when I was thirteen. I felt robbed of a beautiful relationship I could have had between grandmother and granddaughter. That was when the writing began, it started as a way for my grandmother to learn who I was becoming, in some way. It was my tether to her. The letters encapsulated so many moments of growth, inner conflict, identity struggles, and ultimately felt like a tie with my roots, my home country, my sense of belonging. By exploring the themes of identity and belonging within groups of Romanian women immigrants, through storytelling, writing, photographs, I believe it will bring insight to the collective experience of making a home away from home.

Exploring beyond the research question of identity and belonging through collective storytelling and writing with Romanian women, the focus takes us naturally to the questions of what the definition of home is, and what that feels like for a person. Considering also the complexity of integration, amongst immigrants is there a choice of how much one adopts in values, language, traditions, and customs? Are these what form a sense of identity? Power dynamics and socio-political context will play into the research and groups where it may be explored explicitly or implicitly. Another large focus to further explore the research question will be to look at the transgenerational influences and trauma in experiences of identity and belonging among Romanian women.

Keywords

Identity, Belonging, Womanhood, Eastern-European, Transgenerational, Collective

Animating post qualitative inquiry: being hopeful and playful in a precarious world!

Individual Papers - Abstract ID: 163

Dr. Mary Catherine Garland *(University of Plymouth)*

Abstract

'Writing only knows what it's after once it has begun to make its way into the world' (Manning, 2016: ix)

'We need writing that blasts through all the nonsense we keep on believing about writing, especially about the intentional, agentive human writing about himself … The door has been open for a long time, so maybe now is the time to push through with writing differently in an ontology of immanence. Rather than continuing to work the ruins of this existing image of thought, maybe it is time to leave the ruins behind and instead work with experimentation, speculation, creation, and invention. Write! Writing will take you there. Write. Become imperceptible. You don't have to name it. Just do it! Write!' (Gale, 2023: 188).

With the submission deadline for abstracts for ECQI 2025 fast approaching, she sits in the garden watching Saffie, whiskers twitching, watching tiny birds feeding. As if knowing she daren't avert her eyes, the writing suddenly makes some suggestions:

Rapunzel is locked in the ivory Tower; she's locked outside.

Too autoethnographical.

She yearns to be a postdoc, but a postdoc free to speculate, experiment.

She's doing that, albeit without the title. Why, when she is so determined to resist their neoliberal practices, is she still banging on the doors to the academy long after the keys have been thrown away? Too autoethnographical.

Share the writing already here then: writing that gives hope, writing that saves the soul from road maps that go nowhere and incomprehensible priority matrices somehow intended to support her supporting undergraduates.

No, thinks despairing-Mary. Maybe something new, something playful, something hopeful will emerge into a precarious world by January?

Haha, maybe! Why don't you simply ask for a space to share whatever writing emerges then?

Maybe … Why not …

Keywords

Post qualitative inquiry, writing, research-creation

Appreciative Teaching Practices in Music Therapy Education

Individual Papers - Abstract ID: 52

Dr. Raquel Ravaglioli (Biola University)

Abstract

Music therapy is the "clinical and evidence-based use of music interventions to accomplish individualized goals within a therapeutic relationship by a credentialed professional who has completed an approved music therapy program" (American Music Therapy Association [AMTA], 2022, para 1). To be eligible to teach in an undergraduate music therapy program one must acquire a master's level degree; however, this degree requires no education in pedagogy.

A vast amount of literature is published about effective teaching methods including student-centered learning and appreciative approaches. Music therapy pedagogues have identified general teaching methods and approaches, and faculty may be applying effective teaching approaches. However, there is minimal evidence for specific techniques on how these approaches and techniques are being implemented.

Based on the findings from a brief research study, the purpose of this paper is to share innovative practices discovered from that work. Effective teaching practices in music therapy are overall student-centered. Specifically, faculty teach within the framework of appreciative education. Examples of applying the 6-D framework in music therapy education are provided in addition to a discussion of implications for practice.

Keywords

appreciative education, music therapy, pedagogy

Appreciative Teaching Practices in University Classrooms

Individual Posters - Abstract ID: 53

Dr. Raquel Ravaglioli (Biola University)

Abstract

There is much literature on effective pedagogical practices including natural critical learning environments, human learning, student-centered approaches, constructivist learning, and student-development theories. While these theories and approaches are effective pedagogical practices, it is not required for higher education faculty to have education in pedagogy. Some traditional expectations in higher education follow the assumption that being an expert in one's field is sufficient for effective teaching and that professors customarily teach the way they were taught (Robinson & Hope, 2013). However, according to these learning theories, a positive and student-focused learning environment is crucial to the student's learning process.

Appreciative Education is a framework for "educators to embrace positive mindsets, leverage learners' assets and strengths, and empower learners to take ownership of the learning process for their academic success" (He et al., 2014, p. 1). The framework is rooted in social constructivism, positive psychology, and appreciative inquiry, and follows a 6-D model: Disarm, Discover, Dream, Design, Deliver, and Don't Settle (Bloom et al., 2013). Offering the idea of Appreciative Education practices as an approach to teaching in higher education provides a framework for educators within which to work.

As an effective pedagogical practice, building relationships with students through a strengths-based approach may accomplish a more accessible learning environment. This poster overviews Appreciative Education practices and provides examples for how to apply these practices in University classrooms.

Keywords
appreciative education, pedagogy, higher education

Architectures of Radical Voids & Recycling Education: a practice research approach for remaking education leadership as a dynamic immaterialism

Individual Papers - Abstract ID: 384

Dr. Jo Townshend (Independent Researcher)

Abstract

In precarious and complex times, ways of troubling leadership in English education demands new tools for resistance. Playing with conceptual art making as methodology and collage methods (Kruger, Landgraf) examines the radical potential of erasure to lead us into poetic non-spaces of the unimagined, unknown, and unmade. Working productively with recycled onto-epistemologies, disciplines, imagery and education matters, this qualitative inquiry renders visible power imbalances and exclusionary systems as an immaterial Deleuzian assemblage. In architectural encounters the potential of Rendell's thresholds as 'both an end and a beginning, a transformative condition' (2002, p. 25) become generative milieus. Playfully entangling the already known with the unseen, discarded and non-territories of education are enacted as critical, vibrant non-becomings and contribute to new materialisms (Bennett; Dolphijn & van de Tuin; Hickey-Moody & Page; Ringrose, Warfield and Zarabadi). These bring hopeful and affirmative ways of thinking and making, as process or performance, for consideration. Further, how the materiality-immateriality of education and the generative nature of its inter-intra-relations afford different ways for remaking disciplines and complex social systems will be discussed, and visio-tacit ways to perform time and space will be shared.

Keywords

Arts-based Immaterial Assemblage Methodology

Art, creativity and community of philosophical inquiry: perspectives of innovation, playfulness and hope for plural and democratic citizenship

Individual Papers - Abstract ID: 261

Mr. Valerio Ferrero *(University of Turin)*

Abstract

This paper fits within the framework of the pedagogy of hope (Bourn, 2021; Jacobs, 2005; Webb, 2013) and explores the perspective of the political, social and cultural innovation of artistic languages (Jones, 2011; Kemal & Gaskell, 2000). Their free and imaginative leads to the production of plural outcomes that challenge stereotypical and standardised views (Bast et al., 2015; Joy, 2005). This heterogeneity opens to an intercultural dialogue in which worldviews are exchanged and new syntheses are constructed (do Rosário Sousa, 2011; Matos & Melo-Pfeifer, 2020). Creativity is the fundamental characteristic of this artistic-hermeneutic process that can renew the common cultural heritage and give rise to an experience of plural citizenship (Gorman, 2018; Merry, 2012). The community of philosophical inquiry by Matthew Lipman (2003; 2010) seems fruitful to realise this artistic, dialogical and intercultural perspective: through dialogue, people circulate ideas that integrate and transform. In this process, a complex thinking develops: the creative thinking, which is typical of the aesthetic experience is flanked by a critical one, which follows the rules of formal logic, and a caring one, which is oriented towards ethical-value aspects. Artistic languages enable the community of philosophical inquiry to apply new heuristic approaches to philosophical dilemmas, making these issues accessible and renewing the way in which knowledge is constructed and decisions are made (Dewey, 1934).

The combination of community of philosophical inquiry and artistic languages supports the playful and equitable exercise of citizenship (Glas et al., 2019; Hartley, 2013), as people can draw on forms of participation that suit theme, experiencing democratic processes with freedom and joy (Ruitenberg, 2011). Therefore, arts and community of philosophical inquiry support social and cultural innovation in the sense of plural citizenship (hooks, 2003), where everyone can bring their thoughts into the public space without homologations, contributing to a common political project.

Keywords

Arts, citizenship, community of philosophical inquiry

Art, Science, and Technology Studies

Individual Papers - Abstract ID: 58

Dr. Hannah Star Rogers (*University of Copenhagen*)

Abstract

What should we make of methods created to overlap the knowledge communities of art and science? And what can this tell us about those communities and the way they organize people and things to produce knowledge? I will draw on concepts from ASTS, particularly as articulated in the Routledge Handbook of ASTS (2021) and my recent monograph, Art, Science, and the Politics of Knowledge (MIT 2022) to consider the ways that overlapping resources are drawn on by scientists and artists as they conceptualize media, particularly in the exhibition context. In particular, ASTS is well positioned to deal with interdisciplinary projects which draw on knowledge making traditions from both art and science, so it potentially presents many tools for unpacking multidisciplinarity in exhibition spaces.

This presentation will consider the social impacts of bringing art and science together historically and the advantages of explicitly calling upon multidisciplinary methods to address complex contemporary challenges. Analysis of art-science is necessarily multidisciplinary and interdisciplinary. It is, of course, the maintenance of some boundaries that allows for the crossing which continues to be a feature of art-science work, even as some practitioners work to move away from these divides. Emerging practices of art-science are fertile ground for STS scholars, and conversely, STS enables us to read art works. In the case of art engaged with the sciences, these practices often involve communicating complex or unsettled science and its history, as well as understanding issues and implications of new methods in contemporary art. STS methods are critical to grounding work in the contested space of art-science because the status of art-science projects is negotiated between individuals and institution

Keywords

art methods, STS methods, interviews, art-science

Assembling the "Thick Present" of Somatographic Throughlines: Making Qualitative Inquiry that (Still) Seeks Attunement to the Wisdom of Expressive Bodies and the Tending of Collective Creative Capacities for Social Change

Individual Papers - Abstract ID: 98

Prof. Kelly Clark/Keefe (University of Vermont)

Abstract

In this proposed paper, I share an inquiry approach that integrates somatic practices, critical analyses, and creative expression. I have come to call this approach *somatography*. Over three decades and across multiple inquiry projects, somatography has been the "slow and urgent" (ECQI, call for proposals), vital and vulnerable, always-present and not-now companion for staying with the trouble that prevailing word-centric approaches to qualitative research present to me and to many participants who have accompanied me during explorations of embodied dimensions of power relations within systems of education. The paper will take shape as a multimodal assemblage. First, I will offer an open account of somatographic principles and practices as they are, restlessly, in the "thick present of the now" (Barad, 2017). This account will build diffractively vis-à-vis autobiographical, theoretical, affective, and empirical throughlines. To assist in connecting the throughlines and to breathe life into the discursive account, I will introduce a collaborative study called the *How Do You Know?* project. In this ongoing project, somatographic approaches are both being tended by and explored among co-inquirers who are all seasoned scholars and members of groups historically excluded and underrepresented in United States higher education. Each of us have long navigated creatively within our respective academic contexts and we are collectively interested in better understanding how body-centered creative modes of knowing help us mitigate harms from epistemic injustice—or the unfair misrecognition and credibility deficits experienced by especially underrepresented scholars. This written account *about* somatography will be accompanied by drawn and painted visual narratives that attempt a *moving with* the sensorial register of the above throughlines, as they are taking shape diffractively in written form. Witnesses during the paper presentation will be offered a blank postcard and guided invitation for attuning to and creatively tending any possible emergent throughlines.

Keywords

Somatics, Critical-Creative Inquiry, Expressive Arts, Assemblage

Assessing Patient Comprehension of Medical Terminology Related to Inflammatory Bowel Disease (IBD): Implications for Effective Communication and Patient Care

Individual Papers - Abstract ID: 270

Dr. Agata Rudnik (Institute of Psychology, University of Gdansk, Gdansk, Poland Department of Gastroenterology, Independent Public Health Care of the Ministry of the Internal Affairs, Gdansk, Poland), Dr. Grazyna Piotrowicz (Department of Gastroenterology, Independent Public Health Care of the Ministry of the Internal Affairs, Gdansk, Poland)

Abstract

Background: Inflammatory Bowel Disease (IBD), which includes Crohn's disease (CD) and ulcerative colitis (UC), often involves complex medical terminology that can be challenging for patients to understand. Misunderstanding these terms may negatively impact patient adherence to treatment, decision-making, and overall health outcomes. Assessing the extent of patient comprehension and identifying the factors influencing it are crucial for improving communication strategies between healthcare providers and patients.

Objectives: The study aims to: (1) Evaluate the level of understanding of key IBD-related medical terms among patients; (2) Identify demographic and clinical factors influencing patient comprehension; and (3) Develop and assess the effectiveness of educational interventions designed to enhance patient understanding of these terms.

Research Questions: What is the current level of patient understanding of medical terminology related to IBD? How do demographic factors, such as age, education, and disease duration, affect comprehension? What are the common gaps in understanding, and how do they impact patient care and treatment adherence? How effective are targeted educational interventions in improving patients' understanding of IBD terminology?

Methods: This research employs a mixed-methods approach, beginning with a cross-sectional study to assess current levels of comprehension, followed by an interventional trial to evaluate the effectiveness of targeted educational interventions.

Initial qualitative data from the study, conducted in the Department of Gastroenterology at the Self-Dependent Health Care Unit of the Ministry of Interior in Gdansk, Poland, will be presented.

Expected Outcomes: The findings will guide the development of tailored educational resources and communication strategies, ultimately enhancing patient engagement, treatment adherence, and overall health outcomes in IBD management. Additionally, this research will provide valuable insights for healthcare providers on effectively communicating complex medical information to patients.

Keywords

IBD, Health Communication, Patient Care.

Attending to small matter(ing)(s) through playdough entanglements and Early Childhood Studies placement assemblages

Individual Posters - Abstract ID: 339

Ms. Karen Barr (University of Bath)

Abstract

My doctoral research considers Early Childhood Studies degree placements as dynamic, contingent, and emergent assemblages of human-nonhuman forces and precarious multispecies relational entanglements. It explores how affective forces in placement contexts influence learning experiences, and how learning emerges through relationships between matter and meaning, which are mutually implicated. My modes of inquiry contest assumptions of human exceptionalism and separateness from the world, and instead, place humans in context with the lively nonhuman materials and entanglements through which matter and meaning are co-constituted. My research practices generate conditions for doing pedagogy-otherwise to resist dominant modes of measuring human attainment and dehumanising performativity agendas.

Using the example of tiny fragments of playdough in the more-than-human assemblage of my doctoral research, my poster illustrates how small 'things' (Bennett, 2010) come to matter discursively with research practices that care-fully attend to precarious entanglements through placement learning assemblages. The arrival of dried-up bits of playdough stuck between the crevices of the soles of a student-participant's placement shoes generated possibilities for 'noticing' (Tsing, 2015) and becoming-with the pedagogical potential of tiny, seemingly insignificant things that often go unnoticed unless we are open to be(com)ing affected through their 'intra-activities' (Barad, 2007) with us. My research practices entail 'improvising' (Taylor et al, 2018) and 'edu-crafting' (Taylor, 2016) with data that 'glow' (MacLure, 2013), and 'whirzoming' (Barr 2024) – a discursive-material wandering writing practice that grows roots (like a botanical rhizome, a concept I borrow from Deleuze and Guattari, 1987)) through and with the data and connects with material conditions and matter(s) that make their way into the orbit of the whirring research-assemblage-machine. These knowledge-making practices refuse to ignore bodies and matters that fall outside pre-set learning trajectories, and instead, 'trace-and-map' (Lenz Taguchi, 2016) how discursive-material entanglements enable us to think with nonhuman/more-than-human matter(ing)(s) that are often dismissed or marginalised.

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Tsing, A., L. (2015). *The Mushroom at the End of the World: On the Possibility of Life in Capitalist Ruins.* Princeton University Press.

Attuning to what's in/out of tune: from listening-as-usual to opening up more parts of the world to love in music education research and practice

Individual Papers - Abstract ID: 287

Mrs. Synnøve Kvile (Western Norway University of Applied Sciences, Department of Arts Educationof), Prof. Karin Murris (University of Oulu)

Abstract

In this presentation we ask what human exceptionalism and a human-centred analysis do to what counts as music, education and education research. We trouble that question by 'sticking' (MacRae, 2018) to a video clip of two boys performing a song on a beach in rural Norway, which the audience will be invited to watch, listen, and respond to. Through a diffractive method of 'Listening without Organs' (Murris, 2016), we trace the agency of sound waves and explore music education's entanglement with everyday life. Through an agential realist (Barad, 2007) analysis of the video clip as a phenomenon, we argue for the porosity of taken-for-granted research concepts such as 'data', research 'site', research 'participants', theories and methods (Koro-Ljungberg et al. 2018). Knowledge-making as a worlding practice troubles (Haraway, 2016) human exceptionalism and opens up more parts of the world to love in music education research and practice. By extending the theory and practice of listening to include more-than-human and 'lesser'-human sounds, concepts such as music, education and children are also stretched and opened up.

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Keywords

MusicEducation; Posthumanism; Agential Realism; Agency; Listening-without-Organs

Augmented humans and the social impact of becoming part machine

Individual Papers - Abstract ID: 343

Ms. Charlotte Parion (Centre for Sociological Research, Faculty of Social Sciences, KU Leuven), Prof. Valeria Pulignano (Centre for Sociological Research, Faculty of Social Sciences, KU Leuven), Prof. Karin Hannes (Centre for Sociological Research, Faculty of Social Sciences, KU Leuven)

Abstract

In a societal timeframe where robotics and AI are blurring the lines between humans and machines, this study focusses on augmented humans and the social impact of becoming part machine. It investigates how augmented humans challenge human standards and traditional notions of ability. It seeks to understand the implications of human augmentation through an in-depth study of the literature on people who are augmented, voluntary or involuntary, to be equipped with super-abilities. We will investigate how they build an affirmative relationship with their new selves modified through (bio-)technological means that enhance their physical, cognitive and social capacities. The insights should help us prepare for a future in which augmented humans may become the norm. This will have far reaching consequences on the work floor and the labor market and may introduce new types of inequalities we should be mindful about.

Keywords

Human augmentation, sociology of work, futurism

Back to the Body: The Collision of Traditional Chinese Philosophy and Postmodernism

Individual Papers - Abstract ID: 187

Ms. Bo Peng (The Chinese University of Hong Kong)

Abstract

Contemporary philosophy, social science, and qualitative research have been undergoing a profound "paradigmatic" transition from modernism to postmodernism. This shift is not only observable in Western capitalist nations but is also rapidly unfolding in the global flattening and synchronicity influenced by globalization, including in modern China, which actively promotes modernization. Beyond a mere critique of the values of scientism, consumerism, and developmentalism, this transformation represents a deeper, more fundamental change - a move from 'metaphysics' to 'ontical', 'spiritual life' to 'secular life', and 'mind' to 'body'. This shift challenges the long-standing philosophy of consciousness and underscores the significance of the long-neglected philosophy of the body. The interplay of reflections on modernity's crisis, the fusion of Western and Eastern influences, and the reconsideration of cultures by local and Indigenous researchers suggest a renewed focus on materiality and embodiment. Within this wave of change, traditional Chinese philosophy and its unique perspectives on the body should hold a central place in current research discourse.

Compared to the dominant Western philosophy of consciousness, the distinctive attribute of traditional Chinese philosophy is its deep-rooted "body of subject." This physicality is manifested in the fact that many ancient Chinese philosophical reflections revolve around the body, emerging from the body rather than from consciousness alone. Whether in paradigm or methodology, traditional Chinese philosophy bears a distinct bodily imprint, diverging from the Western tradition of intellectualism and pure thought. This article aims to explore the interpretation of the 'body' and 'embodiment' from the lens of Chinese philosophy, examining the moving body and the body in everyday life within the paradigm of Chinese body philosophy. In doing so, it seeks to broaden the diverse understanding of the body and embodiment across different cultural contexts.

Keywords

Body, Embodiment, Traditional Chinese Philosophy, Postmodernism

BEACHES, BUMPS, AND MILKSHAKES: A CO-CREATED, PLAYFUL, HUMANIZING, OPEN, AND DIALOGIC RESEASCH METHODOLOGY

Individual Papers - Abstract ID: 404

Dr. eric karahalis (Molloy University)

Abstract

The dominant educational paradigm is rooted in a Platonic, Cartesian, and Piagetian mind-supremacist epistemology that subordinates the body and experience to the mind, ideas, and objective concepts. This reduces students to cognitive receptors of information in a detached, decontextualized, and dehumanizing classroom, i.e., the banking educational model (Freire, 2018; hooks,1994). Students are forced to sit at desks for several hours a day and expected to open their minds and ignore the body's needs. This educational model is dehumanizing because it only approaches students and learning through one epistemological lens and separates learning from the world. On the other hand, experiential learning is rooted in the educational philosophy of Dewey, Kolb, and Freire. It is a context-based educational paradigm that situates learning in real-world experiences where students can learn naturally and organically. This educational modality can help bridge the synthetic divide between the mind and body fostered in traditional educational paradigms. This postformal autoethnographic study explored students' transformative educational experiences in an Experiential Learning Academy, a two-year experiential learning Associate degree program. The researcher interviewed six student participants using semi-structured interview questions and artifact elicitation. Next, three participants provided the researcher with three songs representing their educational experiences. These three participants then participated in a follow-up, experiential 'car karaoke' dialogue group session, which involved a drive to and on the beach while drinking milkshakes and eating French fries. The use of music and memento elicitation fostered a more whole and embodied approach to data collection. During analysis, the researcher used art/ artifact creation to help embody the analysis process and to promote wholeness. The study's findings demonstrate how an Experiential Learning Academy fosters a whole-person, humanizing environment that promotes wholeness through dialogue and openness. A humanizing and whole-person educational approach considers the social, historical, emotional, and environmental complexity of human individuals and, in doing so, fosters an accepting, open, and dialogic community

Keywords
Autoethnographic

Embodied Learning
Experiential Learning
Postformal

Becoming-water: a different kind of hydro-grapher

Individual Papers - Abstract ID: 238

Dr. Judith Enriquez (Liverpool John Moores University)

Abstract

This is an invitation and water offering to follow life-threads of becoming-mermaid or a kind of water-whispering through a hydro-graphic inquiry of sort. I used to make paper boats when I was a little girl and watch these go downstream in the polluted (always fighting to flow) creek just behind the house where I grew up. My relationship with water is of course within me, running through me and keeping me alive, and yet I traversed a path away from its bio/hydro systems. Instead, my research plugged me into the world of computing and technologies, of machinic and mechanistic information systems. Frameworks, models, methods and approaches are 'enlightened'. Modernity made sure of this and yet they are far from 'enlivened'.

Water has given me life, loved ones, stories to tell, memories to remember and dilemmas to come to terms with or simply feel with, all at once. I have many attachments (life-threads) with water, a*n hydrophilia* perhaps. I want to attend to these attachments. How do I proceed when I am entangled with the wares and wires of technologies, habits of the mind and ways of unliving?

I have many viewpoints about agency, voice, literacy and other objects, subjects and not a word about life. The spaces for conversations, encounters and inquiries have hardened surfaces, rigid standards and stifling knowledge base. They are not conducive to life. I have been bound by learning and graduate outcomes, by employability and transferable skills. No matter how I try to analyse viewpoints and embrace their intersectionality, they remain or become inanimate and ultimately dead in my hands. It is time to commit to the living. Water shall be my (our) guide.

Keywords

hydro-grapher, aqua-agency, ecological inquiry, becoming-water, enlivenment

Behind the Conscious Curtain of the Researcher's Self: Reflexivity and Humility in Qualitative Research

Individual Papers - Abstract ID: 180

Prof. Michal Mahat-Shamir (Ariel University)

Abstract

Nietzsche, Plato, Shakespeare, and Freud all understood the deep subconscious processes of the human mind, which often go unnoticed by many researchers. The epistemological question of how knowledge is constructed imposes on us, as researchers, the obligation to address the issue of reflexivity. This stems from the understanding that the researcher's self—whether consciously or unconsciously—plays an active role throughout the entire research process. This proposed lecture will discuss a research process where the researcher's connection to the studied phenomenon was neither initially apparent nor known to her but became evident as the research evolved into an article. This realization was made possible through a dialogic process with her research collaborators and highlights the importance of humility in the process of conducting research.

The lecture will present a study that explored the phenomenon of "congenital loss," where participants experienced loss "second-hand" because their immediate family member had passed away before or during their birth (e.g., individuals whose fathers died while they were in their mother's womb, individuals whose mothers died during their birth, and individuals whose siblings died before their own birth). During the process of writing the research and through dialogue with the other researchers, one of the researchers came to realize that she might belong to the research population herself. In attempting to conceptualize the phenomenon and give it a name, a personal event in the researcher's own life was identified, which reduced the initial distance between the researcher and the studied phenomenon to a relative closeness, and contributed to the research process. This newfound understanding underscores the importance of humility in recognizing our own place within our research and opens up further questions for exploration.

Behind the facade: Disrupting narratives of entrepreneurial success through lived experience

Individual Papers - Abstract ID: 436

Dr. Esther Hormiga (University of Barcelona), Dr. David Urbano (Autonomous University of Barcelona)

Abstract

Entrepreneurial success has long been pursued without fully grappling with its broader implications. Commonly described in literature as stories of growth, inventiveness, and revenue generation – all these associated with success – it is placed as that which is pursued without a doubt, but why? Underlying these narratives of triumph, however, are overlooked but equally significant dimensions. This article explores the authentic experience of entrepreneurial success, especially from the perspective of the personal and social damage it may have caused.

In doing so, the research applies the interpretative phenomenological analysis (IPA) approach, which pays respectful attention to the person's direct experience and allows study participants to share their own story in their own words. Authors draw on the first-person accounts of six successful entrepreneurs from the vibrant Hub of Barcelona in Southern Europe. The findings of the research fly in the face of the popular myths of success as much of it in reality is appreciated in society leaving the societal appreciation of the success to the person suffering at the core. Another "stigma of success" that is prevalent in some regions and is new in many chronic entrepreneurial ecosystems needs to reconsider the burden placed on those who dare to become entrepreneurs. In fact, the goal of succeeding in entrepreneurship can end up becoming more of a prison for the individual than a liberation.

This paper urges policymakers and stakeholders to reconsider how entrepreneurship is understood, especially in a world that has long prioritised external validation over personal fulfilment. By highlighting the hidden costs of entrepreneurial success, this research contributes to a deeper reflection on its true value in an increasingly precarious social landscape. Through this lens, we invite a critical reassessment of the ideals we continue to promote in entrepreneurship and, ultimately, in society itself.

Keywords

entrepreneurial success, experience, personal cost, phenomenological

Being a Surrogate Partner: The Challenges of Fragile Boundaries

Individual Papers - Abstract ID: 68

Mr. Elad Avlagon (Faculty of Arts and Social Sciences, Maastricht University), *Dr. Ayelet Oreg* (The Louis and Gabi Weisfeld School of Social Work, Bar Ilan University), *Dr. Tamar Gitlitz* (The Bob Shapell School of Social Work, Tel Aviv University)

Abstract

Intimate emotional and physical connections are fundamental to human well-being. However, many individuals suffer from a lack of such connections due to factors like severe physical disabilities, emotional barriers, or traumatic experiences. This absence of intimacy can lead to significant psychological distress and negative impact regarding the overall quality of life.

Recognizing this need, surrogate partner therapy (SPT) has emerged as a unique therapeutic approach. SPT exists in only a few places worldwide, with Israel being the only country where government agencies fund this therapy.

SPT involves a triadic setting comprising a surrogate partner (SP), a sex therapist, and a patient. The SP acts as an intimate surrogate partner, offering therapeutic experiences including relaxation techniques, intimate communication, sensual contact, and social skills training. The goal is to help patients overcome barriers to intimacy and develop healthy relationship skills.

Our research focuses on understanding SPs' experiences in this unique context, specifically exploring how they construct boundaries in their work. Using Winnicott's concept of psychotherapy as play and Goffman's dramaturgical role theory, we conducted a phenomenological study with 13 Israeli SPs.

We uncovered complexities in SPs' experiences, including dramatic role transitions, strict confidentiality requirements, and challenges in constructing professional and personal identities. Our findings highlight the intricate nature of SP work and its impact on personal lives and relationships, as it presents the voices of human beings performing at their best with an admirable humility, using their bodies and soul to give hope for those who have lost it along the way.

This research provides valuable insights into a little-understood practice, shedding light on how SPs use their bodies and minds to support individuals struggling with intimacy issues. The findings have implications for understanding and potentially improving this unique approach to addressing intimacy needs.

Keywords

Surrogate Partner Therapy

Boundaries

Identity

Intimacy

Being an 'ICHINA' Online – Everyday Discursive and Habitual (Re)production of Internet-Mediated Chinese National Identity in the Era of Consumerism and Fandom

Individual Papers - Abstract ID: 393

Mr. Zhiwei Wang (Sociology, School of Social and Political Science, University of Edinburgh)

Abstract

A further investigation into how Chinese national(ist) discourses are daily (re)shaped online by diverse socio-political actors (especially ordinary users) can contribute to not only deeper understandings of Chinese national sentiments on the Chinese Internet but also richer insights into the socio-technical ecology of the contemporary Chinese digital (and physical) world. Much emphasis has been placed on the political dimension of digitised Chinese national(ist) discourses and their embodied national identities, which neglects other equally important dimensions constitutive of their more discursive nature. I propose an ethnographic methodology, with Sina Weibo (a Twitter-like microblogging site) and bilibili (a YouTube-like video-streaming platform) as 'fieldsites'. The data collection method is virtual ethnographic observation on everyday national(ist) discussions on both platforms. Critical discourse analysis is employed to analyse data. From November 2021 to December 2022, I have conducted 36 weeks' digital ethnographic observations with 36 sets of fieldnotes obtained. For 36 weeks' digital ethnographic observations, I concentrated much upon textual content created by ordinary users. Based on fieldnotes of the first week's online observations, I found multifarious national(ist) discourses on Sina Weibo and bilibili, targeted both at national 'Others' and 'Us', both on the historical and real-world dimension, both aligning with and differing from or even conflicting with official discourses, both direct national(ist) expressions and articulations of sentiments in the name of presentation of national(ist) attachments but for other purposes. Second, Sina Weibo and bilibili users have agency in interpreting and deploying concrete national(ist) discourses despite the leading role played by the government and two platforms in deciding on the basic framework of national expressions. Third, the (re)production process of national(ist) discourses on Sina Weibo and bilibili depends upon not only technical affordances and limitations of the two sites but also, to a larger degree, some established socio-political mechanisms and conventions in the offline China.

Keywords

National identity; everyday nationhood/nationalism; digital media

Being Brown and Not-Brown: Reclaiming Subjectivity in Resistance

Individual Papers - Abstract ID: 162

Ms. Mridula Sridhar *(The University of Edinburgh)*

Abstract

As an Indian, my sense of self is under challenge as I grapple with colonial and racial projections that reduce me to particular understandings of being 'brown' or 'Indian.' Being viewed as an 'other' that passively receives projections perpetuates the colonial paradigm of objectification, where the object is bereft of its subjectivity. Perceiving the brown 'other' as simply an object enables the enactment of dominance and subjugation as witnessed in the rising far-right violence across the United Kingdom. Amidst such dehumanising objectification, how does one experience one's subjectivity?

Drawing from Freire (2012), one cannot enter any form of resistance as an object and hope to become a subject later. Decolonial resistance that solely focuses on the damage caused by colonial objectification seems to allow us to experience, at best, a bounded subjectivity, running the risk of being defined singularly by oppression. Recognising the limitations that colonial violence places on our subjectivity highlights the need for alternate language and perspectives to reclaim our sense of self. I resonate with Tuck's (2009) call for engaging in desire-based work beyond damage-centred research to resist being trapped within the confines of colonial models of dissent.

In my paper, I seek to invoke a desire-led exploration by drawing on the wisdom of Indian classical music. By following the swaram (musical note) as a metaphor for subjectivity, I aim to trace the fluid, relational, and ambiguous spaces that swarams traverse to create music. Through this, I hope to reclaim my subjectivity in resistance and reconstruct the identity of being 'brown' beyond colonial identity labels and binaries of self/other and subject/object. As I explore writing with music as a method of inquiry, I hope to offer my musical experiences to the conference audience and hold space for our collective discovery of our subjectivities.

Keywords

Objectification, subjectivity, decolonial resistance, music

Being flamingos and trees: inclusive responses to natural environments

Individual Papers - Abstract ID: 390

Prof. Candice Satchwell *(University of Central Lancashire)*

Abstract

Research about landscapes and the environment tends to be dominated by 'scientific' ontologies and epistemologies, and largely excludes marginalised groups and creative expressions of what spaces mean to people. This presentation draws on research projects which encompassed artists and researchers working with a range of different groups, to explore their relationships with nature and other species. Groups included autistic young people; college students; youth groups; GP referrals and long-term unemployed; children supported by a charity; disabled adults; and deaf children. The use of artistic approaches opened up alternative means of engaging with local landscapes that many participants had never visited before, despite being near to where they lived. Artists facilitated expressive responses through multimodal and multisensory activities, and participants offered their own unique interpretations through making, playing and imagining.

Incorporating a multispecies approach in the projects was a challenge to human dominance, designed to encourage a repositioning of perspectives to include animals and plants, and potentially rivers, rocks and so on, as having their own stake in the natural environment. Participants together decentred the human perspective by imagining 'being' other animals and plants; and embraced non-standard uses of language and literacy to codify and communicate affective responses.

In a multitude of activities with disparate groups and individual artists in a range of locations, the workshops resulted in the co-creation of artworks. These were subsequently exhibited in galleries and nature reserves. The presentation includes specific examples whereby participants engaged in surprising ways with their environments, and showcases the artworks produced. The discussion will consider the potential for such methods to contribute to decisions about access to landscapes, how land is used, and whose voices should be heard. Challenges and limitations will also be discussed, considering to what extent marginalisation can be addressed through processes which foreground feelings and connection with nature.

Keywords

marginalisation, artistic expression, literacy, disability, environment

Belonging or longing to BE in a busy world of doing and thinking?

Individual Papers - Abstract ID: 371

Mrs. Fabienne Vailes (University of Bristol)

Abstract

Belonging is a fundamental human need, yet its significance in education is often undervalued. This presentation explores how fostering a sense of belonging within educational settings is pivotal for the holistic development and central to the relational well-being of all. Drawing on my previous research, I will argue that belonging is possibly one the missing piece that bridges the gap between academic success and overall flourishing. Is belonging simply our longing to BE in an ever busier world that asks of us to do and think instead?

Belonging is defined as the feeling of being accepted, valued and included in a community. In educational contexts, this translates to students feeling connected to their peers, the adults in their lives (staff, friends and family), and the institution itself. My research to date and the 245+ imperfectly perfect conversations on the Flourishing Education podcast highlight that when we experience a strong sense of belonging, we are more likely to engage actively in our learning exhibit higher levels of motivation and achieve better academic outcomes. Conversely, a lack of belonging can lead to disengagement, decreased motivation, and adverse mental health outcomes.

The aim of my PhD is to deepen this understanding through a Participatory Action Research (PAR) project conducted in an Englis secondary school. This study aims to empower students to take the lead in researching their own educational experiences and identifying factors that enhance or hinder their sense of belonging and their ultimate flourishing. Through this participatory approach, students will engage in dialogues with peers, staff, SLT and their guardians, creating a platform for authentic voices to be heard and integrated into the fabric of the educational environment.

This presentation will illustrate practical strategies for fostering belonging, including the power of dialogue and deep listening as tools for building connections and understanding. Together we will explore how to bridge gaps, resolve potential conflicts and promote a culture of inclusivity so that we can all rewire ourselves and learn to thrive and flourish together.

Keywords

#flourishing #belonging #loneliness #wellbeing #thriving #education

Beyond aggregation: A novel qualitative methodology to build educational change theory across geographies and professions

Individual Papers - Abstract ID: 437

Dr. Gabrielle Arenge (University of Cambridge), Prof. Riikka Hofmann (University of Cambridge)

Abstract

Understanding how change happens in institutional practice is critical to supporting equity and sustainability in our precarious world. However, research on institutional learning consistently shows substantial change is difficult to achieve, even when individuals, teams and organisations seek to transform their practices. Large-scale quantitative studies alone cannot explain this puzzle. Qualitative research is essential to understand the 'how, why and under what conditions' of change, but much of this research is small-scale and context-specific, raising questions about how to generalise across studies and settings to develop actionable theory that still accounts for local contexts and processes.

Responding to this challenge, this paper presents a newly developed theory-based approach to synthesising qualitative close-to-practice evidence. The method draws from dialogic and critical realist theories and involves sampling, comparing, re-analysing and synthesising qualitative evidence in peer-reviewed publications. We developed the approach when investigating how, why, and under what conditions teachers start enacting pedagogic change in Southern Africa. To anchor the synthesis in empirical likeness and identify evidence of the same phenomena within different cases of pedagogic change, we constructed theory-informed operationalisations of change outcomes and processes. These operationalisations made it possible to bring different-yet-comparable cases of change initiatives into analytic dialogue. Analyses then moved beyond aggregation into original theory development through detailed re-analysis and systematised cross-case comparison.

To test the validity and feasibility of this new method, we conducted a small-scale follow-up study of practitioner-led change in different professional learning contexts including early childhood intervention and homelessness services in the 'Global North'. Together, these qualitative syntheses illustrate a novel way to generate theory-for-practice using qualitative evidence across diverse contexts. This approach also models one way to re-center knowledge creation and generate theory from under-utilised Southern African research. Our paper illustrates the methodology using examples from both studies and discusses opportunities for future use.

Keywords

qualitative synthesis, theory development, professional learning

Beyond capitalist and colonial ruins of the Anthropocene: Speculating multispecies urban geographies in Australia

Individual Papers - Abstract ID: 99

Ms. Antje Jacobs (KU Leuven), Prof. Karin Hannes (KU Leuven)

Abstract

Urban geographies are generally depicted as densely populated environments, privileging productivity, consumption, and human habitation. In these growing human-centered metropoles, other-than-humans are facing a range of challenges, such as displacement due to new developments, extreme weather events, and threats from invasive species. These challenges prompt questions of how urban spaces can evolve into relational environments that prioritize environmental and cultural sustainability and justice. In this presentation, we conceptualize the city and its challenges as a capitalist and colonial ruin of the Anthropocene. Dwelling through these ruins, we explore ways to move beyond dominant discourses that define the city as a purely human domain, employing speculative thinking and artistic co-creation practices to collaboratively speculate alternative urban geographies. To this end, we conducted a participatory project entitled the Multispecies City Lab, inviting the public to research-creation workshops to collaboratively speculate alternative multispecies urban geographies. These Labs were held in three Australian cities, including Magandjin/Brisbane, Naarm/Melbourne, and Boorloo/Perth. Imagining alternative urban geographies is deeply intertwined with Australia's colonial pasts and presents. Accordingly, we further explore how the multispecies speculations created during the Multispecies City Labs addressed the capitalist and colonial ruins that the Anthropocene has left behind in Australian settler-colonial urban spaces. This presentation will cover the theoretical and methodological approaches used in the Multispecies City Lab, and will discuss their implications for re-imagining settler-colonial urban geographies into multispecies relational environments.

Keywords

Speculative fiction, Anthropocene, multispecies, urban

Beyond Live, Laugh, Love: Profaning Artful Inquiry

Individual Papers - Abstract ID: 214

Dr. Lorien Jordan (Univerity of South Florida), Dr. Jennifer Wolgemuth (University of South Florida), Dr. Mandie Dunn (University of South Florida)

Abstract

In this paper, we muck around with profaning as artful inquiry. Thinking with the art and artists who have jolted and infected us (e.g., Piper, 1985-2023; Ren, 2015; Smithson, 1972) and connecting with profane methodologies (Smithers, 2023) and pedagogies of obscenity (Author Citation), we pursue what lurid art forms, dystopic narratives, and disturbing images make possible in artful inquiry. As critical inquirers engaged in creative and speculative practices, we lift the rugs of tidy, aesthetically pleasing methodologies to embrace an uncomfortable and profane artful inquiry that shines a light in dark corners, where we watch the mold grow, wood rot, and bugs scurry.

We question how the radical possibilities of artful inquiry have been baited into a facile sense of sublimity, wrapped up in the pretty optimism and moral goodness that artful inquiry "makes a difference." We suggest something disturbing about the casual, surface arguments that justify arts-based inquiry as, creatively "transforming policy and practice" or "centering marginalized voices." Questioning the dangers of this requisite optimistic literary aesthetic, we push against artistry that reminds us of the half-aesthetic and half-positive psychology of words-on-wall-art.

Live.

Laugh.

Love.

Instead, what happens when we tap into "ugly" modes of thinking and allow ourselves to "go there," taking artistry to the brink? Profaning as artful inquiry engages the sardonic, grotesque, and aching methods humans use to make sense of the world (Edwards & Graulund, 2013). Through profaning, we challenge academic demands for a packaged, consumable good—artwork or otherwise. What happens when our artful inquiries hold promise but possibly go nowhere or make a difference for the worse? To end this paper, we discuss the ethics and dangers of profaning artful inquiry in a system that demands tidiness and completeness (Author Citation).

Keywords

Artful inquiry; profane methodologies; Profane Arts-based-research

Black women's experience of racism, sexism, and classism are inseparable

Individual Papers - Abstract ID: 330

Mrs. Oluchi Mellor (University of Edinburgh)

Abstract

White supremacy, white privilege,

Again, I continue to feel deflated and like a failure with majority of opportunities i seek since i came to te UK almost two decades ago. I am an embodiment of despair, hurt, desolation and lack of motivation to carry on in all areas most of the time and now find is it a drama navigating everyday life. I no longer have high hopes or great expectations and now musing with disbelief if all the tribalism, racism and discrimination could actually amount to a pin when we leave this world. White privilege, white supremacy, white empiricism; I am sick of hearing these in everyday dis with no genuine advancement in creating empathy for those who go under their carpets.

My experience as a student social worker in 2015 was another milstone that derned my journey as a black woman with no value in terms of social prestige and opportunities. Then came the job applications and subsequent effort to climb a single career ladder that reflect years of academic achievements, hard work, experiences (oh you are over-qualified, you didn't quite get the questions correctly as we would expect, you are however more than welcomed to apply again). I have gone through some many patronizing agonies over and over and over and over again I have lost counts! what's wrong with me, what's going on, and on and on??

'I think you are over-qualified for this role'.. o H well i ll rest my case.

Keywords

black women, whiteness

Bodies that know gendered hurts

Individual Papers - Abstract ID: 398

Dr. Satu Venäläinen (University of Helsinki)

Abstract

Sexual harassment is an affective, embodied and relational issue with distinctly gendered consequences for those who experience it. Experiences of sexual harassment and violence may significantly shape one's possibilities to relate to other people and the ways one sees oneself as an embodied subject. From a gender performativity perspective, sexual harassment as a social and material practice of power enacts the gendering of bodies, rendering feminised bodies vulnerable and masculinised bodies powerful, and forcing all bodies to respond to the oppressiveness of the binary gender system. However, the affect of sexual harassment is not singular; rather, harassment affects differently positioned and oriented bodies in the nexuses of gender and sexuality in multiple ways, and in doing so, it genders bodies in ways that manifest both patterning and regulation as well as unpredictability and resistance. My presentation blends a reading of sexual harassment and violence experiences of young women and nonbinary people through Sara Ahmed's theorisation on embodied hurts, emotions and orientations with a reflection of my own gendered and gendering positionality and situated knowing-feeling-acting-being. In doing so, I seek ways to know about sexual violations and gendering that are sensitive to their entanglements with lived differences, and the tendings of academic apparatuses to enact severings of these. I envisage discomfort, in particular, as an ethical sensation that deserves specific attending to in such an attempt, and link it with Bronwyn Davies' notion of emergent listening – a knowing that mends rather than severs relationality while attuning to multiplicity.

Keywords

difference, embodiment, knowledge, embodied violations, gender

Breaking up with my mother: An autoethnographic account of transference and estrangement.

Ms. Jahnavi Dutta (The University of Edinburgh)

Abstract

This autoethnographic inquiry traces my experience of confronting maternal transference and grief through an encounter with a peer on my counsellor training programme. I explore my (dis)embodied experience of accessing my grief from maternal abuse and estrangement which surfaced years later when I came into contact with Natasha, who reminded me of my mother and instantly reactivated my trauma responses. I comment on cultural norms specific to motherhood, womanhood and the insidious competitiveness in female friendships in the Indian context that have followed me to the U.K. I trudge through this marsh in real time, documenting my anguish and fear as I experience it, contrary to what is typically expected of autoethnographic work where we are encouraged to practise vulnerability and self-preservation. This piece is a performance of my hesitations and grief, an advent of closure that I come closer to as I continue to write and immerse myself in my agony, abandonment and the guilt that accompanies the process. I write into fractured timelines, geographies and fears, swerving *'In'* and *'Out'* of my mind and body as I record my trauma emerge, sweep and sway/release me.

Keywords
Autoethnography
Disembodiment
Performance
Estrangement
Grief
Transference

Bridging Past and Present: Collective Nostalgia through Arts Based Engagements with Refugee Women

Individual Papers - Abstract ID: 109

Dr. Sarra Boukhari (Swansea University), Dr. Joy Cranham (University of Bath)

Abstract

This paper aims to amplify a community of refugee women's voices in the UK, illuminating how collective nostalgia (Wildschut, Sedikides, and Alowidy, 2019) is entangled with the multiplicity of community. This project offered a series of engagements using Arts-Based Methodologies (ABM), over a series of 2 planned events with 60 refugee women focusing on exploring aspects of community engagement and belonging. The co-created artefacts prompted joy and hope through a collective process of sharing stories about 'home' rich with nostalgic memories. Participation in this collective storying enabled connections to form and maintain a sense of self-cultural identity by exploring the differences and similarities with other narratives. The enacted collective nostalgia drew the traditions and commonalities into the present, reshaping and reforming simple co-creations to make them accessible to be wondered at.

These methods provoked the emergence of bridges that transverse time and space. The simple everyday co-created objects: artefacts, storying, and drawings were transported away from the present location to different moments between the past and the present. This transference reconceptualised the objects entangling their meaning with the experiences of others in this current space and time. The re-emergence into the present context afforded glimpses of the multiplicity of the present.

How do communities of women support each other to resist the experiences of precarity and redefine moments of nostalgia? Taking enjoyments from the past and bringing them to the present to be celebrated anew with others.

Keywords

Collective nostalgia, refugees, community, arts-based methodologies,

Bridging two worlds: Navigating between post-positivist and interpretive paradigms while acknowledging other ways of knowing.

Individual Posters - Abstract ID: 226

Dr. Dinorah Martinez Tyson (University of South Florida), Dr. Julie Baldwin (Northern Arizona University)

Abstract

This presentation explores the challenges and opportunities of applying interpretivist approaches and qualitative methods in predominantly positivist fields like public health and health sciences, especially when working with diverse communities as minority researchers. Rooted in the principles of cultural humility, we reflect on our teaching experience and work with Latino and Indigenous communities in the United States, emphasizing how these approaches foster a more nuanced understanding of public health issues and contribute to meaningful, culturally responsive programs and solutions. We will highlight the dilemmas encountered when qualitative methodologies are scrutinized or undervalued and describe how we navigate these tensions while upholding the integrity of our work and honoring other ways of knowing. Additionally, we will share strategies used to recognize and incorporate contributions of diverse communities through community-engaged research and cross-cultural collaboration.

Keywords

Community-engaged research, cross-cultural, qualitative methods, health

Can we walk a little slower? Ethics as a portal to hope, humility and playfulness in a precarious world.

Individual Papers - Abstract ID: 460

Dr. Caroline Frizell (Goldsmiths University of London), *Dr. Marina Rova* (Goldsmiths University of London)

Abstract

This presentation begins with the inquirers; two women with a shared conviction that moving bodies become a starting point through which all experience travels. The presentation animates the inquiry into the nature of research ethics as the authors meander on the banks of the river Aire. One author said to the other: 'there is something about giving the time and the space to stumbling through ideas that are not yet formed and emerge as we stumble into them... ' The other replied 'I'm really aware that I've been covering myself in this fabric given to me by my dance teacher....I'm thinking now ...here ...about legacy and modelling and having someone's example...' The process of moving into practice-research requires complexities of care at every level and this presentation embraces that principle in its conception, its creation and its manifestation. The authors argue that ethics is the continuous presence that hovers in the conceptualising of research, the languaging of research, the methodology, the application, the processing of what is gathered and in the communication of the discoveries. As such, ethics is entangled in both the implicit and the explicit stages of practice research. The presentation will invite you to consider how moving bodies are all at once relational, non-neutral, situated, context dependent: biological, psychological, cultural, political, social, environmental and more. Practice research that moves with wonder and awe within thoughtful ethical parameters has the potential to create knowledge that itself fosters cultures of care.

Keywords

moving bodies, ethics, cultures of care

Can you really 'be' a Post Qualitative Inquirer?: Exploring the tensions of doing/being post qualitative work

Individual Papers - Abstract ID: 190

Dr. Kali Thompson *(University of Lincoln)*

Abstract

In May of 2024 I presented a working paper titled "Post Qualitative Inquiry and Me" at the International Congress of Qualitative Inquiry in Champagne, Illinois. This presentation came at the very early stages of the paper, where I was just starting to inquire into my entanglement with Post Qualitative Inquiry after the completion of my dissertation labeled as 'Post Qualitative' study. I did little presenting during the presentation, spending the majority of time discussing with peers what post qualitative inquiry may or may not be and the tensions we encounter as inquiry scholars. I have now continued to theorise this paper, allowing it to shift as I try and 'make sense' of my own understandings of post qualitative inquiry and myself as a scholar/researcher/inquirer. This paper is now a reflective theoretical writing through my journey with post qual, points of tension I've faced as someone who uses Marxist Feminist concepts, and the contradictions I encounter as a scholar navigating through questions like 'what kind of researcher are you?'. Overall, I use this paper as an entrance into the messiness of post qualitative inquiry and an offering of connection through my own affective experience as someone who finds themselves with/in the world of the 'posts.'

Keywords

Post Qualitative Inquiry; PQI; Inquiry Studies

Caregivers' Views, Hopes and Expectations on Oxytocin for Children with Autism and Intellectual Disability: A Qualitative Study

Individual Posters - Abstract ID: 37

Ms. Aymara Taillieu (Research Group for Neurorehabilitation, KU Leuven), Ms. Elise Tuerlinckx (Research Group for Neurorehabilitation, KU Leuven), Ms. Grazia Ricchiuti (Research Group for Neurorehabilitation, KU Leuven), Dr. Edward Debbaut (Center for Developmental Psychiatry, KU Leuven), Prof. Bart Boets (Center for Developmental Psychiatry, KU Leuven), Prof. Kristien Hens (Research Group of NeuroEpigenEthics, University of Antwerp), Prof. Jean Steyaert (University Psychiatric Centre (UPC), KU Leuven), Prof. Kaat Alaerts (Research Group for Neurorehabilitation, KU Leuven)

Abstract

Background. Intranasal administration of oxytocin, known as the 'cuddle hormone', is being explored to aid stress relief and social development in children with autism. Despite the growing interest, children with autism and co-occurring intellectual disability, who are in critical need of better support, are often overlooked. Additionally, information on whether or not caregivers regard oxytocin as something positive and desirable, is notably lacking.

Objectives. This ongoing study aims to investigate caregivers' perspectives, expectations, and experiences regarding oxytocin administration as an aid for children with autism and co-occurring intellectual disability.

Methods. This qualitative study is part of a Belgian project investigating the efficacy of intranasal oxytocin administration in children with autism and intellectual disability, conducted in special needs schools in Flanders, Belgium. We are conducting in-depth, semi-structured interviews with parents and school caregivers of children/pupils eligible for a double-blind, randomized, placebo-controlled clinical trial on oxytocin. Interviews were audio-recorded, transcribed verbatim, and will be analyzed using thematic analysis, following the Qualitative Analysis Guide of Leuven (QUAGOL).

Findings. By the abstract submission deadline, we interviewed 29 participants: 15 parents (10 mothers, 5 fathers) and 14 school caregivers (10 teachers, 3 remedial educationalists, 1 nurse). Since the study is still ongoing, we anticipate sharing preliminary results at ECQI 2025.

Conclusions. This study will provide valuable insights into caregiver's views, hopes, expectations, and experiences regarding oxytocin administration for children with autism and intellectual disability. These findings will inform the desirability and acceptability of oxytocin as a potential new therapeutic approach for this vulnerable population.

Keywords

1. Oxytocin
2. Autism
3. Intellectual disability
4. Interviews
5. Caregivers

Case Discord: Methodological reflections on conducting ethnographic fieldwork online

Individual Papers - Abstract ID: 332

Dr. Matilda Ståhl (Tampere University), Dr. Fredrik Rusk (Åbo Akademi University), Mr. Isac Nyman (Åbo Akademi University)

Abstract

In contemporary ethnographic research, there appears to be a shift from single-sited ethnography "towards blended ethnography that encompasses research sites that are both physically and digitally constituted" (Tummons, 2022, p. 153). While conducting ethnography online is not a novel idea at this point (see for example Leander & McKim; 2003, Hine; 2007) there are, in our experience, still gaps in the methodological literature. This is presumably due to there being no one 'online' site or community, but a plethora of platforms with their own specific affordances and correspondingly challenges for those doing research within them.

The focus here is methodological reflections from ethnographic fieldwork conducted within a Discord server used for youth work (August 2022-May 2023). We regularly participated in a full shift cycle; from the pre-talk throughout an entire shift to the end of shift wrap up. In addition to the affordances set by Discord as a platform, there are rules for behavior on the server and user (youth) access is limited (Anonymous Authors, 2024). For example, the server has 'opening hours', which means that the young people can only interact with each other on the server at times when it is being moderated. On the other hand, young people are not required to share their offline names and are known as their Discord handle unless they provide another name/nickname.
The voice channels, where young people and youth workers (and researchers) hang out and do digital activities together, are the core of the servers. Cameras are very seldom used, but screen contents are often shared. This voice centered 'field' has methodological consequences as researcher access is thereby granted or denied primarily through our mediated voices, a perspective we had not prepared for prior to entering the field. Further, unlike traditional ethnography, this also results in us having regular conversations with participants that we would not be able to recognize on the street. Through this presentation, we wish to contribute with methodological reflections such as these so that we together are better informed on what doing ethnography online entails.

Keywords

ethnography, online ethnography, connective ethnography, Discord

Centring hope in critique: experimenting with unsticking mechanisms in participatory arts practice

Individual Papers - Abstract ID: 342

Ms. Sheelagh Colclough (PhD Researcher, Belfast School of Art, Ulster University, Northern Ireland)

Abstract

My paper proposal deals with my experiences of being a practice-based doctoral researcher acknowledging the 'stuckness' which can occur in participatory arts practices governed by top down logics and structures which influence the relationality, content, and scope of such forms of cultural participation and the consequent need to develop and deploy mechanisms to attempt to collectively 'unstick' thinking and approaches.

Catalysed by a thematic theoretical framework based on Pedagogy, Activism, Value, and Ethics designed to collectively examine participatory arts practice in Northern Irish contexts, the methodological rationale of this dialogic practice-based research has sought to centre hope within critique by using critical pedagogy (Freire, 1968) and utopian thinking methods (Duncombe and Lambert, 2017) to co-produce collaborative knowledge drawing on research participants' lived experiences.

Using a facilitated participatory research process to examine participatory arts as a practice has involved an examination of the generative possibilities of existential crises (Bradfield, 2016) and excessive thinking (Rogoff, 2013) that are intrinsic to practice-based research, while attempting to foreground hope as a means to anchor critique as an investment in the future.

Vulnerability, humility, and the experience of failure are vital to accommodate within qualitative research, often underestimated as potent sources of knowledge and solidarity in themselves. This paper aims to reflect on practice-based research seeking to acknowledge, explore, and understand 'stuckness' within participatory art practices without getting quagmired there itself.

Keywords

participatory art, participatory research, cultural participation

Challenges in the recruitment of young people in health-related qualitative research

Individual Papers - Abstract ID: 277

Mr. Abdi Berk Cayci (Newcastle University), Dr. Laura Lindsey (Newcastle University), Dr. Charlotte Richardson (Newcastle University)

Abstract

Young people are in transition between childhood and adulthood. Their lived experiences offer potential rich data source for qualitative research. Many studies have involved young people as participants alongside children or adults and not as their own group. There is limited discussion of the challenges in recruitment of young people.

This paper identifies challenges in the recruitment and process of working with young people for a health research project. The project explored eczema management of young people. Eczema is a chronic skin condition which most often presents in childhood and can affect quality of life particularly in young people as they become more independent.

Challenges to working with young people who have eczema included:

- Young people's participation in a research is impacted by their living situation but eczema may reduce young people's willingness to participate in due to the risk of social isolation.
- Because of the risk of social isolation, involving support organisations, such as youth organisations, in designing and developing recruitment can be helpful in improving recruitment of young people. Although some organisations for young people were approached, the response rate was low.
- Even if there was engagement from an organisation, the response of young people was still low.
- Another drawback was that the number of youth organisations particularly for those with eczema were low.

To overcome these challenges, support organisations were offered a presentation to explain the project to young people. Also, study poster was distributed in locations that young people were likely to frequent, such as universities, colleges, youth centres. A higher response rate was gained through this way.

This work describes a gap in how we can better allow young people to participate in research and share their vital lived experiences to contribute to improving health services.

Challenging Dominant Narratives: Decolonising Knowledge on Health and Illness

Individual Papers - Abstract ID: 506

Dr. Sharon Martinelli (University of Malta)

Abstract

In this paper, I revisit my auto-ethnographic study of women in Malta living with chronic autoimmune and invisible illnesses. I critically examine how post-colonial legacies have shaped their understanding of health and illness, particularly influencing their illness trajectories. This study critiques the enduring impact of colonial and patriarchal systems that marginalise diverse experiences, especially those of women. In many post-colonial contexts, healthcare structures and self-perception remain dominated by Western biomedical models, which suppress local and culturally specific understandings of illness.

By advocating for the decolonisation of knowledge, this paper challenges these dominant frameworks and calls for inclusive healthcare models that reflect a plurality of epistemologies. Drawing on feminist postmodernism, it explores how intersecting factors such as gender, race, class, and age shape women's illness narratives. Ultimately, the paper argues for a shift away from reductive colonial systems toward equitable, culturally responsive healthcare that empowers marginalised communities and acknowledges the complexities of chronic illness, particularly in small island states like Malta .

Keywords

Chronic illness, Decolonisation, Feminist postmodernism

Charting the Uncharted: Teaching Qualitative Data Visualisation to Postgraduate Students

Individual Papers - Abstract ID: 435

Dr. Jonathan Coker (Coastal Carolina University), Prof. Adam Johnson (Coastal Carolina University)

Abstract

This paper focuses on how postgraduate students are taught to visualise qualitative research data. The dominance of visually focused social media (TikTok, Instagram, Snapchat, etc.) represents a paradigm shift in the priority for communicating information in a condensed way with rich visuals. As researchers seek to explore how to communicate their findings with this cultural shift, data visualisation is increasingly pertinent. Despite the long-standing tradition of data visualisation in qualitative research, the term data visualisation has become increasingly associated with quantitative research with the increase of digital tools. Thus, there is a growing need to examine the interplay between qualitative research and data visualisation, both pedagogically and in terms of developing student research skills.

Engaging in duoethnographic exploration between a data visualisation librarian and a qualitative methods professor, we reflected on our own instructional practices. We also engaged in a content analysis of how data visualisation is presented in a selection of qualitative research textbooks. In our teaching practices, we found that postgraduate student conceptions were both overly simplistic and focused more on quantitative representations. Additionally, qualitative research textbooks could benefit from expanding content on visualising data, particularly in units on CAQDAS. This presentation invites educators, librarians, and researchers to consider new strategies for teaching and representing qualitative data visually, aiming to bridge the gap between qualitative inquiry and the expanding field of data visualisation.

Keywords

Data visualization, research methodology, pedagogy

Chasing the Theoretical High

Individual Papers - Abstract ID: 161

Dr. Hilary Hughes (University of Georgia), Dr. Jessica Van Cleave (Gardner-Webb University)

Abstract

In this paper, we draw on Sara Ahmed's (2017) notions of bringing feminist theory home and Lauren Berlant's (2011) concept of the good life to help us trace how we chase the theoretical high: a moment of resonance with theory that spurs us on, that "disrupts, that interrupts, that somehow opens up unforeseen ways of being, thinking, feeling, and knowing" (Authors, 2018, p. 1). We encountered such moments frequently as doctoral students almost twenty years ago when a theoretical or philosophical text–sometimes a sentence or phrase–took hold of us, shook us up, changed us. Now, as mid-career scholars, we find ourselves still yearning to encounter that theoretical high. We work with doctoral students, begin new projects, and carve out slivers of time to hide away and sit with a text, hoping it will electrify us with possibilities of what might be thinkable (Authors, 2018) or provide words and ideas that help us make sense of something that had been beyond our grasp (Ahmed, 2017). But more often than not, those moments seem out of reach, as if the frantic highs of our doctoral training merely exist in memory, and we now read philosophical texts only to put them down again and move to the next administrative task for the neoliberal university. The high–a scene of desire to which we continue to hold attachments (Berlant, 2011)–has become a chase. We rely on multiple companion texts (Ahmed, 2017) in the paper as a playful engagement with tracing the chase. Bringing vignettes about our children's lives, our work with doctoral students, and conversations we've had over the years with each other and others to bear on our reading of theory, we illustrate how the theoretical high might be considered as a cluster of promises produced in each engagement with a text.

Keywords
Critical feminist theory, affect, philosophical inquiry

Children's Storied Play: Weedy Hope in Contaminated Spaces

Individual Papers - Abstract ID: 90

Dr. Kim Lenters *(University of Calgary)*

Abstract

In this paper, I explore the play of a group of first grade (year 2) children, over the course of a year in a suburban schoolyard in Western Canada, and the lively assemblage of children, soil that was sometimes mud and sometimes dust, temperatures that soared and plummeted, and the storied worlds created by the children.

I engage with the concepts of *contamination* and *weedy hope* (Gan et al., 2027; Hathaway, 2022; Tsing, 2015). In their examination of devastated, post-industrial landscapes in which prized matsutake mushrooms thrive, Tsing and Hathaway highlight the contested and complicated relationship between the human and more-than-human worlds of mushroom growth, foraging, retail sale, and consumption. Their work animates the ways in which ecosystems that are contaminated by histories of anthropocentric violence and colonial domination, nonetheless, can re-emerge in life-affirming ways, providing glimpses of hope for an uncertain future. Elsewhere, Tsing and colleagues liken this process to the idea of *weedy hope*. They state,

"Considered through ghosts and weeds, worlds have ended many times before. Endings come with the death of a leaf, the death of a city, the death of a friendship, the death of small promises and small stories. The landscapes grown from such endings are our disaster as well as our weedy hope. (Gan et al., 2017, pp. G6-G7)

The section of schoolyard in which the children gathered weekly to play overlaid former prairie grassland with its self-sustaining ecosystem, and was now highly vulnerable to drought and wind erosion. It was often a visual sight of devastation, a reminder of the precarious world urbanization can create. However, the storied worlds created and animated through the children's play provided glimpses of hope for the ways that human and more-than-human world might live acknowledge and support mutual interdependency and interconnectedness in spaces that resemble many of this planet's overlaid landscapes.

Keywords

Weedy hope; Precarity; Children; Storied worlds

Clinging onto hope: a dialogic approach to producing and communicating knowledge in participatory, qualitative inquiry

Individual Papers - Abstract ID: 275

Prof. Louise Jane Phillips *(Roskilde University)*

Abstract

Even in participatory research, clear boundaries are very often drawn between the production of knowledge *and* its communication and between academic writing *and* popular dissemination. These boundaries work to exclude experiential, embodied knowing from the main sites of knowledge dissemination – dismantling the project "we" created through collaboration in research processes. In this paper, I will reflect on how to work dialogically across these boundaries by mixing storytelling and detached, academic analyses. I will explore how research dissemination can be configured as the dialogic production of experiential, embodied knowledge by way of concrete examples drawing on my new book on co-creation across participatory research and qualitative inquiry (*Embracing the messy complexities of co-creation: a dialogic approach to participatory, qualitative inquiry*).

I want to show how we can offer "stuttering knowledge" (Lather, 2010: 137) in the tricky interface between not-knowing and knowing. This means acknowledging and exploring the complexities of voice and experiential, embodied knowing; and I do this from the perspectives of poststructuralism and Bakhtinian dialogic communication theory in dialogue with new materialist, posthumanist thinking. It involves writing in ways that signal the partial nature of knowledge-claims, and invite dialogue across voices that articulate multiple knowledge forms including embodied, affective knowing. It means blurring the boundaries between producing and communicating knowledge: writing becomes a space for the dialogic production of knowledge across difference. I will argue that combining dialogic knowledge production and communication in participatory research and research communication is a form of research activism that clings onto hope-through-dialogue: it subverts the academic channels of knowledge production and communication and creates an opening for voices that have a potential to further social change. I will present this argument with humility and plenty of reservations; I am painfully aware about how ambitious and holy-grail-like the goal of social change is.

Keywords
co-creation; dialogue; hope; participatory inquiry; voice

Closed Borders, Closed Field Sites? Persistence and Depth in Multi-site Ethnography

Individual Papers - Abstract ID: 167

Mrs. Maija Hannele Kalm-Akubardia (University of Helsinki), Dr. Eveliina Heino (University of Helsinki), Mrs. Tanja Koskinen (University of Helsinki)

Abstract

Closed Borders, Closed Field Sites? Persistence and Depth in Multi-site Ethnography

Initially, the first author's plan for the doctoral dissertation was to conduct a critical ethnography in Moscow, focusing on state power dynamics impacting the capabilities of undocumented migrants. Two field visits were completed before the Covid-19 pandemic and the expanded Russian invasion of Ukraine in 2022 complicated border crossings, imposing significant limitations on to fieldwork. In addition, the death of a key participant prompted a reevaluation of the research approach. These challenges led to a crucial realization: the field of study as well as the site itself were never confined by geographical boundaries.

The internet emerged as a vital space for maintaining and creating connections. Social media platforms facilitate interactions transcending both legal statuses and physical borders, allowing for a reality unbound by time or place. Our research highlighted that many participants relied on online communication, not only because their families were spread across various countries, but because of Moscow's vast size and lengthy commutes. Digital connections enabled simultaneous communication among family members across multiple regions, locally and globally, transforming family gatherings into a blend of video calls, voice messages, and text exchanges.

Remote conversations and extended voice messages enriched understanding of participants' means of existence, particularly regarding how and why changing capabilities were constrained. Integrating remote fieldwork with face-to-face interactions fostered more authentic and equitable exchanges, a feat less likely had research been confined to Moscow alone. Ultimately this multifaceted approach underscored the need to rethink the concept of the 'field'. Limitations imposed by state borders and legal statuses did not hinder capabilities or interconnections but did impact the implications.

In our presentation, we describe our experiences implementing critical ethnography beyond borders in a transnational setting as well as contesting methodological limitations and rigid standards of academic research.

Keywords

Multi-site ethnography, geographical boundaries, interconnections, online

Co-creating Bodyography with Dream Teamers – bringing together academic fear of missing out and playful collaboration

Dream Teams - Abstract ID: 205

Mx. Claudia Canella (Institute for Complementary and Integrative Medicine, University Hospital Zurich and University of Zurich, Zurich, Switzerland.), Dr. Ryan Bittinger (The Bodies Collective), Dr. Jess Erb (The Bodies Collective), Dr. Sarah Helps (The Bodies Collective), Mr. Mark Huhnen (The Bodies Collective), Dr. Davina Kirkpatrick (The Bodies Collective), Dr. Alys Mendus (The Bodies Collective)

Abstract

We, The Bodies Collective, return to ECQI suggesting to co-create Bodyography together with the Dream Team session participants about bringing together the topics of "academic fear of missing out" and "playful collaboration".

Based on our book with Routledge: "The Collaborative Body in Qualitative Research: Becoming Bodyography" (1), we investigate the tension between the "fear of missing out" and "playful collaboration" in an embodied way during the session. We will open the space for co-creation of Bodyography by movement, art and writing together with the Dream Teamers.

The Bodies Collective is an international group of researchers from different scientific and artistic fields. First meeting at ICQI in 2017 and embarking on ECQI's first Game Changer event in ECQI 2018, we co-create our endeavour - Bodyography - year by year with the congress participants in Game Changers and Dream Team Sessions. Several publications have emerged from this work in addition to the book (1-3).

We aim to bring the body back into the focus of qualitative inquiry as a creator, explorer, and challenger of knowledge.

The Bodies Collective does Bodyography, works collaboratively, and applies arts-based methods.

We are looking forward to meet you in Edinburgh and co-create Bodyography together in a Dream Team Session!

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Keywords

Bodyography, collaboration, co-creation, arts-based methods

Co-creating Spaces of Change through Empathy and Reflexivity: Navigating the World of Disabled as a Non-disabled Researcher

Individual Papers - Abstract ID: 464

Dr. Deepika Sharma (Indian Institute of Technology (Indian School of Mines) Dhanbad, India)

Abstract

While qualitative research has facilitated development of critical insights about the context and experiences of disability from the point of view of disabled people, a need for addressing the issues of researcher's reflexivity in the study of disability is pertinent to foster research which does not further marginalise. In the Indian context, disability studied from the lens of rehabilitation sciences has often perpetuated silencing. There is a need to emphasise the importance of relationality in research with silenced communities which can further create hope of a better and just world. In the current paper, the field experiences shared are from an ethnographic study focused on understanding the lived experiences of accident survivors (persons with spinal cord injury or amputation) in Delhi and Kanpur, India. The process of "getting closer to my participants' lives" necessitated practising empathy and reflexivity to address researcher's vulnerability in navigating the field, negotiating the shifting positionalities and co-creating a space of trust with my participants. This was further facilitated by the use of constructivist grounded theory which was used for data analysis. The process of co-creation with my participants had both its challenges and epiphanies that shifted my worldview as a researcher. I address these issues by explicating how the different aspects of my identity such as non-disabled researcher, gender (as most of the participants of the study were males), age and socio-economic status, shaped the researcher-participant relationship. Collaborative research acts on the premise of a horizontal researcher-participant relationship, which can be facilitated with the practice of empathy and reflexivity.

Keywords

Reflexivity, Disability, Ethnography, Non-disabled researchers, Empathy

Co-creation of new knowledge on peer support for youth mental health in the context of social media together with young people

Individual Papers - Abstract ID: 210

Dr. Meri Kulmala (University of Helsinki), _Dr. Anna-Maija Multas_ (University of Helsinki), _Ms. Liinu Vento_ (University of Eastern Finland)

Abstract

This presentation will absorbe into the learnings of collaborative data production and analysis as well as co-creative dissemination strategies of our research findings in a study aiming to explore how young people interpret and utilize social media as a means of peer support for their mental health. As part of the TUBEDU project, funded by the Research Council of Finland and conducted by the Universities of Turku, Tampere, and Helsinki in collaboration with several NGOs (Nyyti ry, Yeesi and Aseman lapset), this study seeks to explore the potential of co-research to enhance young people's sense of agency and meaningful involvement in scientific knowledge production, while simultaneously addressing its impact on their mental health. Co-research builds on the values of knowledge co-creation, participation and inclusion, as well as appreciation of different ways of knowing (including expertise gained through lived experiences) to improve inclusivity of research and destabilize power hierarchies in knowledge production.

In the discussed co-research, young people have been engaged as active agents at all stages of the research process in order to provide a more inclusive – and meaningful to young people – perspective to mental health research related to social media. In the presentation both university-based researchers and young co-researchers share their insights of the process and concerning the potential and challenging moments of co-research in co-producing new knowledge on the topic that is highly relevant to young people themselves and at the same time much debated (by adults) in wider society.

Keywords

co-research, knowledge co-production, youth, mental health

Co-creation with more-than-human elements? Understanding outdoors heritage spaces through creative methods

Individual Papers - Abstract ID: 288

Dr. Inkeri Aula (Aalto University), Dr. Viktorija Bogdanova (Aalto University), Prof. Masood Masoodian (Aalto University)

Abstract

"Only by temporarily shedding the accepted perceptual logic of his culture can the sorcerer hope to enter into relation with other species on their own terms; only by altering the common organization of his senses will he be able to enter into a rapport with the multiple nonhuman sensibilities that animate the local landscape." (David Abram)

Regardless of their geographical placement, gems of ancient outdoor cultural heritage evoke feelings of wonder and mystery. This presentation relates to ongoing research exploring how intangible cultural heritage (ICH) associated with ancient sites can function as a bridge between the past, present and future, and by doing so help in responding to a range of societal and environmental challenges, from ageing societies to sustainable tourism. Creative research methods are crucial for encompassing the richness of contemporary human stories, emotions and experiences in outdoor heritage spaces, in a way that can reveal insights for case studies about modern challenges. Furthermore, the current environmental crisis and progressing losses of local ecologies require sensitivity to, and consideration of, the broader ecologies involved in outdoor cultural heritage environments.

In our take to relational creativity, we explore research methods that take into account the more-than-human participants in cultural heritage spaces by reaching beyond the tangible. In our studies centered around megalithic stone circles in Portugal and Scotland, these include diverse natural elements from seasonal phenomena to the weather, from vegetation landscapes to the human-erected prehistorical stone monuments themselves. The more-than-human elements are enveloped in affective atmospheres in the situated collectives of our on-site narrative interviews. We propose that creative methods of research such as on-site walks with multisensory focus, storytelling rounds, collaborative maps and drawing exercises can help in bringing a relational approach to the more-than-human environment into co-produced research knowledge. In our research group at Aalto Visual Communication Design (AVCD), we are developing creative methods of qualitative research in a multidisciplinary group by working with storytelling, multisensory ethnography, visual design processes and experienced spaces from diverse perspectives. This work is part of the INT-ACT project funded by the European Union's Horizon Europe Program.

Keywords
Creative methods, heritage, multisensory, more-than-human collaboration

Collaboration as crystallization: challenges and potentials

Individual Papers - Abstract ID: 285

Ms. Lea Høstrup (University of Southern Denmark)

Abstract

This paper presents the establishment of the Birthing Experience Panel, a key component of a PhD project exploring hermeneutical frameworks for childbirth narratives. The panel was created to work collaboratively with individuals who have experienced the process of carrying and giving birth to a child. Throughout this process, we faced ongoing ethical, relational, and structural challenges, while discovering unexpected opportunities and making critical decisions in efforts to sustain humility, maintain momentum, and make shared decisions.

The academic environment, characterized by the construction of "ideal academics" with publishing as a core metric (Lund 2012) and the precarious, often individualistic nature of academia (Pérez and Montoya 2018), posed significant questions of how to work with the panel. Concurrently, we were confronted with questions on who is recognized as holding relevant experience and how to sustain conditions for sharing and engaging with experienced voices within the institutional framework of the university.

We propose seeking new imaginaries for collaborative research processes, by drawing on Richardson's concept of *crystallization*, originally developed to help researchers avoid generic constraints in traditional methodologies (Richardson and St. Pierre 2005). By recognizing collaborative processes as processes of crystallization, we argue that new conditions and imaginaries for collaborative projects in qualitative inquiry demands more inclusive, playful and humble academic environments.

By addressing challenges and potentials in public involvement in qualitative research, this paper aims to contribute to ongoing discussions on collaborative research methodologies in qualitative research, with the hope of fostering new imaginaries for collaborative projects in qualitative inquiry.

Keywords

collaborative research, crystallization, birthing experience panel

Collaborative Creative Inquiry: A new model of transdisciplinary research

Dream Teams - Abstract ID: 221

Dr. Melanie Wong (University of British Columbia), Dr. Yecid Ortega (Queen's University Belfast), Dr. Meghan Kumar (Northumbria University), Dr. Natalia Balyasnikova (York University)

Abstract

Introduction

The literature has documented the ways that research activities have been constrained by "boundary-enforcing practices" (Guyotte, Coogler & Flint, 2023, p. 117). Specifically, "gold standards" of research (Barone & Eisner, 2012) have often hindered creative and artful research processes. Leavy (2020) argues that the traditional methods of undertaking and disseminating research are counterproductive.

The Artem Research Collective is a global transdisciplinary research team of four scholars. Our collective curiosity drives us to explore ways of arts-based knowledge creation. We argue that in order to move away from conventional qualitative research paradigms, researchers across disciplines should adopt a playful stance that challenges the static epistemological narratives and fosters creativity within the research practice. As an illustration, we present Collaborative Creative Inquiry (CCI) and lead participants through its five-step process.

Objectives

The main objective of this session is to advance understanding of how CCI can generate and articulate knowledge across disciplines. Further, we aim to start transdisciplinary collaborations, with a possibility of joining a writing effort to document the knowledge generated during the session.

Session Structure

The session will unfold as follows:

1. We will introduce the five-step iterative approach of CCI and outline how it integrates tenants of arts-based research with other epistemological perspectives, particularly in relation to creativity as conceptualized by Kara (2015) and Phillips and Kara (2021), and how it builds on research within our respective disciplines.
2. Using personal examples from our own research and teaching practice, we will illustrate how CCI can be effectively applied in practice. These examples will showcase the versatility of CCI in fostering collaborative knowledge creation. Thus, we will highlight how CCI can be adapted and applied across various disciplines, breaking away from traditional academic norms and encouraging the integration of diverse epistemological perspectives.
3. Participants will be invited to collaborate in real-time and contribute to the ongoing development of the CCI methodology. Specifically, participants will be divided into small groups and invited to engage in an exercise that applies the CCI to a given research question or theme. Each group will work through the five-step process. Generated ideas and insights will be shared with the larger group.
4. After the group exercise, we will reconvene to discuss the outcomes and reflections from each group. This will be an open forum for participants to share their experiences, challenges, and insights, with a focus on how CCI can be further refined and applied in their own research contexts.
5. The session will conclude with a discussion on how to valorize the collective knowledge generated during the session. We will propose the formation of a writing collective to document the insights and outcomes of the session, potentially leading to a joint publication or future conference presentation.

Expected Outcomes

By the end of the session, delegates will have a deeper understanding of the CCI process and its potential applications across disciplines. They will have engaged in a hands-on exercise that demonstrates the value of CCI in fostering collaborative and creative research practices. Additionally, the session will serve as a catalyst for ongoing collaboration among participants, with the possibility of contributing to a joint writing effort that documents and disseminates the knowledge generated during the session.

Relevance to the Conference

This Dream Team session aligns with the conference's emphasis on innovative and interactive approaches to qualitative research. By introducing CCI, we aim to challenge traditional epistemological paradigms and inspire participants to explore new ways of generating and sharing knowledge which fosters hope, humility and playfulness in a precarious world. The session's interactive format and focus on collective knowledge production resonate with the conference's goals of encouraging collaboration and advancing relational qualitative research practices.

Conclusion

The Artem Research Collective purposely invites conference delegates to join this Dream Team session to explore the potential of Collaborative Creative Inquiry as a transformative research methodology. We believe that together, we can push the boundaries of traditional research practices, creating a space for innovation that transcends disciplinary boundaries. We seek to work with fellow researchers in this session, where our collective efforts will contribute to the ongoing evolution of CCI and its application in diverse academic and non-academic research contexts.

Keywords

co-creation, creative inquiry, transdisciplinary, arts-based

Collaborative writing as inquiry (1)

Panel - Abstract ID: 420

Dr. Fiona Murray (The University of Edinburgh), Dr. Ken Gale (University of Plymouth), Prof. Jonathan Wyatt (The University of Edinburgh), Dr. Mary Catherine Garland (University of Plymouth), Dr. Helen Bowstead (University of Plymouth), Dr. Melissa Dunlop (University of Edinburgh), Dr. Mark Price (St Mary's University), Ms. Giulia Carozzi (The University of Edinburgh), Ms. Donata Puntil (King's College London)

Abstract

Panel Abstract

In her paper, *An always already absent collaboration*, St. Pierre (2014) offers challenge to what she refers to as 'conventional collaborative writing', in which 'conscious, present individual authors', exist ahead of what they might write and who then interact, through the exchange of individually written pieces over a certain period of linear, chronological time to produce a substantive document that reflects the views, consensual approaches and conceptual bearing of the writing group. In these two panels, the contributors approach collaborative writing in more processual, speculative and immanentist ways, by offering exemplifications of collaborative writing that work to avoid the simply human proclivities of 'conventional collaborative writing' and, in St. Pierre's terms, offer a different kind of collaboration "enabled by a different ontology on post-humanism when writers are neither authors, nor individual, nor present but always already entangled in an assemblage of reading, writing, and the world." (p. 374)

St. Pierre, E. A. (2014). An always already absent collaboration. *Cultural Studies? Critical Methodologies, 14*(4), 374-379.

In event(s) together, differently

Mary Garland and Helen Bowstead

'We're all in on the event together, but we're in it together differently' (Massumi, 2015: 115)

In this paper, Helen and Mary share writings that emerged from a week in which the two found themselves both *in* and *of the* university (Moten and Harney, 2004: 101). Lured by the promise of a stolen space to explore the "fugitive elsewhere" and "the conditions for new ways of encountering study" (Manning, 2016: 27) with a visiting scholar they had so longed to meet, somehow the two find themselves appointed guardians of a hastily arranged doctoral conference, held in their visitor's honour.

Erin Manning, sits upright and silent throughout the day's proceedings, the pain on her face, bringing into sharp relief the ways in which the two are complicit in the neurotypical machinations of the neoliberal university. The two are distraught. But they keep going.

Later, one 'writes to' the week (Wyatt and Gale, 2018). She revisits happier places and is compelled to share her thoughts by text. But, still, she remains confused, embarrassed, and guilty. The other, too traumatised to write, sits silent until one morning, many months later, the words are compelled to find their way into the world.

The two begin their exchange. The writings divert on a 'line of flight' (Deleuze and Guattari, 2015) from the 'event/ful' (Gale, 2023) week. Already they are writing as Deleuze (and Parnet, 2002) describes with Guattari 'not … together, [but] between the two … never in the same rhythm, … always out of step.' (p. 13). Excited by the layerings, the writing wakes, a paper begins to emerge …

Middling writing collaboratively, Helen and Mary are delighted and excited to be invited to join this/these proposed panel(s).

Collaborative Writing with Pendo and Beatrice

Giulia Carozzi and Fiona Murray

In this presentation we bring into creative-relational contact two conceptual personae that render(ed) possible our Ph.D. processes. With them we wonder about how our inquiries became more than the product of a single individual, and rather the outcome of a collaborative process with more-than human figures. Pendo appears first in her theoretical curvaceousness; she makes her own, though never owning, Deleuze and Guattari's elaboration on the conceptual persona. She populates Giulia; she enables the coming in to emergence of her inquiry. But sharing affect's own uncontrollability an untamability, she sweeps out, and ends up touching Fiona. Pendo takes Fiona back to her own Ph.D. process and to her realising that Beatrice was always already there.

The Dream Society: Collaboratively presence-ing and cultivating a shared Imaginarium
Melissa Dunlop, Emma Macleod-Johnstone, Mark Price, Donata Puntil and Angeliki Skamvetsaki
The Social Dreaming Matrix was developed in the 1980's at the Tavistock Institute, London, as a way of inquiring collaboratively into contemporary social contexts and socio-political environments while making room for unconscious processes and processing (Lawrence 2005). Bringing this method into relation with collaborative writing as inquiry (Speedy & Wyatt, 2014), we discover and explore a shared dreamscape, conceivable as a fictional, speculative or imaginary zone that exists alongside our material reality, and in which symbolic processing and meaning-making takes place across multiple sensory and affective registers (Dunlop, 2023).
Together we share and explore recent dreams and dream fragments, and flow with the associations they evoke, seeing where they take us. The dreams, not the dreamers, are the focus, coalescing into a broader dreamscape, revealing unconscious and unspoken themes and affective resonances, a borderspace (Ettinger 2006) which subtly demarcates the social fabric of our 'radically entangled subjectivities' (Daigle 2024). As we find ways to map and navigate our emergent Imaginarium, we begin to discern more of what our dreams reveal about the society we are (in), and as these new insights, connections and linkages are made, wonder if we may in turn dialogue into and co-influence the fabulation of new dreams and new social possibilities?
Daigle, C. (2024) Fascism and the Entangled Subject. In Dolphijn & Braidotti (eds.) Deleuze and Guattari and Fascism.
Dunlop, M. (2023). Fiction and Psychotherapy (PhD thesis)
Ettinger, B. (2006) The Matrixial Borderspace
Lawrence, W. G. (2018) Introduction to Social Dreaming
Speedy, J & Wyatt, J. (2014) Collaborative Writing as Inquiry

Keywords
collaborative writing as inquiry

Collaborative writing as inquiry (2)

Panel - Abstract ID: 421

Dr. Fiona Murray (The University of Edinburgh), Dr. Ken Gale (University of Plymouth), Prof. Jonathan Wyatt (The University of Edinburgh), Dr. Edgar Rodríguez-Dorans (University of Edinburgh), Dr. Gael Bateman (University of Edinburgh), Prof. Tami Spry (St Cloud State), Ms. Karen Kaufman (The University of Edinburgh), Ms. Kelly Stewart (University of Edinburgh), Dr. Mark Price (St Mary's University), Ms. Mridula Sridhar (The University of Edinburgh)

Abstract

Panel abstract In her paper, *An always already absent collaboration*, St. Pierre (2014) offers challenge to what she refers to as 'conventional collaborative writing', in which 'conscious, present individual authors', exist ahead of what they might write and who then interact, through the exchange of individually written pieces over a certain period of linear, chronological time to produce a substantive document that reflects the views, consensual approaches and conceptual bearing of the writing group. In these two panels, the contributors approach collaborative writing in more processual, speculative and immanentist ways, by offering exemplifications of collaborative writing that work to avoid the simply human proclivities of 'conventional collaborative writing' and, in St. Pierre's terms, offer a different kind of collaboration "enabled by a different ontology on post-humanism when writers are neither authors, nor individual, nor present but always already entangled in an assemblage of reading, writing, and the world." (p. 374)

St. Pierre, E. A. (2014). An always already absent collaboration. *Cultural Studies? Critical Methodologies*, *14*(4), 374-379.

Meeting and holding a gaze as collaborative writing's precondition

Samara Jundi, Augustus Reid, Mridula Sridhar, Edgar Rodriguez-Dorans, Fiona Murray

This paper is a collaborative-writing-in-process that stems from our group "Provocations and Conversations: finding way to write/study/work/be together". Our group is a community of students and staff who come together to think about how to truly be together in difference, and how to navigate academic spaces in unbelonging to the genre of the euro-centric white male. Five of us spring from this group with a desire to write together around this question. But how? And what? We meet unwritten, but the page is not blank. Words, legacies, histories are already written, lived and felt before we meet in this arrangement and sit between us. Sitting round a table at a university coffee shop Mridula asked what it might take for us to truly arrive. This is a paper into how it might be possible to create conditions where perhaps we can arrive round a table to write together. This is a paper into meeting and holding a gaze.

Samara Jundi, Augustus Reid, Mridula Sridhar, Edgar Rodriguez-Dorans, Fiona Murray

"Critical friends" journeying in the precarious world of academia:

inquiring into and betwixt our collaborative nudges

Gael Bateman and Mark Price

Gael, in late 2020 writes:

I'm seeking a critical friend who is open to the (sometimes) frustrating process of following glowing clues, who values affective experience – particularly the affects experienced in relationship with Others (including the non-human Others like our natural world), and who is open to a creative, unfurling, relationship with me – and my research project.

Mark arrives with gusto, cheer, and gentle curiosity.

He receives a pinecone and responds with a post it note.

We land.

Gael, in the September of 2021 writes:

I'm not too sure why I'm writing this, nor what I'm asking for so apologies if this all seems rather vague…I've been feeling quite lost with my research recently. I find myself drawn to contacting you - and whilst I don't expect you to have any answers, I wondered if that 'tug' might lead somewhere, if "something might happen. Something might be possible." (Wyatt 2019, 21) … so here I am, following it…

Mark responds with warmth, recognition, and gentle encouragement to keep writing.

We exchange scattered writings back and forth. Through email, and Whatsapp.

Poems and photos become talks and walks.

Mark steadies Gael as her research world shudders and shakes.

Gael stays with Mark as he gets shouted at on the golf course.

In this presentation we offer an outstretched hand to the audience to journey with us as we revisit the seasons and stories of our collaborative relating and ask: Are we 'critical friends'? Or have we been 'othered' by our wanderings? How does our relational connecting and creating – through photos, poems, walks, talks, and writings - nudge a playful inquiry of renewal and restoration, of solace and shifts?

This revisiting of seasons and stories is informed by our shared valuing of Louise Phillips and Tracey Bunda's work (2020, 7) which reminds us that "stories are alive and in constant fluidity as we story them". From Arthur's Seat to the Sussex Downs and back again, we journey with these living stories in their multiple forms and begin to map the contours of our connection.

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Collaborative writing and a politics of hope

Ken Gale, Tami Spry, and Jonathan Wyatt

Over twenty years ago, the late, wonderful, much-missed Norman Denzin called for inquiry "committed not just to describing the world but also to changing it", one that "[articulates] a politics of hope" ((2000, p. 262). Having been involved over many years, together and with others (but never before as this three), in multiple collaborative writing adventures, the three of us re/turn to writing together anew to explore how collaborative writing takes up, or might take up, Denzin's politics of hope in the face of the urgent challenges of our time (the climate emergency, deepening global inequalities, the rise of the far right, the continuing legacies of colonisation, etc.). We re/turn to writing together to explore - and doubt - how writing together's attention to the small, the ordinary and the everyday manifests as the 'power of the small' (Harris, 2020).

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What happens when you playfully hyphenate two concepts with an elephant's trunk?

Karen Kaufman and Kelly Stewart

In this paper we're plugging in our already plugged in concepts of mo{nu}ment (Deleuze and Guattari 1991/1994) and writing-with-an-elephant-as-inquiry into each other to see what happens. Kelly writes with Nelly, an elephant in the room, her wonderfully kind-hearted conceptual personae (Deleuze and Guattari 1991/1994) who guides Kelly-Karen as we write. Karen writes with the mo{nu}ment, a concept that enacts 8:07pm, her husband's time of death, every day in the present. As we plug our concepts into each other, we consider the possibility of hyphenating them with Nelly's trunk, as creative-relational inquiry, the hyphen-trunk opening space for more-than possibilities (De Andrade, Stenhouse and Wyatt 2020). As we wonder-wander-navigate difficult paths together, our concepts entangle in ways that surprise and affect us, reminding us of the need to take care.

What happens when concepts come into our lives and develop their own life? Come join us.

Let's see what happens.

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Keywords

collaborative writing as inquiry

Collaboratively Envisioning an Affirmative Academia

Game Changers - Abstract ID: 164

Dr. Kathryn Strom (California State University, East Bay), Prof. Vivienne Bozalek (Rhodes University), Dr. Aaron Kuntz (Florida International University), Dr. Kay Sidebottom (University of Stirling), Dr. Jessica Lester (Indiana University Bloomington), Dr. Magali Forte (Sherbrooke University), Dr. Asilia Franklin-Phipps (SUNY New paltz)

Abstract

Grounded in feminist posthuman notions of care and relationality (Braidotti, 2022; Puig de la Bellacasa, 2017) and affirmative ethics (Braidotti, 2019) this Game Changer will offer sessions along three dimensions of academia (peer, leadership, and pedagogical relationalities). Objectives include to engage participants in provocations, dialogues, and explicit interventions/practices regarding how academic peer relations, leadership, and pedagogy can *become-otherwise* in caring, hopeful, humble, supportive ways. These activities will help us collaboratively envision an affirmative academia that can be collectively constructed in our local spheres of influence.

These game-changer sessions build on feminist/posthuman researchers' calls for *doing academia differently* (Bozalek & Newfield, 2023; Forte, et al, 2024; Taylor et al 2023) in affirmative and supportive ways. This perspective entails multiple ethico-onto-epistemological shifts (Barad, 2007) that disrupt the rational humanist "man of reason" who lives in a world characterized by separation, hierarchies, objectivity, neutrality, fixity, essentialism, sameness, and care-*less*-ness. Instead, posthuman feminism emphasizes care and compassion as vital components for confronting the complexities of our modern world (Braidotti, 2022); a world which is relational, immanent, political, affective, situated, always changing, made up of human-nonhuman assemblages that share agency and are constantly "co-making" each other into heterogeneous hybrids. Further, we have a response-ability to account for ourselves in those difference-making patterns (Barad, 2007)–which requires us to "[give] enough of a damn about the world" (Braidotti, 2022, p. 9) to forge new academic collectivities in an academia characterized by generosity and collective care.

The sessions of the Affirmative Academia Game-Changer begin with *affirmative ethics,* a praxis for becoming-otherwise (Braidotti, 2019), by engaging with the current traumatic conditions of three dimensions of academia, examining them to generate adequate knowledge of our current conditions, and using that to collectively construct alternative visions situated in participants' local spheres of influence. Session leaders will offer concrete practices for doing academia differently as starting points for reconfiguring negative affects of academia that wreak havoc on our body-minds (Mountz, et al 2015), conjugating them into productive ones that mobilize potencia, or transformative power (Braidotti, 2022). The three sessions are as follows:

- **Peer Relationalities:** Peer review is a quality control measure, but also a gatekeeping, normalizing force that affects bodies in diminishing ways (Strom & Mills, 2022/2024). This session will explore how we might reconfigure academic reviewing as an affirmative, "and, and, and" praxis directed towards a justice-to-come rather an individual competitive imperatives (Bozalek, Zembylas & Shefer, 2019; Shefer, Zembylas & Bozalek, 2022). Participants will think-with more response-able processes of peer review by writing a piece on their own experiences of receiving peer reviewed feedback by giving feedback to another participant in the session. The session will also discuss unpaid review labour and explore alternative ways of being acknowledged by doing reviews outside of neoliberal logics underpinning research processes in higher education.
- **Leadership Relationalities:** In this session we wonder how we might practice academic leadership in late capitalist higher education spaces differently, particularly when our institutions *cannot* love us (Cottom, 2022). From such spaces, we ask: what does it mean to lead in the face of nothing good, where, seemingly, feelings of disempowerment and disorientation are ever-present? In these presents, as Braidotti

(2019) writes, we may feel our "vital forces are being …denigrated *by a multiplicity of negative factors that we cannot keep at bay, because this happens to be the present that we are working in*" (p. 471). And, yet, we remain oriented by an ethics of affirmation that embraces points of meaningful resistance and the co-constructions of "affirmative modes of relation and values" (p. 473). In this session, we consider how affirmative leadership allows us to lead from a commitment to cultivate relational knowing and a culture of joy — wherein this "culture of joy" is understood to be a "collective social action, not only a psychological state" (Bradoitti, p. 475).

- **Pedagogical Relationalities:** Inspired by both the difficulties and opportunities in academic learning spaces, this session facilitates a collaborative conversation about pedagogy along three strands: care, hierarchy, and joy in classroom spaces. We emphasize practices of defamiliarization (Braidotti, 2019), relationalities, affect, and the sensory to imagine what difference a reorientation makes in academic teaching-learning. Centering on our collective experiences, questions, problems, and experiments, we will ask ourselves and each other, *do our classroom spaces have to be like this*? And if not, *how might we do/become/expand otherwise*? Together, we will consider what it means to teach in times that are challenging, while acknowledging that there is potential and possibility even when we meaningfully take those challenges into account.

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Keywords

Affirmative ethics; care; relationality; academia; posthuman

Collaging with precarity to reimagine educational futures

Dream Teams - Abstract ID: 351

Dr. Joy Cranham (University of Bath), *Ms. Hannah Hogarth (University of Bath)*

Abstract

Life is precarious. Precarity is an immanent relational force we are entangled with. In every moment, there is change and with this continual flux lurks unpredictability and the potential for things to get worse, shattering the illusion that we are in control. In this dream team, we hope to come together to explore what precarity does to us as researchers, educators, academics, people.

Writing this in August 2024, we are unaware of the situated precarity (personally, globally, politically, environmentally) this dream team will be experiencing in January 2025, but we would like to create a space for us to come together and ask:

- What work is precarity doing?

- Who/ what creates 'precarity' in education?

- How might we attend to precarity in our educational research and praxis?

- Where is the hope, humility and playfulness in of/for 'education' in relation to/with precarity?

- How might making-with precarity enable us to reimagine educational futures?

In these 90 minutes, we are going to use collaging as an immanent, postqualitative research activation. We will cut, rip, tear, and play with materials: newspapers, paper, paint, ribbon, string etc to assemble and (re)construct collages. Collaging is a process where assemblages of materials give rise to dynamic, messy, complex, emergent ways of knowing. Collaging is both an art form and a research practice and an "And' method' that brings the "unthought known' to the surface' (de Rijke, 2024: 301). We will discuss how collaging might enable us to attend to ethico-politico-onto-epistemological (Barad, 2014) provocations in relation to precarity.

The collaging that is co-created in this session will offer 'da(r)taphacts' (Renold, 2018) - 'snapshots' of how we are feeling and communicate the rawness of being-with precarity in this particular spacetime in Edinburgh, ECQI 2025. We will engage in hope, humility and playfulness to find ways to resist the 'unprecedented looking away' (Haraway, 2016) from the precariousness we will be facing in-the-moment and all the time.

Whereas academic conferences may carry on without space for consideration of ongoing violence (dangers, abuses, struggles, diseases), this dream team asks us to turn towards uncertainty and precarity with hope and humbly ask 'what can we do differently?'.

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Keywords
Collaging
Playfulness
Arts-based
Education
Futures
Precarity

Comadres platicando: Reflections on Navigating White Spaces in a ECE Teaching Preparation Program.

Individual Papers - Abstract ID: 23

Dr. Margarita Ruiz Guerrero (Western Washington University), Dr. Meilan Jin (Western Washington University),

Ms. Jasmine Leyva (Western Washington University), Ms. Jennifer Escobar Lopez (Western Washington University),

Ms. Rosa Figueroa (Western Washington University), Ms. Katy Perez (Western Washington University)

Abstract

Women of Color (WOC) in the mainstream educational system including in Early Childhood Education (ECE) settings often are labeled as "at risk," and their lived experiences, identity intersections, and community are viewed from deficit lenses at primarily white institutions (PWI) (Swadener & Lubbeck, 1995; Valencia, 2006). This cultural-deficit system oppresses students and professors of color to survive, struggle, and even work more than their white counterparts to show their competency and value. When using feminisms of color (Chicana, Black, and Latina) to inform the analysis and embrace lived experiences (Anzaldúa,1987; Collins, 2008; hooks, 1994, 2000, 2003; Lorde, 1984), comadre-comadrismo (Comas-Diaz, 2013; De los Santos Upton & Hernandez, 2023; Ribero & Arellano, 2019; Scholz, 2016), and pláticas (Fierros & Delgado Bernal, 2016; Godinez, 2006), we identify challenges by examining and theorizing our own.

In this panel, we are 2 ECE recently graduated, 2 ECE undergraduate who are in their primary internship (Latinas), and 2 newly tenured ECE international professors of color. We will share 1) our reflections upon our personal stories, monthly Zoom pláticas, in-person pláticas, and our constant "need" to share each other's faced realities at a university located on the homelands of Coast Salish Peoples. We will also share 2) how this work started with open conversations of defining ourselves as comadres, and how we have been navigating multiple systems at a PWI together. We will share 3) how we conducted an analysis of colonized practices both historical and contemporary related to the experiences of WOC in an ECE program at a PWI. We will finalize 4) our panel presentation with examples of resistance which reflect possibilities of change aligned with feminisms of color whose tenets honor lived experiences and challenge deficit assumptions about Latinas and WOC in PWI and in academia through acknowledging and legitimizing their lived experiences.

Keywords

Theories from the flesh, comadre-comadrismo, pláticas.

Community of philosophical inquiry in schools: a decolonial approach for a pedagogy of hope? Reflections between Bell Hooks and Matthew Lipman

Individual Papers - Abstract ID: 160

Mr. Valerio Ferrero (University of Turin)

Abstract

The community of philosophical inquiry method by Matthew Lipman (2003; 2010) is internationally recognised as an effective tool for complex thinking education (critical, creative and caring dimensions). This theoretical paper questions its value as a decolonial approach for a pedagogy of hope (Bourn, 2021; Jacobs, 2005; Webb, 2013) and highlights its links to bell hooks' critical pedagogy (1994; 2003; 2010). The analysis focuses on three interrelated thematic cores: 1) education as a driving force for liberation and social change; 2) community as a focus for the education of individuals; 3) the critical approach to dominant culture and its oppressive effects.

In this way, the community of philosophical inquiry can challenge canonical knowledge and dominant narratives and give voice to marginalised perspectives; the critical approach is enriched by creative and caring thinking, opening wide spaces for cultural innovation. It promotes a transformation of educational and social contexts by overcoming individualism and putting the community at the centre (Falana, 2018; Reed-Sandoval, 2018). Thus, a pedagogy of hope is realised (Henhawk, 2013; Lopez, 2023): it is not limited to the critical analysis of reality, but advocates the construction of new imaginaries through pedagogical practises that value the uniqueness of people and the encounter between different perspectives.

Interpreting the community of philosophical inquiry method according to the pedagogical work of bell hooks can support a decolonial thinking education that promotes cultural diversity and disrupts the power relations and dynamics of homologization and oppression in our societies from school onwards by supporting people's active participation and empowerment (Liu, 2019; Specia & Osman, 2015). By giving students voice and power, it becomes a political tool to decolonize schools and realise a liberatory education that takes the form of a radical act of transformation and leads to the transgression of boundaries imposed by oppressive social structures.

Keywords

bell hooks, Matthew Lipman, Decolonial education

Components of a Music Teacher's Personality: The Relationship Between the Performing Personality and the Pedagogical Figure

Individual Papers - Abstract ID: 131

Mr. Yuval Katz *(Levinsky-Wingate Academic Center)*

Abstract

As a performing musician (pianist) who is also involved in education, it was important for me to examine the interaction between the two worlds. My research deals with the tension between the world of music education and the world of musical performance. The purpose of the research is to find and define the internal relationship - among the teachers themselves - between the two elements, and thereby to understand the interaction between the performance of art and education in art.

Being a teacher in elementary schools, middle schools, and music majors in high schools, I encounter various types of music teachers along the way. I feel that there is a constant tension in all of us, as a group of music teachers, between our performing side (performing artist) and our being music teachers. As can be seen from the interviews conducted, the fact that the researcher wears two hats, as detailed above, contributes to the research dimensions of practicality combined with empathy and understanding of the nuances, professional/artistic principles, and feelings that exist in the field in the daily work of the music teacher, which only a fellow teacher can understand.

In this research, conducted at a time when both education and art are in crisis, about 20 teachers were interviewed who actively teach and represent the music teacher across the spectrum of formal teaching frameworks. The research method is narrative research, through in-depth interviews, which were analyzed holistically and thematically interpreted to find common themes.

The research findings reveal extraordinary insights and thoughts about music in particular and education in general, and the picture is quite complex. The music teachers, whose starting point for the vast majority is the fact that they are musicians, are divided in the research into 2 sweeping categories: the complete teacher and the frustrated teacher. Each of them came to the teaching profession for a different reason: from a place of default, or intentionally. Between these two extremes, there is a rich range of gray shades.

The research places special emphasis on the personalities of the interviewed teachers as performers, and whether the goals of these teachers, in their capacity as performers, have any influence on their teaching methods and goals.

It seems that many of the teachers underwent processes, and sometimes even upheavals, in the way they related to the educational and musical worlds within them on the one hand and in their work on the other hand, during their work in educational frameworks. Throughout the research, and especially in the discussion chapter, practical and tangible conclusions emerge - both in the theoretical and practical aspects - which, hopefully, may change perceptions about the image of the music teacher, the image of the teacher in general, and touch upon the world of general culture.

Keywords
music pedagogy
performing arts
teacher identity

Compostable Intervention: a hopeful, humble reimagining of health behaviour change

Individual Papers - Abstract ID: 188

Dr. Angela Beggan (University of the West of Scotland)

Abstract

Lifestyle intervention is presented as a positive practice contributing to health promotion and non-communicable disease prevention. Behaviour change research forms the bulk of its evidence base, informing neoliberal policies of self-improvement and prosumption for the greater good. Despite its widespread adoption as an effective public health investment, outcomes from health behaviour intervention are variable and tend not to last. The practice has been extensively critiqued for its negative consequences such as labelling, exclusion, and widening inequalities.

New materialist scholars acknowledge the real and varied impacts behaviour has on health, but they argue that it matters, materially and meaningfully, how we think problems like inactivity, diet, mental health, and the like, because the stories that story them and the knowledges that know them shape the practices for changing them and how that change is understood. For example, Donna Haraway's (2016) *compost* has been proffered as a useful concept for thinking physical activity intervention. Compost refers to relational practices of living and dying, and when used to make sense of how interventions function, behaviour change becomes more of an ongoing making/unmaking than a direct and measurable outcome of technique.

This paper is a speculative fabulation of health behaviour change that reimagines the function of a typical digital intervention to improve physical activity based on the NHS's Couch to 5K app. Three vignettes trace a string-figuring of physical activity through the (un)making relations the intervention enacts. It concludes by proffering *compost* as an advantageous conceptual fit for lifestyle intervention and considers how humility and aesthetic skills might aid their evaluation.

Keywords

behaviour change, intervention, new materialism, compost

Conceptual personae as enablers of our inquiries: on the process of finding theoretical proximity

Individual Posters - Abstract ID: 377

Ms. Giulia Carozzi (The University of Edinburgh)

Abstract

In this presentation I pay attention to how in my Ph.D. a more-than human figure guided my inquiry process. She slowly moved me towards the work of Deleuze and Guattari, a work that without her would have remained brutally hard to grasp and mute. She began to appear in the streets of Edinburgh as well as in the books I was reading suggesting a theoretical path that was unknown to me. She gave shape to abstract concepts; she made theory become alive. She refused to make herself felt when a mode didn't suit her ways; when she didn't appear I was lost. Stubbornly refusing to be identified as a bounded individual, Pendo became the necessary condition for my inquiry to take place. She became what Deleuze and Guattari might have called a *conceptual persona*, a wild affect that simultaneously populated me and that yet was beyond me. With Pendo enabling my inquiry and taking the lead, my individual autonomy was challenged. With her more than-human presence populating my everyday, the hubris of anthropocentrism started to crumble. Following her and trusting the reality of her existence required a letting go of those ways of framing the world and research that I was raised with. Deleuze and Guattari wrote that we can only turn into the conceptual personae that populate us: while I can't claim to have turned into Pendo, I can affirm that she put me on a path of defamiliarization from habitual ways of thinking, seeing, sensing from which there is no going back.

Keywords

Theory, Affect, More-than-human, Ordinary,

Considering Positionality: Lived Expertise, Complicity and Housing Justice

Individual Papers - Abstract ID: 429

Dr. Katie MacDonald (Athabasca University), Dr. Sara Dorow (University of Alberta)

Abstract

In this presentation, we interrogate how a research project grounded in housing justice impacts our methodologies by looking at both the project and our own situatedness in relation to housing. We pull apart the tension between our shared commitments to CBR and housing justice through an intersectional lens. A commitment to CBR turns our attention to community experiences, while at the same time our commitments to housing justice turns our attention to how we might imagine a kind of protracted complicity in housing injustice through institutional practices, such as investments through pensions and endowment funds in Real Estate Investment Trusts which have a significant impact on housing insecurity (August 2020).

Our project, Intersectionality in Action Partnership (IAP) has three main components. The Urban Housing Team (UHT) and the Rural Housing Team (RHT) are each carrying out CBR projects that integrate and explore intersectional approaches to housing work; simultaneously, the Meta-study Team (MST) is deploying constructivist-grounded theory to document and analyze what is being learned in and across the RHT and UHT about the "doing" of intersectional CBR in housing-focused research.

We build concentric circles of reflection on how community is understood in an intersectional housing project in three areas of our methods: in the 2 community-based research (CBR) projects; in our research team; and finally in our positioning within postsecondary institutions. We ask how a commitment to housing justice works to challenge conceptualizations of community and our senses of belonging and responsibility and has the potential to bring questions of positionality and complicity to the forefront. Crucial to these reflections is the rootedness of our research endeavors in examining and addressing housing insecurity.

Keywords
intersectionality; housing justice; complicity; CBR

CONTEXTUALISING CRISIS ENVIRONMENT FOR STUDYING NON-TECHNICAL SKILLS

Individual Papers - Abstract ID: 274

Mrs. Minna Ruolanto (National Defence University Finland)

Abstract

This qualitative research paper aims to contextualize the landscape of a larger project aiming to define **non-technical skills** (NOTECHS) relevant in crisis environment, where conflict, war or natural disaster has destabilized the society, and where international experts work along the local people striving to stabilize the conditions. Theoretically this study roots to the human factors and NOTECHS research traditions in aviation safety. It is known that the NOTECHS, a combination of social and cognitive skills that ensure safe and efficient work practices in high-risk working environments, are helpful in avoiding human error and their consequences. NOTECHS are partly general, yet context specific. The data for structuring the landscape of context of the study was created in two phases and analyzed by the contents.

First, observations of public discussions of challenges experienced in comprehensive crisis management and the Finnish media sphere illustrated a picture of an environment that is increasingly dangerous and complex, and where the experts are facing a reality of silos in and between the organizations, and numerous competing interests on site. Through this broader lens, the conditions appear imprecise and flux.

In the second phase, 19 semi-structured interviews of Finnish professionals with multifaceted working experience in conflict and crisis environments, shed a more detailed light to the nuances of the practical dangers discussed in public. This interview data is the heart of the entire project and provides perspectives to an environment where the complexity challenges safe and efficient operation in everyday circumstances, and where NOTECHS may be useful, even crucial.

In whole, this study aims to introduce new nuances to the NOTECHS research, support expert training development purposes, and inspire academic discussion in a context new to human factors tradition.

Keywords

Crisis environment, non-technical skills, interview study

Crafting Participatory Action Researches - The Entanglement of Hope, Emancipation and the Aim of Creating New Knowledges in a World of Crises.

Panel - Abstract ID: 345

Ms. Jacqueline Hackl (University of Vienna), Mr. Michael Doblmair (University of Vienna), Ms. Lingyi Chu (Vytautas Magnus University), Ms. Constanza Cárdenas Alarcón (University of Glasgow)

Abstract

The purpose of methodology in social research is to be able to understand research methods and their reasoning. The word method stems from the Greek: meta ta hodos, "to follow a path". While in empirical social research the path was usually thought out and planned before the start of a journey, Participatory Action Research (PAR) cannot plan this path in advance, because the purpose of PAR is to find ways collectively in the double hope that the path was feasible in terms of the research, but above all that this path can initiate a desired change through the research.

The panelists came together in last years ECER events around a shared interest in such questions around PAR and social inequalities, met the year after to continue on working on the hidden journey of hope and vulnerabilities in participatory action research and still frequently exchange to go on with the work. This panel is hence a collaborative reflection and playful creative process of reworking of different dimensions of participatory research, such as notions of Emancipation and Empowerment. Via Crochet, doing Collages and other forms of crafting we include material forms of doing-thinking. We'd like to invite participants to bring in their own crafting work to form a collaborative process of knowledge creating in and with participatory action research. Through perspectives of different research projects across Europe, all of us are tracing considerations in research processes - not just the conscious decision but also making sense of influences, positionalities, localities, etc. At the same time, we seek that our reflections can resonate with the audience's experience of bringing together theories and practices of research.

Keywords

PAR, change, empowerment, emancipation

Creating a culture of consent in research? Exploring a proposed framework to support interpersonal reflexivity

Dream Teams - Abstract ID: 181

Mx. Hannah Gardiner (University of Plymouth), Dr. Clare Pettinger (University of Plymouth), Dr. Louise Hunt (University of Plymouth), Prof. Mary Hickson (University of Plymouth), Ms. Rebecca Sarah Ciarla (Nottingham Trent University)

Abstract

Background

It has been suggested public engagement is a spectrum (IAP2, 2018) or a ladder (Arnstein, 1969); from informing or consulting people to collaborating with or empowering them. Whilst such measures usefully clarify the type of engagement intended, they do not ensure a good experience for those engaged. We suggest one reason is that whilst such frameworks support 'macro-level' project design and evaluation, they do not support reflection at the 'micro-level'.

Participatory research is necessarily messy (Cook, 2009), thus ethical complexities which practitioners must respond to arise at the 'micro-level' within everyday delivery (Banks et al., 2013). Participatory research is also a praxis. That is, something you must learn by doing, and by questioning your own assumptions such as who is an expert? It is easy to fall back into habitual ways of working and thinking, resulting in participation being extractive (Boaz et al., 2021) or tokenistic (Jagosh et al., 2012). Additionally, for ethical participatory research delivery we join others arguing consent should become an ongoing dialogue throughout the process (Bussu et al., 2020; Heard, 2023; Kwan and Walsh, 2018).

Given this complexity, many advocate the value of critical reflection during participatory work (Banks, 2023; Banks et al., 2013; Bergold and Thomas, 2012; Drame and Irby, 2016; Pettinger et al., 2018; Wallerstein et al., 2020). Building from this, we offer a new framework to reflect on both 'macro-level' project design, and 'micro-level' everyday interactions. It is an adaptation of the wheel of consent (Martin, 2016), and enables identification of the balance of dynamics such as taking or serving in our work. The 'ILBR' framework prompts us to ask who **I**nitiates (makes requests/offers), does the **L**abour (the actions), gets **B**enefits, and takes on **R**isks.

This is not about advocating maximum engagement at all times, as this may not be desirable for participants (Flicker et al., 2008; Lenette, 2022: 45), and could present ethical risks (Brown, 2022). It's about reframing how we think about participation beyond just the 'level' of engagement. We aim to support growth in interpersonal reflexivity (Chiu, 2006; Nicholls, 2009) and disrupt assumptions and habitual ways of working, supporting a research praxis where consent becomes an ongoing dialogue. This dialogue should be multi-way, making transparent the desires and constraints of all collaborators - including researchers who may be subject to multiple lines of accountability (Lenette et al., 2019).

Session aims and outline

The session aims to introduce participants to the idea of consent as an ongoing process, and for them to undertake an interactive exercise to think through the proposed ILBR dimensions. We will then reflect together, considering the implications for participatory practice, and potential for a culture of consent in research.

The current iteration of ILBR is a role-play workshop. It has been tested with 44 participants across three online pilot sessions and workshops in two conferences (outline below). This will include 30 minutes for a reflective discussion about what we found, which could be consolidated into collective writing. Suggested prompt topics are indicated in the session plan, but we will be guided by group discussions if something more pressing arises. We have ethical permission to gather evaluative comments for publication from previous workshops. With an amendment, the content produced could form a collective publication - if people desire this/want to be involved. Alternatively a collective blog or audio output could be produced. Production of outputs will only take place if there is desire from participants.

Workshop outline (1.5hr)

- [15 min] Introducing workshop/framework. Participants choose a fictional scenario and role(s) to play (in groups of 4-6).
- [10 min] Participants write down actions/activities which could happen in that scenario
- [10 min] In the next column add benefits
- [10 min] Next who has initiated (made requests or offers)
- [10 min] Finally what risks each stakeholder has
- [30 min] Once complete, participants reflect. Initially each will be asked to write a sentence or two on post-it-note(s), and add them to a wall/table (ideally without talking). We will look at them together and discuss. Suggested prompt questions.

  - What do we think about what we uncovered?
  - What power or capacity to make requests do people have in this situation?
  - What are the implications of this for our practice? (are there opportunities to positively disrupt?)
  - How could we build a culture of consent in research?
  - Anything else?

- [5 min] Check out with how people feel

Rebecca Ciarla will co-facilitate. Another co-facilitator is looking for funding to attend. However, we could facilitate with two people. We are also open to further collaborators.

Keywords
Participatory Research, Co-Production, Consent, Ethics

Creating alternative environmental imaginaries – exploring encounters with nature as a site for embodied knowledges .

Individual Papers - Abstract ID: 318

Dr. Emilie Moberg (Stockholm university)

Abstract

Against the backdrop of human-induced climate change and severe biodiversity loss, scholars within Feminist Science and technology studies (STS) stress the need for alternative modes of knowledge production processes. The current paper aims to explore how the method of collective biography (Gannon, 2019) could work to make teacher-educators in science education reflect on and transform their teaching practices in order for students to experience nature as a site for embodied and multi-sensory knowledges (Myers, 2017). The method is designed as a series of three explorative-cooperative-critical-affirmative group meetings with three teacher-educators working within the area of science education at Stockholm University (the authors of the present paper). The reflections during the meetings will evolve around our own teaching examples and questions about how we as teacher-educators design and plan for student´s unforeseen encounters with nature as a site for embodied, emotional knowledges. Theoretical concepts will be used as tools to think with in the meetings, for example alienation as used by Anna Tsing, unknowing as used by Nathalie Myers and resonance as used by Hartmut Rosa. The concepts become a way to re-think and 'unknow' (Myers, 2017) higher education teaching practices where non-human species risk becoming objectified and defined from criteria based on human needs, for example in terms of the provision of ecosystem services. The tentative results of the study points to the importance of finding ways as a teacher-educator to stage teaching practices where nature becomes included as a site for embodied, experiential knowledges. In particular, the interdependency between intellectual subject knowledge and bodily attachment is crucial to acknowledge when creating alternative environmental imaginaries together with students

Keywords

knowledge, environmental imaginary, non-human species,

Creative and Reflective Tools: Using One-Pagers and Photovoice to Challenge Mainstream Approaches in Teaching and Learning to Address Systems of Power

Individual Papers - Abstract ID: 21

Dr. Margarita Ruiz Guerrero (Western Washington University), *Ms. Caitlin Starmer (Western Washington University)*

Abstract

Although each student's transformation may be unique, it is necessary to reflect on their educational journeys, question what is taught in schools, and evaluate whose histories and perspectives have been excluded. One of the courses required at the program is Families and Communities Partnerships/Collaboration. At the university we come from, this course incorporates Black feminist theories (Collins, 2000; hooks, 1994, 2003; Love, 2019; Oluo, 2018) and critical pedagogies frameworks (Kaomea, 2005; Lester & Gabriel, 2013; Swadener, 2012). The aim of incorporating these readings is to urge us to consider, explore, and unearth multiple knowledges and maintain a constant critical self-reflection, and students discuss how systemic injustices impact the lives of children and families from diverse backgrounds. The intention is to nurture a better understanding of students' own identities in relation to power, privilege, and the experiences that have shaped their ways of thinking and being. To aid this exploration and based on previous work using Black feminist photovoice (Pérez, Ruiz Guerrero & Mora, 2016; Ruiz Guerrero & Brennan, 2022), the course utilizes photovoice (Wang & Burris, 1997) and weekly one-pagers (Jansen, Cammock & Conner, 2010) as tools since both photovoice and one-pagers encourage symbolic and playful representation of knowledge, personal connections, and seeking possibilities and hope for a more just society. Scholars such as hooks (1994) and Lorde (1984) argue that to break down traditional systems of power, space for creative expression is necessary. Acknowledging we don't have all the answers nor do we intend to claim we will ever reach them, we present this work integrating the reflecting student voice (Caitlin) and faculty voice (Margarita) as an alternative to mainstream approaches to teaching and learning. We strongly believe that by sharing lived experiences we can deconstruct oppressive practices and reconstruct them in an inclusive and empowering way supporting students and faculty's personal-critical growth.

Keywords

Photovoice, one-pagers, creative expression, critical self-reflection.

Cruel Climate Optimism: How Climate Hope on TikTok reflects complacency in precarious times

Individual Papers - Abstract ID: 418

Ms. Keara Quadros (The University of Melbourne)

Abstract

This paper explores Climate Hope on TikTok in the context of worsening environmental crises. I define hope as that which keeps the body going; it drives action in the belief of a better future (Ahmed, 2004; Anderson 2014). In the context of climate change, Climate Hope is the belief that the effects of climate change can be managed or even stopped. I draw on the preliminary findings of my doctoral research, in which I undertake a digital ethnography of the social world of Climate TikTok. This research broadly explores the affects which circulate among those who engage in climate-related content on TikTok. In this paper, I focus on the hopeful content that has arisen in my research. Despite climate change showing no signs of slowing down, young people on TikTok appear to be drawn to sharing snippets of 'good climate news'. Engaging with Berlant's (2011) idea of cruel optimism, I question this affective pull towards hopeful news and online content. Berlant describes the relation of cruel optimism as that which "exists when something you desire is actually an obstacle to your flourishing" (p. 1). In the context of climate change, I ask if young people are being drawn to hopeful content as a means of distancing themselves from the reality of the climate crisis and the systemic violences that continue the degradation of the environment. This includes the capitalist and colonial systems in which we are all entrenched. Hope is, of course, central to the promotion of climate action because without hope "the future would become impossible; bodies would not reach for it" (Ahmed, 2004, p. 185). But what are these young people putting their hope in? And how might this enable complacency in systems that accelerate the effects of climate change?

Keywords

climate change, affect, TikTok, cruel optimism

Dancing cameras: Researchers moving with chest-mounted action cameras in movement-based teaching practices with children

Individual Papers - Abstract ID: 254

Dr. Sofia Jusslin (Åbo Akademi University)

Abstract

The use of action cameras (e.g., mounted on chests) to produce video data in research has increased, and previous research has pointed towards several benefits of using them, such as the chest-mounted action camera not restricting the wearer's movements (Hov & Neegard, 2020). In educational research, many studies have focused on children or teachers wearing action cameras, but attention to researchers wearing action cameras when engaging in movement-based teaching practices and producing video data is discussed less extensively. This paper stems from methodological questions that were raised in a research project where a researcher wore a chest-mounted action camera to produce video data. The project explored and developed dance-integrated teaching of early literacies education in pre-primary education, and was conducted by a multiprofessional team, encompassing a researcher, a pre-primary teacher, and a dance teacher, all of whom engaged in movement-based activities with the children. Wearing the action camera when dancing, the camera did, however, affect the researcher's movements with the children because of the researcher's multiple roles in teaching collaboratively in the multiprofessional team and producing video data. The camera became an active agent in the researcher's dance movements; the researcher and the camera became a *hybrid* (Lofthus & Frers, 2021). Against this backdrop, this paper explores how the researcher-camera-hybrid affect the video-recording processes and movement-based teaching practices. This paper presentation provides examples from the video-recordings and the researcher's embodied data from participating in the teaching and producing video data to discuss methodological opportunities and challenges in such teaching and research practices.

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Keywords

action camera, video research, dance, literacies

Data-ghost playing: Becoming vulnerable with the hauntings of early childhood education and care

Individual Papers - Abstract ID: 48

Dr. Jo Albin-Clark (Edge Hill University)

Abstract

Through arts-based approaches, I play with data-ghosts as research praxis with posthuman and hauntological theories. By conceptualising data-ghosts as dubious shards of haunting data that bother and play havoc over and through time, I ponder data-ghosts' haunting remnants and in what ways they shoo in vulnerabilities. In turning to notice what is left behind and unresolved from haunting, I notice early childhood as jam packed full of spectralities entangled with deficit, inequality and injustice that continue to shape everyday experiences and all its futurities. But what vulnerabilities unfold from thinking with haunting traces with bigger questions that leave seemingly unsurmountable problematics? And can spending time with the spectral also conjure hopefulness? Through using arts-based practices, I put to work data-ghosts as playful, hopeful but unruly forms of research that entangle ethical response-abilities on micro and macro scales. With examples of data-ghosts, I imagine the kinds of responses data-ghosts might provoke with what research practice throws in my (and your) path:

What are traces of hauntings in early childhood?

How do hauntings manifest?

Why do hauntings bring our attention to ethical response-ability beyond the human in research praxis?

Where do hauntings take us in imagining early childhood yet to come?

To what extent might generative and affirmative methodological playfulness with data-ghosts offer in how to put to work complex theories with more-than-language modalities?

What does play with data-ghosts do to interrupt research and how can arts-based approaches bring some hopeful spaces for early childhood?

Keywords

hauntology; data-ghost; ethical response-ability; posthuman

Dealing with challenging behaviour within primary education - A Critical Discourse Analysis

Individual Papers - Abstract ID: 428

Ms. Hanne Hellin (University of Ghent), Dr. Elisabeth De Schauwer (Ghent University)

Abstract

Within the landscape of regular primary education, school teams are grappling with the escalating issue of challenging behaviour among students (Schraepen, 2019). Teachers indicate that children with challenging behaviour pose the most demanding group of students with specific educational needs (Bijstra et al., 2019). Extant research highlights a prevalent negative attitude among educators towards the inclusion of this particular group (de Boer et al., 2011; Van Mieghem et al., 2022). How we deal with and encounter children exhibiting challenging behaviour is related to how we think about, perceive and label them. Today, dealing with challenging behaviour is often approached from the biomedical model, which unilaterally places behavioural problems within the child (Armstrong, 2021; Graham, 2008; Macleod, 2006). This study aims to map out and question the current conceptualisations of challenging behaviour within mainstream primary education. Employing Fairclough's (Fairclough, 1998) critical discourse analysis model, it examines 65 motivated reports from Student Guidance Centres (SGC) in Flanders. The analysis focuses on four readings of the 65 reports, with the first two readings concentrating on the dimension of text (Joye & Maeseele, 2022). The first reading examines the lexical choices made by the author and identifies patterns and contradictions surrounding the conceptualisation of challenging behaviour in the reports. In the second reading, evidence (or counter-evidence) for these findings is sought and linked to discursive devices. The third and fourth readings specifically address the dimension of discursive practice and the dimension of broader social practice (Joye & Maeseele, 2022). The textual dimension of Fairclough's critical discourse analysis (Fairclough, 1998) reveals that challenging behaviour is intensified in the motivated reports, coupled with an individualised perspective on the student exhibiting the behaviour. This is further reinforced by the absence of action-oriented strengths of the child in the reports. As a result, the focus is disproportionately placed on the child, rather than understanding the underlying causes and the interaction of the behaviour with the environment (Furrer & Skinner, 2003). The measures taken by schools, as reflected in the reports, mirror this approach by adopting an individualised, classroom-based intervention that primarily centres on removing the child from the situation. These findings will be discussed in the context of current practices and trends within SGC, as well as the broader social practices (Fairclough, 1998) that influence these processes.

Keywords

Challenging Behaviour, Critical Discourse Analysis, Education

Decolonisation Beyond Tokenism: Building Bridges For Epistemologically Just Knowledge Production

Individual Papers - Abstract ID: 417

Dr. Fadoua Govaerts (University of Bath)

Abstract

Decolonisation is not a metaphor or tokenism of good conscience; it requires a fundamental shift in how we approach knowledge production and dissemination. This presentation reflects on an initiative aimed at fostering epistemologically just educational research with a focussed effort at fostering a decolonised approach to educational research. The initiative, RE-KnoX (Research in Education, Knowledge Exchange), facilitates a platform for dissemination within the Global South, where researchers from the Global North and Global South come together and listen to research conducted within education in the Global South. Although the research is grounded in the Global South's unique context, its lessons and challenges hold valuable insights that can inform and address injustices in other regions, revealing parallels that are applicable globally. RE-KnoX provides support and mentoring through one-on-one sessions, assisting researchers with abstract writing, presentation skills, and translation services. This initiative aims to bridge gaps in digital and academic competencies, ensuring that researchers from underrepresented regions can fully participate and have equitable access to knowledge production.

Central to RE-KnoX's mission is the commitment to decolonised research practices that go beyond tokenism, critically addressing positionalities and power dynamics within academia. In doing this we have confronted the privileges held by Global North researchers and the disparities in academic and technological resources. In this presentation I will explore the strategies and difficulties in creating a truly inclusive space where diverse perspectives are honoured, while navigating the structural and cultural barriers that often marginalize Global South researchers. It will also discuss how researchers in the Global North can take responsibility for fostering long-term collaborations with Global South scholars, emphasizing empathy, humility, and mutual respect. Ultimately, I hope to demonstrate that by acknowledging our privileged positions, we can work toward a more equitable and socially just research landscape.

Keywords

decolonial research, Gobal south, social injustice

Decolonising peace education: relating reflexive work and diffractive readings

Individual Papers - Abstract ID: 320

Dr. Luise Fischer (Leipzig University)

Abstract

In this paper, I engage with current debates on peace education as decolonial practice (education for sustainable peace). I do so by creatively relating processes of encounter: in teaching peace education in Germany, using reflexivity, and initiating creative ways for a posthuman (diffractive) dialogue of theoretical concepts. By bringing these realms together, I inquire into how thinking and doing peace education in different spaces and through different lenses can enrich "our" understanding and make "us" more aware of positionalities, personal motivations/vulnerabilities, and cultural/local influences.

More particularly, my focus is on sharing a process-oriented curriculum developed to engage students in discussions on different aspects of peace and postcolonial/decolonial peace education. Whilst inviting the students to reflect on their motivations and positionalities, "we" wonder about the transformative aspects of diffractively reading and engaging with different theories of critical and decolonial peace practices.

Working with the students' resonances and offering both safe and brave spaces for critical reflexive exchanges, brought potentials and challenges. Various tensions and frustrations emerged when combining theories/concepts, practices and reflections. Whilst holding and straying with frustrations, becoming aware of posthuman continua or "in-between-states" (Braidotti 2017), eased the work and allowed for (potentially) fruitful "spacetimes" of change (Barad 2007).

I finally wonder how such learning experiences can trigger new perspectives and insights for theories and practices of peace education. I suggest that relating both reflexive work and diffractive readings can evoke discussions on how peace education could work differently.

Democratizing Qualitative Inquiry as Hopeful World-Making

Individual Papers - Abstract ID: 59

Dr. Miguel Casar (University of Alabama), Dr. Kelly Guyotte (University of Alabama)

Abstract

Deep in the midst of the Salvadorian civil war, Martin-Baro (1995) urged us to ask what he considered a fundamental question: How can what we learn and practice be helpful to the struggles for freedom and justice? His belief in the possibility of a "liberatory psychology" invited us to think about how we might transform our practices so that we put ourselves in the service and in solidarity of a public science that belonged with the people. Decades earlier, Ella Baker also struggled for justice and out of her vision and praxis arose a project of radical democracy; situational, participatory, and necessitating (1) a grassroots involvement throughout society across the decisions that impact people's lives, (2) a contending with and minimizing of the hierarchies that commonly frame expertise and leadership, and (3) a call for direct action as an answer to fear, alienation, and intellectual detachment (Mueller, 2004; Ransby, 2003).

Putting these two scholars, activists, and leaders in conversation with our work as qualitative scholars grappling with an increasingly precarious world, we consider the opportunities, complexities, and tensions within our own work and the broader pursuit of a democratizing qualitative inquiry. Moving in-and-out of stories from our own teaching, scholarship, and those of our students, we organize our findings/reflections around three areas of engagement that are inspired by Baker's call: people (grassroots collective praxis), power (epistemic justice), and ideas (emancipatory inquiry as world-making). Lastly, offering generative tensions and shifts across these three areas, we close with an invitation for fellow qualitative researchers to step into a democratizing response-ability, which we theorize as a hopeful space in which we can grow collectively and move towards reclaiming, practicing, and teaching qualitative inquiry as part of a larger praxis for the making of more loving and just futures.

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Keywords

democratizing, qualitative inquiry, response-ability, praxis, hope

Developing A Decolonial Eye: Paying Attention to the Silence(d)

Ms. Kartika Ladwal (University of Edinburgh)

Abstract

The need to interrogate imperial and colonial legacies and their infliction of harm on marginalized voices has always been urgent, even more in present times. This is the coloniality that survives colonialism in unequal relations of power that influence our ways of being in the world, and our relationships with each other. It raises questions about present manifestations of historical harm, social and political privilege, epistemic oppression and the hegemony of Eurocentric production of knowledge. Racism is an insidious manifestation of such a structure, one that is often relationally disavowed to restore psychic equilibrium (Layton 2006). Black feminist authors remind us that what is invisible is not always absent; that we must find tools to theorize lived experience, and challenge normative ways of living that create conditions for oppression (Lorde 2018, Taylor 2023). Art, as a tool, can become a medium to think/feel with silences that present themselves in these questions. It honours a resistance to oppression, and harbours hope in the face of collective silence. In my capacity as a psychotherapist, and woman of colour, I have been drawn towards bringing these questions to the inner workings of psychic experience to, like Anzaldua (2015) calls for, re-imagine a *collective shift in ways of seeing* that allows for transformation and, like Tuck (2009), extend *an invitation to witness oppression* that refuses to reduce marginalized subjectivities to disempowered positions. What does a meaningful linking of colonial history to psychic experience do to our understanding of a precarious world; and the imagining of a new one? What forms can resistance and the pursuit of liberation take in this process? This poster, in form of an exhibition of art, invites you to stay with these questions as it plays with the silence that feels alive when *seeing* through a *Decolonial Eye*.

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Keywords

decolonizing, racism, oppression, resistance, art, hope

Developing positioning analysis as part of Positioning Theory

Dream Teams - Abstract ID: 462

Dr. Pasi Hirvonen (University of Eastern Finland), Prof. Bo Christensen (University of Aalborg), Prof. luk van Langenhove (Free University of Brussels), Prof. Mary McVee (University at Buffalo), Prof. Cynthia Brock (University of Wyoming)

Abstract

The theme of this Dream Team is the methodological aspects of the social psychological theory, Positioning Theory (PT). PT was first developed in the early 1990s by scholars Bronwyn Davies, Rom Harré, Luk Van Langenhove, Fathali Moghaddam and their colleagues. It has since become a prominent social-theoretical framework for understanding social transactions between individuals, groups and individuals and groups. The theoretical background of PT is based on the development of a model for understanding the transactions occurring in concrete social episodes. These transactions are seen as involving a complex relationship between three aspects: normative orders, storylines and narratives, and speech and other acts. The subsequent multidisciplinary applications of PT, for instance in educational psychology, organisational studies, linguistics and communication studies, necessitate comprehensive reflection on the disparate methodological backgrounds for employing these three aspects analytically and investigating potential general findings across these applications. The members of this Dream Team are drawn from a range of disciplines, reflecting the multi- and interdisciplinary nature of Positioning Theory and analysis. The Dream Team will issue specific invitations to scholars from other disciplines not already represented in order to ensure the optimal knowledge foundation. The format will comprise discussions, written contributions and presentations on the deployment of Positioning Theory as a qualitative research method across disciplines, as well as an exploration of the potential future developments of the methodological aspects of Positioning Theory. In essence, the discussions will concentrate on how Positioning Theory can be interpreted in practice and developed as a method. The outcome of this will be a set of guidelines to be employed in future work on establishing positioning analysis, in addition to positioning theory.

The overarching aim of this research team is to: 1) provide an overview of the theoretical background for the different multidisciplinary uses of positioning theory; 2) examine how the different disciplines work with positioning theory in practice, including how they operationalise the central concepts within positioning theory; 3) establish a foundation for further discussions of the development of positioning analysis as a methodological framework; and 4) facilitate the new initiative of creating a European Research Network on Positioning Theory.

Preliminary Outline of the Dream Team session:

- Introduction

    – Discussions in small groups about Positioning Theory: a collective participatory session on what people know about PT. Writing answers online (e.g., Goggle) followed by a discussion and a brief introduction to PT (altogether 20 minutes)

- Current outlook -session (30 mins)

    – Discussion in small groups and collecting current research on Positioning Theory across disciplines

- Discussion topics: Different disciplines utilizing Positioning Theory, varieties of data, analytical methods, everyday questions
- Collecting the topics of the discussions (online software, eg. Goggle or Padlet)

- Future horizons -session (30 mins)

    – Discussions in small groups on the prospects of Positioning Theory driven research

- Discussion topics: Methodological challenges and opportunities, reviews...
- Collecting the topics of the discussions (online software)

- Conclusions (10 mins)

    – What did we cover / did not cover?

Keywords
Positioning theory, analysis, qualitative inquiry, methods

Development of creative psychotherapy Arts for the Blues.

Individual Papers - Abstract ID: 296

Dr. Joanna Omylinska-Thurston (University of Salford)

Abstract

Depression is one of the leading causes of health-related burdens affecting 5% of adults globally.

NHS Talking Therapies provides treatments for depression in England and Cognitive Behavioural Therapy is the main approach offered. However, the drop-out rate for this service is high nationally (45% in 2024) suggesting that therapies provided are not always helpful and alternative approaches are needed.

Arts psychotherapies offer a good alternative to working on mental health difficulties. There is evidence that they are effective for depression and a recent survey reported that service users want to see arts psychotherapies as an option when they contact services (Millard et al, 2021).

Therefore, based on systematic review of evidence of psychological treatments for depression we developed a creative psychotherapy for depression integrating talking therapies with arts psychotherapies called Arts-for-the-Blues. The intervention was initially tested in the mental health charity MIND. In this paper we will present the service users' perceptions following the completion of the intervention.

Seven service users took part in twelve sessions of Arts-for-the-Blues delivered by two arts therapists. Semi-structured interviewed were conducted following the intervention which were transcribed and analysed using thematic analysis (Braun & Clarke, 2006). Quantitative measures for depression and anxiety were also collected. Ethical approval was obtained at the Edge Hill University.

The findings suggested that service users valued active engagement, learning skills, emotional expression and developing relationships through creativity and the arts. They talked about enjoyment, surprise and that the intervention exceeded their expectations. Some practical considerations and challenges were also discussed.

The findings contributed to the development of Arts-for-the- Blues. They showed that it is a promising intervention and it is possible that once fully researched, it could be introduced to NHS mental health services expanding on the interventions available.

Keywords

creative psychotherapy, depression, thematic analysis

Digital Autoethnography: Digital Identities and Digital Stories

Individual Papers - Abstract ID: 500

Prof. Ahmet Atay (College of Wooster)

Abstract

Digital storytelling quickly became the predominant form of storytelling. All of us are telling stories in one way or another, as a blog or a photo collage on Instagram, Facebook posts, or dating sites. Our experiences in cyberspace and on social network sites and our interactions through quick media applications, such as Twitter, Snapchat, or Tindr, are fragmented. These screens and platforms often create a story about who we are digitally, constructing images and impressions about our identities. These fragmented long- or short-term digital presences and representations are part of a larger puzzle—our online story. In this propose, I propose digital or cyber autoethnography as a method to capture and also analyze the digital lives we live and the digital stories we tell. Through autoethnographic vignettes, I narrate and theorize five interrelated themes: interactivity, the co-construction of digital stories, blurring the idea of time and space, the concept of transnational cyber bodies, and finally, the notion of a transnational and queer cyber home.

Keywords

autoethnography, social media, identity, digital lives

Disrupting Digital Narratives: A Qualitative Inquiry into the (De)Legitimisation of Gender-Based Cyber Violence on Chinese Social Media

Individual Papers - Abstract ID: 366

Mr. Run LI (Lancaster University), Dr. Jiankun Gong (University of Malaya)

Abstract

As information and communication technologies (ICT) and social networking sites (SNSs) become more integrated into our lives, the phenomenon of gender-based cyber violence (GBCV) has intensified, particularly against women, girls, and sexual and gender minorities. This qualitative inquiry seeks to critically engage with the ways in which GBCV is (de)legitimised through discourse on Zhihu, a leading social media platform in China. Emphasizing the nuanced and complex nature of qualitative inquiry with Critical Discourse Analysis (CDA), this study explores three key discursive categories: i) the critique of socio-cultural factors that contribute to cyber violence and ii) resistance against normative expectations for female appearance, which contribute to delegitimise GBCV, and iii) the discourse of victim blaming that legitimises GBCV. The research uncovers two distinct qualitative strategies of (de)legitimisation in the context of GBCV discourse: through victims' narratives and through subjective recommendations within online discussions.

This study further delves into the underlying reasons and ideologies driving these (de)legitimisation processes, using a qualitative lens to critically assess the merits and limitations of social media commentary.

Keywords

gender-based cyber violence, social media, discourse

Divergent Bodyminds: Kin in the difference

Individual Papers - Abstract ID: 150

Mrs. Ruth Churchill Dower (Manchester Metropolitan University), *Mx. Claire Walsh* (University of Plymouth)

Abstract

In breaking the habit of 'making sense' typified by normative, neurotypical modes of engagement with the world, neurodiverse sociality performs an apparent treachery by breaking bonds with prescriptive, majoritarian ways of being and knowing [1].

Within this conference paper, a modest site of resistance, a reconsideration of neurotypical realities takes place, extending beyond the boundaries pinning down hegemonic discourse about 'human' reality, identity and existence. In rescinding a "normative landscape of neurotypicality"[2] requiring the mapping of bodyminds in advance, we invite otherwise practices that do not perform an *othering* of neurodivergent bodyminds, subject to frequencies and rhythms in excess of stable or coherent identification. As bodyminds "always extending beyond the limits of explanation and finitude"[3] we hold that neurodivergent life is irreducible to normative "partition[s] of ideality,"[4] unmeasurable within Cartesian domains of representational sense. Diverging from Barad [5], we suggest that words *do not have enough power* to express the synaesthetic registers of divergent worldly bodying. These registers are especially dynamic amongst younger bodyminds not yet fully coded by the social constructs of neurotypical identities, which we will attend to in stories of vibrant divergence from our PhD research.

To resist binarising neurodivergence as positionally opposite to some ideal, standardised model of *being human*, we propose an un-modelling, a practice of assemblage with oddkin [6]. This is a speculative improvisation of always becoming-with, that respects the complexities of living in excess, with affective vitalities, minor gestures and synaesthetic forces [7] that live beyond the quantifying categories of language, production and subjectivity. Neurodivergent life is always in-formation.[8] Always incomplete.[9] "In(self)sufficient."[10]

For living in the excess, prior to signification and coding, where "nothing is simply human,"[11] neurodivergent life mobilises generative bodyings, productive relations and sensing languages through attunement with more-than-human kin. In challenging ideas about "which lives are worth fighting for, which lives are worth educating, which lives are worth living,"[12] we invite a reconfiguration of neurodivergent life not as always precarious, vulnerable, or nonconforming (although it is all of these) but as an example of hopeful, playful, multispecies flourishing on earth [13].

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Keywords

Doing Doctorates Differently: The parapedagogic potentialities of the PhD process.

Panel - Abstract ID: 149

Dr. Helen Bowstead (University of Plymouth), _Dr. Ken Gale_ (University of Plymouth), _Dr. Mary Catherine Garland_ (University of Plymouth), _Mx. Claire Walsh_ (University of Plymouth)

Abstract

Coming together in this conference collectivity, these are doctorates that in their doing – thinking, researching, writing, supervising, assessing, publishing – live by "no preexisting rules, processes, methods, categories or 'determining judgement'."[1] They are doctorates that "cannot be taught or learned."[2]

Such PhDs – thesis' refusing to (con)form – in their ever probing, in-forming,[3] stubborn curiousness of problematics living beyond solution driven research, lead to transformative moments in the act of learning, that in their difference are "...made sense of, not in terms of what [they] mean but in terms of what [they] do."[4]

Yet in their difference, doctorates working within the 'terms of what they do' are oft accompanied by bewildered whisperings: What is doctoral research without methodology? What about ethics? Literature reviews? Or introductions? How are they supervised? Assessed? What is being written? Concluded? Solved? How do such doctorates exist at all?

This panel is a collective insight into doing doctorates differently, doctorates that rather than model processes of knowledge making, offer potentialities of engagement that orientate academia towards "...experimentation in contact with the real."[5]

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[1] Elizabeth Adams St. Pierre "Haecceity: Laying Out a Plane for Post Qualitative Inquiry" _Qualitative_ Inquiry 23, no. 9 (2017) 687.

[2] St. Pierre, _Haecceity_, 687.

[3] Erin Manning, "Always More than One: The Collectivity of _a_ Life," _Body & Society_ 16, no. 1 (2010).

[4] Ken Gale, _Madness as Methodology bringing Concepts to Life in Contemporary Theorising and Inquiry_ (London: Routledge, 2018) 162

[5] Gilles Deleuze and Félix Guattari, _A Thousand Plateaus: Capitalism and Schizophrenia_, trans. Brian Massumi (London: Bloomsbury, 2013) 12.

Keywords

PhD process
parapedagogy
postqualitative inquiry
posthumanism

Doing posthuman research in Physical Literacy-Enriched Physical Education.

Individual Papers - Abstract ID: 352

Mrs. Gillian Bartle (*University of Dundee*)

Abstract

From birth, humans make sense of the world by moving to-in-with-through it. Physical literacy (PL) (Whitehead, 2010) is the conduit through which all other literacies are passing as humans investigate the wonderous spaces in which they find themselves. But humans are never acting alone (Latour, 2005) and the research from which this paper has leaked will show relations and connections among humans and things.

In researching a posthuman world, I shifted perspectives on how PL is being understood. Currently, PL is assumed to be difficult to operationalise due to the philosophies underpinning it - monism, existentialism and phenomenology. I played with multiple theorists, Spinoza-informed posthumanism (Braidotti), and sociomaterialists (Latour, Law, Mol, Ingold). The investigation contributed via what I called a 'methodological meshwork' - multiple ways of *doing* research inquiry. I will share some of the dynamic and fluid ways in which data-theory-analyses were bringing practices of physical literacy-enriched physical education (PL-PE) to the fore.

As a 'disposition' towards valuing physical activity and moving throughout life (Whitehead, 2010), PL is being enacted in many spaces and times (spacetimes), including physical education (PE), early years or nursery settings, and health environments like nurse education. When working with primary education students, whose confidence to teach PE is something to develop, I embed PL in the approach. The posthuman and sociomaterial were interwoven, thereby being inclusive of the agency of things.

As a result of the stories of how humans and nonhumans were already enacting aspects of PL, I will bring to light how researchers might investigate PL-PE differently. The stories might be extended to-with-by others. It is with an attitude which is humble, open, receptive and respectful of different ways of doing education, and PL, that will be presented to invite further discussions.

Keywords

physical literacy, posthumanism, methodological meshwork

Dreams in counselling work: A photo-elicitation study

Individual Papers - Abstract ID: 125

Ms. Beril Ozturk (The University of Edinburgh)

Abstract

With this paper, I invite you to explore dream work from a different, more experiential perspective, bringing together both visual and narrative elements to reflect on how counsellors make sense of their dreams. The main focus of this conference paper will be my experience of deciding to use photography to understand the visual aspects of dreams in therapists' lives.

I will focus on two aspects in choosing this methodology: visual narrative inquiry, which involves different levels of narrative exploration. According to Bach (2007, 6), the process of using visuals in narrative inquiry is a "re-search," re-examining and expressing a different and broader perspective of the narrative itself. The second aspect is the use of photography to explore the narrative of dreams. In this research, narrative inquiry will serve to explore the 'storyline' of the dreams and the counselling relationship. Photography, in this context, will provide visual representations by capturing images of similar materials and places that counsellors saw in their dreams within the framework of counselling.

The use of photography in dream work has been limited, mostly confined to Fine Arts research. In most of these studies, the main focus is on how individuals provide images representing their dreams, primarily focusing on their own lives and dreams. Here, I will explore how these images represent the counselling experience (including client work, counselling work, or the experience of being a counsellor), depending on the counsellors' interpretation of their visualized dreams. Therefore, I aim to discuss this aspect of photography in the physical world and its relation to human life, considering the connection between the dream world and its lack of representation in this physical world. At this conference, I will present visual narrative data collected from interviews.

Keywords
Keywords: visual narrative inquiry, photography, dreams

Echoes of Hope: Resonance, Temporality and Spatiality in Young Adults Narratives on Time

Individual Papers - Abstract ID: 100

Dr. Ann-Charlotte Palmgren (Gender Studies, Åbo Akademi University)

Abstract

In this poetic presentation/performance, the researcher explores the intricate dimensions of youth and their experiences of hope through the lenses of spatiality, temporality, and resonance. Drawing from in-depth interviews with ten young adults from Finland, this presentation utilizes poetic inquiry to unravel the complex interplay between their past, present, and future. The interviews were conducted within the research project "Contesting Temporalities" and neither the project nor the questions concerned specifically hope, and still reflections and stories on hope, hopes, and hopeful becoming were present.

The research delves into how children and young adults navigate their sense of hope within the fabric of their physical and temporal environments. In the presentation, I uncover how spatial and temporal contexts shape their understanding and expression of hope. Analyzing narratives through a poetic inquiry and utilizing performance poetry to present the paper and finding narratives of hope are weaved together with resonance (Rosa 2019), rhythm, and chrononormativity (Freeman 2010). Through the concept of spatiality, the presentation examines how physical/material spaces and social spaces influence the construction of hope. Temporality is explored through the ways young people perceive and project their futures, returning to the past(s) and highlighting the dynamic nature of hope across different temporal scales.

The poetic form serves as both method and medium, allowing for a nuanced portrayal of youth experiences that transcends conventional analysis. By integrating performative elements, the presentation aims to engage audiences in a sensory and emotional journey, inviting them to experience the multifaceted nature of hope through the voices of young adults.

Embodied Attunements: Listening Deeply for Care and Justice in Critical Social Science and Counseling

Individual Papers - Abstract ID: 444

Dr. Walter Gershon (Rowan University), *Dr. Fiona Murray (The University of Edinburgh)*

Abstract

Located at the intersection of critical forms of arts-based research, autoethnographic practices, therapy, and sound studies, this proposed performative scholarly expression focuses on questions about deeply listening. Our use of deep listening here draws from three traditions: Pauline Oliveros' deep listening (e.g., Oliveros, 1970, 2005), Aboriginal Australian *dadirri* (e.g, Ungunmerr, 1988, 2002), and therapist-client relations in psychotherapy/counseling. Each practice centers what it means to attune one's self to relations within and across ecologies. In contrast to many discussions of attunement in contemporary theorizing, attunement here is always multirelational and omnidirectional—one is at least as attuned by ever-emergent ecologies as one can become attuned to those relations and relationalities.

In order to more closely align scholarly argument with material practices, we engaged in a recorded conversation via voice threads that form a continually emergent duoethnographic expression of our evolving conceptualizations what it might mean to deeply listen. These emergent sonic expressions are understood to be iterations of multipolyphonics, an understanding that things are always in relation, never singular, and need not resolve or agree to be meaningful (Gershon, 2023). Our presentation is at once the latest iteration of a performative conversation about and of deep listening and, parallel to the liminal, meaningful, and relational nature of sound experiences, a pause to consider how we have been sounded as we tried to render the sonic sensible.

Finally, *dadirri* is an Aboriginal Australian construct introduced into scholarship by Ngangikurungkurr Elder Miriam-Rose Ungunmerr-Bauman (Daly River, Northern Territory) (e.g, Ungunmerr, 1988, 2002) that must be done on country with Indigenous control and consent at every stage of research processes (e.g., Marchetti et al, 2022; Sheppard, 2023). Our ethical commitments to research and justice insist on acknowledging significant Indigenous Wisdom Tradition, one our ethics also insist we do not utilize in our current project.

Keywords
Care, Justice, Listening, Critical Social Science

Embodiment and recovery community work: is there a place for them within Academia?

Dr. Beth Cross (University of the West of Scotland)

Abstract

Within my experience I have two practices that routinely draw me into familiarising myself with texts, rereading, considering themes and constantly staying open to new interpretations. The same two practices also challenge me to consider confidentiality and the ethics of ongoing assent within relationships of disclosure. For a number of years I have sought to infuse both practices with a growing attunement to embodied practice as deeper forms of sustenance and guidance. Whilst one practice will be very familiar to this network, that of qualitative inquiry, the other may have less recognition, despite its formative role in the lives of key contributors (Denzin and Johnson 1993)– as its very practice involves a high degree of confidentiality, anonynimity being a key principle of the range of recovery fellowships that all identify as Anonymous.

In 2015 the Scottish Leadership Forum invited recovering addicts who formed the Scottish Recovery Consortium to lead an all day workshop for civil servants and those leading national organisaitons to consider does Scotland need to be in Recovery? One could as well ask should Academia be in Recovery?   The seminar can be seen as part of the Visible Recovery Advocacy Movement (Metcalf White 2019) which argues that addiction and recovery experience provides useful lens to undertand inter-related processes across society that are self-reinforcing and harmful, addictive even.   Since 2015, my own recovery journey at a personal level has returned me to the quesiton of that seminar and prompted me to query how do dynamics that most closely involve myself resonate with those of larger societal systems, including the sector that I work within?

The literature is replete with ethnographic literature and performative inquiries that seek to understand trauma and the recovery process attendant with it.   There is some qualitative literature on recovery communities, or specific aspects of recovery practices, however, the predominance engage with the trauma of others. Another vein of literature that has been helpfully opened up by Jane Speedy (2012) brings insights into experiences of therapy by those themselves practicing psychotherapy, thus eroding the diachotomous lens that predominantly frames trauma and recovery. However, there is a lack of literature on peer practices that open up unique forms of empowerment that recovery fellowships offer. This paper examines these processes and seeks to relate these to some of the key problems that create ill health within academic institutions and draws on the similairity between fellowship "traditions" and qualitative inquiry practices to imagine forms of solidarity that may be open to qualitative communities of inquiry.

What intertwangling (Hodgkins et al 2021) might be possible if a paper offered opened up a conversation about recovey fellowships as a model for academic solidarity and support? Like the intertwangling Hodgkins and company recount, fellowship practice, at its core offers space for stories to come into a shared space where one plus one can also be four, five, six and counting where "stories multiply rather than add (Stronach 2010)." In this cacophonous process, as Denzin argues in his definitive work through the 80's and 90's, a project of building outward toward a theory of society and inward toward a theory of the self may help construct workable, flexible, contingent modes of being. Serres call to creat "soft bridges" is a core concern of this inquiry in order to explore intersubjective possibilities for understanding trauma and recovery as affective phenomena (Holden 2019). Crucial to the exploration of recovery proposed is an embodied element, underpinned by Interplay practice (Cross et al 2021, Cross and Markides 2024) and a posthumanist understanding of embodied

relational knowing (Barad 2007). The presentation will invite those who attend to engage in two small embodied exercises as a means to bring the gathered group into a mutual understanding of the terms of engagement under consideration.

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Keywords
recovery community; academic solidarity; soft bridges

Embracing Indeterminacy: Dancing Diffraction

Individual Papers - Abstract ID: 79

Ms. Stephanie Gottlob (Prescott College), Ms. Ellen Purce (Schumacher College)

Abstract

Ellen Purce and Stephanie Gottlob (Ellen-Steph) are recent graduates of the *Movement, Mind, Ecology* master's program at Schumacher College. In this presentation they explore Erin Manning's text, "Propositions for Thought in Motion" (2012), through the lens of diffraction (Barad 2014, Jackson & Mazzei 2023, 2024). Their aim: bringing theoretical ideas of diffraction to life through movement inquiry.

The inspiration for this re(search) emerged out of their desire to entangle together what they were independently exploring in their master's dissertations. After graduation, for one intensive month, in July 2024, they co-developed a process of enacting diffraction: dancing, diagramming, reading, discussing, questioning.For this conference, they will enact a collaborative, performative presentation that summarizes the highlights of their inquiry into the action of diffraction and the phenomenon of thinking-moving. They will discuss their re(search) practices and share examples through slides, sound-files, visual materials, performative experiences.

Through this inquiry Ellen-Steph ask:

· How can we understand Manning's text through movement improvisation?

· How does thinking become with moving?

· How do you diffract concepts?

· What is the embodied experience of diffraction?

Embracing indeterminacy, following emerging questions, and moving-with-text, Ellen-Steph entangle their re(search) within the framework of Karen Barad's agential realism and material-discursive practices (Barad 2003, 2007, Davies 2021, Juelskjær et al. 2021). They explore a diffractive reading of Manning's text through two creative, practice-based apparatuses: (1) *movement improvisation* - a creative, spontaneous, and relational process in dance (DeSpain 2014); and (2) *diagramming* - a creative, visual/tactile process of mapping the motions of concepts (Manning 2021, Mircev, 2022).

Ellen-Steph question the dynamic intra-action of thinking and moving. They attempt to enact Manning's premise: *thoughts move* (2012) by challenging the boundaries of the body and by loosening the traditional didactic paradigms of understanding. In essence, they enact diffraction through their bodies in motion.

Keywords

Diffraction, Material-discursive practice, Movement Improvisation, Moving-with-Text

Embracing the mess in feminist research: Insights from posthumanism

Individual Papers - Abstract ID: 410

Dr. Briony Anderson (Durham University), Dr. Kajsa Lundberg (RMIT), Ms. Samantha O'Donnell (The University of Melbourne)

Abstract

As qualitative researchers, we have accepted that our projects rarely go to plan. Rather than omitting moments in research that are messy, unexpected, or challenging, we embrace the unexpected as a generative force to drive insights into the messy entanglements of researchers, participants, and the more-than-human worlds in which research takes place. In moments of mess, generative insights into knowledge production, reflexivity, and the interplay between researchers and more-than-human actors emerge. In addition to being generative, these messy encounters position us to reframe our role in gate-keeping and arbitrating about 'what counts' as valuable research. This requires a transition away from western, colonial, and European enlightenment-ideals about knowledge production, knowledge makers, and the separation between 'man' and the world.

This paper presents on the theoretical framework of messy feminist research methods developed by the authors in a forthcoming publication. Bringing posthumanist and vibrant materialism into conversation with feminist qualitative research praxis, we sketch out how mess as an excavating tool and reflexive opportunity attunes us to the 'contingent tableau' of researchers, participants, environments, objects, and technologies - and the messy ways that these subjectivities entangle to co-produce and unravel knowledge production. While the authors of this paper consider the messiness of their own research methodologies - interviewing, technology-facilitated research, and climate-changed auto-ethnographies - we invite the audience of the Congress to consider their own methods of inquiry and the varied ways that messy moments generate insights within different knowledge paradigms. In considering mess collectively, we aim to create a space for collaboration on the critical and destabalising potentials of the generativity of mess within and beyond the Congress.

Keywords

mess, feminist research methods, reflexivity, more-than-human

Embracing the Mist of Emptiness: An Artistic Inquiry into the Emotional Experience of Academic Acceleration

Individual Papers - Abstract ID: 298

Dr. Yingjie Ouyang (University of Edinburgh)

Abstract

In this presentation, I delve into the nuanced experience of academic acceleration and its deep connection to feelings of emptiness. At the age of six, I opted to skip a grade, a decision that catapulted me into an accelerated academic journey. While this provided intellectual stimulation, it also set me apart from my peers, creating a growing gap between my cognitive abilities and emotional development. This dissonance led to profound feelings of isolation and an overwhelming sense of emptiness, which has followed me into adulthood.

Through the lens of heuristic inquiry, I explore the multifaceted nature of this emptiness, using psychodrama as a method to engage with my childhood self. By revisiting the very spaces that appear in my dreams—places from my past that still hold emotional significance—I attempt to unravel the complex relationship between academic acceleration and the persistent void within me. In my presentation, I will use dreams and drawings to illustrate how this emptiness has manifested in my life, and how I continue to grapple with its implications. This research aims to shed light on the often-overlooked emotional consequences of academic acceleration, offering a personal perspective on how these experiences shape one's inner world. By conceptualizing emptiness and examining its intersections with other emotions, I seek to understand and articulate the profound impact that early academic challenges can have on personal development.

In an uncertain world, my journey of academic acceleration highlights the precariousness of early development, where the hope for intellectual growth brought unexpected emotional costs—feelings of isolation and emptiness. These emotions called for the cultivation of hope, humility, and playfulness to navigate the challenges that followed. Emerges in my use of creative methods such as drawing, dreaming and improvisation. These playful elements allow me to explore my past with curiosity and creativity, navigating its emotional landscape in an engaging and healing way.

Keywords

Emptiness, Academic Acceleration, Dream, Psychodrama, Fog.

Energy harvesting, boundary trials and the Magic If: weak signals analysis to identify possibility work for world-making in education

Individual Papers - Abstract ID: 408

Prof. Riikka Hofmann (University of Cambridge)

Abstract

Research shows that practitiones often hold limiting conceptualisations of learners which constrain their learning opportunities, leading to world-sustaining rather than world-making practices. Significant transformations are needed in education to equitably foster all students' learning. However, educational practices have proven highly stable. Moreover, education systems are plagued with resource challenges. While 'transformations' are often discussed as sizeable changes to current practice, this is not a scalable or sustainable approach to educational change: teachers teaching large numbers of students with diverse learning needs and limited resources find it hard to engage in world-making practice. This presentation draws on research with schools serving socio-economically disadvantaged communities, applying 'weak signals' analysis from Futures Research to identify and characterise changes that are feasible for educators even in challenging settings, but have the capacity to enable practitioners to envision alternative futures. To identify signals that are potentially too weak for traditional qualitative methods to capture, this study utilises insights from a range of disciplines with a world-making focus - nanotechnology, workplace innovation, drama pedagogy - as conceptual tools to map practice terrains and unveil hidden change potentials. It identifies three novel mechanisms enabling sustainable world-making change, characterising these as energy harvesting (recognising, and identifying ways of utilising, small but meaningful amounts of change energy present in existing practice problems), boundary trials (enriching existing practices with small but targeted new features that link them to a boundary of new practices, offering glimpses to alternative worlds) and the 'Magic If' (simulating embodied understandings of barriers faced by learners by stepping into their shoes). The aim is to identify and characterise change potentials 'already-contained' in educational practices which are feasible to utilise, but which hold the capacity to offer insights into alternative worlds, enabling more equitable and sustainable educational futures. The presentation will utilise 'cognitive simulations' to experientially communicate findings.

Keywords

Educational change; Transformative agency; World-making; Possibility-work

Entangling self and other: Using interviews in autoethnographic research

Individual Papers - Abstract ID: 19

Dr. Christina Sachpasidi (Mediterranean College)

Abstract

In this paper, I explore my encounter with questions around ''ownership" and '' authorship" and the contradictions that emerge from ''signifiers like 'I', 'we', 'us'," (Gale & Wyatt, 2016, p. 5), as I entangle my stories with those of my research participants. By assembling a ''troubled we" (Holman Jones, 2016, p. 10), I examine the use of a dialogical approach that explores mine and the participants' stories together, in order to inquire into a space that is shared, but also different.

Furthermore, in this presentation I explore the use of autoethnographic vignettes which are written either in response to my particular encounter with each participant or were written independently but provided me ''a starting place I hadn't anticipated" (Gannon, 2018, p. 27). By placing these writings in the context of my encounter with the interviewees, I observe how they allow me to attune to the particular sensations, textures, and words of the interview, thus offering me an entry point into them. In this paper, I argue that this kind of ''discontinuous, fragmented, sparse, elliptical" autoethnographic writing, can provide ''a site for the dispersal of self rather than its reification" (Gannon, 2018, p. 25). By writing my body in this mobile way, through a ''discontinuous mutation of sites (like a kaleidoscope)" (Barthes, 2011, p. 44), I see time in slices, which are fluid, transient, and fragile, rather than sequential in order to not fix experience and the self (Foucault, 1984).

Keywords

autoethnography, interviews, post qualitative methodologies, voice

Eroticism in the Intersection of Race and Gender: Nascent East Asian Female Counsellors' Erotic Feelings of Working with White Male Clients

Individual Posters - Abstract ID: 495

Mrs. Yaxin Hu (Edinburgh University)

Abstract

As an East Asian female trainee counsellor, I am curious about how my identity plays a role in my connection with clients from different backgrounds. I am particularly drawn to the intersection of gender and race differences in counselling which gives voice to my experiences of working with white male clients. In these experiences, I found our differences in gender and race manifest in our power dynamics, interactions, emotions, and embodied feelings. Eroticism became my focus since it transmits within familiar and cultural enclaves of love and hate and narrates relational meanings through deep and powerful bodily force. However, these experiences can be challenging when powerful feelings are elicited and relational dynamics are enacted, especially for early-career counsellors. I am researching nascent counsellors' experiences because I am curious about how deep interpersonal encounters shape our emerging identities as counsellors. The term "nascent" also carries the meaning of "birth", "possibility", and "vitality". In my research, I want to answer the following questions:

1. What are the erotic feelings of nascent East Asian female counsellors (including researcher myself) working with white male clients if they experienced that in counselling?
2. How do nascent East Asian female counsellors (including researcher myself) make sense of the play of intersectionality of gender and race in their erotic feelings?
3. How do they work with gendered and racialized eroticism and make meanings out of the experiences that contribute to therapeutic work?
4. How do we create a third space in counselling where we can meet the person underneath the labels (race and gender), and relate to their full complexities?

I wish this research could be a space where we can be real, confront our shame, and relate deeply across our differences.

Keywords

East Asian, Eroticism, Decolonial Research, Feminism

Escaping the post-affect society: Resurrecting stories lost futures using video

Individual Papers - Abstract ID: 411

Dr. Chris Bailey (Sheffield Hallam University)

Abstract

This paper builds on two research projects exploring lived experience at the intersection of neurodivergence and culture. The Ruling Passions project explored what are often called the 'special interests' of autistic people, whilst the ADHD Students project looked at neurodivergent experiences of reading and writing in and out of the academy. Both projects were influenced by the concept of 'neurodivergent literacies' and together resulted in a conceptualisation of 'Relational Neurodiversity'.

Central to this paper is a multimedia video, produced in conversation with data from both projects as a playful process of neuroqueering (Walker, 2021). Drawing on and incorporating the work of cultural theorist Mark Fisher, this video is conceptualised as a 'hauntological artefact' (2014), combining archive footage and music to generate an emotive response to both projects, repositioning the past as a means of escaping what I am calling the 'post-affect society', with a particular focus on desire, hope and the precarity of childhood identity.

Walker, N. (2021). Neuroqueer Heresies. Autonomous Press.

Fisher, M. (2014). Ghosts of my life: Writings on depression, hauntology and lost futures. John Hunt Publishing.

Keywords

neurodiversity, affect, hauntology, video, multimedia

Ethical Entanglements: Advocacy and Care in Activist Podcasts and How these can Inform Qualitative Research

Individual Papers - Abstract ID: 218

Dr. Joseph Sweet (University of North Carolina at Pembroke), Dr. Jason Griffith (Pennsylvania State University)

Abstract

This paper conducts a Critical Narrative Analysis (CNA) (Souto-Manning, 2012) of the Pulitzer Prize winning podcast, Suave (Futuro Studios, 2022), to consider how activist journalism can influence discussions regarding ethics and activism in critical qualitative research. Denzin (2017) urged researchers to take up critical qualitative inquiry to do work "that matters in the lives of those who daily experience social injustice" (p. 8), and some activist podcast journalists are doing precisely this kind of work. Our analysis reveals that relational ethics and activism have the potential to do critical work, and we explore what this can teach qualitative researchers about ethical entanglements with participant-collaborators.

Our CNA examines the evolving relationship between David Luis "Suave" Gonzalez, who is serving a life sentence for murder, and Maria Hinojosa, a journalist who first thinks of Suave as a source for her reporting. Over the course of 20 years, their relationship evolves into one of mutual care and trust, and our paper considers what the ethics of their relationship can teach qualitative inquirers. Scholars doing critical work agree that a universal ethic overseeing qualitative research does not exist (Kuntz, 2010; Jerolmack & Murphy, 2019; Lester & Anders, 2018; Lincoln & Tierney, 2004). Rather, ethics are always in the making through shifting contexts and an ongoing process of collaboration as we strive toward work that matters. Thus, our CNA reveals that ethical entanglement between journalist and source can become collaborative, justice-oriented, and caring. Hinajosa does critical work that makes a difference through complex ethical entanglements regarding representation and public advocacy; she rejects a procedural or universal ethic and takes personal risks for Suave's benefit. Thus, we wonder how qualitative researchers can challenge ethical norms and structures, do work that matters for people, and (re)consider the relationship among risks, benefits, and costs for both participant-collaborators and researchers.

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Keywords

ethics, care, advocacy, podcast, journalism, media

Ethics and Pseudonymity? – "I don't want you to change my name. I want people out there to know my story as me".

Prof. Ruth Falzon (University of Malta)

Abstract

Ethics is a very important part of research. A critical aspect is the confidentiality of personal data and pseudonymity. This autoethnography presents my journey where my neat world of ethics and pseudonymity was shaken. My teenage participants refused to want to change their names. To top it all, they were still under 18. These teenagers challenged my pseudonymity concepts and helped me truly understand what emancipatory research means. Emancipatory research seeks to empower participants by involving them actively in the research process, breaking down the traditional power dynamics between researchers and participants. This method aims to create knowledge that benefits marginalised or oppressed groups by giving them a voice in shaping the research agenda, design, and outcomes. In this case, the youth had a neurodiverse profile, mainly dyslexia. They embodied the theoretical constructs of emancipatory research, and I, as a researcher, became a participant, and they, as participants, became researchers, in the end becoming co-authors of a sage-published paper. Since, according to the European Union, participants under eighteen can only assent to research, the process involved their parents. They engaged collaboratively, sharing power and responsibility. This participatory dynamic allowed for mutual learning and ensured that the research addressed these teenagers' real needs and concerns, fostering more authentic and impactful results. This paper explores my research journey in this context and invites participants to explore their beliefs and practices as researchers, participants, and practitioners.

Keywords

Autoethnography, Pseudonymity, Co-authors, Ethics, Emancipatory Research

European Areas of Solidarity –inclusive urban concepts addressing irregularised migration

Individual Posters - Abstract ID: 344

Ms. Johanna Hofmann (Frankfurt University of Applied Sciences), Prof. Caroline Schmitt (Frankfurt University of Applied Sciences), Prof. Marc Hill (University of Innsbruck), Ms. Songül Can (University of Innsbruck), Ms. Nadja Shkirat (Frankfurt University of Applied Sciences)

Abstract

Life in this precarious world is characterized by ambivalent social dynamics of solidarization and desolidarization, as observed since the "long summer of migration" in 2015 in Europe (Hill & Schmitt, 2021; von Grönheim, 2021): Solidarity with forced migrants clashes with racism, right-wing extremism, anti-Muslim racism and anti-Semitism, which has led to a shift from a proclaimed "welcoming culture" to an intensifying European policy of closure (Hill & Schmitt, 2021; von Grönheim, 2021; Trauner & Turton, 2017).

In the research project 'European Areas of Solidarity', funded by the Gerda Henkel Foundation, we are addressing these ambivalent conditions by exploring alternative urban solidarity concepts. Those concepts carry the hope of creating an inclusive city for all (Lefebvre, 1996) where all residents are recognized as equal citizens and can participate regardless of their residence status or other dimensions of diversity (Schmitt, 2023). Our research focuses on a flagship project in Zurich: the Zuri City Card. This city ID card aims to allow its holders to identify themselves to local authorities, take advantage of cultural opportunities and access city services and health care, whether or not they have a residence status (Kaufmann & Strebel, 2021).

In this context we seek answers to the following questions: What concepts and strategies for solidarity cities can be found in Europe, with special regard to the city of Zurich? What needs do irregularised migrants articulate, and what starting points and wishes do they propose for the conceptual implementation of urban solidarity concepts? Framed by a qualitative-empirical approach together with international partners from practice and through the use of creative research methods, such as mapping techniques and workshops, we seek answers to those questions. Through the research project we are hoping to contribute to an inclusive, solidary Europe in a time of intensifying social division.

Keywords

solidarity, postmigration, urban inclusion, irregularised migration

Evolution of Representations: Three metamorphoses for One Study: Performance Ethnography, Research-academic Writing and Creative Nonfiction

Individual Papers - Abstract ID: 152

Dr. Shulamit Kitzis (Department of Education, Al-Quasemi Academic College; Department of Theater and Performance Studies, University of Haifa)

Abstract

Accumulative representation describes an ongoing and evolving representation of a single phenomenon. The representation accumulates over time: the different representations are created sequentially, one after another, and stem from reflections and accumulated insights on the researched phenomenon. Over time, additional meanings to the process are revealed and unfolded, which do not negate the previous ones but rather expand the understanding. The representation also accumulates in terms of using different representation channels; each medium allows for illuminating different aspects of the researched phenomenon.

In the proposed presentation, I intend to describe an accumulative representation: three representations that I created following group theater facilitation with prisoners. The three representations are: performance ethnography, an academic article, and creative nonfiction (CNF).

For about three years, I facilitated a theater group for prisoners in Israel, based on the prisoners' life stories. Given the centrality of the body in prison, my study aimed to examine the experience and perception of prisoners' bodies from three perspectives: the staff's view of the inmates' bodies, the inmates' own view of their bodies, and the researcher's personal experience, all through the use of embodied autoethnography (EA) methodology. The EA methodology uses the researcher's body as the research tool, placing it at center stage and directing it to perceive the field and interactions from a sensory perspective.

The overarching research question was: How are the bodies of prisoners experienced by the staff, the prisoners themselves, and the researcher?

I processed the experience into a theatrical performance. Then, I represented the experience through traditional academic writing (Kitzis, 2023). The last metamorphosis was a narrative book, in which I used creative nonfiction to describe in a literary and evocative way the experience of meeting the prisoners.

I will argue that the evolution of the representations exhibited a trend towards an act of humility: from the perspective of "the empathic body" (Pelias, 2008), which characterized the performative representation where I embodied the prisoners and sought to identify with them while demanding such identification from the audience, the academic representation highlighted the agency that prisoners have in constructing their bodies and pointed to the reciprocity developing in our relationships. The third, narrative representation then presented the sites of influence that the prisoners have had on me.

Keywords

accumulative representation; ethnotheater; performance ethnography; CNF

Evolving Relational Masculinity: The experience of psychotherapists, sons of a psychotherapist father

Individual Papers - Abstract ID: 502

Mr. Theofanis Karagiannis *(National & Kapodistrian University of Athens), Prof. Philia Issari (National & Kapodistrian University of Athens)*

Abstract

In the current cultural world where 'masculinity' is usually examined as 'toxic' and 'hegemonic', and in post-modern societies '*increasingly beset by culture wars*' (Loewenthal, p.1-2, 2023), it could be more urgent and relevant than ever to wonder about healthy, ever-evolving, relational masculinities. In this doctoral qualitative inquiry, the self-reflective researcher, in dialogue with his supervisors, travelled back in time to explore on his own experience of being and becoming a man and a psychotherapist. A significant question in this emotional, creative and analytic process was how he has been affected by the figure of and his relationship with his psychotherapist father. Following two different methods, Heuristic Inquiry (Moustakas, 1990) and Narrative Analysis (Riessman, 1993), five other psychotherapists, sons of a psychotherapist father, were interviewed. Rich, multifacet, ambivalent and often contradictory stories and meanings emerged intersubjectively, between the researcher and the research participants, but also between them and their internalised fathers; new ways of relating and understanding oneself and the other were revealed. Differentiation from the past, while continuing one's inheritance and tradition, were found to be equally important in allowing for the son's unique synthesis, one that is rooted in the stories and experience of his forefathers, but is also fueled by the adventurous need to fly, along with others, towards other, often distant, unexplored lands.

Keywords
Relational Masculinity, Intersubjectivity, Time

Expanding Methodological Possibilities by Integrating Scientific and Artistic Inquiry Practices

Individual Papers - Abstract ID: 305

Prof. Pam Burnard (University of Cambridge), Prof. Laura Colucci-Gray (University of Edinburgh), Dr. Carolyn Cooke (The Open University)

Abstract

This paper features an assemblage of **methodological research innovations.** Drawing upon a set of recently completed research projects, we will argue that a **relational ecology** is paramount to integrating scientific and artistic inquiry practices. For example, we invite focused attention **on soil as a site of intra-actions and co-creations between humans and the more than human others**. We elaborate on the meeting of science and artistic inquiry 'making-with' across the domains of the arts, philosophy of science, anthropology and cognitive studies by playing with theories which place attention on cognition as embodied, with the attentionality of the senses playing a central role. While sensorial perception may develop through socialisation and education as forms of enculturation, the **sensing body is capable of a multiplicity of ways of knowing and attending to a world in the making.** We combine this relational approach with a posthumanist ontology which recognises the active participation of **nonhuman forces as *quasi* agents (Bennett, 1959).** As Haraway (2016), maintains, **"What is at stake. . .is a theory of ecological relationality that takes seriously organisms' practices, their inventions, and experimenting... [with] . . . an ecology inspired by the feminist ethic of response-ability" (2016, p. 168).** A key dimension explored in this paper is the way *soil* both framed and responded to human action, with its own trajectories, potentialities and tendencies. Understanding *soil* as a site of intra-actions signals a key departure from the linearity of time as set out by formal spaces in education. Similarly, in a study of music education and in a separate study of creative teaching and learning in higher education, experimenting with sounding bodies, crafting, co-authoring, building and trialling new embodiments of research is played out. The paper will conclude with insights on how a substantial change in the way research methodologies is needed.

Keywords
Integrating Scientific and Artistic Inquiry Practices

Expert by Experience Activity – Participation Beyond Tokenism?

Individual Papers - Abstract ID: 233

Mrs. Tanja Koskinen (University of Helsinki), Dr. Eveliina Heino (University of Helsinki), Mrs. Maija Hannele Kalm-Akubardia (PhD researcher (defence in october 24))

Abstract

The expert by experience activity is one form of participation. At the center of that activity lies the possibility of being heard and seen, ultimately impacting matters crucial to people themselves. Being part of an expert by experience activity can strengthen the agency of those involved and provide peer support. However, it is important to recognize good practices and the potential pitfalls based on previous research on the expert by experience activity in social work contexts in order to avoid becoming a tokenistic act and, instead, to support it as an empowering and hope-giving activity.

This presentation is based on an ongoing doctoral research project on the expert by experience activity in child welfare and a literature review on the expert by experience activity in social work. Our data from a systematic literature review included 24 international, peer-reviewed English-language articles published in 2012–2024. Our research questions were as follows: 1) From what perspectives has expert by experience been previously researched in social work? (2) What kinds of phenomena are expert by experience?

Previous research on experts by experience has been implemented from the perspective of social work education and social work practice. The expert by experience activity can, for example, diminish power relationships in the classroom, empower the expert by experience, and enable client-oriented services. However, the expert by experience activity can also become a tokenistic activity, while experiential knowledge can lack diversity and offer limited job opportunities for the expert by experience. Some ethical and practical issues and questions remain unresolved, including if the expert by experience activity is only for those who have coped well with difficult life situations. It is critically important to consider what kinds of experiential knowledge we as social workers, educators, and researchers want to hear and who we invite to provide us with that knowledge.

Keywords

Expert by Experience
Social work

Exploring autistic young adults understanding of social skills, and experiences of social skills training

Individual Papers - Abstract ID: 26

Ms. orla walsh (University College Cork)

Abstract

Background: Autism is characterized by differences in social communication and behaviour. Navigating social interactions and developing effective communication strategies can pose unique hurdles for autistic people, impacting their overall social well-being. While society increasingly recognizes the importance of embracing neurodiversity, there remains a significant gap in the understanding of the lived experiences and perspectives of autistic individuals. Existing research often neglects the direct input of autistic individuals, particularly those navigating the transformative stage of young adulthood. In response to this, our study adopts a neuro-affirmative stance, seeking to close this knowledge gap by directly engaging autistic young adults in an exploration of their unique perspectives on social skills. This approach aims to celebrate and amplify the diverse voices within the autistic community, fostering a more inclusive and accurate portrayal of their experiences.

Objective: This article presents a qualitative study of autistic young adults' understanding of social skills, and their experience of social skills training (SST) programmes.

Methods: The primary researcher conducted five two-hour semi-structured focus groups with 18 participants in total, all aged 18-30 (11 men, 7 women). Our analyses adopts an across-method qualitative pluralistic approach, utilising both thematic analyses and content analysis.

Results: Through inductive thematic analysis we defined four key themes: (1) Conscious Efforts in Social Interaction, (2) Embracing Individual Needs, (3) Adverse experiences with others, and (4) Social divide between neurotypes. Significantly, only five of the eighteen participants had experience with SST. Through our content analysis, social skills were described as four distinct categories: effective communication, implicit norms, initiation, and understanding interpersonal dynamics. Participants emphasised the importance of choice and an individualised approach regarding SST. While expressing a desire to develop various social skills, many participants also embraced their identity and desired to improve self-advocacy.

Implications: There is a need for tailored and individualised approaches in SST, acknowledging the diverse experiences and perspectives of autistic people. Additionally, choice and autonomy are important, aligning with the desire for self-advocacy.

Keywords

autism, neurodiversity, participatory design, social skills

Exploring Human Traits Playfully through AI Technology: Implications of Contemporary Art for Art Education

Individual Papers - Abstract ID: 357

Dr. Borim Song (East Carolina University)

Abstract

The purpose of this qualitative study is to explore what pedagogical implications the AI-integrated practices of contemporary artists offer to art education. As an educator keen on incorporating contemporary art into the K-12 art curriculum, I have conducted interviews with artists and educators who actively utilize AI in their art making and research processes. This paper particularly focuses on the artistic practice of artist Patrick Tresset and its implications for AI-integrated visual art curriculum development, through his studio visit and interview with him. In addition, his work was introduced to undergraduate students enrolled in a U.S. south-eastern university—mainly art education and general education students—so their written reflections on his artwork were utilized as a data source. A constant comparative method (Bogdan & Biklen, 2007) and a system of emergent themes and descriptive codes (Bogdan & Taylor, 1975) were utilized for the qualitative data analysis. For the analysis process, I used ATLAS.ti, a computer-assisted qualitative data analysis software (CAQDAS). Concurrently, I also developed a concept map and analyzed antecedents and consequences to use as data interpretation strategies (Mills & Gay, 2019). Tresset, a Brussels-based artist, explores humanness, "human traits and the aspects of human experience" by utilizing computational technologies and robots as agents of acting (Tresset, n.d., para. 1). It is noteworthy that his use of AI focuses on the re-examination of humanness and not the technical aspects of AI technology. Tresset's works present a great amount of conceptual flexibility and playfulness based on his tireless artistic experiments. Art educators can easily find enthusiasm and openness in the artist's approach to art making based on his genuine curiosity as a creator. I hope this research encourages fellow educators to embrace this playfulness and fluidity to help their students with human-centered AI use.

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Keywords

AI; art education; contemporary art; robotics

Exploring Tensions with Methodologies in Affordable Housing

Individual Papers - Abstract ID: 430

Dr. Katie MacDonald *(Athabasca University)*

Abstract

In this presentation I detail some of the complexities of a research project I am currently working on where I am seeking to learn about the experiences of people who are working in the affordable housing sector in Canada. In this project, I am conducting focus groups in two provinces in Canada to understand the experiences of people working in the sector. While there is a lot of attention on the housing system and policy changes, there is little research on the folks who work in the sector who will be crucial to implementing these changes. This research began as an exploratory study, when I first started my position at Athabasca University drawing on my experience working in the sector. I was interested in exploring how people understood housing inequity in Canada through their position as laborers in the sector, and documenting the care labor that they either took up or refused through their work, and looking to attend to the complexity of this, including how settler colonialism and other forms of structural oppression were deployed through their work.

In this presentation, I open up some of the ways I have been thinking about my methodology in this work, and how my methodological approach has resulted in a shifting in my work to now be thinking about labors of hope and despair. In particular, I am interested in exploring three tensions of this work that I continue to sit in: (1) adopting a methodology that understands both how housing workers have power that they can deploy in the context of housing but that they are also often in precarious situations (studying up and down, so to speak); (2) focus groups as a site of collective learning, but also as a place where it can be difficult to ask hard learning questions and; (3) how worker precarity impacts the research process itself.

Keywords

tensions; focus groups; labor; precarious

Exploring the Learning of Cooking Competence Among Emerging Adults: A Qualitative Study Using Video-Elicited Interviews

Individual Papers - Abstract ID: 266

Mrs. Line Rossen (_Department of Psychology, Aarhus University_)

Abstract

Cooking competence encompasses the practical knowledge and skills required to prepare meals (1, 2), but is also entangled with personal identity, social ideals, and emotions, from joy of cooking to the shame of perceived inadequacy. (3-5) While research on cooking competence has largely focused on how adults teach children, particularly through parental involvement or formal cooking classes, this narrow scope overlooks other contexts and life stages (6-8). Notably, the period after emerging adults leave their parental homes is indicated as important, as cooking competence increase (9) , with lasting effects into older age (10, 11).

Despite the importance of this life stage, there is limited research exploring how emerging adults learn cooking competence through practice (8). The embodied and routinized nature of cooking and learning through practice can be difficult to verbalize and recall in interviews and focus groups (12, 13). On the other hand, direct observation, while potentially more insightful, is time-consuming and may intrude upon cooking and thus the learning process (14, 15).

This study tries to overcome these challenges by using video-elicited interviews (16, 17), where participants self-record their cooking practices. Thus providing an insider-perspective (18) and real-time insight, which forms the foundation for understanding the participants' learning processes in semi-structured interviews – and enriching the obtained knowledge (19).

In recruiting for this study, it has become apparent, that recruiting participants who feel less secure in their cooking presents a challenge. They are reluctant to participate and film their practices. To ensure a diverse sample that includes both confident and less confident cooks, this presentation will explore strategies to overcome this recruitment barrier. Including inviting discussion and reflections on when, why and what discourages people from participating and how this influence the obtained knowledge. This exploration aims to contribute valuable insights to the broader field of qualitative inquiry.

Keywords

Cooking competence, Emerging adults, Video-elicited interviews,

Exploring the Role of Higher Education Institutions in driving the Transformation of Urban Open Spaces

Individual Papers - Abstract ID: 94

Dr. Sarah Scheiber (University of Malta), Dr. Alexia Mercieca (University of Malta), Mr. Gary Ghirxi (University of Malta)

Abstract

In a world where ensuring resilient urban environments is essential, the need for communities to hope for a better future is increasingly important. This hope may be realised through creative ways of doing things and transforming our urban environments together. Urban open spaces are integral to improving the resilience of built environments, since, if they function as urban green infrastructure (UGI) they have the potential to contribute towards multiple benefits such as environmental aspects linked to climate change mitigation, as well as, social ones such as supporting mental health and wellbeing needs. Urban open spaces in Malta are not contributing to urban resilience. Adopting an integrated approach is crucial. The use of 'middle-up' collaborative and transdisciplinary approaches, where authorities, academics, the private sector and the community come together in a coordinated effort, is seen as a strategic mechanism for supporting the integrated planning and implementation of UGI and people-centred design approaches, leading to the transformation of urban open spaces. Educational and research establishments can instigate such an approach through collaborations which drive change. This research investigates the impact of ongoing collaborations between a government agency, Project Green and educational programs and research within the University of Malta, which strive for the transformation of urban open spaces. The aim is to understand the impact which current collaborations are having, and the extent to which UGI and best practice design principles are being adopted. A qualitative methodology is adopted using a case study approach. Two case studies are investigated, a residential neighbourhood and a respite centre for persons with mental health problems. Through in-depth semi-structured interviews with representatives of the collaborating organisations, academics and students, the paper will present: the barriers and challenges experienced in driving change; and finally, recommendations as to how such collaborations may be improved to maximise impact.

Keywords
Open Space, Middle-up, Green-Infrastructure, People-centred, Resilience

Exploring the Subconscious: A Qualitative Analysis of Israeli Dreams During Conflict

Individual Papers - Abstract ID: 179

Dr. Shani Pitcho (Ben-Gurion University of the Negev)

Abstract

The precariousness of living in a world that can change in an instant weighs on the mind and invades one's dreams. In the proposed presentation, I will share a qualitative study that explored the content of dreams dreamt by Israeli individuals during a time when the stable foundations of everyday reality were shaken and shattered—the period following the terrorist attack of October 7th and the ensuing war. Over two months, a sample of 242 dreams was collected and analyzed using both inductive and deductive thematic analysis. Viewed through the theoretical lens of terror management theory, the findings suggest that the horrors of the attack and the heightened awareness of mortality were deeply reflected in the participants' dreams. This reflection indicates that the anxiety-buffering roles of three psychological coping mechanisms—cultural worldviews, self-esteem, and close personal relationships—were significantly compromised.

Examining collective dream content offers a unique glimpse into subtle human psychic processes and how they are affected during times of national trauma when robust psychological mechanisms are needed to cope with heightened mortality salience. The similarity in participants' dreams may hint at the emergence of a new existential protection mechanism grounded in the therapeutic factor of universalism, potentially conveying a renewed cultural worldview emphasizing unity and respect for all lives. In terms of methodology, interpreting these written dreams requires the researcher to engage playfully with the participants' subconscious, much like how our subconscious plays with us daily. This playful approach, combined with the humility to explore the unknown and the hope to uncover deeper meanings, is essential to understanding the deeper implications of these dreams.

Keywords
collective trauma; death anxiety; dreams

Exploring translanguaging as a decolonial approach to formative assessment in Foreign Language learning

Individual Papers - Abstract ID: 8

Ms. halla fatmi (Faculty of Arts, professtional and Social studies)

Abstract

A growing number of researchers are exploring translanguaging as a transformative and decolonial pedagogical approach that encourages students to learn English as a foreign language through their mother tongues by applying their multilingual and multimodal resources to facilitate their language learning. Nevertheless, there is scarce research to date that examines the details of how translanguaging is practiced in content learning and assessment. The study that informs this paper engages with the contemporary discourse around coloniality, and it participates indirectly with the decolonial project in research and knowledge production. It does so by developing its research design away from monolingual ideology and practice of second language learning, more specifically through the application of translanguaging as a formative assessment tool using videoconferencing and e-portfolios. By integrating online tools, this paper examines how translanguaging help decolonise second language learning theories and enhance formative assessments, offering a deeper understanding of learners' knowledge and experiences.

The data collected for the study were obtained through surveys, one-to-one semi-structured interviews and video recorded language assessment tasks. All methods were conducted online via the use of MS Teams. Initial multimodal Conversation Analysis has been carried out on online interactional data, capturing not only the different spoken languages, but also spatial repertoire, and the use of peer- and self- assessment methods through videoconferencing and e-portfolios. In this paper, I share preliminary findings on how translanguaging practices with the support of digital tools can offer more equitable and authentic assessment strategies in diverse multilingual environment.

Keywords

translanguaging, online formative assessment, SLL, monolingualism.

Exposed, forgotten, immersed: social workers' bodies as embodying professional roles and dilemmas in the context of emergency settings

Individual Papers - Abstract ID: 92

Dr. Lior Birger (Tel Aviv University)

Abstract

This paper explores social workers' bodily needs, expressions, and experiences as means to understand their work-related dilemmas and challenges. It builds on an interpretive analysis of 41 qualitative semi-structured interviews conducted with Israeli social workers who worked with displaced individuals and families. Following Hamas's attack on October 7th and the outbreak of the Israel-Hamas war, more than 100,000 people were internally displaced and temporarily settled in hotels across the Israel. There, hundreds of social workers provided emergency response, trauma-related, and psycho-social support to the evacuees. The interviews focused on social workers' *verbal* narratives of their working experiences in the hotels, however, the paper adopts the concept of 'embodiment' to explore participants' *bodily* expressions and descriptions.

The findings depict the body as a site through which ethical and professional dilemmas are reflected and expressed. Under highly stressful and ambiguous working conditions, practitioners negotiated role boundaries through their bodies, for example by questioning whether or not to wear emergency yellow vests. Further, practitioners' bodies often felt 'exposed' as they provided interventions in the lobby, while walking, during lunch, etc., in contrast to the regular setting of the office which entailed a physically marked boundary between worker and client. Working in an untraditional home-like setting such as the hotel enhanced practitioners' 'immersion' into their current roles, at-times manifested in 'forgetting' or being detached from their bodily needs such as food and rest. For some, this was accompanied by a strong sense of meaning, and served as a psychological protective factor from the ongoing war happening 'outside'.

In conclusion, some preliminary suggestions are offered regarding listening to and playing with the body, bodily expressions, and descriptions of the body as a site for qualitative inquiry that could offer a rich understanding of professional challenges in complex and dynamic contexts for both research and practice.

Keywords

Interviews, Emergency, Displacement, Role boundaries, Embodiment

Facing Leviathans of History with Humility: An Educational Genealogy of the Struggle/Privilege Paradox in the Building of a Modern Qualitative Academic Identity

Individual Papers - Abstract ID: 341

Dr. Jenna LaChenaye (The University of Alabama at Birmingham)

Abstract

The words 'Who won? It's Complicated…' greet patrons entering the Battle of Little Big Horn exhibit hall of the National Museum of the American Indian, a signal to the complex nature of history, story, and inheritance – and the questions of whose narratives and values are behind the pen of history. This complexity – and the nature of most human phenomena's inability to fit into straightforward 'yes' or 'no' dichotomies – often captures the heart and ethic of modern qualitative practice and discourse. Like the people and phenomena we explore, we as modern qualitative researchers also exist in and are products of this complexity, each an intricate web of entangled histories, colonization, and often the paradoxical blending of privilege and subjugation. The purpose of this paper is to share difficult learnings from a personal effort of decolonizing and disentangling thought through an 'educational genealogy' of both privilege and oppression in the Americas. This autoethnographic study explores how these often contradictory beliefs and experiences towards education meander their way through generations and shape our approaches to and biases within modern qualitative research, from the questions we ask to the reflexivity we treasure. As a descendent of both refugees and wealthy enslavers, of both indigenous peoples and colonizers, a variety of often paradoxical educational histories, opportunities, and values emerged – with various elements of privilege and disenfranchisement snaking their way through the last three centuries to form a complex inherited personal sense of identity, belonging, and ostracization in education that has influenced personal approaches to value and story long after their originators have gone. Like Little Big Horn, our own histories as academics and as a field holistically are equally complicated and often problematic, requiring us to reconcile the nuances of privilege embedded in both our field and selves through humility in pursuit of ethical practice.

Keywords
decolonization, autoethnography, indigenous, education, ethics

FAIRYTALES: Accepting the Fantastic(a)l Writing of MotherScholars

Individual Papers - Abstract ID: 16

Prof. Lauren Burrow (Stephen F Austin State University)

Abstract

"A Poet in Austyn's Pocket: A Fantastical Tale for Adults Who Think They've Lost Their Play," is a short, multi-chapter fairytale-style writing that was written by an American scholar during the height of the COVID-19 pandemic. It is a fantastic(al), semi-autobiographical tale of a MotherScholar battling self-doubt, work demons, and a lack of creativity. MotherScholar is the presenter's unique stylization of "motherscholar," a term originally coined by Matias *(*2011), a Pinay anti-racist scholar. "MotherScholar" as described by the presenter, is meant to signal her acceptance "that [she is] always 'Mom' and always 'Scholar' and [has] erased the guilt associated with trying to balance these two identities" (author blinded, 2021, p. 50). The fairytale manuscript is structured with a prologue, five short chapters, and an epilogue and features poetic verse throughout. At its heart, it is a bedtime story written to the presenter's children as she confesses the tragic journey of having her scholarly labor attacked and belittled by the "work harpies," but writes of new hope rediscovered in a fairytale world of childhood poetry, song, and story. Universally, the fairytale speaks to those MotherScholars (and other qualitative writers) whose gentle scholarship is often discounted and dismissed because it focuses on "Women's work," speaks of joy, and/or takes a creative form. The fairytale ends with a hopeful call for the presenter's children to live, night and day, in a life of eternal hope and forever play. The writing of this tale was a redemptive, restorative act for the presenter – one she hopes will comfort and inspire attendees to rediscover what they love and are willing to fight for in their MotherScholarship (and/or qualitative research).

Keywords

Fairytale, MotherScholar, Qualitative

Fieldnotes from ground zero: Notes from engagement in fieldwork in Gaza

Individual Papers - Abstract ID: 505

Dr. ROn Smith *(Bucknell University)*

Abstract

After over a year of horror imposed on Palestinians living in Gaza Strip in the aftermath of the violence of October 7th, the larger political and social contexts of siege and occupation have largely been made invisible in popular analysis. This paper documents an ongoing project to undermine the walls of siege and separation imposed by Israel and the international community through person-to-person ties. These ties initially took the form of ethnographic fieldwork, but have continued through a technologically-dependent pedagogy of collaboration between young people in Central Pennsylvania and their peers in the Gaza Strip. This talk will examine the successes and failures, opportunities and limitations of this kind of continued qualitative engagement.

Keywords

Pedagogy, Palestine, collaboration, Gaza, fieldwork.

Finding Home in Imaginative Histories

Individual Papers - Abstract ID: 132

Dr. Devika Chawla (office) (Ohio University)

Abstract

As a grandchild and child of India's 1947 Partition refugees, ancestral homes merely exist in my imaginative memory. For involuntarily displaced persons and their descendants, the idea and reality of home is both flexible and unstable. In 2005, after eight years of being an immigrant in the U.S., my spouse and I bought a house in a U.S. college town in Appalachian Ohio where we live and work. The purchase brought with it a form a stability, now we owned a small piece of the new world to which we had displaced ourselves, albeit voluntarily, for higher education and another life. I was ecstatic that the house we bought was a 120-years-old. For old homes signal histories, stories, even ghosts, friendly or otherwise. Year after year, this old home reveals itself to me in new ways as if satisfying my hunger for history. I keep finding intimations of those who lived here before us. There are love letters from 1913/1914, coins from King George's rule, rusted nails that are a century old, etchings on the wood in the attic from 1927/28 from thanksgiving holidays a century ago, even strangers who pass by the house and knock and tell us how the house was theirs some decades ago. In this essay, I poetically gather these intimations to wonder how this old home "here" in Appalachia—with older than a century wooden floors that creak, groan, and sigh with every tread—has become a surrogate for my family's lost histories. I textually perform how taking care of it brings me home in imaginative histories.

Keywords

home; performance; auto ethnography; imaginative histories

First encounter; traces of co-constituted consciousness in more-than-human/human intra-actions in a Swedish preschool.

Individual Papers - Abstract ID: 282

Mr. Erik Andersson Tahlén (Stockholm university, Department of Child and Youth studies)

Abstract

Education for sustainable development in early childhood education in Swedish often focuses on biology and ecological sustainability. Educational space is given for children's own speculative fabulations and ideas about animals, insects and plants. The goal in most cases is to better understand morphology, living conditions and the role animals, insects and plants play in the ecosystem. By shifting focus onto co-constituted consciousness in meetings between children and more-than-humans one of aims of this paper is to open up the possibility to incorporate social sustainability and ideas of co-existence and co-dependence into early childhood education for ecological sustainability.

This presentation focuses on how the first encounters with children and more-than-humans could look like for me as a researcher. These first encounters are tricky, intangible and often as fleeting as a single strand of a spiders web, entangled in complex ethical questions. How can I be invited into the worlds the children co-create in their meetings with more-than-humans? How can we co-create and understand what traces of co-constituted consciousness could be in this context? How do I give up control of space, place and context to the children and more-than-humans?

Consciousness, both among children and more-than-humans, is a complicated affair and over time different ideas about what it is, and how we can understand it has been presented. I will try to use it as means to understand the intra-actions that take place when children-, researcher- and more-than-human- worlds collide, overlap and merges. I need you, your inspiration, your knowledge and our co-constructed traces of co-constituted consciousness to broaden my horizons and open up my own consciousness before my first encounter with these children, these more-than-humans and these co-constituted consciousnesses.

Keywords

Keywords: Education, Sustainability, Consciousness, Co-constitution, More-than-human

Following Playful Becomings through Dog-Human Relationalities

Individual Papers - Abstract ID: 57

Mx. Julia Linares-Roake *(University of Guelph)*

Abstract

Play is a slippery concept in dog-human relationalities. Definitions and operationalization of what it means to play are held in tension within and across disciplines, with some arguing that play is a developmental practice zone (Bekoff, 1984) and others arguing that it is a safe space to practice gaining *control* (Mitchell & Thompson, 1986). Literature suggests that play should be functionless, outside of the norm, and mutually fun (e.g., Eberle, 2014), however, many research studies around dog-human play appear to fail this definition. This narrow understanding of play limits opportunities to consider dog-human play as a type of multispecies flourishing. Following calls from Michele Merritt (2021) and Donna Haraway (2008) to consider dog-human play as a sympoietic dance which *proposes* new worldings, this paper considers how my dissertational research resists neoliberal research praxes on multiple intertwined levels. First, I play with theory and methodology by pulling upon Natalie Loveless' (2019) polydisciplinamorist approach to tease out the tensions within dog-human play in research and practice through critical feminist posthumanism and care ethics. Secondly, I play with the discursive by poking fun at attempts to pin down dog-human play, and by wordplay employed by myself and other storytellers involved in my dissertation to unsettle conventional research practices. Finally, I consider the embodied aspects of relational dog-human play through digital storytelling, autoethnography, and propositional research (Springgay & Truman, 2018). Together, these threads offer spaces in which to re-imagine multispecies kin networks in playful and creative ways.

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Keywords

multispecies play; research-creation; critical posthumanism

Forest Within - Embodying Selfhood and the Intangible Treasures within Human Kind(ness)

Individual Papers - Abstract ID: 239

Dr. ANNA DAKO (Dunami - Movement Arts Wellbeing CIC)

Abstract

I'm at the place of ruthless execution - a massive cut down of trees. Do not climb the timber stacks! – the sign says. All I see, on the nearest horizon, are the chopped down trees, slashed at their trunk's base, where the roots meet the soil. They were all familiar to me.

A sea of broken branches, twigs and chipped off wood pieces, all exposed to the weathering. A strong scent of soft, mire-like ground meets my senses. The smell embraces me, bottom up. It fills this space.

I see roughness and cruelty mixed with the gentle, green moss. Human action hurts. I feel like I owe these stumps a hug. It is this one thing that I can offer to the forest.

How can I embrace its timely presence? The brutality of such a reprehensible footprint at a familiar to me walking-site hurts. I imagine all the lost movement that normally comes from the tree tops and I feel that I need those lost trees to breathe normally and to function.

Now, the place feels motionless and breathless. The stumps are so stationary, as if belonging to a different time-space. The time-space that I do not understand in rational terms. I can only attempt to comprehend this heavily damaged habitat in experience, as a mover, by feeling into the different time-modes of being and relating.

I begin to dance with my own sense of human kind-ness, or its loss. I feel that it will take some time to process my presence here, so I listen.

Keywords

-felt thinking; -embodied listening; -empathic personhood;

Fred the Frog and other things: The distillation of research mobilities in primary literacy education.

Individual Papers - Abstract ID: 153

Dr. David Shannon (University of Sheffield), Dr. Terrie Lynn Thompson (University of Stirling), Dr. Anna Cermakova (Lancaster University)

Abstract

This paper draws from the ESRC-funded _Research Mobilites in Primary Literacy Education_ (ReMPLE) project to explore how complex assemblages of research mobilities (Urry, 2007), translations (Callon, 1984), and controversies (Venturini and Munk, 2022) are distilled into everyday objects in early literacy instruction in England. Scholars of early childhood education argue that the proliferation of high-stakes assessment and scripted teaching programmes transforms teaching practitioners into teaching technicians (Dahlberg and Moss, 2005) who must closely adhere to pre-approved teaching techniques. Often, such as in the case of systematic synthetic phonics, these techniques are argued to be underpinned by research (or 'evidence': see EEF, 2021). The ReMPLE project explored how literacy research moves between researchers and teachers, but also policies and policy makers, hashtags, and other human and non-human actors (see Burnett, et al., forthcoming). In this paper, we use network ethnography (Howard, 2002; Rowe, 2024) and controversy mapping (Venturini and Munk, 2022), to consider three examples: (1) Fred the Frog, the stuffed mascot from the popular _Read Write Inc_ systematic synthetic phonics programme and found in many classrooms; (2) the Reading House graphic, created by England's Education Endowment Foundation; and (3) the statutory Phonics Screening assessment, completed by most children at the end of Year 1. Our research hints at how these objects mobilise particular packages of research, often in disciplinarian ways, but also open up glimmers of subversive, and occasionally even subtly sinister, acts of refusal and resistance by teachers.

Keywords
socio-material
objects
mobilities

From artistic languages to educational practices: methodological training strategies for Arts-Based Research

Individual Papers - Abstract ID: 334

Dr. Lucia Carriera (University of Milan-Bicocca), Prof. Elisabetta Biffi (University of Milan-Bicocca), Dr. Samantha Tedesco (University of Milan-Bicocca)

Abstract

This paper aims to present methodological reflections on didactic strategies for training university students in educational fields in the use of arts-based research methodologies. These reflections are embedded in the development of a curriculum for the master's program 'Theories and Methodologies of Arts-Based Research for Education,' which is part of the broader framework offered by the master's course in 'Artistic Languages for Education.' The course explores how arts-based research methods can be utilized to study, understand, and document educational and formative processes, highlighting the potential of various art forms to provide valuable insights and serve as effective tools for both documentation (Biffi, 2020) and the dissemination of knowledge (Barone, 2012). Grounded in the paradigms of arts-based (McNiff, 2008) and art-informed research (Cole & Knowles, 2007), the course emphasizes the systematic use of artistic processes as a primary means of examining experiences that are otherwise inaccessible through traditional knowledge frameworks. With this premise in mind, the paper discusses methodological approaches for supporting students in learning arts-based methodologies, particularly as inclusive strategies to engage participants in educational and social interventions. The didactic approach focuses on visual arts, with particular emphasis on photography (as photo elicitation and as a research tool) and collage (as collage inquiry and a reflective strategy). Special attention is given to the use of moodboards (Biffi & Zuccoli, 2019) as both research tools and reflective practices for participants. Within this framework, research is understood not only as a form of scientific inquiry but also as a professional stance, where observation, analysis, and documentation of educational processes are fundamental to daily practice.

Keywords

Arts-Based Research; Education; Master students; Training

From capturing social issues to art production and community mobilization: A participatory multimodal study of life in Eleusis

Individual Papers - Abstract ID: 510

Prof. Philia Issari (National & Kapodistrian University of Athens)

Abstract

In this chapter, we describe a participatory, multimodal, experiential study of social issues, aiming towards community exploration and potential mobilization related to local social concerns. It is part of an innovative transdisciplinary project, entitled "Transition to 8: bridging social issues, tech and contemporary art", that applies multimodal methods for studying the experiential and affective impact of social issues on citizens and bridging them with technology and contemporary art. More specifically, this community project connected prominent local social issues in the city of Eleusis [AuQ1] in Greece, such as the environment, employment and refugees/migration, with contemporary art, in view of Eleusis being the European Capital of Culture in 2023. Data generation took place in the context of six sociodrama sessions, in which adult residents were called upon to enact their perspectives, concerns and experiences regarding living in Eleusis. We collected experiential and embodied data from these sessions through audio, visual and biometric recording as well as field diaries from participant observers sensitized in embodied attunement. The data were processed in a multimodal way by the participant observers identifying important scenes and themes. The synchronization of verbal, visual and biometric data was the next step in the process. Processed data from the sessions was provided to artists in the form of sound, visual, verbal and biometric elements, which constituted their source material to be integrated in their artistic productions. Events were organized as part of the festivities in Eleusis as the European Capital of Culture, during which artistic productions, research findings and other material deriving from the project waw presented to the local population as a way of mobilizing the community towards acknowledging and addressing important social concerns as well as disseminating project results. Through its transdisciplinary and international character, the overall project goes beyond the mobilization of the local community to bridging people and communities across countries, indicating the commonality of social issues that communities face and creating possibilities for common actions to address them.

Keywords

multimodal study, qualitative, participatory research, community

From Control to Coexistence: Reimagining disease control Through a Multi-Species Ethnography with Scabies

Individual Posters - Abstract ID: 312

Mr. Theo Cosaert (Institute of Tropical Medicine, Antwerp), _Dr. Marie Meudec_ (Institute of Tropical Medicine, Antwerp), Dr. Soledad Colombe (Institute of Tropical Medicine, Antwerp), Ms. Phoebe Okeson (Institute of Tropical Medicine, Antwerp)

Abstract

In the last decade, scabies infections have increasingly become prevalent throughout Europe. Scabies, caused by contagious mites, is a skin condition characterised by severe itchiness and is often met with stigma and shame. In response, much like with other disease outbreaks, public health agencies and researchers are relying on discourses that frame interventions as the control and management of the outbreak.

Coming into blossom in modernity, the field of public health is rooted in extractive capitalist stories of development and the anthropocentric domination of humanity over so-called 'nature'. However, public health is increasingly challenged by the unsustainability of these stories. The dramatic increase in antimicrobial resistance casualties, and the growing number of (re)emerging zoonotic diseases as a result of ecosystem disruptions are indicative of this.

Acknowledging that the biomedical arms race against non-human nature is untenable in the long run, more humble and hopeful stories of (inter)relating are needed. These might be found in the _species turn_ that is reshaping contemporary anthropology and science and technology studies. More-than-human theory, for instance, engages with stories that reconsider anthropocentric views on nature by shifting the focus towards non-human actors.

In the form of a multi-species ethnography, this paper uses the current increase of scabies infections in Europe as a case study to explore how more-than-human theory could help with sustainably rethinking public health interventions as well as stories we tell about infectious disease preparedness and outbreak control. Particular attention is given to investigating stories of humility towards non-human nature that also acknowledge the human suffering that is caused by antagonistic non-human actors, such as scabies mites.

We would like to use this presentation to stimulate exploratory discussions on the necessary transformation of outbreak preparedness and public health in light of these more-than-human perspectives.

Keywords

more-than-human; scabies; outbreak control; multi-species ethnography

From Pages to Pictures: Visual Analysis of Children's Responses to Multicultural Picturebooks

Individual Papers - Abstract ID: 493

Dr. Angela Wiseman (North Carolina State University), Dr. Jill Grifenhagen (North Carolina State University), Ms. Bethany Lewis (North Carolina State University), Ms. Corrie Dobis (North Carolina State University)

Abstract

In light of increased book censorship and growing cultural diversity in the United States, finding ways to incorporate multicultural texts into classroom spaces for the benefit of young readers has never been more critical. Responding to picturebooks that provide both mirrors (reflections of their own lives) and windows (views of other experiences) (Bishop, 2012) can be an important way for teachers to engage students in conversations around inclusivity and acceptance. In this study, we use critical multimodal analysis to consider how young children respond to stories that center family diversity, particularly related to cultural, racial, sexual, and gender identities.

Children's identities, their experiences with texts, and classroom group dynamics shape how children make sense of a story (Botelho & Rudman, 2009), and culturally situated reader response theories can illuminate how students' experiences with their own identities, communities, families, and peers influence their responses to literature (Author 1; Brooks & Browne, 2012; Kim, 2022). Furthermore, it is important to understand how children reflect on cultural, racial, gendered, or religious differences when these identities are reflected in books. Research demonstrates that conversations and experiences promoting multicultural perspectives can positively impact young children's personal identity development and further develop their acceptance of others. Critical responses to children's literature provide children with opportunities to learn more about themselves and others - and young children are capable of having these conversations in supportive classroom environments. However, avoiding conversations about race, gender, sexuality, and identity can have a negative impact on children, particularly children of Color (Husband, 2019). Early literacy educators play an essential role in teaching students to empathize with and accept diverse students, families, and communities, including the people they will interact with throughout their lifetimes as residents of the United States. As such, there is a need to understand how educators create inclusive classroom spaces and address exclusionary practices that emanate from racism, sexism, homophobia and other forms of discrimination through research.

This study took place in a kindergarten classroom in the southeastern United States and the children were five or six years old. The teachers recommended ten students based on (a) readiness to work independently and engage with adults in the data collection sessions, and (b) consistent attendance. We leaned on prior research to curate a list of books featuring diverse families, including portrayals of family structures that feature intergenerational families, LGBTQ+ parents, kinship caregivers, and families that are multicultural and multilingual. In addition, we also asked the teachers to provide feedback on texts that would represent the students and families in their classroom and expose students to new examples of diverse families. Each classroom session began with an interactive readaloud, where one of the research team read the book and encouraged questions and conversations while reading. Then, we concluded by encouraging the kindergarteners to talk to a friend, teacher, or researcher about their ideas about the text and draw a response to the story. The students were first asked, "What is in your picture?" Then, the researcher followed with more clarifying questions about the drawings and the people and objects portrayed within the pictures. For instance, if there was an image they did not talk about, we would ask "Can you tell me about what this is?" or "Why did you use this color?" Each of these sessions was audio recorded and transcribed, and picture images of the student's artifacts were collected. Thus, data collection consisted of their drawings and transcribed conversations about their pictures.

Critical multimodal analysis (Serafini, 2022) and thematic analysis (Braun & Clarke, 2022) were used to develop

our findings. Data consisted of the following steps: 1.) Regular meetings to discuss the research site and students' responses to the readalouds. 2.) Creating multimodal transcripts where we incorporated both the young children's drawings and their description of their drawings; 3.) Multimodal coding of the dataset using critical multimodal analysis; and 4.) Creating overall themes.

For this presentation, we will focus mostly on the affordances of critical multimodal analysis as an important tool for analyzing young children's artifacts. Multimodal analysis illuminates how students made specific choices on who they selected to represent in their work and how they positioned their lived experiences, themselves, family members, and their community as central to their foundation of understanding others. For instance, after one session, three children drew themselves with friends that have different skin colors. One child looked at his picture and told us that *"We have different skin colors....mine's more blended into the paper."* We noted that children focused on skin color in exploring aspects of race and culture. Our findings align with other scholars who have found that young children use outward physical characteristics as a talking point about difference (i.e. Kim, 2022). Overall, our critical multimodal analysis reflected how students engaged with specific conceptualizations of difference through the ways that people look, aspects of identity, and activities that they engage with.

Critical multimodal analysis also shows how young children engage in conversations about diversity and acceptance in important ways. In our study, students' drawings and conversations reflected positive feelings and attitudes about people in their worlds. For instance, Zaid showed how he put his brother in his picture *"Cause I love him."* Another child included a friend in his illustration because, he told us, *"I love him and he's the best friend ever. He's so nice."* Their exploration of friendships, relationships, and family reflected that across gender, cultural, or racial identification, they reflected on positive emotions around people in their lives. Our analysis showcased how students choose to positively reflect upon their own lives and the lives of others through an asset-based lens when engaging with children's literature. Ultimately, the students in our study positioned their lived experiences, themselves, family members, and community as central to their understanding of the world.

Very little research has examined how young children engage in conversations about multiple marginalized identities; yet, research shows that young children's understanding of race, gender, culture, religion, and language can be expanded and enhanced through conversations and experiences in early childhood. This study generates new ways of considering children's artifacts that connect with the conference theme of "Hope, Humility, and Playfulness in a Precarious World" by focusing on the potential of children's multimodal artifacts that center conversations around social justice and equity in classroom spaces.

Keywords
early literacy, qualitative visual methods, multicultural

From risk to rights biographies: case file building as strategy for pedagogy in youth care

Individual Papers - Abstract ID: 211

Dr. Lore Dewanckel (Ghent University), Dr. Laura Van Beveren (Ghent University)

Abstract

Social policy and social work interventions in the field of youth care are increasingly driven by discourses of 'risk'. Central to the risk paradigm are underlying and ambiguous notions of 'youth at/as risk', with young people both protected against external risks and increasingly regulated as a potential sources of risk themselves. In this study, we invoke the notion of 'risk biographies' to approach case files as a site where risk is constructed and may turn into a biographical feature of youngsters in the care system. However, there is also research evidence that risk biographies may be resisted by practitioners that aim to recentre youth care's fundamental orientation towards youngsters' welfare, needs, and rights. We focus on case file building as an essential element of the realisation of the right to youth care in a risk-oriented context. Building on a conceptualisation of 'documents as agents', we deploy a different approach of looking at case file building where it can become a professional tool and source for participatory dialogue. To study case files 'as agents', a multi-method qualitative methodological approach is needed. We triangulate insights from case file analysis, interviews with professionals and youngsters, and ethnographic fieldwork in a youth care organization that pays particular attention to the case file building process. Whereas most case file research in child and youth services takes a quantitative and decontextualized approach, our aim is to focus on case file *building* as a practice and process situated in an institutional context. We reflect on how a multi-method approach allowed us to examine its potential as a critical pedagogy for professionals to act as advocates of youngsters by reflexively and dialogically engaging them (and their families) as co-creators of their files as 'rights biographies' that orient professional interventions towards the realization of their welfare and rights.

Keywords

youth care, case files, fieldwork, multi-method

From Slime Trails to Queer Pride-opus: attuning to the more-than of gender and sexuality life worlds

Panel - Abstract ID: 96

Prof. EJ Renold (Cardiff University), Prof. Jayne Osgood (Middlesex University), Mr. Huw Berry-Downs (Cardiff University), Prof. Anna Hickey-Moody (Maynooth University), Dr. Alexandra Ciffaglione (RMIT), Ms. Margaret Lovell (University of South Australia)

Abstract

From Slime Trails to Queer Pride-opus: attuning to the more-than of gender and sexuality life worlds

Overview: Working in the creative mode is becoming increasingly harnessed by gender and sexuality researchers for its capacity to attune to the vitality (Stern 2010) of what matters with children and young people on some of the most sensitive folds of experience. This panel explores the intra-action of speculative, affective, new materialist and arts-informed praxis as a way of making ethical-political spaces for attuning to the transversal relationality of how human and more-than-human 'matter makes itself felt … converses, suffers, desires, yearns and remembers" (Barad, in Dolphijn & van der Tuin, 2012, p. 59). We invite you to entangle with: the slime trails and odd-kin relations to refuse normative gender becomings; the more-than of clay sculptures and crystals for surviving gender and sexuality troubles; and the watery assemblages sparked by propositional methods for exploring gender and sexuality Otherwise; and collaging in digital ethnographies to surface the passionate attachments of religious queer youth.

Exploring possibilities for gender to become otherwise: what do child-snail relations make possible?

Through a series of tentacular provocations this presentation contemplates how gender might be reimagined from child-snail relationalities. It invites attunement to how else gender coalesces through a young child's non-verbal, not-quite-literate, bodily encounters through the everyday. Tracing the slime trails of a four-year-old child's encounters with snails, this paper wonders whether making-odd-kin might hold the potential to dwell upon often unnoticed and unappreciated capacities for deep immersion in now-time, and with that a persistent refusal to be contained and bound by normative ideas about what it is to be(come) gendered. Making odd-kin refuses the limits, codifications and meanings about gender and childhood that are imposed by adults on the developing child bodymind. Ultimately, with the help of Haraway's SF praxis, capacious possibilities inherent in being open to un/re-learning how to be in the world –always in relation, are explored.

Crushing, Crystalising and Carrying *What Matters*: making posthuman pARTicipants for imagining sexuality education Otherwise

This presentation explores how 'what matters' can surface in arts-informed projects as ways for young people to survive and stay with gender and sexuality troubles that are always more than theirs. Situated in an ex-mining post-industrial locale, we make an agential cut in a research project called Unboxing Relationships and Sexuality Education (RSE). We explore the making and mattering of a clay sculpture and film, the Bruised HeART, by Alys (pseudonym, age 13). Across three figurative folds (Marks 2024) – crushing, crystalising and carrying matters - we conduct a diffractive analysis that generates an assemblage connecting Alys' activist mining ancestors, the silencing of queer violence, her collection of locally sourced crystals and original instapoetry. Each fold offers passageways (Manning 2020) that glimpse at our ethical-political arts-praxis and might propel new ways of understanding and doing relationships and sexuality education Otherwise.

Swimming with the Pride-opus: embodying the tentacular with arts, crafts, and propositional methods in Relationships and Sexuality Education

This presentation is inspired by tentacular theory (Haraway 2016) and watery assemblages (Zarabadi 2022), emphasising the messy, fluid interconnectedness of the human and more-than-human in research. This pre-

sentation draws on my doctoral research to explore multi-modal moments with two groups of young people who took the proposition of arts and crafts research creation in different but intra-connected directions: a tissue-paper swimming pool, and a plasticine rainbow octopus. This entanglement begs Zarabadi's (2022:453) question, "why does water matter?". I will explore the emergence of arts and crafts as a method in the project, before arguing that embracing and embodying the watery and tentacular opens space for the emergence of new understandings and becomings of young people's experience of relationships, gender, and sexuality.

Collaging LGBTQ+ lives online across religious and cultural difference.

Religion and sex are subjects about which people feel emotional and passionate, uncomfortable and unsettled. Life after death, spirits, ghosts, passion, desire, love - the many forms in which these subjects come into our worlds - create excitement. Our research on queer youth in religious communities is designed to understand young people's entanglements of religion and sexuality: areas of passionate attachment. Our approach has been designed from the perspective of affect: *feelings and acts of being moved are at the centre of how we work.* We employ affective digital ethnography to map entanglements of emotion, desire, faith, and feeling, in young lives and catalogue the practices of care and of judgement developed by religious youth. The research embodies an ethical research praxis, allowing for a becoming-with the affective nature of the project.

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Keywords

gender/sexuality, young people, affect, new-materialisms, arts

From Southern Roots to Scholarly Oaks: A Duoethnographic Journey

Individual Papers - Abstract ID: 227

Dr. Leia Cain (University of Tennessee), *Dr. Sonya D. Hayes* (University of Tennessee)

Abstract

We explore our experiences navigating the academy as "nice" white women from impoverished backgrounds in the U.S. South in this duoethnography. As a tenured mentor and a tenure-seeking mentee, we share various experiences that we have each encountered during our academic journeys, such as dealing with bullying, struggling with imposter syndrome, using our limited social capital to advocate for students, and negotiating complicated family dynamics back home. We situate these experiences within extant literature written by others in the academy with similar socioeconomic and regional backgrounds and self-described 'white trash women' (e.g., Longley, 2020; Selman-Killingbeck, 2005; Tiffe, 2014). Our study contributes to conversations about white trash women academics, as "one does not expect to find white-trash women in the hallowed halls of a university, let alone teaching the classes offered there" (Selman-Killingbeck, 2005, p. 61). Our intertwined personal stories that showcased the parallels in our journeys, both the hardships and triumphs. To address potential ethical issues while discussing sensitive details, we adopted Rambo's (2016) approach of "strange accounting," which allowed us to obscure certain aspects of our narratives without sacrificing the integrity of our shared experiences. Our stories revealed common threads: childhoods in the rural South, upbringings marked by poverty and familial challenges, experiences with judgment and academic intimidation, as well as resembling paths in higher education. These shared backgrounds have shaped identities that are often overlooked or undervalued within academic circles. Yet it is precisely these formative experiences that inform and enrich our current perspectives and voices. Through this project, we recognized how our personal narratives not only inform our scholarly work but also underscore the vital role of self-reflection and acknowledging one's own positionality in research. We demonstrate how storytelling, critical reflection, and the use of conversation can enhance the credibility and depth of qualitative research.

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Keywords

Duoethnography; ImposterSyndrome; HigherEducationFaculty; SocioeconomicStatus

From Words to Worlds: Podcasting as a Political Act

Game Changers - Abstract ID: 376

Mr. Ijaaz Jackaria (FreshEd Flux), Mr. Michael Rumbelow (University of Bristol), Mr. Peter Browning (University College London)

Abstract

Words and Worlds are realms apart, yet they simply differ – or should I say defer? – by an "l". And that "l" is Listen. The difference between words, whether uttered in speech or expressed in writing, and its impact on reality in creating meaning is accompanied by a deferral or *espacement* characteristic of Derridean post-structuralism (Derrida, 1978).

It is amid this space between differences that we propose this Game Changer session. We introduce the creative political space of post-qualitative podcasting, symbolized by the *l* of Listen, as a bridge between the words of scholars and the worlds of practitioners. Knowledge production in western academia has been dominated by written academic publication and at the expense of oral forms of dissemination (Hagood, 2021). We speak of politics insofar as podcasting is an empowering tool that gives voice to the unheard, often including scholars like ourselves who vie to challenge essentialist discourses. We empathize with Murray and Wyatt (2024), but with sounds and our spoken words, in braving the uncertainty that threatens our own *raison d'être*.

We begin by an immersive listening of my academically-focused narrative-based podcast (Jackaria, 2024) which was recently released on FreshEd – an international platform that disseminates ideas in educational research. I talk of epistemicide, of the killing of knowledge. I talk of Physics, Philosophy and Theology. I talk of epistemologies of the south (De Sousa Santos, 2015), of other ways of looking at reality.

But this is not just my story; it's our stories that matter. It's a call for the revival of the manifesto for autoethnography (Wyatt, 2017). We invite the audience to bring their stories, their questions, their research, their ideas, their discoveries, their heresies to life. Attendees are encouraged to bring a listening and recording device (smartphones and earphones should suffice) and share their voices – literally – in the co-production of a narrative-based podcast that can be aired on FreshEd.

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Keywords

writing, podcasting, Derrida, knowledge production

Garbography: Waste Matter as Asemic Writing?

Individual Papers - Abstract ID: 39

Prof. Olli Pyyhtinen (Tampere University), Dr. Francisco Martinez (Tampere University)

Abstract

The presentation sets out to creatively expand the range of possibilities of studying materiality by developing a way of engaging with the dynamism and self-expressiveness of matter methodologically. What we call *garbography* amounts to noticing, tracing, and (re)presenting waste as material data: as nonrepresentational traces that do not communicate anything else but their disturbing material presence. Critically contesting the privilege that social scientific methods assign to language, meaning, and culture, as well as the elevation of speech over writing, the presentation asks to what extent might residual matter amount to a sort of illegible, 'asemic' writing, that is, to an inscription or *graphein* of sorts. While abject matter may not speak, it just might be able to write and express itself – before signification and not unlike other ecological forms of writing – through leaking, flowing, scratching, engraving, or incising. The presentation explores how such writing, whilst not necessary translatable to verbal language, may allow us to venture into strange, stink realms and open up new avenues for ethnography.

Keywords

discard studies; ethnography; materiality; waste; writing

Getting (un)stuck through storytelling: connecting our research and playing with thresholds

Dream Teams - Abstract ID: 347

Ms. Akofa Boglo (University of Humanistic Studies, Utrecht.), Ms. Joelle Badran (University of Antwerp), Ms. Bernardette Mizzi (Centre for Public Education and Pedagogy, National University of Ireland Maynooth, Ireland), Ms. Marloes Vrolijk (University of Antwerp)

Abstract

"What are we doing?" I'm sure every researcher has asked themselves, or been asked, some form of this question at some point. It is not an easy one to answer. Often we reach for disciplines: sociology, pedagogy, geography...Or grasp for concepts that contain an answer: research on solidarity, diversity, citizenship, community, recognition...Or describe the puzzles or problems that we are hoping to solve: how do community workers bridge boundaries, how do teachers enact citizenship education policy, what are the experiences of migrant teachers or of unaccompanied refugee minors?

"What are we doing?" is also the question we were asking ourselves on a warm Wednesday evening in August, in a meeting room on an otherwise deserted ground floor on the University of Antwerp campus. We had been in conversation for weeks, if not months, to prepare our joint contribution for the final conference of the European research consortium that brought us together three years ago.

While the grey and squashy chairs were comfortable, the atmosphere became less and less so as we continued to circle back over questions and concerns about tomorrow: How will a storytelling session unfold in a conference with a traditional lecture setup? What will our guests, participants, colleagues, supervisors and project managers think of the images, metaphors, and narratives we will share? How will we field questions on results and findings while insisting on the importance of stories beyond their 'use' in analysis?

The pressure dropped when we decided to practice our contributions. In turn, each of us read aloud, while the others watched and listened and softened as we were brought for a few minutes out of the meeting room and into the messy, complicated, relational spaces of the schools, community centres, colleges, and reception centres we had been spending our time in over the course of our research trajectories in this consortium.

Each of us had come to storytelling in different ways as we wrestled with what it means to be a researcher and what it means to do research. Yet for each of us, storytelling became a way of "holding space" (Cairo, 2021) for stories often written out of dominant narratives and holding on to the hopes that pulled us into this research consortium in the first place.

For some this took the form of centring the stories of youths who, as unaccompanied refugees minors, are rarely recognised as givers as well as receivers of recognition, love, and care. Or by shifting attention to the stories of 'migrant' teachers through collective biographies challenging essentialised categories. For others, it was using storytelling through creative writing and poetry (Beauchamps, 2021) as a way of considering place, and the material, as more than containers and props for human interaction; wondering how the everyday objects found in a community centre or a garden may be fragments of larger narratives and active participants in encounters. Or tracing the stories already in place in a classroom, especially those of how to be a "good" citizen under the promise of neutrality and equality.

In these final moments together, storytelling helped us, once again, to get unstuck; grounding us in what truly mattered and kept us going through the past three years: the lives of people and places we had met, and the ways our stories are entangled. The conference came and went. For 90 minutes, we shared a space for reflections, exchange, questions, laughter, love, and loss. Funnily, this final conference contribution is where our conversation truly began. We found our dream team as we came together to muck around in the boundaries between disciplines, shift perspectives, find tactics to subvert and question power dynamics and dominant stories both

about what it means to do research and within the research projects themselves.

"Come as you are!", the call for contributions encouraged. And we will, or rather we will come as we are becoming. In this session, we will share stories from our research, invite you into a conversation with them and ponder where else storytelling can lead us. Let's reflect together on the role of storytelling and writing in research as a form of "thinking-with" and "writing-with" (De La Bellacasa, 2012), and to consider the relationality of listening, telling, and the retelling that it entails. We will bring wellies, coats, hopes, fears, and stories that are entangled and perpetually in the making.

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Keywords

Storytelling, solidarities, place, becoming, thresholds.

Getting Under Toxic Positivity: An Animist Approach to Ethics

Game Changers - Abstract ID: 346

Dee Black (*University of Edinburgh*)

Abstract

The concept of toxic positivity is one of many buzz-terms popping up in popular psychology with increasing virality. As academia scrambles to keep up, critical researchers across diverse fields have the opportunity to participate in deterritorialization/reterritorialization its immediacy presents. In my own broadly autoethnographic research on gaslighting from an animist perspective in the field of counselling studies, I am finding that beyond having played a role in my abusive relationships, toxic positivity continues to come out of the woodworks of theory, and research culture, reproducing itself quietly and without much notice.

Despite a predominant focus on the epistemological nature of gaslighting, in my own experience moral gaslighting is a far more insidious phenomenon. Moral gaslighting weaponizes its targets' striving toward 'being good people' against them; one's virtues– humility, charity, patience, openness, empathy– become the very tools of manipulation, power, and control (Manne, 2023). I propose that toxic positivity is closely related to moral gaslighting, and I am interested in noticing, together with other qualitative researchers across fields, in what ways this might be so; noticing where it hides, moves, and reproduces itself in our bodies, our work, and our relations within the research community and beyond.

Importantly, this Game Changer is concerned with how toxic positivity might flow along lines of power and shame. How might wonderful, wild ideas/affects like 'forgiveness' or 'trust' be commodified, moralised, and re-enfolded into systems of exploitation and oppression? How might they be reproduced and weaponised against the most empathetic and vulnerable among us, from researchers to those who are affected 'downstream' of our work? Whom does toxic positivity serve?

This game changer will open such questions to the possibility of other-than-human agency. I wrangle resonant concepts of meme theory (Blackmore, 2000), Foucauldian ideas of discourse, affect theory, ideas of colonisation of mind and concepts of other-than-human agency under a broad theory of parasitism, in order to provide 'goggles' with which to complicate our conceptions of interhuman relations, ethics and accountability.

With an eye on growing compostable strategies that support the capacities of researchers and practitioners respond nimbly to particular relations that involve flares of toxic positivity, I ground possible ethical responses in a critique a white-anthropo-supremacist narrative which upholds the ideal and the possibility of doing no harm. Instead, I think toward an animist ethic that acknowledges that because we cannot escape causing harm in a world teeming with kin—in an animist world our food consists entirely of souls (Harvey, 2006), and we ourselves are prey (Plumwood & Shannon, 2012)– respectful and loving relations must be carefully cultivated. Possible future directions that might be initiated through this Game Changer include developing ideas of toxic connectivity centring ACE and neuro-spicy standpoints, and exploring topical boundary-destroying projects such as mask bans and prude-shaming; challenging our understandings of professional ethical norms such as the proscription against 'dual roles' in counselling and psychotherapy through centring Indigenous and spiritual perspectives, and devising strategies for mutual support between the cracks of establishment institutions. Returning to my auto-graphic position, put simply, it was my ex-husband's refusal to acknowledge his capacity to cause harm which was one of the things that caused the most harm. This is the very structure of gaslighting, and it permeated and constituted his own sense of 'the good'. I must say that a toxically positive relationship to 'hope' (so nearly universally viewed as only ever and always desirable, and a theme of this congress), was the other thing that caused the most harm, and which kept me from changing, healing, and growing. I can testify that breaking free from abusive moral gaslighting has required an often scary commitment to and reconciliation with becoming sometimes hurtful, selfish, cold, angry, hard and unfriendly. In order to make such

a commitment, it has been absolutely vital to have a clear, cogent, and reliable philosophical alternative to that of the norm.

For my part, it has been a game changer to learn that, though they appear to be negative on one side of the looking glass, such disruptions, whether viewed as lines of flight, agential cuts, or re-enchantments, can come more fully circular to be more full-fledged queerings or blippings into Otherworlds which exist in ontologies of difference, relational ontologies, and more. This gamechanger incites the shared exploration of such antidotes to toxic positivity and the shame it accompanies.

Keywords
Toxic-positivity; moral-gaslighting; animism; ethics; meme-theory.

Giving up the Good Research Child

Individual Papers - Abstract ID: 127

Prof. abigail hackett (Sheffield Hallam University), Prof. Peter Kraftl (University of Birmingham), Dr. Melanie Hall (Manchester Metropolitan University), Prof. Kate Pahl (Manchester Metropolitan University)

Abstract

Do you like apples?

Do you want to plant trees?

Do you love books?

In this paper we share emerging concerns about frameworks we find ourselves caught up in as researchers, that seem to (re)produce and affirm particular kinds of child(hood). In particular, we discuss how the figure we term the 'Good Research Child' shapes the field of qualitative research. Good Research Children tell stories, plant trees, eat healthily, love reading and engage enthusiastically with researchers as co-playmates. They explore the world with drawings and oral stories and are enthusiastically portrayed by their adult researchers as unique, special and meaningful. Even when their actions are unexpected, this can provide rich material to be 'used'.

In this (self)reflection on a field, interdisciplinary childhood studies, that we ourselves work within and are committed to, we offer reflections on the methodological, ethical and political orientations that we and many others within the field hold - particularly around concepts like 'voice' and 'agency' that are ascribed to (Western) notions of the individuated child.

We articulate and critique the notion of the Good Research Child not as embodied by any one individual child subject – but rather as a kind of composite representation and construction of how ideal children should be and act when taking part in research. There are no easy and neat solutions to escape or subvert the frameworks we find ourselves caught up in, and that is not what we are looking for in this paper. Instead, we playfully and provocatively asking;

How are Good Research Children produced, what work do they do and how can we resist their pull?

We offer our analysis in the hope that a greater awareness of the 'Good Research Child' and how it exerts something into the field, might enable interdisciplinary childhood studies routes into critical analysis of the versions of childhood we collectively create and perpetuate.

Keywords

childhood, methodology, ethics, interdisciplinary childhood studies

Healing Through Tears and Laughter: Reimagining Qualitative Inquiry with Women and Girls of Color

Individual Papers - Abstract ID: 431

Dr. Shena Sanchez (The University of Alabama)

Abstract

This paper is an invitation to examine healing through the lenses, tears, and laughter of Women of Color (WoC) and Girls of Color (GoC), whose knowledge and traditions have challenged prevailing notions of individual autonomy in scholarship (Combahee River Collective, 1977; Moraga & Bambara, 1983). I explore how healing–displayed in tears and laughter–manifests among WoC and GoC using data from two studies I conducted: the first, a project that focused on the experiences of teenage GoC with school punishment (2018-2019); the second, a study that examined how WoC administrators led their schools during the COVID-19 pandemic (2023-2024). Informed by Critical Race Feminist (CRF) frames, I demonstrate how the intersectional and participatory research spaces I co-created with my participants allowed us to reclaim our narratives, critique systemic oppression, and build solidarity with one another.

Emphasizing the paradoxical complexities of research, I critique the historical and current harms experienced by participants from vulnerable backgrounds while discussing how qualitative research can be engaged as a healing process through CRF and participatory traditions. I demonstrate ways of researching that prioritize well-being and community relations, challenging the myth of researcher autonomy and critiquing the emotionless (or emotion-neutrality) of scholarship. To do this, I focus on instances where my participants and I cried and laughed during our sessions to understand the research context that facilitated our willingness to be vulnerable. I discuss how critical qualitative methods offer ways for participants to openly critique and analyze systemic harms they experienced and illustrate how we engaged in these moments as avenues for particular forms of healing to occur. I also shed light on the important role of critical reflexivity (Pillow, 2003) for researchers seeking to humanize research by sharing and reflecting on my positionality as a WoC from an immigrant, poor/working-class family.

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Keywords

healing, critical race feminism, critical methodologies

Holding the space: early career researcher-lecturers' learning from conference experience

Individual Papers - Abstract ID: 403

Dr. Mark Price (St Mary's University), Ms. Kerry Assemakis (St Mary's University), Ms. Gemma Cass (St Mary's University), Ms. Jemima Davey (St Mary's University), Ms. Karen Fox (St Mary's University), Mr. Sam Lovatt (St Mary's University), Ms. Sophie Wilson (St Mary's University)

Abstract

For six ex-school teachers and now early career researchers (ECRs) working in initial teacher education, attending our first major conference was an opportunity to swim, fully immersed, in the waters of an educational research community. Gemma and Sophie (pre-doctoral research), and Jemima, Karen, Kerry and Sam (professional doctorate students), bring personalised critical reflections to their experience of 'holding the space' (Lofthouse 2024) for educational research in their own lives and wider professional communities.

Major research conferences can be huge and disorientating. Like Glastonbury, Coachella and Burning Man, it's easy to get lost but it's not as muddy and the toilets are better. The headline acts are great but sometimes it's the sessions that we wander into unexpectedly, that are the most memorable. For each of us, our experience of this has impacted on our own researcher becoming in very personal ways.

In her exploration of intertextuality, Kristeva (1986, p.17) urges us to consider that "any text is constructed of a mosaic of quotations; any text is the absorption and transformation of another". In this presentation, we explore our ECR experiences and intersubjective meaning-making, seeking to trouble others in finding their resonant response to our storying, our journeying. Through this narrative fabric we explore issues of engagement, identity, belonging, community and impact, both personally and collectively.

Within the process of *narrative re-selfing* (Goodson, 2013) – reflectively and reflexively, on teaching, researching, writing and presenting – each of us as ECRs, shifts, weaves and collages our developing narrative capital (Goodson, 2013; Price 2015). Contextualised through a commitment to relational trust (Curzon-Hobson, 2002) and collegial capital (Mariaye, Price, et al, 2024) in higher learning, we voice our personal and collective academic journeying and our imagined future becoming. Together, our voices are amplified and present a compelling collective urgency for personal professional development and institutional impact.

Keywords

early career researchers; narratives; community; belonging;

Hope for a better future? Self-other positioning in multistakeholder research collaborations

Individual Papers - Abstract ID: 463

Dr. Pasi Hirvonen (University of Eastern Finland), Dr. Eeva Aromaa (University of Eastern Finland), Dr. Tero Montonen (University of Eastern Finland), Prof. Päivi Eriksson (University of Eastern Finland)

Abstract

Collaboration among stakeholders is essential for addressing complex societal challenges, particularly in healthcare. In a precarious world, establishing research communities that include universities, industries, public and non-public institutions, and multi-stakeholder networks offers hope for tackling global health issues. Research shows that developing interaction routines and practices is key to successful collaborations. Understanding the factors that facilitate and strengthen collaboration among independent organizations working towards a shared goal in health research is vital.

Despite growing academic interest, there is a lack of studies on multistakeholder collaborations involving researchers, businesses, and non-profit organizations. Prior research highlights potential tensions and conflicts regarding aims, interests, purposes, and duties in such collaborations. However, little is known about how academic, business, and non-profit actors perceive their collaborative relationships.

Our study aims to fill this gap by examining how researchers and representatives of businesses and non-profit organizations assign meaning to their interactions in health research collaborations. Using positioning theory (Harré, 2012), we conceptualize stakeholder collaborations as interorganizational relationships based on various rights and duties regarding collaborative action. Stakeholder collaborators create understandings of collaboration that advance, consolidate, or limit it by positioning each other discursively. We analyze thematic interviews of 50 stakeholders in Finland, including health researchers, business representatives, and non-profit organization actors, to explore multistakeholder collaboration in health research. Discursive analysis informed by positioning theory is used in the analysis.

Our findings show that stakeholders describe their collaborations as either bridging or bonding with others or creating boundaries. This positioning can emphasize cooperative relationships or highlight differences. The paper develops the concept of stakeholder collaboration as self-other relations within interorganizational associations, contributing to the reconstruction of local moral orders of action in health research collaborations. In a world fraught with uncertainties, these collaborations offer a beacon of hope, fostering resilience and innovation in healthcare.

Keywords

Stakeholder collaboration, health, positioning, moral orders

Hope in One Health

Individual Papers - Abstract ID: 158

Mrs. Holly McCann (University of Edinburgh), Dr. Glen Cousquer (University of Edinburgh)

Abstract

One Health is emerging as a promising health and welfare paradigm seeking to sustainably improve the health of people, other-than-human-animals, plants and the environment through its emphasis on systems-thinking and collaboration across disciplines. It has been described by the One Health Commission as "a ray of hope for the future" in recognition of the potential it has to address the underlying drivers of the planetary health challenges we face. It can transcend the hope-draining doom mongering in societal discourse. This paradigmatic shift requires healthcare professionals to let go of their reductive silo-thinking, shallow ontologies and narrow focus. Breaking free of ingrained habits and business-as-usual approaches is inherently challenging, requiring us to listen, collaborate and engage with emergent complexity to realise emergent futures. Such work is by definition hopeful, seeking to deliver a better shared future for all. This necessitates a shift from ego to eco, requiring us to abandon short-term selfish thinking and to develop the necessary belief system, hope literacy and hope competencies to sustain that belief. Hope is "...the belief that tomorrow will be better than today and [we] have the power to make it so". It is a proficiency, an orientation and way of being and thinking that can be taught and passed onto others, an approach with recognised health and productivity benefits. There is therefore a need to better understand hope and the role of hope in One Health. This paper reports findings from a literature review and interviews with seven One Health practitioners. Principal themes uncovered include the role of hope in pathfinding, the role of hope in overcoming challenges, experiences of hopelessness, sources of hope and discernment of different types of hope. This paper concludes that qualitative research into hope literacy is needed to deliver the promise of One Health and our shared future.

Keywords

One Health, hope, emergent futures, collaboration

Hope, Humility, Response-ability, and A-count-ability with Justice-Involved Youth and Staff

Individual Papers - Abstract ID: 228

Dr. Stephanie Anne Shelton (University of North Carolina at Chapel Hill), Dr. Olivia R. Hester (University of Alabama), Dr. Kimberly P. Odom (University of Alabama), Dr. Sara Sanders (University of Alabama), Dr. Kristine Jolivette (University of Alabama), Dr. June L. Preast (University of Alabama), Dr. Nicole B. Prewitt (University of Alabama), Dr. Wenchao Ma (University of Minnesota)

Abstract

The United States (U.S.) has the highest rate of youth sentenced to justice-involved settings in the world (Sentencing Project, 2024). We use *justice-involved* to describe children and youth who are minors, reside and are educated in juvenile justice facilities, as well as those connected with the U.S. justice system; and the staff members, across range of roles (e.g., educators, counselors, food workers, security) who support them. These facilities may include secure long-term facilities, detention centers, residential treatment centers, and even adult prisons (Youth.gov, 2023). Given the range of contexts, number of youths and staff members affected, ranges of settings included, and precariousness and vulnerability of the participants involved, how research is carried out in/with these spaces and with these groups has enormous implications.

We are a research team in our third year of examining how the climates and cultures of these facilities and centers across the U.S. shape youths' and staff's experiences and opportunities for empowerment and growth. In conducting this research, we have noted the importance of member checking. Haraway (2008) and Barad (2014) emphasize the importance of research(er) response-ability, as "entanglements [with participants] require/inspire a different sense of a-count-ability, [...] a different calculus of response-ability" that demands centering participants in humble, hopeful, meaningful, and caring ways (2014, p. 178). We share how we work to practice humility, hopefulness, response-ability, and a-count-ability, through consistent/meaningful member checking, constant reflexivity, and centering youths' needs and voices throughout. We will offer an overview of the study, and then provide specific examples involving youth and staff of how research might center and advocate for hope and agency with some of the most vulnerable and marginalized populations, and how those practices shape facilities' climates/cultures—offering implications and practices for engaging in qualitative research that is response-able and humble, especially with often-silenced and exploited participants.

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Keywords

juvenile justice; reflexivity; response-ability; member checking

Hope, Wishing Upon Stars, and Rainbow Connections: Songs that Sing My Mother and Me

Individual Papers - Abstract ID: 348

Dee Black (*University of Edinburgh*)

Abstract

This autoethnography explores the idea of hope from the perspective of my mother and myself through two songs from two family movies: *When You Wish Upon a Star* and *the Rainbow Connection.* From a posthumanist perspective, and in resonance with meme theory, these songs can be regarded as each having contrasting interests of their own. I conceptualise each song and inhabiting my mother and me– along with countless other agencies and interests from our gut microbiomes, to competing memes and discourses which form alliances, symbioses, parasitism, memeplexes and more. They are memes in the proper sense, in that they are sets of instructions which are replicated through imitation (Blackmore, 2000), but, in addition, I conceive of them as further imbedded with discourse. Through the interference of contrasting resonances between my mother and myself regarding hope, I listen for the instructions/discourse embedded within the songs as they sing us in our lives, and employ a novel methodology of 'precipitation,' which, following diffraction (Barad, 2014), 'captures' discourses and traps them, in a way, on the page. *The Rainbow Connection,* from Jim Henson's *The Muppet Movie* declares its affinity for the Quixotic; *When You Wish Upon A Star,* from Disney's *Pinocchio,* announces its complicity within a larger capitalist assemblage, and the American Dream. The two songs are found to be singing through our lives together: through letters my mother wrote to me when I was an infant, through some of my earliest childhood memories, through both of us discovering a life after husbands as older adults. Within the wider ecosystem, the interests of the songs touch on issues of shame, fear, and ethics that are ultimately grounded in contrasting ontologies. An enchanted (Curry, 2013) understanding of how songs live through singing us complicates how we relate with the arts.

Keywords
Autoethnography; meme theory; diffraction; animism; hope

Hopeful Deviations: Queer Pedagogies in the Secondary Literacy Classroom

Individual Papers - Abstract ID: 278

Dr. Ryan Burns *(Rhode Island College)*

Abstract

In the face of increasing demands for standardization, compliance, and the erasure of marginalized voices, educators find themselves navigating a precarious landscape. Yet, within these cracks in the educational system lie opportunities for hope, humility, and playfulness. This autoethnographic research reflects on my journey as a queer, White educator committed to social justice, weaving together storytelling and analysis through vignettes and personal journal entries.

Amidst the pressures to conform, I explore how these moments of vulnerability and challenge have opened doors to subversive teaching practices, advocacy, and activism. By re-examining critical events in my teaching journey, I highlight the tensions between my personal and professional identities and how they have shaped my evolving beliefs as an educator.

Drawing on sociocultural and critical literacies, as well as queer theories in education, I offer a kaleidoscopic view of how playful, creative, and critical practices can transform the classroom into a space of possibility. Through these narratives, I invite participants to explore how embracing hope, humility, and playfulness can foster resilience and inspire new possibilities in education during these challenging times.

Keywords

LGBTQ+ educators, autoethnography, storytelling, hope, reflection

Hopeful Encounters in Gallery and Forest School Spaces

Individual Papers - Abstract ID: 265

Dr. Zoe Lewis (Birmingham City University)

Abstract

Research repeatedly recognises that sensory exploration, active learning and thinking critically are fundamental means through which children express themselves, solve problems and explore alternative possibilities as they nurture their connection with the world, (Malone & Waite, 2016). However, the freedom to play and be creative, especially in the outdoors, is being eroded by a crowded curriculum, burdensome testing and accountability regimes and linear and standardised models of child development (Lewis, 2021). This causes anxiety and leaves educators wondering how to find time to listen to children and support their individual needs whilst trying to fit everything else in (Clark, 2023).

Furthermore, Louv (2005) argues that children's opportunities for outdoor play have reduced to a point where they are suffering from what he terms 'nature deficit disorder'. His 'New Nature Movement' provides an optimistic response, recommending children spend more time in nature to foster creativity and wellness and to promote environmentalism. However, this presentation will argue that it is not sufficient to simply expose children to a nature that is seen as being separate from them.

Taking a feminist materialist flat ontological position (Strom et al., 2019), the presentation draws upon Bennett's (2010) 'thing power" and Barad's (2007) agential realism as a means of pausing and thinking differently about children 'as nature' rather than them being 'in nature' (Dickinson, 2013), and their creativity as 'intra-action' (Barad, 2007). The research enters the embodied, everyday moments that produce play and creativity in the context of an art gallery and forest school setting. Each encounter is grounded in practice through diffractive (Smartt Gullion, 2018) and sensory ethnography (Pink, 2015) and is shared through a series of photographs. The aim is to pause, slow down and attend to the more-than-human encounters that provide hope for living well in a precariously entangled world.

Keywords

outdoor play,
nature,
creativity,
feminist materialist

Hopeful Futures – Purposeful reimagining in care-experienced research

Individual Papers - Abstract ID: 198

Dr. Nadine Fowler (University of Strathclyde), Dr. Zinnia Mitchell-Smith (Manchester Metropolitan University), Dr. Natasha Rennolds (University of East Anglia), Ms. Claire Thomas (University of Portsmouth)

Abstract

Too often, research with care-experienced children and adults is framed around negatives – poor outcomes and the language of despair which can fuel a culture in research and practice of helplessness and hopelessness. We believe that this belies the strengths, the aspirations and positive outcomes felt by people who have been cared for by the state. In an attempt to challenge these negative narratives, efforts have been made to consciously change the language that we use when we speak about care-experienced children and adults (see for example the Each and Every Child initiative, in collaboration with FrameWorks UK). Reframing care experience involves building the public understanding of care experience, and shifting attitudes towards care experience and the care system. As a team of researchers bringing in different perspectives including lived-experience of the care system, we wonder how we can position this research differently, reframing to a more hopeful approach. Having met at Helsinki, ECQI 2024, we formed a collective where we have explored our shared research hopes whilst acknowledging the practicalities of doing research. We look to a more positive reframing of the research process, where we move from a focus on ethical challenges to genuine ethical practice; a move from fear in our methods such as the recruitment of 'participants' to being driven by genuine ethical participatory approaches; and a positive reframing in the dissemination of findings around the nuances of care experience. This paper will draw upon our varied research, lived experience and perspectives to reimagine a more hopeful future for care-experienced research.

Keywords

Care-experienced, Futures, Participatory, Lived-Experienced, Ethical

Hospitality from a more-than-human lens: a game changer run by a vehicle

Game Changers - Abstract ID: 331

Mx. Welcome Hut (Vagabond), *Mr. Christian Hanser (Frankfurt)*

Abstract

Where would an academic panel discussion be heading if its lines of argumentation were framed by a vehicle? Not a text given, speech delivered or cognitively processed research topic but the material space and surrounding ecosystem 'leads' this think tank - to wander off, detouring into worlds where objects are more than the décor to human voice.

Introduction to a wooden shepherd's hut: I have been installed at various conferences before: as a fringe, as a pop-up civic sanctuary, as a sensory safe space, as a story shelter or as a silent room. One could say my presence has sometimes become a portal into a different, neurodivergent scientific understanding of inquiry: what are mere objects to some can be ecologies on wheels to others. As a vehicle for disruptive science, I am now tasked to run this game changer by simply being there. There won't be a fixed programme. But what would be the benefit of continuously loitering around a hut's wood fire stove? What cuts across the community of qualitative researchers is a thirst for unlearning. Unlearning is an endeavour of humility, of being with through serendipitous play.

Listening: At ECQI 2019, I had been installed for a game changer that tried to experiment with temporalities of large-scale conferences. Back then, my presence as a hut was also a means-to-an-end for my co-author, to find belonging in conferences as an early career researcher. This co-author now wants to suggest a different engagement with me. The proposed game changer for 2025 aims to shift attention from the humans meeting in buildings with institutional affiliations, titles, disciplinary achievements to these acts of hosting that go unnoticed if we reproduce human categories. To inhabit the more-than-human sphere of affective atmospheres, it is suggested that me, the vehicule, as presenting author provides an open-access invitation for delegates to experiment with, observe and co-witness gestures of hospitality that are potentially less anthroprocentric than a speech-based academic panel.

Does vehicular hospitality require to radically change perspective? The game changer opens up to the question: what does dissemination look like from a more-than-human 'hut' perspective? How does a hut publish and communicate findings after the congress? Does the hut pick Routledge or Springer, or none of this at all? Is the hut output not edible in textual shapes? To discover hospitality as the language of vehicles means letting the space do the talking. This game changer may however not at all be about words...

Please note for logistics: health and safety protocol is assured by the same early career researcher who installed the hut in front of the John Mcintyre conference centre in 2019. A similar experience authored by the hut as vehicle-in-residence has taken place at New Lanark Unesco site in 2023 during the 'shared spaces' event, University of Glasgow RILA 'nonference'.

Keywords

More-than-human, hospitality, serendipity, improvisation, vehicular scholarship

How are climate emotions constellated? Towards a new experiential inquiry practice

Game Changers - Abstract ID: 223

Dr. Rebecca Nestor (Climate Psychology Alliance), Dr. Anne Augustine (University of Strathclyde)

Abstract

The discourse and associated legitimacy around climate emotions have developed over the last 15 years, bringing together researchers and practitioners seeking to name, contain and normalise a variety of feelings – and their absence – that people can experience in relation to the climate emergency and its socio-ecological consequences. These literatures draw on a range of disciplines (psychotherapy, psychology, social and natural sciences, as well as arts and humanities), and varying onto-epistemological stances on how the world is, how we are connected, and what this might mean for our response-abilities for and with ourselves, each other, and the beyond- and non- human.

As a climate psychologist (RN) and a gestalt psychotherapist (AA) – both with career histories in sustainability practice and higher education, and with different relationships with our emotions in response to the climate and ecological crisis – we seek to inquire with others into a temporary, experiential understanding of climate emotions and how people 'creatively adapt' to minimise/experience/mobilise their effect/affect in our daily lives. We suggest this may be of interest to qualitative researchers and practitioners to greater understand the complexity, nuance, and symbolic and quotidian manifestations of climate emotions.

Intellectual influences

We draw inspiration from two linked but distinct areas of scholarship:

- post humanist ethics (Akomolafe, Holzman and Wootten, 2023; Haraway, 2016), post qualitative inquiry (St. Pierre, 2019), and feminist new materialism (Coleman, Page and Palmer, 2019; Gherardi, 2023), where entanglement *is* the condition of existence and mattering for all beings. Barad (2007) defines 'intra-action', as a departure from inter-action, as processes of relating where human and non-human agency are both entangled and differentiated within a dynamic larger whole.
- climate psychology (for example, Weintrobe, 2022, Hoggett, 2023, Bednarek, 2024 - as well as earlier work by Rosemary Randall, Mary Jayne Rust and others): concerned with the conscious and unconscious emotions, and the social and mental processes, that have contributed to the ecological and climate crisis, and to people's responses and adaptation to it.

Scholars have recently been exploring climate emotions, in all their conscious, unconscious, verbal, non-verbal, cognitive, somatic, individual, and collective phenomena (Pihkala, 2022, Hickman et al, 2021). From this position and building on extant collective insight as well as latent knowing among interested conference participants, our Game Changer invitation comprises **'co-creating a new experiential inquiry practice into how climate emotions are constellated.'**

Practice influences

The practice of 'climate cafés' (Nestor and Broad, 2024; Broad, 2024) has developed over the last five years as a simple social activity enabling people to connect with each other and with the more-than-human over their emotions in relation to the climate and ecological crisis. Climate cafés invite a relating through speech, hospitable practices and objects from the more-than-human world to create a shared sense of solace, but some participants experience the café space as alienating. Our intention in the Game Changer is to allow and work with this alienation, experimenting with a practice combining the climate café method with an approach drawn from constellations.

By constellations, we mean an individual's wholistic internal system of emotions, identities, beliefs, ancestors, energies, histories, trauma, introjects, and relations; how and when they intersect and shape their sense of self, as well as associations within wider social dynamics. The principal aim of constellations is to see what needs to be seen, without interpretation.

Our transdisciplinary approach builds on climate cafés, system constellations (Janus, 2021), nature constellations (Boring, 2022), action methods (Moreno, 1978), and the phenomenology of trauma (Taylor, 2021), to facilitate an experiential 'stepping into' hidden parts of the system that want to be known.

The Game Changer process

The first session will comprise an introduction to climate emotions through a shortened climate café format, enabling individual and group explorations of feelings, absences and resonances as they emerge. As we move into group discussion, participants will agree on a shared question for the constellations practice in session 2.

The second session will involve a facilitated constellations exercise to discover what it may reveal about our climate emotions, through paying attention to bodily sensations, feelings and thoughts as we engage with flows, stuckness and not knowing.

The plenary session will provide an opportunity to feed back on the climate café/constellations process, as well as inviting a wider conversation on approaches to understanding and containing climate emotions; and possibilities for further collaboration with qualitative researchers.

714 words

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Keywords

climate emotions, constellations, phenomenology, posthumanism, psychosocial

How much of 'us' survived our first year as academics in a UK University?: An Embodied Inquiry Project

Individual Papers - Abstract ID: 191

Dr. Kali Thompson (University of Lincoln), Ms. Rebecca Sanderson (University of Lincoln)

Abstract

We come to this project as two scholars emerging from their first year as lectures in a post-92 UK university. Our university, like many UK universities, was predicted to be in financial deficit for the year 23-24. This financial strain has yet to dissipate, exposing the many cracks and strains in the neoliberal capitalist institutional system and impacting the lives of both students and employees in various traumatic ways. We use this project to reflect and make-sense of what this year has done to our whole selves, our bodies. Over the course of the semester we will meet four times. During our time together we will engage in activities that bring us joy and evoke a sense of playfulness- walking, gardening, crafting, and poetry writing - while also reflecting on the past year. We will take note of how our bodies feel during these times and what theoretical concepts arise. Overall, we set out to inquire into what we may have lost, gained, forgotten, found, and/or left behind as precarious workers in a neoliberal institution during this first year. We believe that engaging in this embodied inquiry (Leigh & Brown, 2021) project, where we connect with each other and the world around us while reflecting on our experiences, will produce new connections with the body. Our presentation will focus on this process, with the goal to discuss what engaging in embodied inquiry produced.

Keywords
Embodied Inquiry, Being Academics, Bodies, Embodiment

Humanistic Orientation in Qualitative Research Paradigm: A Practitioners' Perspectives

Individual Papers - Abstract ID: 386

Mr. DN Joshi (University of Auckland), Ms. Aruna Karki (University of Auckland)

Abstract

This presentation reports on a study that investigates the motives of the English language teacher researchers in conducting qualitative research and their pains and pleasure while journeying through the research process. The audience will have opportunities to reflect on their own motives and practices in terms of qualitative research.

The preliminary narrative analysis indicated that qualitative research is more than a method. They seem to consider it as a process for the transformation of self and others that begins with germinating research agenda within the self. Their stories denoted that qualitative research is a kind of humanistic inquiry that heals researchers and participants through understanding and sharing academic emotions, feelings and practices. Similarly, participants stated that the rigorousness of the method, intended academic career, democratic nature of the qualitative research, and intention to be away from black and white and delve into the depth of the grey shade within black and white motivate English language teacher researchers to become qualitative researchers. The presentation begins with the context, research objectives, and questions and moves further into the research gaps, mainly theoretical and contextual. It further highlights methodology and enters the themes generated from the narratives. Then, it accentuates findings as mentioned above, connecting to some of the unique stories like journeying from research as a subject to research as a process of transformation focusing on technical, practical, and pedagogical interest in becoming a qualitative researcher focusing on humanistic dimension of research engagements. Finally, the presenter opens the floor for the discussion.

Keywords

Qualitative research, Humanistic approach, transformative journey,

Humility and the sacred in One Health

Individual Papers - Abstract ID: 138

Dr. Glen Cousquer (University of Edinburgh)

Abstract

The secularisation of education has led to the progressive sequestration of the sacred to its present ghetto on the margins of Western mental life. This means that that which is of the highest possible value is no longer central to our lives and we are left struggling to assert the dignity and respect owed to the living. Abraham Heschel asserted that mankind will not perish for want of information but only for want of appreciation. Such appreciative respect is the uncommon ground we need to somehow reclaim. To do so, however, requires us to learn to shift our source of attention and turn to the *I-Thou*, thereby exploring what Buber has described as genuine dialogue. This presentation will provide insights into these deep listening practices, drawing on learning from five years of teaching on the *Innovative Approaches to Health Challenges Across Disciplines* postgraduate course offered to students on the MSc in One Health. A fundamental starting point for this course is humility. This can be viewed as a suspending of judgement, a willingness to listen and a move into curiosity. It can involve a sacred pause, a slowing down and a modulation of the nervous system to allow us to become more receptive. In deepening this attentiveness, a shift from curiosity into wonder becomes possible. The *I-Thou* turn involves a shift in which we listen not from the head but from the heart. Cynicism is suspended and compassionate listening invited in. Such listening is predicated on humility and this presentation will therefore emphasise this as a starting point that allows us to recover the uncommon ground that is the field of possibility and where playfulness and hope for emergent futures can be co-created. This includes the possibility of re-sacralising our relationships with ourselves, each other and the more-than-human world.

Keywords

Humility, Education, Sacred, One Health, Deep-Listening

Image-Text Riffs: Developing a Play-full Hope-full Intermezzo Methodology through walkings encounterings

Individual Papers - Abstract ID: 41

Prof. Carol Taylor (University of Bath), *Dr. Nikki Fairchild* (University of Portsmouth)

Abstract

You are (NOT) your H-index. Only the university system insistently tells you are and it's sad, disheartening, dispiriting. Twisted targets turn and drag keeping you running on the spot. A snapping of vines; a sapping of veins; a sagging of spirit. Mean times.

Meanwhile

You can build from the space where you are not entirely crushed.

And find freedom And

Writing requires composition and repetition.

And doing this together And

[In] the expanded time for untangling fresh extensions.

And breathe in, grow, open, amplify, diffuse, stretch, unfurl, and breathe out And

On an impulse you watch … writing the present … commitment … the thick of them … gravity.

Feet moving onward; movings and meetings And

Not knowing until later … what's nothing, what's an extraordinary or ordinary touch.

Walking as coasting with moments and matterings And

Meanwhile

Walking life's unfoldings happenings And.

Empirically inspired by Berlant and Stewart's (2019) *The Hundreds* and theoretically grounded in practices of concept-ing, (Taylor et al., 2022) our paper offers a post-critical posthumanist play-full hope-full intermezzo methodology grounded in material moments as feminist praxis. Focusing on walkings-encounter-ings for thinking-doing qualitative research otherwise, and composed as a series of Image-Text-Riffs, this presentation discusses how artful practices moved us as a mode of radical empiricism (Taylor & Fairchild, f.c.).

We walk, talk, think, write,

paint, draw, photograph,

imagine, get lost,

follow loose ends and

go down rabbit holes.

We consider our image-text walkings-encounter-ings as intermezzo *encounters with the world* which aim to disturb, intervene in, and unsettle boundaries between research and everyday life. During our presentation, we invite readers to participate in Image-Text Riffs of various kinds to produce encounter-ings which enable: (a) sensorial-embodied-affective inquiry for thinking otherwise; (b) creative experimentation in artful inquiry; and (c) speculative possibilities to imagine alternative nows and better/different futures.

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Keywords

Play-full, hope-full, walking; creative experimentation, riffs

Imagining an otherwise with redaction ⬜ annotation in qualitative inquiry

Individual Papers - Abstract ID: 200

Dr. Maureen Flint (University of Georgia), _Dr. Laura Smithers_ (University of Nevada, Reno), _Dr. Paul Eaton_ (Sam Houston State University)

Abstract

In this paper, we take up questions of redaction and annotation in qualitative inquiry. These questions arose in our ongoing study of authoritarian practices across the landscape of American higher education. Questions of redaction and annotation are ethical, practical, and pragmatic. Redaction and annotation reanimate texts we take at face value, as static, or as frozen in time. Redaction and annotation refuse to take the world as presented, as if it is not in motion and the artifice of stillness is not the action of our sense-making. We think critically about redaction and annotation as practices of qualitative inquiry that deeply impact how and what we think, and what we imagine about our research interests.

Our paper explores the complexities that arise as we make redactive and annotative choices as qualitative researchers in three sections. First, we review existing work on annotation and redaction that animated our questions about the methodological possibilities of these practices (e.g. Sharpe, 2016; Smith, 2023; Torres, 2023). Second, we analyze our own redactive and annotative approaches to our work on authoritarian educational practices. In previous work, we began constructing an archive of the past, present, and future of authoritarian times in education, inspired by the work of Lepore (2020). Putting to work practices of redaction and annotation, we explore how these practices function as a qualitative (method)ology in our exploration of authoritarian educational practices (see: https://bit.ly/ECQI2025). Redaction and annotation force us to look anew at stories that are treated as static and their (re)animated possibilities. Finally, we connect our research to larger questions about annotation and redaction within qualitative inquiry, prompting readers to think about these practices in their own scholarship. Through thinking across the co-produced possibilities of redaction⬜annotation we reinscribe possibilities that help us to imagine an otherwise.

Keywords

archives, artful methodologies, critical inquiry

Immanent and diffractive critique in scholarship and publication

Individual Papers - Abstract ID: 154

Prof. Vivienne Bozalek (Rhodes University), Dr. Nike Romano (Cape Peninsula University of Technology)

Abstract

Conventional views of critique are influenced by unexpressed assumptions that what is needed is an authoritative expert, who from a position of superiority and distance, diagnoses and pronounces on the inadequacies of the text. This presentation explores more generative approaches to critique and criticality such as immanent critique and diffractive methodologies. We argue that an immanent, diffractive approach to critique is generative in the following ways. Firstly, it troubles the notion of binary or dualistic either/or thinking, which is implicit in conventional modernist practices of critique such as those based on Hegelian dialectical thinking (as in Paulo Freire and Macedo 1987, for example). Secondly, it troubles traditional notions of space and linear time, focusing instead on how the past and future are always already entangled with the present (Barad 2019). Thirdly, rather than diagnosing what is lacking and critiquing what is wrong, an immanent practice of critique prioritises potentialities and possibilities through what Manning (2020) refers to as the "more-than" and "what else". Fourthly, by making visible the terms of engagement and conditions under which knowledge is constructed, diffractive and immanent critique both challenge and expose neutralised and invisiblised frames of knowing, and include other knowledges – such as indigeneity, black studies and neurodiversity. Fifthly, with its emphasis on materiality, processes of making, and the creation of research and concepts, fresh entry points are made possible for an ethico-onto-epistemology. Finally, immanent and diffractive critical practices offer opportunities for indigenous and Southern knowledges to be read through resonant Northern theories in ways that generate new insights for teaching and learning in higher education. In conclusion, we draw on examples of scholarship and academic practice where immanent and diffractive critique have been used.

Keywords

Immanent critique, diffractive practices, scholarship, publication

In love with romantic love: An autoethnographic exploration of a lifelong obsession

Individual Papers - Abstract ID: 322

Ms. Lindsay Hayes (The University of Edinburgh)

Abstract

This playful presentation will be an autoethnographic study that delves into the personal and cultural dimensions of my fascination with romantic love. By examining my own experiences and reflections, this presentation will explore how societal narratives and personal histories intersect to create a lifelong affair romantic love. This presentation aims to contribute to a deeper understanding of how romantic ideals shape individual behavior and identity. It offers insights into the broader implications cultural prescriptions about love and how those ideas affect personal well-being and relationships with others.

We'll start with my childhood journal entries about crushes on movie characters, which may bring laughter and perhaps even recognition of the audience's younger self. A childhood passion for *The Princess Bride* became an adult's conference paper on the story's idolatry of True Love. And we'll briefly look at some of the hundreds of romance novels I read as part of a master's thesis on their role in mass media. Did I mention semiotics of those infamous covers? Let's be playful with those, too. I'll also explore thoughts on the current iteration on my obsession with love, or rather, *many loves* (poly=many, amory=loves).

This presentation will be complemented by a review of relevant literature by authors such as bell hooks and Rebecca Solnit, as well as media representations of romantic love. This approach will enable a nuanced exploration of how personal passions are intertwined with cultural narratives.

"Choose love and don't ever let fear turn you away from your playful heart." Jim Carrey

Keywords

autoethnography; love; polyamory; mess media; romance

In Search of the Head Pat: The trouble of affirmation in higher education

Mrs. Charlotte Marshall (Nottingham Trent University), Mrs. Philippa Isom (Massey University New Zealand, Te Kunenga ki Pūrehuroa.)

Abstract

Philippa Isom from Auckland, Aotearoa New Zealand and Charlotte Marshall from Derbyshire, United Kingdom are two Early Career Researchers who became entangled firstly at an Ideas Room and more closely through ongoing research endeavours. In their shared exploration of Posthumanist Theory from similar, hesitant posts, they saw and sought further kinship.

Charlotte and Philippa (Charlippa) communicate across time zones and oceans via a social media platform on almost any topic. Whilst they share an interest in philosophy, their conversations bounce through motherhood, domesticity, creativity, storytelling, theology, and, and, and. (Braidotti, 2013). This paper will present on a thread of their entanglement that is currently glowing (Maclure, 2013) for them both.

Philippa and Charlotte are at different stages of their postgraduate studies, both have felt and leaned into the 'head pat'; a verbal affirmation from someone in a perceived position of power – often connected but not limited to their respective studies.

Turning their attention to the vibrancy of affirmation, Charlippa have mined their messages to address the ways in which 'head pats' affect their sense of self and worth and their distaste at needing such recognition. As expected of Charlippa, this data has been playfully put to work through the medium of school report writing to address the complexity of desiring, enjoying, and being disgusted by the head pat.

Braidotti, R (2013) _The Posthuman_ Polity Press: UK

MacLure, M. (2013) The Wonder of Data. Critical studies Critical methodologies 13 (4): 228 – 232. SAGE publications. DOI: 10.1177/1532708613487863

Including the more-than-human world in ecosystemic dialogical inquiry

Dream Teams - Abstract ID: 302

Prof. Marc Craps (KU Leuven), Prof. Styn Grieten (KU Leuven), Ms. Griet Bouwen (Zinspeling bvba)

Abstract

Collaborative action research has brought about a crucial shift in qualitative research, from a focus on "research about people" to "research with people." However, in an era when complex socio-ecological challenges (should) dominate the agenda, the more-than-human voice emerges as a significant and crucial participant in research. Quantum physicists like David Bohm, Fritjof Capra, Ilya Prigogine and Karen Barad have emphasized the fundamental philosophical and scientific-methodological implications of their insight that the physical world is alive, and that matter is not an inert substance, but infused with creative intelligence and potential (Norton & Smith, 2020). The material world, ultimately, is a network of inseparable patterns of relationships, and the planet as a whole is a living, self-regulating system (Capra, 2014). It is a perspective which was common for most of human history, and it still is part of many indigenous cultures and other communities who live and work closely with nature. They acknowledge that land flourishes when there is a reciprocal relationship and dialogical communication between people and land. Our survival as a human species might depend on our ability to re-establish a dialogical inquiry with nature, of which we are part. According to Mikhail Bakhtin (2008) "life by its very nature is dialogic. To live means to participate in dialogue. . . ..". Such a view of dialogue suggests developing sensibilities toward wholeness, uniqueness, and emergence, inspiring us to fully engage (human and more-than-human) others within the flow of experience. A humble dialogical inquiry begins with the suspension of thoughts, impulses and judgments, to give full attention, deep listening, and careful observing, to what happens around us and inside us (Schein & Schein, 2013). Dialogue can become then a kind of collective dance that opens the way to meaningful and creative change. Dialogical wisdom enables us to make choices about the kinds of practices we cultivate that allow also non-human actors to participate in our conversations (Barge & Little, 2002). Peter Reason (2023), one of the pioneers of collaborative action research, identifies this as one of the most important challenges for future forms of collaborative research. In our search we are inspired by authors like Freya Mathews (2007), Craig Chalquist (2020), Sandra Wooltorton (2020) and Peter Reason, who propose new concepts and practices like terrapsychological inquiry, ontopoetics and place-based (indigenous) methodologies to fully involve the more-than-human voice in ecosystemic research. While these methods contribute to dialogical wisdom, further exploration is needed in how we may come to include the more-than-human voices in different domains and connect them in ways that offer new conversational and action possibilities.

In the DREAM TEAM session, we aim to explore with the participants their experiences with practices that were helpful to set up a dialogical inquiry with the more-than-human world. What enabled the more-than-human world to be included in the process of inquiry? Consider the voice of the wind, the river, the tree, the place we find ourselves in, the history of that place, or the specific context in which the research topic is embedded. What forms of humility and empathy can guide us, and how do we bring these into practice? What introductions, exercises, activities, questions, and communication methods are necessary to move forward in a way that includes nature, the earth, and the place where the research occurs?

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Keywords

Indeterminate listening: Turning away from enlightenment rationalities

Individual Papers - Abstract ID: 323

Dr. Susan Cannon (University of Georgia), Dr. Kate O'Brien (University of Georgia)

Abstract

Qualitative researchers have given careful attention to practices of listening in participant observation (Dewalt & Dewalt, 2011), conversation analysis (ten Have, 2007), and in conducting interviews (Roulston, 2022). Listening is a means to obtain good data, transcribe correctly, and report trustworthy findings. Research questions are written, and interview protocols are created to align with those questions. Researchers, then, listen *for* the *answers* to those questions, tuned to snippets that hopefully align with pre-existing research in the field. These practices, however, confine and conform our data. What happens if we listen "while looking in another direction?" (Tuck & Recollect, 2017, p.2)

Listening *for* is born out of an enlightenment rationality and an attachment to a science that upholds "a politics of disqualification whereby spiritual, esoteric, or nonrational… knowledges have to be disavowed, ignored or discredited" (Snaza, 2024, p. 5). Despite our hesitation to unquestioningly tune toward enlightenment rationalities, we are committed to doing science (Author, 2019; McKittrick, 2021) while wrestling with the implications. Qualitative researchers have been navigating this tension for decades (Fielding, 2010; MacLure, 2005) and have been exploring other ways of inquiring (Bridges-Rhoads & Van Cleave, 2013; Jackson & Mazzei, 2012; Koro, 2015; St. Pierre, 1997).

We wonder how we might "make kin" (Haraway, 2016) with science. As we are doing science, how might we attend to the ways that enlightenment tendencies turn us toward rationality? And might we then counter with tuning to what does not count in social science research? If listening other-wise offers an alternative to enlightenment rationality, what might an endarkened listening privilege and allow? (Dillard, 2006; Tolliver, 2022; Snaza, 2024). Perhaps endarkened listening could allow messy questions and invite indeterminacy, the irrational, esoteric, sensational, and intuitive. By relistening and not listening *for,* we invite other kinds of knowings and multiple simultaneous worlds at play.

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Keywords

listening, indeterminacy, interviewing, transcription

Ineffable: Healing and Transformation through Psychedelic Therapy

Individual Papers - Abstract ID: 518

Mrs. Sydney Millman (The University of Edinburgh)

Abstract

What is it that makes a psychedelic experience ineffable? As an American woman/mother/wife/friend/student, I grapple with this concept as I reflect on my second macro dose psilocybin journey facilitated this past summer in a ceremonial setting. Unexpectedly, this journey was about engaging with my shadow complex (Jung 1960) as I accessed collections of emotions and feelings that focused on themes of love and grief. The intense abstract imagery that arose from my unconscious was initially too difficult to adequately convey in words, until I began to deeply explore the emotions and psychological insights discovered during integration.

Using Jungian theory to deconstruct a personal shadow complex and bringing this once unconscious material into conscious awareness, I have begun to recognize the ways in which hidden patterns have influenced actions and reactions. Using autoethnography, I explore how these disorganized and unresolved suppressed patterns stemmed from insecure attachments acquired during my childhood, eventually manifesting into addictive patterns of always reaching/desiring/wanting to soothe and regulate myself from external sources attempting to find my way out of discomfort. This journey has taught me how to sit with and embrace uncomfortable emotions and that looking within myself is how to truly achieve internal peace and regulation amid utter chaos.

Keywords

Psychedelics, Shadow Complex, Autoethnography, Attachment

Informality in Policymaking: Weaving the Threads of Everyday Policy Work – A conversational Book Embarkation

Panel - Abstract ID: 475

Ms. Lindsey Garner-Knapp (The University of Edinburgh), Dr. Tamara Mulherin (Northumbria University), Dr. E. Lianne Visser (Leiden University), Dr. Joanna Mason (The University of Sydney)

Abstract

When we envisage enactments of bureaucracy and administration through policy-making, images of formality are conjured, reinforced through portrayals of policy as rational, analytical, and scientific - developed in an orderly sequence of stages (Laswell 1956; Simon 1957; see also Stone 2012). Contrastingly, the informal is perceived as a realm where the application of rules end and discretionary behaviour flourishes - the 'back-stage' to the formal 'front-stage' arena – demarcated from formal policy processes (i.e. Ayers et al. 2017; Lipsky 2010); often deemed as illegitimate or undemocratic. Yet, qualities ascribed to the formal of orderliness and predictability are increasingly scrutinised, augmenting alternative depictions and analyses.

Centred on our newly published book, Informality in Policymaking: Weaving the Threads of Everyday Policy Work, in this panel, we (as co-editors and contributors) seek to generate a colloquy within which we foreground ethnographic interrogation of the in|formal. We welcome participants to join in conversation, and connect with our enquiries into informality, reflecting on how ideas can arise from outside academic cultures, whilst being scaffolded by qualitative approaches through which avenues open to conceptualise afresh.

With heightened interest in informality in policymaking and related fields (Boanada-Fuchs & Boanada Fuchs, 2018; Koutkova, 2016), comes a need for theorisation of *informality* attuned to the particularities of discrete cases; embracing uncertainty, ambiguity, and building on its conceptual evolution. And so, we begin with the contention that formality does not adequately explain the function nor emergence of formal processes in everyday policymaking.

In avoiding delineating what informality *is* and *is not*, while not dismissing the concept altogether, our encounters and thinking-with the in|formal as entangled develops from our engagements with feminist theorising, troubling the binary construct of formality-informality. Accordingly, we propose the term in|formality with the | inscription to highlight the relationality entailed in the informal and formal; an intentional textual tool to meld these dichotomised terms, highlight their mutually constitutive nature, and destabilise normative assumptions often bound tightly to informal and formal.

In keeping with the book's weaving analogy, our claims on why and how to engage with informality can be likened to the *warp* (or vertical) threads running throughout, which are subsequently interwoven with the *weft* (or horizontal) threads carried by individual chapters and the insights they bring. Enriched by an interpretive approach to policymaking setting(s), this book provides empirical and theoretical contributions derived from ethnographic sites where informality (or in|formality) emerges. Through immersive engagement emblematic of ethnographic approaches (van Hulst et al., 2017), the complexities of policy life in locales explored by the authors, reveal the situated intricacies and ambiguities of informality and formality.

As the result of our collective effort goes out into the world, we extend an invitation attendees to come and hang out, listen, share your own stories, as well as thoughts and celebrate with us, as we relay our journey with the in|formal, the empirical stories detailed in the chapters, the affordances of ethnographic sensibilities for exploring a poorly understood aspect of policy worlds, and what this holds for future research in policy.

Keywords

Informality, Policymaking, Ethnography, Creativity, Situated

Inquiry the kitchen: A novel approach exploring material affects in other-than-human and human food relations

Individual Papers - Abstract ID: 144

Mr. Patrick Dodson (Victoria University of Wellington), *Dr. Eva Neely (Victoria University of Wellington)*

Abstract

In a turn toward embodied food research and away from anthropocentric foci in food studies, opportunities exist to reorientate inquiry around material affects in human and other-than-human food relations. Cooking together as inquiry is a novel approach to observing material becomings in food/affect interactions. Based on new materialist onto-epistemologies, this entangle-as-you-cook inquiry co-creates embodied environments which may produce re-descriptions of food research. Our study involved cooking a four-course meal with/for participants which animated materialities across bodies, time, spaces, and things. These food-prompted interactions revealed sensorial archaeologies which drew out relations, affects, assemblages, and consequences. We attempted to observe these expansive becomings (aka, the data) by visualising ethologies and the resulting rhizomatic ecologies of human and other-than-human affective flows. Accordingly, the inquiry informed an expansive appreciation of relationships with food, affect, and agency. These appreciations have indications for food studies and food research in health psychology.

Keywords

embodied studies, onto-epistemologies, cooking research, ethologies,

Institutional Trust in Child Welfare Services – Critical Perspectives

Individual Papers - Abstract ID: 173

Dr. Eveliina Heino (University of Helsinki), Mrs. Tanja Koskinen (University of Helsinki), Mrs. Maija Hannele Kalm-Akubardia (PhD researcher (defence in october 24))

Abstract

In previous research, institutional trust was described as a self-evidently positive phenomenon, (almost) always leading to positive outcomes. Trust is also highlighted in Finnish legislation and in the ongoing reform of the Child Protection Act. Despite the recognized importance of trust, less research has examined the contents, mechanisms, and consequences of trust, especially in the context of child welfare services.

In this presentation, we draw from two ongoing research projects funded by the Finnish Ministry of Social Affairs and Health: LIVICS and LURA, which both concentrate on child welfare services. In our presentation, we elaborate upon trust as a phenomenon from critical perspectives which should be taken into consideration. We argue that, although trust is generally viewed as a positive phenomenon, it can be too demanding in contexts like child welfare services for the following reasons: (1) Trust always involves vulnerability, because the trustor is in some way dependent upon the trusted. Dependency is also linked to the fact that trust involves uncertainty and the risk that the trusted will not perform as expected. Not everyone is willing to assume this vulnerable position. Moreover, in relationships where asymmetry exists between parties, distrust may be a reasonable course of action in order to reduce one's own vulnerability. (2) Contact with child welfare services may occur in a crisis situation in which the client only attempts to survive the meeting, whereby requiring trust is too demanding. (3) Negative events can also occur in trusting relationships. Furthermore, some clients have traumatic experiences in personal relationships or/and relationships with authorities, thereby hampering their ability to trust. (4) A migrant background and linguistic vulnerability pose additional challenges to the trust-building process.

Keywords
trust, child welfare services, Finland

Integration of Psychobiography in Psychologist Education: Assessing Impact and Benefits for Emerging Professionals

Individual Papers - Abstract ID: 65

Dr. Abigail Jareño *(San Pablo Ceu)*

Abstract

Background: Psychobiography has played a significant role in the history of psychology, and despite its recent growth in research and academic domains, as well as its acknowledged benefits in the field, the integration of psychobiography into psychology education programs, remains limited. **Objective**: This research centered on gathering insights specifically related to the impact and benefits resulting from the training in psychobiography and its practical application. **Method**: The study involved 14 participants who were in their final year of their undergraduate Psychology program and their first year of a master's program in Health and Clinical Psychology, all of whom had received training in psychobiography. The answers from 9 open-ended questions were collected. **Results**: Through the combination of a flexible codebook thematic analysis and interpretative phenomenological analysis of the responses provided by the participants, three themes were identified: "personal impact," "professional impact," and "the future for psychobiography" along with nine sub-themes. **Conclusions**: This first study conducted for this purpose in Spain, a country that has recently started incorporating this training, confirmed and complemented previous studies conducted in other geographical locations such as the USA. **Teaching implications**: the results may encourage and promote the use of this method in the educational programs of psychology professionals, particularly in the field of counseling.

Keywords

Psychobiography, training psychobiography, qualitative methodology, counseling

Interrogating Consensus in Qualitative Research

Individual Papers - Abstract ID: 326

Dr. Emma Jones (IOE, UCL's Faculty of Education and Society), *Dr. Mark Hardman (IOE, UCL's Faculty of Education and Society), Mx. Alison Wiggins (IOE, UCL's Faculty of Education and Society), Dr. Lauren Hammond (University of Oxford)*

Abstract

This paper is based on a research project that involved walking interviews with 6 student teachers at a university in London. The research project sought to understand student teachers' experiences of racialisation and how the material-discursive spaces of the university shaped these experiences. The research project involved several colleagues, and the aim of this paper is to explore the ways in which consensus was resisted, made, and remade during the process of data analysis. The paper draws on Haraway's situated knowledges (1988) to attend to the ways in which each member of the research team made sense of the data and how these sense-making practices are shaped by social identities, histories, and relationship to the research topic and participants. The intention is to reveal the tensions, power relations, messiness (and impossibilities) of reaching consensus in the context of doing qualitative research.

More widely, this research project is interested in what it might mean to empirically and methodologically engage in decolonial research praxis. Interrogating the ways in which knowledges come to be reproduced in this setting is therefore of vital contemporary importance. We drew on Springgay and Truman's (2019) notion of 'walking -with' to guide our approach to the walking interviews. For our research team, engaging with a decolonial research praxis has also meant cultivating humility and vulnerability and engaging with the concept of 'unlearning' (Tlostanova & Mignolo, 2012). It has required us to be willing to interrupt our taken-for-granted approaches to doing (reflexive) thematic research, to acknowledge the colonial workings of power that are inescapably part of researching racialisation at a university in London, and the tensions involved in turning the lens back on ourselves as researchers.

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Keywords

Walking-With; Consensus; Data Analysis; Unlearning; Situated-Knowledges

Intertwined Learning in Museum and School Partnerships: A Review of Qualitative Methodologies in the Literature

Individual Papers - Abstract ID: 122

Mx. Audrey Jacobs (Florida State University)

Abstract

Public schooling in the U.S. often remains insular, foregoing the expansive opportunities community connections offer. Yet, some schools actively build and cultivate long-term partnerships with museums, despite the costs in time, money, and energy. The literature emphasizes the importance of forming mutual goals and having the humility to listen and change institutional or personal practice. Museums and schools both have a drive to support learning and discovery at their foundations. Theory suggests that through these intertwined missions, meaningful practice emerges when organizations work hand in hand.

This session will present a review of qualitative methodologies employed to study school–museum partnerships. The review will uncover insights into the landscape of research methodologies, establishing how we have come to understand this phenomenon. Spanning a diverse array of approaches, including case studies, field reports, action research, and mixed methods, this review aims to provide a critical assessment of the methodologies that have shaped our knowledge. The purpose of this methodological review of the literature—to describe and assess this field's research methodologies—aims to highlight the strengths and gaps in its qualitative methods. Attendees will form a nuanced understanding of the methodologies that have produced scholarship on school–museum partnerships.

Responding to ECQI's theme, this proposal underscores the hope and humility that qualitative inquiry brings to the fields of formal and informal education. While researchers have made restive, enthusiastic calls for more integrated use of informal learning environments in U.S. schools, qualitative research continues to describe obstacles and the need for interdependent solutions. This overview of how we are studying partnerships aims to advance the field's research strategies and shed light on the phenomenon for researchers, school educators, and museum staff. This session aspires to stimulate dialog among attendees on what rich and untapped research potential qualitative methodologies bring to this phenomenon.

Keywords

Informal/ formal learning; school; museum; partnership

Intra-Sectional Becoming: Embodied experiences of Young-asylum Seeking girls with UK's Asylum Policy

Individual Papers - Abstract ID: 353

Ms. Syeda Sidra Idrees (University of Edinburgh), Prof. Karin Hannes (KU Leuven), Dr. Marisa De Andrade (The University of Edinburgh)

Abstract

This paper introduces and develops the concept of intra-sectionality to analyze the dynamic identity formation of young asylum-seeking girls within the UK's asylum system. Intra-sectionality blends Karen Barad's theory of intra-action, which posits that entities and identities emerge through their interactions and relationships, with Kimberlé Crenshaw's concept of intersectionality, which highlights how overlapping social categorizations like race, gender, and legal status contribute to systematic oppression. This concept is further expanded by incorporating Barad's notion of re-turn—the iterative process of revisiting and re-engaging with data to understand how identities and experiences are continuously shaped over time. Focusing on asylum-seeking girls aged 16-21 from conflict-affected regions such as Eritrea, Afghanistan, Sudan, and Somalia, this paper employs arts-based methods like body mapping to explore how these girls negotiate their identities in response to shifting socio-political conditions. The concept of dynamic bodies is central, illustrating how identities are not static but evolve through engagements with the asylum system, societal perceptions, and institutional practices. Intra-sectionality reveals that while these girls face ongoing marginalization, they also exhibit resilience and agency, actively adapting to and challenging their environments. The aspects of their identities that emerge are influenced by the relational dynamics they engage in, showing that identity is fluid and responsive rather than predetermined. By incorporating the concept of re-turn, this work emphasizes the importance of continuously revisiting the lived experiences of these girls, demonstrating how their identities are dynamically co-constituted through interactions with their surroundings. This research challenges static portrayals of asylum-seeking girls as merely vulnerable, emphasizing the complex interplay of marginalization and agency. It contributes to post-qualitative inquiry and policy discussions by highlighting the importance of viewing identity as a fluid, relational process rather than a fixed set of characteristics, ultimately offering a more nuanced understanding of the lived experiences of young asylum-seeking girls.

Keywords

Aylum, girls, embodied, body mapping, policy

Introducing the Living Library - a story of opening(s)

Individual Papers - Abstract ID: 409

Ms. Elisabeth Angerer (University of Edinburgh), Mr. Simon Dirks (freelance programmer)

Abstract

In this presentation, a philosopher and a programmer share the process and product of a collaboration they hold very dear: The Living Library. The Living Library is an open source tool for opening the scientific process of literature reviewing, and more broadly for deepening the relationships that researchers build with each other and with the digital materials of their shared interest. We developed this tool together with a team of colleagues during a time when we all urgently felt the need for reconnecting with and better enacting our values as educational researchers.

The premises of the Living Library are 1. that researchers are living beings who doubt, fear, hope and dream, and 2. that the world is in motion, and academic literature or other digital materials of our interest are expressions of meaningful movements responding to and shaping that motion. The Living Library embodies this perspective by facilitating - indeed, demanding - continuous reflective and responsive practice. It allows researchers to sort articles and other digital materials thematically and temporally; it crucially has a built-in, publically open logbook, as well as open researcher notes conveying thoughts that accompany the thematic coding process; and it uses a responsive methodology, where thematic coding schemes are adapted to reflect changes in the contents of the library materials over time.

We tell the story of the Living Library's birth during the precarious time of the pandemic and how it has changed our relationship with literature reviewing. We summarise three main lessons it has taught us about what it means and what it takes to open science: openness is multidirectional, involving sharing and receiving; openness is relational and as such requires boundary work; and openness entails judgments of relevance. We conclude by envisioning how the Living Library framework could be further explored and played with.

Keywords

open science, digital tool, research relevance

Invasive birds, undesired immigrants, threatened native populations: A posthuman and postqualitative decentering of anthropomorphic representations of urban parakeets

Individual Papers - Abstract ID: 511

Dr. Marco Gemignani (*Universidad Loyola*)

Abstract

Like many other European cities, Seville has seen a large increase of Latin American and African parakeets on urban trees and parks. The alarming invasion of these birds has been the focus of attention of ornithologists, biologists, city managers, and lay citizens, whose voices, proposals, and concerns have appeared on regional and national media. The general agreement is that the high number and power of parakeets destabilize local orders, both human and animal.

A discourse analysis of local newspaper news about the parakeet plague allows for a playful – and yet dramatic – parallel with the narratives of right-wing Spanish parties on undesired Latin American and African immigrants in Spain. Both migrant and parakeet populations are made to matter as invasive, fast-increasing, and potentially aggressive toward the established society. Their presence is feared for the negative consequences they will bring to the autochthonous population of animal birds and human neighbors. Until they were just a few, they were colorful and manageable, but now that they are simply too many. They destabilize and will forever alter the local habitat. For instance, as nesting areas become occupied by the newcomers, the local population moves away and diminish its birth rate. This move causes drastic changes in the distribution and control of food resources and feeding habits, whether based on insects or Iberian pork and wine. News reports also point out that these invasive species increase the acoustic pollution of cities and the deterioration of ancient buildings, which parakeets might cause through the propagation of pathogenic agents and migrants through the supposed neglect of their rented accommodations.

Keywords

migrants, post-human, animal-human relationship, neomaterial

Landscape of relations between artistic methods and research

Individual Papers - Abstract ID: 230

Mr. Lars Emmerik Damgaard Knudsen (Aarhus University)

Abstract

ABR is an important approach to do research and the numbers of areas and disciplines applying ABR is growing. However, the fast development of ABR has also led to a blurriness in understanding the relationship between artistic methods and research. In this presentation I propose a general model of four different positions on understanding the relations between respectively 'artist/researcher - participant' on one axis and 'art - research' on the other axis

- **'Arts performed in its own right'** represents an approach where art is performed independently of research objectives but interpreted concerning a research question i.e. to understand artistic knowledge expressed by an artist
- **'Arts performed as research'** describes how artistic methods are performed and target a research question i.e. to understand an empirical field by applying artistic methods conducted by a researcher/artist
- **'Arts performed in 'a situation'** signifies artistic methods performed by participants independent of research but interpreted by the researcher i.e. to view participants' artistic self-expressions
- **'Arts performed for research'** means arts performed in collaboration with research specifically initiated for research i.e. to understand participants' perspectives by inviting participants to work artistically

From studying introductions to arts-based research the model is an attempt to clarify variances in understanding and conducting research using artistic methods. It offers an analytical language to overview, discuss, and conduct work involving artistic approaches and research questions while involving transdisciplinary co-works of researchers, artists, and participants. The four approaches do not merge nor exclude each other but can be combined in the various phases of a study. By marking these differences, the model does not intend to exhaust all possible ways of understanding arts-based research but guides practitioners by acknowledging the great variances in combining arts and research.

Keywords
Arts-based research
Blurriness
Four approaches
Landscape

Languaging the infrathin of the everyday un/clear

Individual Papers - Abstract ID: 151

Mr. Edward Reardon (Independent Scholar), Mx. Claire Walsh (University of Plymouth)

Abstract

This paper plays within the moments felt as subject(ivity) formed within actual events, moments Whitehead describes as actual occasions.[1] Moments pulled away from creative becoming,[2] the Deleuze/Guattari conceptualisation of affect, their immanently relational nonbeing, to attune, or retune, into conformations acceptable to what Moten and Harney speak into as logistical capitalism[3] and its assemblage of the 'proper way to do things'. It is a thinking within the comprehensibility of logistical capitalism aiming "…to straighten us out, untangle [unravel] us…in the constant measure and regulation of flesh and earth,"[4] conversing with Manning's concept of the clear[5] – the violent colonial destruction of land, bodies, cultures, philosophies, imaginations, languages, histories and thought – where we find ourselves languaging: expressing a collective enunciation moving out of the clear bypassing language, a means of "forced improvement in production,"[6] to communicate the unclear, the in-betweenness, the Duchamp/Manning fleeting and pre-articulate moments of the infrathin[7] frictioning in-between the logistical capitalist subject(ivity) attempting to pull us into actual occasions of conforming to its ideology and the irreducibility of experience. To grasp at the uneasy (in)visible borders frictioning the everyday, shaping the ways we exist. Moving within the un/clear.

From small beginnings at an ECQI writing workshop[8] into a Guattarian subject body[9] frictioning the in-betweenness of ages, genders, abilities, thinkings, experiencings, timelines, ideologies, imaginations, life processes, languaging moves as a "plural and polyphonic"[10] communicating beyond "the best that has been thought and said,"[11] within the more than "essential knowledge they [pupils] need to be educated citizens."[12]

This paper is a tale of galxys and forgotten glasses; the myriad lives of blazer pocket contents; educational lines of attainment, developmental lines, the line of sit up straight, line up class, graded lines of assessment; the line to take when your teacher, in front of your entire class, tells you, "you can be nice when you try;"[13] of Valueless gramma mucking up the production of a clear(ed) "explicit knowledge of grammar."[14] This paper speaks into Kurt Cobain and No Violet Bulawayo; *A Thousand Plateaus*[15] living in a school bag; Hobbits; Shakespeare's failure to achieve 'star of the week' in Year Five English; Deleuze/Guattari's secret superhero identity; dragons; whether a body-without-organs has facial hair; Brian Massumi in the medium of Lego™; the frictioning difference between eight electrons. This is the research of an eleven year old philosopher negotiating logistical capitalism in education, languaging infrathin moments in-between its "right foundation for good future progress through school and life"[16] and their creative becoming.

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[1] Alfred North Whitehead, *Process and Reality*, ed. David Ray Griffin and Donald W. Sheburne (Cambridge: Free Press, 1979).

[2] Gilles Deleuze and Félix Guattari, *A Thousand Plateaus: Capitalism and Schizophrenia*, trans. Brian Massumi (London: Bloomsbury, 2013).

[3] Stefano Harney and Fred Moten, *All Incomplete* (New York: Minor Compositions, 2021).

[4] Moten and Harney, *Incomplete*, 18.

[5] Erin Manning, *Out of the Clear* (New York: Minor Compositions, 2023).

[6] Moten and Harney, *Incomplete*, 39.

[7] Marcel Duchamp, *Notes*, ed. and trans. Paul Matisse (Boston: G.K. Hall, 1983) and Erin Manning, *For a Pragmatics of the Useless* (Durham: Duke University Press, 2020).

[8] Karen Kaufman and Jonathan Wyatt, "Responding to/in troubled times: collaborative writing as an 'act of activism'" (Workshop: 7th European Congress of Qualitative Inquiry, Helsinki 2024).

[9] Félix Guattari, *Chaosmosis: an ethico-aesthetic paradigm*, trans. Paul Bains and Julian Pefanis (Indianapolis: Indiana University Press, 1995).

[10] Guattari, *Chaosmosis*, 1.

[11] Department for Education, *The national curriculum in England: Key stages 1 and 2 framework document* (London: The Stationary Office, 2013) 6.

[12] Department for Education, *The national curriculum*, 6.

[13] Class teacher's final words to Edward prior to changing schools, March 2024.

[14] Department for Education, *The national curriculum*, 74.

[15] Deleuze and Guattari, *Thousand Plateaus.*

[16] Department for Education, *Statutory framework for the early years foundation stage: Setting the standard for learning, development and care for children from birth to five* (London: The Stationary Office, 2023) 5.

Lantern-Making as Metaphor: Cultivating Critical Hope Through Art With Young People

Individual Papers - Abstract ID: 520

Ms. Sally Thomas *(The University of Sheffield)*

Abstract

This presentation reflects on The Hope Lanterns project, which grew out of research with teenagers and young adults in Rotherham, where I live and work as an art therapist. Participants initially each created individual collages and drawings representing their personal hopes and fears: Paintings of lush green small-holdings and wind turbines against bright blue skies juxtapose monochrome newsprint collage shouting "You're not doing enough!" As part of a creative analysis process, the young participants turned these individual artworks into lanterns, each lantern incorporating the work of multiple young people and reflecting a key shared theme they identified. Young people who are neuro-divergent and those who have sensory impairments and physical and learning disabilities were warmly invited to join, through their art-making, conversations they are often excluded from (Kafer, 2013) and demonstrated that they could indeed be "visionary and creative agents of change" (Clausen et al, 2019, p.e26). In this presentation I share artworks, and reflect on what I learned about how the young people understood the need for critical hope: Their lanterns show future worlds in which we are at peace in nature, come together as communities, and celebrate creativity, but also acknowledge the challenges we face, reflecting the young people's awareness that "hope cannot take place without a struggle" (Giroux and Filippakou, 2020, p.2). The project itself became a site for cultivating critical hope, and this presentation will be a hope-filled celebration of the young people's work.
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Keywords
Hope, art, creative, collaborative

Leading Effectively Through the Change Process: Prioritising and Fostering Teachers' Well-being in Azerbaijani Education

Individual Papers - Abstract ID: 20

Mrs. Lala Ismayilova (University of Bristol)

Abstract

This research addresses the urgent need to prioritise and foster teachers' well-being amid ongoing educational reforms in Azerbaijan. By exploring the intersection of leadership and teachers' well-being, this study aims to support teachers in thriving through transformational change. Drawing on Transformational Leadership (Bass, 2006) and Positive Psychology theories (Seligman & Csikszentmihalyi, 2000), the research investigates how effective leadership can create a positive culture where teachers feel valued and motivated.

Contrary to other research, which in most cases involves quantitative methods and often overlooks the in-depth exploration of personal experiences and perceptions, this study employs a qualitative approach to gain a deeper understanding of teachers' well-being and the support they need to thrive and embrace the change process. Through qualitative methods, including semi-structured interviews and social media focus groups with secondary school teachers, the study delves into teachers' perceptions of well-being and the support they need from school leaders.

All the factors influencing the decline of teachers' well-being might be explained by Darling-Hammond (2005) claims that teachers are often treated as "cash cows" rather than "investments" in future generations. Therefore, prioritising and creating a culture of well-being is not only essential (Harding et al., 2019), but also should be prioritised for successfully transforming the educational system and providing quality education (Bubb & Bingham, 2017). It aims to uncover teachers' challenges during the change process and identify leadership strategies that can enhance their well-being, as two sides of one coin are important (Roffey, 2012); you cannot imagine the one side of the coin for quality of education alone (Hennessy et al., 2022).

In the context of continuous educational reforms in Azerbaijan, where teacher stress and workload have increased, this research is particularly relevant. By embracing change with a focus on teacher well-being, this study seeks to establish a framework for creating a supportive and thriving educational environment.

Keywords

Teacher Well-being

Support Strategies

Transformational Leadership

Letters from a Lost Relationship: Anarchiving as Research Method and Therapeutic Exploration

Individual Papers - Abstract ID: 459

Ms. Lucy Dixon (University of Edinburgh)

Abstract

My research comprises an inquiry into the transformation of childhood relational trauma through the process of reflective writing and *anarchiving*. Born out of post-qualitative inquiry, the concept of anarchiving highlights the importance of *process* and its non-fixedness, and denotes using past objects as a starting point in an open and embodied exploration. In his definition of anarchiving, Massumi writes "The anarchive is made of the formative movements going into and coming out of the archive, for which the objects contained in the archive serve as springboards." (Massumi 2016, 6). In my research I employ this concept as a post-structural 'springboard' from which to explore the process of revisiting old writing objects that powerfully hold personal history; engaging with the memories, affect and reflections these evoke, and through this engagement experiencing and creating something new in the present. By re-reading old letters and diaries, I dive into this personal archive and seek to open up and disrupt the history they encapsulate and the way this is inscribed in my body-psyche. Through this opening up and questioning, I allow something new to emerge; I breathe life back into locked and forgotten places, and allow my story, and the sense of identity it engenders, to transform. The objects being anarchived act both as powerful *transitional objects* (Winnicott 1953) –connecting to past selves and familial relationships– and beings in their own right to which I relate: 'vibrant matter' (Bennett 2010), non-human entities that are active and alive agents in an intra-active world. Where trauma creates a fixed, frozen condition, the process of anarchiving offers an enlivening, creative-relational exploration through which present-day life is imbued and history and identity reconfigured. I offer an example and exploration of this process.

Keywords

Post-qualitative

Anarchiving

Trauma

New-materialism

Creative-relational

Letters from Lebanon

Individual Papers - Abstract ID: 480

Dr. Emily Gafney (Lebanese American University)

Abstract

Letters from Lebanon is an auto-ethnographic paper exploring the intertwined narratives of personal experience and collective memory in Lebanon during the September 2024 war. This study integrates firsthand reflections on the sociopolitical climate with perspectives of undergraduate students at a local university, focusing on the themes of death and dying. Following the death of a university student, this paper examines how tragedy shapes conceptions of mortality and martyrdom, and the confluence on collective understandings of grief. Through phenomenological analysis of these reflections, this work aims to contribute to the discourse on embodied experience, social construction of death, and the process of meaning-making in the time of crisis.

Keywords

Death, mortality, phenomenology, Lebanon, reflection

Let's play with memes! bagladies re-create internet memes as rebellious research disruptions to adult/child binaries.

Individual Papers - Abstract ID: 49

Ms. Louise Hawxwell (University of Edinburgh), Dr. Liz Latto (University of Edinburgh), Dr. Julie Ann Ovington (University of the West of Scotland), Dr. Jo Albin-Clark (Edge Hill University)

Abstract

As scholars of childhood who use story-telling and story-sharing as part of our ever-evolving collective baglady~narrative~methodology, this iteration of bagladies turns to notice internet memes that perpetuate the young child as less than, marginal from and always 'othered'. In attending to meme cultures and their sticky, spreadable and replicable nature, we trouble how children's subjectivity is co-opted and absorbed as they are re-made as objects of late-stage capitalism. We explore how children's rights can be repeatedly diminished as the value of this re/presentation are monetised in each act of re-creation and re-posting. Firstly, we notice a series of internet memes that feature children and ponder their liveliness within social mediated online platforms as a troubling of how they are positioned. We question the exploitative nature of adults co-opting children's images for their own entertainment and amusement. Consideration is also given to how non-human algorithms not only perpetuate this affect, but actively create digital spaces where this thrives and mutates. Secondly, we re-create memes with our own images in disruptions of adult/child binaries and ask questions of ethical response-ability, an ongoing and always-increasingly complex dialogue. Through our choice of memes and the imposition of our own image, we ourselves become vulnerable. This play-full act invites others to question our interpretation and positionality. As Western, White, educated women working within the academy we are privileged and somewhat protected from the affect of questioning adult/child binaries and other established dominant discourses. However, what would happen should we post our own memes? Why have we not done so already? Perhaps we feel that we are not so protected after all. Finally, we invite participants to baglady with us and ponder their relationality with meme cultures, and how far such approaches might offer generative, hopeful and rebellious forms of research as playful activisms

Keywords
memes; baglady, adult/child binary; response-ability; positionality

Life/Data/Art: On Field Recording Yoga

Individual Papers - Abstract ID: 483

Ms. Marissa Clarke (The University of Edinburgh)

Abstract

How can life become data? How can data become art? How can art become life? I explore the circularity of these questions as I reflect on the past three years of my doctoral research project, where I recorded 170+ hours of yoga practice. My body became a field of sonic data - of breath, voice, movement, emotion - within a field of sonorous social relations and environmental encounters. I realised that the large volume of recordings were not just data, but were also sonic vignettes of my life consolidated into files and gigabytes, of which I had to selectively listen and cut 'samples' to inform my phenomenological research on yoga practices. On listening back, I considered: what was I listening for? How will you, the future listener, listen to these recordings? What will you listen for? Moving beyond data for the sake of data in research; the recordings also took on a life of their own, as samples in a collaborative sound art project titled *Oceano Respiração* which took place in Porto Alegre, Brazil. This paper is about practice and process, rather than theory. But by talking about my practice and process in working with life/data/art, I hope to offer further lines of creative inquiry into the possibilities and vulnerabilities of sonic approaches in qualitative research.

Keywords

the body, field recording, practice-research

Lost to the Canon: Reframing Art History through Arts-Based Research in a Community of Practice

Individual Papers - Abstract ID: 260

Mx. Audrey Jacobs (Florida State University), Ms. Catherine Usewicz (Florida State University), Ms. Ysabel Flores (Florida State University), Ms. Hannah Glaser (Florida State University), Mr. Jarrett Woltz (Florida State University), Ms. Amarachi K. Odimba (Florida State University), Mr. Zida Wang (Florida State University), Mr. Miguel Santiago Flores (unaffiliated)

Abstract

Through arts-based research (ABR) methodology, we reflected on the need for a more vibrant, diverse, global canon, given our early encounters with art history that favored people who do not look like us. Over two months, we met weekly to present and discuss under-recognized artists, challenging our understanding of art history. Our group of artists, educators, and writers formed a community of practice and explored our relationship to the narrative of art. Our research question is: How can we, as artist-researchers, reshape our understanding of art history and our relationship to it through studying these artists?

Tactile methods—journaling, poetry, and object-making—captured our insights. These methods facilitated our exploration of the roles artists of varied backgrounds, cultures, sexualities, and genders have played throughout history. Each artist we studied and visually reflected on helped dismantle the false narrative of the Western/ white/ cisgender/ straight/ man as the primary example of historical artists. Our reflections allowed us to consider what these artists can teach us and why they have been excluded from the popular story of art. Sitting with unfamiliar artists allowed us to expand our own thinking about our practice—whether in museum or art education, studio art, poetry, or curation.

Traditional art history education can be challenged by integrating under-recognized perspectives into a new, more inclusive canon—or another way of telling the story, beyond canon. This study offers novel understandings of how this practice can reshape our notion of art history and how we teach it. We aspire to move beyond a Eurocentric lens to uncover a more complex reality and connect with voices that exist despite efforts to keep them hidden. By using ABR methods and the community of practice framework, we aim to reframe our art and education practices, challenge the status quo, and foster curiosity.

Keywords

ABR; art history, education, studio art.

Making Entanglements Visible: Knitting as a Creative Method Approach

Individual Posters - Abstract ID: 327

Mrs. Filippa Kier Droob (ICC – Department of Scandinavian Studies and Experience Economy, Aarhus University)

Abstract

Using a facilitated knitting workshop related to my ongoing PhD-project as a starting point, this poster explores the methodological potential of integrating creative practices into the production of academic knowledge. It presents questions and thoughts that wish to challenge and expand conventional research practices and contribute to the broader conversation on how qualitative inquiry can be reimagined through creative and experimental methods.

By positioning knitting as a method of inquiry that embodies a tangible engagement with the material world, I aim to demonstrate an approach to theorize and explore interconnected and coexisting elements within qualitative research, de-centering the Anthropocene. This approach seeks to encourage a broader discussion on the subject.

In my PhD-project, I aim to explore the growing resurgence of knitting as a communal activity and its potential to shape the practitioner's understanding of everyday life. I perceive knitting as a social, embodied, and material practice and ask if the practice has the potential to make us reconsider our relationships with time, consumption, and production, offering a counter-narrative to the fast-paced, commodified nature of contemporary life. This conception stems from the understandings of materiality as a vital, interdependent matter and the notion of non-human agency as equally active in shaping social, political, and ecological realities as humans, such as it is perceived in the framework of new materialism. Understanding how creative, embodied practices can influence the ways we understand and live our everyday life goes without mentioning the importance of the methodological approach: How do we inquire qualitative data that involves ontological understandings of more-than-human interactions? How do we make inner worlds and shared social realities tangible as an object of research?

Keywords

Creative methods; Knitting as inquiry; Materiality

Mapping Our Methodological Homes

Individual Papers - Abstract ID: 248

Dr. Vivek Vellanki (Indiana University Bloomington), Dr. Jessica Lester (Indiana University Bloomington)

Abstract

In this paper, we play with the metaphor of 'home'; that is, home as a geographic location, an actual structure, an imagined space, and/or even something we might not own, access or ever inhabit. More particularly, we consider what it might mean to invite people new to qualitative inquiry to find a *methodological home* within a diverse methodological landscape. Taking up home as metaphor, we imagine anew what it means to lay claim to a particular *methodological home.* Indeed, we as social science researchers, and specifically as qualitative methodologists, are frequently asked to *claim* our discoveries, to name our methodological contributions. In fact, even as graduate students, we are trained to claim our discipline, and, in this training, we become disciplined. Coursework, for instance, is often structured around a particular discipline or methodological home (e.g., Introduction to Case Study Methodology; Narrative Methods 101). Even in our earliest training, we are taught that naming of a particular location (disciplinary, theoretical, or methodological) entails a claiming of a particular space as one's own, where one might feel "at home" or "belong" and at the same time it also signals an articulation of what and where one is not "at home". Yet, we wonder what the intended and unintended consequences might be to claiming or belonging to (or not) a methodological home, particularly within the field of qualitative inquiry where we ourselves remain a relatively new home (one that even today not everyone acknowledges as such). In this session, we invite participants to map their own methodological home(s), as we collectively consider what it might mean to lay claim to a particular location in a precarious and always in-the-making social world.

Keywords

Qualitative Research, Qualitative Pedagogy, Methodology, Home,

Mapping the sounds, images, voices, languages and cultures of the diver[city]

Individual Papers - Abstract ID: 209

Dr. Yecid Ortega (Queen's University Belfast)

Abstract

Urban cities are inhabited by vibrant communities that share their cultures and languages. I hear many languages on the streets and see them displayed on billboards, advertisements, cafés and restaurant menus on the windows etc. Guided by complexity theory (Guastello et al., 2009), Plurilingualism/Pluriculturalism (Piccardo, 2017), and pluriversal politics (Escobar, 2020), this project aimed to create awareness of the cultures and languages that inhabit the cities by showcasing the cultural and linguistic diversity. I immersed myself in the different spaces and streets of the city (this project ~ Belfast, Northern Ireland, United Kingdom) through long walks to capture the diverse images, voices and sounds to understand the different plural dimensions between human beings, cultures and languages. In doing so, I used audio-visual research approaches such as sound ethnography (Carlyle, 2007), walking methodology (Springgay & Truman, 2017), and linguistic landscaping (Shohamy & Gorter, 2009) as a soundscape walking methodology (SWM). I documented my experiences by using audio recording devices, photographs and field notes. Then, I mapped out the collected data on a public multimedia and multi-modal platform as a form to create a pluriversal awareness of the city, specifically to celebrate those languages other than English and how they cohabit. Findings from the data suggest that the city is not an isolated and siloed space but a sentient living being in which languages and cultures emerge, interweave and synergically live together bringing life to communities and providing spaces for learning and understanding about others. Ultimately, this research hopes to foster our mutual interdependency and interconnectedness among those who inhabit our cities but also hopes to motivate researchers to promote the importance of cultures and languages and how we can amplify and celebrate the knowledges of our diverse communities(Ortega & Oxford, 2023).

Keywords
Plurlingualism

Pluriverse
Soundscapes
Walking Methodology

Marvels and Monsters: Along the Ways to Epiphanies in Critical Qualitative Inquiry

Individual Papers - Abstract ID: 269

Prof. James Deegan (Mary Immaculate College, Limerick)

Abstract

Epiphanies have a long history as a theophany or manifestation of a divine being in Platonist, Buddhist and Christian traditions, and a comparatively more recent history as a secular phenomenon in a wide variety of disciplines, including sociology, philosophy, psychology, history, music, literature, and poetry. Using Sophie Grace Chapell's phenomenological writings on epiphany as an overwhelming, existentially significant manifestation of value, often sudden and surprising, which feeds the psyche, feels like it comes from outside, teaches us something new, takes us out of ourselves, and demands a response, this paper explores the largely undertheorized potential of epiphany as a variable of utopian performative autoethnographies in critical qualitative inquiry. My exploration is leavened by Norman Denzin's interactionist, interpretive and performative sociological writings on illuminative epiphanies, and against the backcloth of personal mythology, public story, personal narrative, and the sting of memory, and literary epiphanies expressed in the sensations of stories and those reserved for readers, most notably, the play of paralysis in Joyce's anti-epiphanies by Michael Sayeau. Digging deeper than consensual understandings of suddenness, manifestation, and illumination about epiphanies as peaks in our experience, this paper explores the play of simultaneities that come together in unexpected ways along the ways to the peak, creating new assemblages and possibilities, including the marvellous and the monstrous, the beautiful and the horrific, and the evanescent and the perpetual, things witnessed and materially present in everyday events and glimpsed, imagined and hoped for in performative utopian narratives. Examples of the play of simultaneities drawn from my own research on the experiences of mothers and children in state and religious-run institutions will be used to substantiate the potential of epiphany as a variable of performative utopian autoethnographies in critical qualitative inquiry.

Keywords

Epiphany, Anti-epiphany, Utopian Performatives, Critical Inquiry

Mattering the analysis: playfulness and randomness as methods for creating lively readings of transcripts

Individual Papers - Abstract ID: 245

Dr. Dina Brode-Roger *(KU Leuven)*

Abstract

Building on the idea that matter is 'a dynamic and shifting entanglement of relations' (Barad 2007) we (Dina Brode-Roger and Jasmine Zhang) will articulate in this presentation how narratives from in-depth interviews manifest the interviewees' perspectives through textually 'materializing' themselves in a playful and random manner. The process began with our desire to reconsider how to analyse a series of 16 transcripts of interviews conducted in Svalbard. Working with the transcripts, we began to search for ways that the text of one transcript could enter into relation with the text of another transcript. Through this process, we developed a method that produced a lively and entangled reading of the situation we were studying. We will show our process of analysis and our use of Miro as a virtual playground for the text where the transcripts themselves led the discussion in a series of random groupings. These groupings, or virtual patches, then became productive sites of vibrant encounters between quotes and phrases. These textual encounters and the virtual dialogues they produced enabled various viewpoints and perspectives to emerge, revealing different facets of the transcripts. This diffractive reading of the material allowed the voices of the transcripts to inter- and intra-act with each other, giving the analysis a more granular and resonant texture.

Keywords

vibrant analysis, Miro, diffractive reading, Svalbard

Methodological Tensions when Interviewing/Intra-Viewing Digital Objects in Educational Research

Individual Papers - Abstract ID: 14

Dr. Charlotta Hilli (Åbo Akademi University)

Abstract

In this paper presentation, I would like to engage in a joint discussion about what Springgay and Truman (2018, p. 204) call "the quivering unease of doing research differently", namely the interactive/intra-active nature of interviewing digital objects in educational research (Adams & Thompson, 2016). Posthuman methodologies may offer exciting potential to study human and digital entanglements in higher education. For example, it may facilitate new insights into how digital objects (e.g., PowerPoint) and systems (e.g., generative artificial intelligence) shape course matters (e.g., oral presentations) and human knowings and affects. However, I have struggled with material-methodological issues, such as selecting what digital object to study, how to document the analysis and explain my process truthfully and the epistemic relevance of studies when decentering humans and turning to materials instead. I want to discuss methodological tensions in educational research during the conference based on works by, e.g., Adams and Thompson (2016) and Gourlay (2021) and the experiences of other participants in the session.

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Keywords

Posthuman Methodologies, Digital Objects, Educational Research

Methods for embodied relationships in and with the natural world

Individual Papers - Abstract ID: 280

Dr. Mel Engman (Queen's University Belfast), Dr. Jenna Cushing-Leubner (University of Wisconsin-Whitewater), Dr. Johanna Ennser-Kananen (University of Jyväskylä)

Abstract

We are language researchers who want to centre land (and de-centre humans) in our research. However, contemporary research in applied linguistics tends to view language as an interpersonal, exclusively human-to-human phenomenon. This assumption of human exceptionalism reinforces and reproduces the culture-nature boundary—a pervasive view in Western scholarship that sees humans as separate from and superior to nature. We present methods, data, and findings from a recent pilot study that resists this boundary, drawing on Indigenous philosophers and on thought traditions from the Global South that reject a view of humans as 'supernatural' or as centred in a hierarchical relationship with other beings. We present an exploratory project that de-centres human-human interaction as the sole site of languaging to better understand the nature and role of language in the construction of relations in and with nature.

The study asks: *What interactional resources emerge in human-land interactions? How are these interactions experienced in the body? And what can these interactions tell us about human-land relations?* As part of a larger study, we (authors) took part in a series of land-based activities including storytelling/storylistening and a guided foraging walk in Western Ireland. We wore point-of-view cameras to record what we were seeing and hearing, and we wore EmbracePlus wristbands to measure changes to our internal states (i.e., heart rate variability and electrodermal activity as indicators of stress and mood). Audiovisual data were transcribed and annotated with screenshots and changes to physiology. Combining the physiological data with the audiovisual data and our own impressionistic accounts of the activities, we create relational languaging maps that are multilingual, multimodal, and multisensory, pointing to new directions for research *with* land and language in a variety of contexts.

Keywords
language, human-land relations, embodiment, sensory languaging

Mingxi and Fiona: Intimacy between supervisee and supervisor

Individual Papers - Abstract ID: 381

Ms. Mingxi Li (The University of Edinburgh), Dr. Fiona Murray (The University of Edinburgh)

Abstract

Mingxi: Where do I start? A string, thin as a sewing thread that was designated to connect Fiona and I, only to hang the load of my doctorate project. How did we weave more threads into that first connection, making it strong enough to hold a level of intimacy. I travel back in time, with Fiona sitting opposite me, after working together for three years; I think about all the moments between us, filled with and fuelled by care, caring and cared for, carefully and care-freely.

Fiona: Where do I start? Mingxi right from the start has brought me into her process, writing on screen during supervisory sessions, inviting me to witness her writing as it happens. Sharing and entering the process of another is an intimate act. We do this now, together in a coffee shop in Morningside, writing on the same page. We write-in-process together, we process dreamlike in supervision sessions. We are supervisor and supervisee. We are Mingxi and Fiona.

How can we think of connection and intimacy in the supervisory relationship? This is a paper about the enrichment for connection between supervisor and supervisee through care.

Keywords
Intimacy, Research Supervision, Creative Relational Inquiry

Munro bagging and the conquering logic of conquest: Why do we hike?

Individual Papers - Abstract ID: 78

Dr. Phiona Stanley (Edinburgh Napier University)

Abstract

This paper presents an autoethnographic narrative about the social constructedness of 'nature' (e.g. Macfarlane, 2003) and the mobilities systems (Urry, 2007) that undergird a binary: bodies that are conventionally read as legitimately 'outdoorsy' versus those that are not. These framing ideas allow for stories of walking, camping, bothying, and campervanning as a fat, middle-aged woman going alone —an 'unlikely hiker' (Stanley, 2020)— in the Scottish Highlands. And this, in turn, contextualises a provocation on the 'auto' in autoethnography and its imbrication in wider assemblages (Gale & Wyatt, 2013).

The land, in Scotland, is storied and deeply contested, and 'Munro-bagging' (i.e. climbing and counting off Scottish peaks above a certain, arbitrary, historically salient height) is a marked, positioned activity. Thus, even as I go 'alone', I am necessarily part of something bigger. This includes the human-made (the historical; the social; the people you meet out there) and the non-human (such as Scotland's sheepwrecked ecosystem and its dewilded, denuded 'nature'). 'My' actions in 'nature' are therefore deeply connected to place/making, walking-knowing (Springgay & Truman, 2018), and the cultural specificity of going outdoors at all (e.g. Witte, 2021). Further, even as I am located in Scotland, the fact of hiking (as opposed to 'hillwalking') necessarily draws on US-centric imaginaries of place.

I ask, then: *why* hike? Why go camping? Why 'complete' a given trail? As these questions, too, are necessarily part of outdoor assemblages, I consider (masculine-coded?) ideas of purity, pilgrimage, and purpose, read through a gendered lens. In search of resistance to the conquering logic of conquest, I turn to my readings of women's trail memoirs (e.g. Pharr Davis, 2010; Reed, 2021; Shepherd, 2014; Strayed, 2012) in search of my own *why*.

(280 words)

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My experience, my voice my research! Humility in participatory research with young people

Individual Papers - Abstract ID: 456

Dr. Fadoua Govaerts *(University of Bath)*

Abstract

This presentation reflects on a research project examining the lived experiences of home-educated adolescents, focusing on their perceptions of educational outcomes and social development. Grounded in participatory research principles, six adolescents (ages 13-16) were invited as active researchers rather than passive subjects. Each participant conducted an independent research project, exploring aspects of their educational experience with minimal adult intervention, supported by ongoing facilitation. This process empowered the young people to critically engage with their own learning environments, fostering a sense of autonomy and ownership over their work.

The presentation will outline the participatory methodology, drawing on the work of Kellett (2005) and Kerawalla's resources from the Open University's Children's Research Centre, which facilitated a flexible, inclusive approach designed to reduce power imbalances often inherent in adult-centric ethical research frameworks. It will also open a discussion on how qualitative research can genuinely include young voices without imposing adult perspectives or colonising their experiences. By closely aligning with home education philosophies, the methodology respected the adolescents' autonomy in choosing their research content, methods, and dissemination, reflecting the freedoms they experience in their educational lives. The research design was crafted to mirror their individual experiences, creating an inclusive space that valued their skills and abilities.

This presentation will explore how research can foster an equitable, connected, and humble approach that honours the precarity of young people's experiences while encouraging creativity and interconnectedness. By centring participants' cultural, social, and educational contexts, we aim to extend the principles of qualitative inquiry in ways that are thoughtful and deliberate, yet urgent in driving meaningful change. In line with the ethos of this conference, the study challenges traditional research hierarchies, demonstrating how young people can be both creators and beneficiaries of knowledge, shaping research practices to be inclusive, collaborative, and just.

Keywords

participatory research, methodology,

Myself and some spirits made a thing, but were we researching?

Individual Papers - Abstract ID: 215

Dr. Jimmy Turner (University of Edinburgh)

Abstract

For two years I, an anthropologist, worked as a woodworker with university colleagues, community groups, artists and members of the public on an artistic project called 'Recycling a Hospital'. The project culminated in the installation of a sculpture called the 'Spirit Case' in the new Edinburgh Futures Institute building, which from 1880 to 2002 housed the Royal Infirmary of Edinburgh. The Spirit Case gathers together pine floor joists from the 1870s with elm wood harvested during the recent redevelopment, and brings them into a relationship with roof slates, sandstone and poetry to provide a home in this new research institute for the 'spirit of publicness' which animated the building during its life as an NHS hospital.

In the project there were many immaterial collaborators, which included the 'spirit of publicness', the concept of 'community spirit', what George Nakashima identifies as the souls of trees, and "the invisible and ineffable resonances ... the echoes, affinities, imaginations, and frequencies of memory and history ... elicited as feelings by ruined buildings and the objects that occupy them" (Benedicto 2013: 29). Spirits were fundamental collaborators in this artistic endeavour, through which humans, spirits and an artwork animated each other and reciprocally brought each other into existence (Ingold 2006).

We made art, and this definitely involved research of various kinds, but was this academic research? Or even research that might be interesting to the Academy? In this paper I will engage with these questions with insights from anthropology (eg George Marcus and Tim Ingold), and the wisdom of woodworkers such as George Nakashima, James Krenov, and Jennie Alexander. I will also, more importantly, attempt to collaborate with the spirits again, and consider whether we care whether it was research and, if we do, under what terms we might accept such a designation.

Keywords

Art; Anthropology; Spirit Collaboration;

Navigating Beyond Surfaces: Methodological-Ontological Considerations in Examining Multisided Documentation

Individual Papers - Abstract ID: 442

Dr. Noora Heiskanen (University of Eastern Finland), Ms. Anna Kristiina Kokko (University of Eastern Finland), Ms. Mirva Poikola (University of Eastern Finland)

Abstract

The increasing burden of writing and documentation obligations have stirred resistance among teachers and ignited a broader social debate about the over-bureaucratization of education. We already know that such a complex processes requires approaching it from multiple starting points: simultaneously from a broader network of accountability and from the fabrics of everyday life in educational institutions. To do this, we distribute out research project into various places: the daily life of educational institutions, on various digital platforms, across municipalities in education, social services, healthcare, and within the supervisory authorities of the education sector.

Conducting research in such diverse contexts requires a flexible, open-ended theory and methodology—one that functions as a kind of cartography, accounting across different layers of practice. In this presentation, we will discuss how to ontologically and methodologically approach a process that exists simultaneously in multiple locations—often including spaces we may not beforehand recognize as relevant or even as existing. We discuss how institutional ethnography can be applied as a starting point to describe these intersections of locations. Moreover, we will discuss about hinterlands of this kinds of methodology: what kinds of obstacles we have encountered and what kinds of requirements we must overcome to approach these highly regulated field.

Keywords

Key words: Institutional ethnography, documentalisation, multidisciplinary

Navigating decolonial journeys: relational co-creation and agency in higher education

Individual Papers - Abstract ID: 423

Mrs. Yasmine Kaied (Ghent University)

Abstract

This presentation discusses a longitudinal study that follows the journeys of three female students with a migration background as they navigate the institutional landscape of Ghent University while balancing the complexities of their personal lives. Through a strong commitment to co-creation and shared ownership, the research engages with the living and learning world of the participants, utilizing multiple methodologies to ensure an equitable and collaborative process. Data is gathered through interviews, reflections, and shared experiences while attending to the evolving trajectories of each participant. These moments required ongoing intra-action, raising considerations around pacing, commitment, and shared ownership throughout the research process. Rather than offering solutions, the study embraces the complexity of mapping and living-with these lived experiences. It remains grounded in decolonial practices, exploring how participants nurture their personal goals and agency while navigating an institutional landscape that both shapes and is shaped by their journeys.

We dive into a critical reflection of my positionality within this research. As an insider-researcher with a migration background and personal academic experiences, I engaged relationally with the three women from the outset. Over time, my role shifted as my position evolved alongside the participants, leading to deeper interdependence and co-participation in the shared journey of decolonization. This shift stems from the growing relationality between myself, the participants, research, academia... as our stories intersect and interweave.

This research engages with decolonization not as an abstract goal but as a practice of hope. These shared experiences reflect a subtle yet powerful hope for change, highlighting how we navigate and resist institutional barriers while suggesting new possibilities for belonging and transformation in academic spaces. This hope, grounded in relationality, offers glimpses of how decolonial practices can find roots within higher education.

Keywords

- Decolonial practice
- Relationality
- Co-creation
- Institutional
- Agency

Navigating the Liminal: An Autoethnographic Exploration of Transnational Environmentalism and Identity

Individual Papers - Abstract ID: 134

Mr. Chau Cong Anh Nguyen (*University of St Andrews*)

Abstract

In a world where environmental challenges transcend borders, the experiences of those navigating multiple cultures and identities offer valuable insights into global environmental activism. This autoethnography explores my journey as a young Vietnamese engaging in environmentalism across diverse sociocultural contexts—Vietnam, Japan, Scotland, Sweden, and Colombia. My experience is marked by the in-betweenness of being both an insider and outsider, providing a unique lens to examine the evolving understanding of environmentalism. The existing literature on youth environmental and climate participation predominantly focuses on the Global North, often overlooking the experiences of individuals navigating multiple socio-cultural contexts (Checkoway & Aldana, 2013; Hermans & Korhonen, 2017; Kuthe et al., 2019; Baldwin et al., 2022). Addressing this gap, my work investigates environmentalism through the concept of liminality (Van Gennep, 1960; Turner, 1967), exploring the thresholds—both literal (moving between countries) and metaphorical (shifts in understanding environmentalism)—that have shaped my environmental consciousness.

This work frames climate change as a liminal experience that disrupts familiar worldviews and induces a state of in-betweenness, where personal, cultural, and environmental realities intersect, influenced by social institutions (Gavriluță & Mocrei-Rebrean, 2023; Gabler & Eilert, 2024). Methodologically, I employ an autoethnographic approach that integrates both analytic and evocative elements (Anderson, 2006), allowing for a nuanced exploration of my experiences.

From picking up trash on Vietnamese beaches to marching in youth climate protests during COP26 in Glasgow, my journey reflects the iterative learning and transformation that occurs in the interstitial spaces between cultures. Through this exploration of liminality, I aim to contribute to a broader understanding of how environmentalism can be practiced and understood across different cultural contexts. This work not only offers a personal narrative but also seeks to open a dialogue on embracing the hopeful and contingent spaces of precarity and possibility in the pursuit of environmental sustainability.

Keywords

Autoethnography; Liminality; Environmentalism; Identity

Navigating the tensions between postqualitative inquiry and 'standard' qualitative research of prison spaces

Individual Papers - Abstract ID: 363

Mrs. Lucy Harding (University of Central Lancashire)

Abstract

In this presentation, I explore the intricate interplay between postqualitative and traditional qualitative methodologies in my prison education research, challenging the boundaries of disciplinary silos and questioning interconnected inquiry. Drawing from my ongoing PhD study on the affective impact of prison environments, I examine how different methodological approaches yielded unexpectedly rich and contrasting insights.

My research employed a hybrid methodology, interweaving postqualitative techniques: walking intra-views (Kuntz and Presnall, 2012) and a visual matrix (Froggett, Manley & Roy, 2015) with standard semi-structured interviews. This transdisciplinary approach not only acknowledged the complexity and heterogeneity of prison spaces but also aligned with a rhizomatic (Deleuze and Guattari, 1988) perspective that resists linear, hierarchical interpretations.

Surprisingly, the 'standard' semi-structured interviews produced unexpectedly rich outcomes, prompting my critical reflection on the nature of qualitative and postqualitative inquiries. I explore potential explanations for this phenomenon, considering factors such as the cumulative effect of creative research encounters and my positionality as a relative 'insider.'

I engage with the ongoing debate surrounding postqualitative inquiry, challenging St. Pierre's (2021) assertion of its distinctness from qualitative research. My experience suggests that the boundaries between qualitative and postqualitative approaches are often blurred. I reflect on the concept of 'becoming' in postqualitative inquiry, as articulated by Deleuze and Guattari (1988), and how it manifests in relation to the researcher, concepts, philosophy, methods, and research participants (human and non-human).

I critically examine my own positionality within the UK prison context and draw on indigenous methodologies, pushing beyond tokenistic uses to embrace vulnerability and explore different potentialities. I challenge anthropocentric norms by attending to the myriad of non-human agents that shaped the prison environments and my research outcomes.

By playing with philosophy, theoretical concepts, and creative ways of doing research, I seek to trouble conventional notions of knowledge production. This presentation aims to create a space for questioning inquiry and embracing the transdisciplinary possibilities. Through this exploration, I aspire to contribute to a more nuanced, and interconnected approach to prison research and inquiry more broadly.

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Keywords
postqualitative inquiry, prison research, transdisciplinary, becoming

Navigating Uncertainty: A Poetic Exploration of Hinting and Hope

Individual Papers - Abstract ID: 354

Dr. Amina Abdessalam *(University of the West of Scotland)*

Abstract

I sit to write her down
She starts to drown
She battles in and out, up and down
She doesn't want to settle down

This poem opens the conclusion chapter of my PhD thesis and explores the intricate dance of internal struggle and the quest for clarity through poetic expression. Throughout the writing process, my supervisor observed that I often hinted at ideas rather than presenting them explicitly—an approach that emerged organically during the writing, without pre-planning or guided philosophy. Over time, I embraced this method, finding peace in hinting rather than resisting it. I realized that hinting allowed me to transcend conventional boundaries and respect the complex dynamics of space and time. It facilitated a fusion of horizons, creating an unfinished dialogue with future readers who could become co-creators of meaning, moving beyond the rigid rules of understanding, interpretation and writing that usually dominate within the "black box" (Stanley, 2015). Hinting became hope.

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Keywords
Hinting, Hope, Transcending Boundaries, Nonlinear Approaches

Negotiating boundaries for organizing patient and public involvement in research

Individual Papers - Abstract ID: 279

Dr. Eeva Aromaa (University of Eastern Finland), Dr. Tero Montonen (University of Eastern Finland), Dr. Eino Solje (University of Eastern Finland), Prof. Reetta Kälviäinen (University of Eastern Finland), Prof. Päivi Eriksson (University of Eastern Finland)

Abstract

This study focuses on patient and public involvement (PPI) in research as open social innovation, highlighting its precarious, but hope-filled social character. Our study explores how life sciences researchers, business practitioners, and patient advocacy organizations' employees understand PPI in the context of research activities and prefer to organize it, including self-implementation, collaborative efforts, or outsourcing as a service. The study addresses how various modes of organizing PPI in research within academic, business, and patient organization contexts are negotiated through boundary work—the process by which boundaries and roles are defined, contested and resisted. Drawing on thematic interviews conducted with professionals in Finland, we analyze how modes of organizing PPI in various research contexts are negotiated. Our findings demonstrate how interests and capacities, but also empathy and solidarity are constructed in boundary work and how these shape organizing preferences, providing insights into the contextual dynamics of organizing PPI.

Keywords

patient and public involvement; boundary work

NeuroMap: A Qualitative Study on Mapping Neurodiversity-Friendly Spaces Through Multidisciplinary Collaboration and Community Insight

Individual Papers - Abstract ID: 271

Dr. Agata Rudnik (University of Gdańsk, Institute of Psychology), Mx. Alicja Pomian (Institute of Education, University of Gdansk, Gdansk, Poland), Ms. Malgorzata Treppner (University of Gdańsk, Institute of Psychology), Ms. Anna Skupinska (Institute of Psychology, University of Gdansk), Prof. Anna Supernat (Division of Translational Oncology, Intercollegiate Faculty of Biotechnology of University of Gdańsk and Medical University of Gdańsk, Poland)

Abstract

The NeuroMap project was conceived as a grant proposal to the mayor's office and exemplifies a multidisciplinary collaboration between academic staff and students. Our team also includes neurodivergent individuals, whose experiences and valuable insights form the foundation of this initiative.

In response to the growing need for inclusive public spaces, NeuroMap aims to identify, evaluate, and promote locations in Gdańsk, Poland, that are accessible and welcoming to neurodiverse individuals, particularly children and adolescents with autism spectrum conditions, attention deficit hyperactivity disorder (ADHD), and other neurodivergent conditions. This qualitative study utilizes surveys and interviews with neurodiverse individuals and their families to gather insights into their daily challenges and spatial needs. The findings will inform the development of an interactive online map highlighting neurodiversity-friendly spaces. NeuroMap serves not only as a practical tool for families but also as a means to raise broader societal awareness and acceptance of neurodiversity. Furthermore, the project fosters collaboration with local businesses and cultural institutions to encourage adopting neurodiversity-friendly practices. The study's outcomes are expected to enhance the quality of life for neurodiverse individuals by increasing the availability of suitable public spaces and promoting inclusive urban planning.

Keywords

Neurodiversity, Inclusive Public Spaces, Community Engagement

Neuroqueering Education: Theory, Method, Practice

Panel - Abstract ID: 478

Dr. David Shannon (University of Sheffield), Dr. Chris Bailey (Sheffield Hallam University), Dr. Jill Pluquailec (Sheffield Hallam University), Ms. Joanna Szupien (University of Sheffield)

Abstract

In this panel, we explore what the scholar-activist framework of 'neurological queerness' (or 'neuroqueerness') does to education.' We understand the term 'neuroqueer' as a verb that challenges neurotypical hierarchies of cognition (such as competence) rather than an adjective to describe a type of practice (Yergeau, 2018). While the concept of neuroqueerness has been used to bring new insights to the study of curriculum and classroom practice (Roscigno, 2020), we argue that recent scholarship that uses the term 'neuroqueer' with regards to education (e.g., Kleecamp, 2020; Smilges, 2021) too often continues to centre compensatory affordances of humanist capacities. Consequently, we want to activate the idea of neuroqueerness to examine how it contests what education means as a highly specific set of ethico-political concerns.

Spinning and Stimming: Neuroqueering Reading through Relational Neurodiversity

Chris Bailey (Sheffield Hallam University)

Drawing on the concept of neurodivergent literacies (Bailey, 2023), this paper explores how neuroqueering can expand our understanding of reading, emphasising the multifaceted nature of communication beyond traditional linguistic frameworks and conventional interpretations of text. Focusing on non-linguistic communication, multimodality, materiality, and affect, I examine how arts-based methods can deepen our understanding of neurodivergent communication and meaning-making processes.

At the heart of this work is a researcher-created zoetrope, initially designed as a creative tool to explore an aspect of my own autistic experience. This project soon evolved into an exploration of the complex interactions between myself and my youngest daughter. By highlighting the (extra)ordinary moments in everyday life, this paper sheds light on the intricacies of intergenerational neurodivergent communication, challenging the dominant focus on language within educational settings.

Ultimately, this paper illuminates the relational nature of neurodivergent literacies, underscores the transformative potential of creative methodologies in understanding these dynamics, and sets the stage for future research in the field of literacies.

Neuroqueering readings of school spaces: if walls could talk.

Jill Pluquailec (Sheffield Hallam University)

Following Walker's (2021) original intention, neuroqueer in this presentation is a practice, a verb, a doing in the world rather than a being in the world. 'If neuronormative ideology enforces a pervasive fog, restricting our thought, agency, and action, neuroqueering prods this, helping identify its weak points' (Chapman, 2023, p. 168). This paper itself is an act and practice of neuroqueering neuronormative domination in education. It takes the form of a story rather than data and analysis, or a theoretical contribution precisely to queer some of our expected ways of writing, reading, and thinking about school spaces and children's bodies, to do away with the spectre of the two dimensional disembodied autistic child who is merely a collection of 'behaviours' and deviances. Instead, I craft a story, narrated by the walls of a school, the displays, the notice boards, the

interactive whiteboard, as a means of queering our viewpoint and disrupting the taken for granted narrators of children's experiences - the teacher, practitioners, parents, Ofsted. Through embodying the walls and their materiality, the straight and narrow of school spaces which so readily rub up against certain children's bodies and ways of moving in the world are undone, redone, reshaped. The walls become an entity and a practice that are simultaneously subversive and omnipresent, echoing the unnoticed yet pervasive nature of their influence, serving as witness to the ebb and flow of daily life.

Consciously avoiding narration from the children's imagined perspective, this presentation treads the line between playful invitation and serious provocation for practitioners and researchers alike. School can make or ruin people. Leave them chewed up and spat out. Or they can be spaces and practices of liberation and freedom (Friere, 2017; hooks, 1994; Lorde, 1984). What might school spaces underscored by practices of neuroqueer liberation feel like?

The essence of the neuroqueer kinship between the walls and children emphasises a challenge to the flat perceptions of both walls and people, particularly bodyminds read as neurodivergent, inviting readers to reconsider how school spaces and the practices contained with/in them can be undone, redone, and reshaped.

It was never about the walls.

Neuroqueer intimacies and neuroqueering literacies: Desiring neurodivergence through proximity, volition, and (in)competence in the special education classroom.

David Ben Shannon (University of Sheffield)

In this chapter, I draw from the scholar-activist framework of "neurological queerness" (Walker, 2015; Yergeau, 2018), and Blackqueer theorist Ashon Crawley's (2020) writing on intimacy and friendship to problematise normative definitions of 'literacy' in early childhood education. Crawley (2020) invites us to contest patterns of relationship that easily map onto institutions (e.g., marriage): the intimacy of friendship, he argues, lies in its ongoing negotiation. I draw here from a 14-month in-school artist/researcher residency in an integrated early childhood classroom in northern England. As part of this project, I occasionally improvised with Abdulkadir and Rei, 5-6 year olds who spent most of their learning in a small, additionally resourced special education classroom adjacent to the main classroom. Each of the children used 'Intensive Interactions,' a two-way communication strategy for improvising with service users (Hewett, 2018). I recorded field notes of these improvisations.

I share two vignettes that resists neurotypical emphases on proximity, volition, and competence in early childhood literacy.These improvisations contest the humanist underpinnings of what it means to be literate. Rather than emphasise clarity, individual authorship, and skill development, I argue that desiring neurodivergence through a more-than-human attention to proximity, volition, and (in)competence complicates neurotypical understandings of the humanist literate subject.

Neuroqueering Ruling Passions: Innovating Inclusive Practices in Special Education through Research-Creation.

Joanna Szupien (University of Sheffield)

This methodology paper proposes a new conceptual framework for understanding ruling passions, situating them as meaningful practices rather than pathological 'symptoms,' essential to how autistic individuals engage with the world. Traditionally, 'ruling passions' (or "special interests") have been characterised as intense focus on specific topics or activities, often considered a limitation to broader engagement. Existing research highlights these passions as critical for knowledge acquisition, self-efficacy, and well-being (Attwood, 2007; Grove et al., 2016), yet they are frequently viewed as barriers to curriculum access and learning (Stocco et al., 2011; Gun & Delafield-Butt, 2016), In contrast, this paper advocates for a re-envisioned perspective that recognises ruling passions as natural and valuable elements of autistic identity, challenging outdated narratives that undermine their educational potential (Grove et al., 2016; Spiker et al., 2012).

To reconceptualise these practices, this study draws on critical autism studies, critical disability studies, queer theory, and neuroqueer theory (Woods et al., 2018; Yergeau, 2018; Walker, 2015). Neuroqueer theory, emerging from critical autism studies, complicates the neurotypical/neurodivergent binary (Walker, 2015; Yergeau,

2018), offering a framework for rethinking neurotypicality and embracing the depathologised significance of ruling passions. The study will investigate how autistic children's ruling passions can be better mobilised in special education through a two-stage research-creation methodology. Stage 1 involves participatory filmmaking with autistic children and their caregivers, exploring the daily roles of ruling passions and informing an inclusive framework rooted in neuroqueer theory. Stage 2 comprises a Lesson Study with teachers, incorporating unstructured observations and semi-structured interviews, to understand and implement ruling passions in special education classrooms.The expected outcome is a pedagogical toolkit for educational settings.

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Keywords

queer; neuroqueer; education; reading; ruling passions;

Now you see me: A collaborative autoethnography of a blind graduate student and a sighted supervisor

Individual Papers - Abstract ID: 319

Dr. Panita Suavansri (Faculty of Psychology, Chulalongkorn University), Ms. Sarocha Kittisiripan (Faculty of Psychology, Chulalongkorn University)

Abstract

The research aimed to understand experiences of a blind graduate student and her sighted supervisor and programme director. Collaborative autoethnography was used to tell the shared experiences from different points of view between the student and the supervisor during the entry process, the classroom experience, and the process of doing the master's dissertation. The research showed the discrepancy of understanding between two people from different positions of ability and power, and their struggles with issues of equality, oppression, internalised oppression, trust, and mistrust. This suggested the importance of knowledge in disability, the standard of practice, and the supervisory relationship in an educational setting.

Keywords

internalised oppression, disability, collaborative autoethnography, education

Objects of Affection: Playful Encounters with Stuffed Animal Toys, Taxidermy, and Atmospheres

Dream Teams - Abstract ID: 299

Dr. Rachel Sinquefield-Kangas (University of Helsinki), *Mr. Verneri Valasmo (University of Helsinki)*, *Mrs. Varpu Mehto (University of Helsinki)*, *Dr. Henrika Ylirisku (Aalto University)*, *Dr. Riikka Hohti (University of Helsinki)*

Abstract

Often, taxidermied animals come to be encountered through the glass display cabinets found in the city's natural history museums. In Finland, taxidermied animals have also been used for educational purposes across different institutional settings with a vast variety of these coming to reside amongst local school buildings over the course of several generations. As a practice, taxidermy, or the delicate reorganizing (from the Greek "taxis") of animal skins ("derma") became popular during the age of Enlightenment as a curiosity-driven form of preservation for the scientific observation of animals, particularly those collected from distant and exotic lands from the prevailing colonial empires of the late 18th century. As a form of sculptural artistry, taxidermy involves paying close attention through kinesthetic or sensory perception to the material traces and aesthetic atmospheres associated with the particular animal's corpse at hand.

For our Dream Team session we seek to explore the sometimes gory or macabre atmospheres surrounding taxidermy animals, and the transformative process of 'becoming' ghostly apparitions of one's formerly animated self, in a playful artistic manner. In doing so, we seek to make space for conflicting affects and knowledges when interacting with forms and structures within a framework that combines scientific and artistic perspectives, particularly in how we come to understand the relationships between humans, animals, and objects. The aim is to blur the boundaries between different disciplines and encourage a more holistic understanding of these relationships. Collectively we will attempt to grasp the 'affecting' memories of these toy animals through activities of disassembling and re-assembling them, all the while attempting to trace, re-shape, and re-capture these affecting qualities.

As we are especially interested in atmospheres of childhood in the Anthropocene, we see children's plush toys as forming a playful yet pivotal role in forming child/animal relations, as they are a sort of peculiar version of animals, perhaps creating or even enhancing anthropocentric human-other-animal relations by presenting animals as cute and cuddly. The relationship of stuffed animal toys and taxidermied animals is intriguing in terms of atmospheres as they have some aspects in common, but are still totally different. One is made to be observed as the scientific representation of a species, while the other is made to be cuddled. Both are done with careful attention given to the animacy and atmospheric affects of the animals. In our Dream Team we intend to grapple with peculiarities evoked through these conflicts by mutilating and reshaping these toy animals as materials.

In drawing inspiration from Anna Tsing (2015), we seek to work at the playful edges or margins of such taxidermied assemblages. Our aim is to delve more deeply into processes underlying taxidermy in their capacities to evoke empathizing or even blurring boundaries between human and non-human species through affecting atmospheres. Atmospheres comprise a diverse network of 'affects' that are connective, divergent, and open to change. By attending to emerging atmospheric 'affects' stemming from the morphology and kinesthetic activities of taxidermy, we seek to dwell at the boundaries of animate/inanimate, material/immaterial, or death and life. By applying a "both/and" approach we seek to gain deeper understanding of how to address the coexistence of life amidst the Anthropocene's 'ruins', while also facilitating multispecies agency in educational context.

During this session we will playfully explore how artistic practices of taxidermy are done using plush toy animals in place of actual dead animals. By using plush stuffed toy animals to perform processes mimicking those used by taxidermists, we seek to dwell on questions associated with transformative processes involving these

bodies. In trying to evoke both the visible and invisible agentic capacities of the toys' materials elements as they undergoing transformation, we seek to explore questions about what unseeable material 'others' are present within these so called 'empty' toy animal vessels? What can we learn from atmospheric conditions arising out of such transformations, particularly regarding the types of educational information they embody?

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Keywords

Oh *%!# that snake! - An experimental guided tour in a natural history museum as an intervention

Individual Papers - Abstract ID: 307

Dr. Henrika Ylirisku *(Aalto University)*

Abstract

This paper discusses an artistic intervention at the Natural History Museum in Helsinki, exploring its motivations, creation, and insights from the initial demos. The intervention takes the form of an experimental guided tour in the museum's Wildlife of the World exhibition. Led by the author and a museum pedagogue, the tour consists of various wild and weird stories inspired by the dioramas on display, which depict full-sized, three-dimensional scenarios of flora and fauna from various regions.

The tour challenges the anthropocentric, romanticized view of nature as "out there", admirable from a distance. Instead, it draws attention to the awkward encounters, ethically complex negotiations, and messy power relations inherent in everyday multispecies co-living (Ylirisku, 2021). The tour aims to activate diverse imaginaries and affects, queering the habitual discourses and knowledge typically offered in natural history museums and environmental education. What kinds of environmental knowledge can emerge beyond taxonomies, distanced scientific facts, linear timelines, and rational adult expertise?

The intervention draws from 'bad environmentalism' (Seymour, 2018) by employing tactics of carnivalism, irony, and absurdity. The paper concludes by discussing audience responses to the demo tours and the future direction of the project.

The experimental guided tour is a spin-off of the Children of the Anthropocene research project, which focuses on the shifting nature-culture relations of Finnish young people growing up in the so-called Anthropocene.

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Keywords

- artistic intervention
- multispecies
- museum
- environmental knowledge

On Relations and Relationality: Rethinking Methods and Methodologies in Education

Panel - Abstract ID: 34

Dr. Magali FORTE (Université de Sherbrooke), *Dr. Geneviève Brisson (Université de Sherbrooke)*, *Dr. Sunny Man Chu Lau (Bishop's University)*, *Dr. Anastasia Badder (University of Cambridge)*, *Dr. Gabriele Budach (Université du Luxembourg)*, *Dr. Gwénaëlle André (Simon Fraser University)*, *Dr. Suzanne Smythe (Simon Fraser University)*, *Dr. Nathalie Sinclair (Simon Fraser University)*, *Dr. Eugenia Vasilopoulos (Concordia University)*, *Dr. Francis Bangou (University of Ottawa)*

Abstract

Critical language and literacy research embrace a strong focus on human relations. Scholarship in critical ethnography (Creese & Blackledge, 2012; Hagues, 2021) and participatory research (Heron & Reason, 2001; Lau & Stille, 2014) have critically examined power relations between research collaborators and participants advocating for more equal relationships and shared responsibility in the process of knowledge creation. At the same time, there has been a growing interest for research methods more adapted to contexts involving vulnerable and minoritized populations (Badwan, 2021), as well as calls to embrace humility (Heath Justice, 2016; Tuck & Guishard, 2013) in inquiry processes.

In this panel, following several scholars (Jackson & Mazzei, 2024; Osgood, de Rijke & Maxwell, 2024), we adopt different onto-epistemological approaches to explore how relations and relationality can productively disrupt established methods, and even trouble the very idea of methodology. In the (de)colonial times we live in, it is crucial that we read and respectfully include Indigenous perspectives in our work. We therefore acknowledge that a relational view including humans and more-than-humans is not something new; it has always been present in Indigenous epistemologies. Kovach (2021) and Wilson (2008, 2021), amongst other Indigenous scholars, insist that a relational approach is central to Indigenous methodologies. We also think with posthumanist and new materialist theories to argue for the adoption of a wider sociomaterial lens that considers the roles played by more-than-humans in inquiry processes (Burnett & Merchant, 2020; Bangou et al., 2020; Dagenais et al., 2020; Kuby, 2019). As non Indigenous scholars, we think these approaches together with particular care, aware of the critiques by Indigenous scholars of the eurocentrism of the posthuman project (Todd 2016).

Contributions to this panel therefore think and play with different concepts and contexts to advocate for renewed understandings of relations and relationality in inquiry to promote humility, playfulness and change in research and society.

Anastasia Badder & Gabriele Budach

Animating and being animated: Exploring proximity and contingency as methodologies through stop motion animation

In this paper, we explore proximity and contingency as methodologies to enable alternative understandings of and relations in research, taking moments from our stop motion animation work as illustrative cases. Stop motion animation brings participants into the involved minutiae of working with objects and technologies. Drawn in by lively things, people may say one word or tell their entire life story. Prompted through human-object-technology interactions, stories may proceed rhizomatically, shooting off in unanticipated, nonlinear directions and generating space for alternative stories. Possible outcomes are multiplied, ideas may sit as tentative, and potentially be destabilized by future movements, investigations, or disruptions.

In other words, stop motion animation facilitates proximity and supports contingency; both, we argue, enable a newly ethical research process. In coming close – to things, each other, and phenomena that participant co-animators are already in the process of 'issuefying' – we as researchers are better positioned to recognize

and care for and about those issues, and to glimpse the 'tiny and unexpected differences' that might enable us together to make a difference (Latour 2005).

Allowing for the unpredictable and possibility with the absence of necessity, we enable not just the transmission of an existing body of knowledge or narrative between participants, but produce the conditions for creativity and hope. Such methodologies, and techniques like stop motion animation that support them, are especially crucial in socially, economically, and linguistically diverse contexts, like those in which we have gathered data. We have worked with primary and university students, individuals in religious settings, and families who were sometimes part of vulnerable populations - contexts in which other qualitative approaches are limiting, problematic, and even reiterate rather than challenge existing hierarchies and power dynamics.

Magali Forte, Geneviève Brisson & Sunny Man Chu Lau
Against methodology with postqualitative inquiry: A feminist, relational, and materialist approach

In this presentation, we focus on the human and more-than-human relations that emerged within a qualitative study, while we strive to experiment with a post-qualitative stance. We think with glowing moments that were experienced while coding the transcripts of students' conversations on Atlas.ti, and we focus more specifically on a moment when a group of students were being cheeky and subversive. These particular moments generated friction and interrupted the approach we were following as they refused to be coded. In a conventional qualitative paradigm, they would not be considered suitable data. However, from a post-qualitative affective perspective, they demanded that we pay close attention and prompted us to shift our framing as they generated awkwardness, unease, and amusement.

We focus on these moments and their capacity to create friction, to pique our curiosity and to glow (MacLure, 2013). Doing so, to us, means adopting a feminist, relational and materialist stance which allows us to "attune to the contingency of what emerges" and to follow lines of flight which disrupt and deterritorialize conventional qualitative research methods (Mazzei & Jackson, 2024). Acknowledging the frictions that arise during our inquiries has the potential to unsettle the patriarchal and anthropocentric foundations that are still pervasive in preexisting methods and methodologies we sometimes blindly follow.

With this paper, we therefore deliberately choose to "stay with the trouble" (Haraway, 2016) of reliving and rethinking the affective and relational intensities that made these moments matter. As we think and feel with their resonance, we engage with a post-qualitative stance that disrupts and rejects "the limits of the hegemonic male imaginary" (Lather, 2012) and is open to new enactments (Mazzei & Jackson, 2024).

Gwénaëlle André, Suzanne Smythe & Nathalie Sinclair
A relational practice of consent as feeling-with

Etymologically, to consent is to "feel with," to be in relation. Yet, in institutional contexts, and on most online platforms, consent has become transactional, a ritual literacy of compliance (Consentful Tech Project, 2019). We are studying how technologies are structuring consent in the context of a community-based digital literacy centre where people's lives are increasingly organized by automation. People must 'click to continue' to access vital resources and services, even when they do not understand the terms of service. So too do our research consent forms and protocols which incentivize a similar transactional mode of compliance. We are wondering how, in our own research process and methods, consent could be conceived otherwise and speculate upon the following problems:

- Is fully informed consent possible? The ethical requirement to inform participants/platform users of what can be expected of them, how their data is kept secure and what risks they might experience is at best intentional. We cannot know exactly where data goes, nor fully communicate the potential risks that are yet to come in the signing of a form, or the click of a button. For Maynard and Simpson (2022), a situated, contextual Indigenous onto-epistemology of consent emerges within ongoing relations of trust, suggesting that consent can be

meaningful, even without 'full information.'

- What might such a 'feeling-with' consent ontology look like, one that takes seriously the temporal, spatial and affective aspects of consensual relations? What might the implications of this shift be for our research methodologies and methods?

In this presentation, we engage with Indigenous, feminist and decolonial modes of inquiry to reconfigure our own research consent form, and to re-imagine an online consent process that strives for meaning, and counters extractive data practices (Tuck & Yang, 2014; Costanza-Chock, 2020).

Eugenia Vasilopoulos & Francis Bangou

Affirmative ethics as method: Vulnerability and complicity in reporting students' critical consciousness

This presentation reports on a classroom-based study of a teacher education course designed to raise Canadian English language teacher candidates' (TC) critical consciousness of how power operates through macro institutional inequities to produce oppressive effects at the micro level (Freire, 1973). More specifically, the study sought to document what TC understood about race, diversity, and coloniality in language teaching (before the course), their learning about these topics (during the course), and ultimately, their development of critical consciousness (at the end of the course). However, teaching and learning are hardly linear (Strom & Viesca, 2023), and engaging in de-centered inquiry (Strom, Mills & Ovens, 2018) entails an ethico-onto-epistemological shift (Barad, 2007) and affirmative ethics (Braidotti, 2019a, 2019b) to account for the messiness and discomfort that can arise.

This study draws on the concept of assemblage (Deleuze & Guattari, 1987) to explore how (expected and unexpected) temporal and spatial, social, political, material, and affective elements contribute to TC "becoming" vis-a-vis their understanding of coloniality in the Canadian education system, including intergenerational trauma in Indigenous communities from the legacy of Canadian residential schools (TRC, 2015). TC "becoming" contributes (expectedly and unexpectedly) to researcher-educator "becoming ethical" whereby the researcher/instructor cannot be viewed as separate from the TC/participant and equally separate from the methods deployed in the construction of data.

Data vignettes are presented to express how knowledge, demonstrations of learning, and data are co-produced through sequences of unforeseen events that exceed the conditions of classroom-based instruction and assessment. Understanding critical consciousness expressed in the vignettes calls for affirmative ethics in research methods to read data beyond moral judgment toward possibilities of what is to come.

Keywords

inquiry; posthumanism; relationality; methodology; decolonization

One for the Journey: How do fictional stories impact narratives children have about the climate crisis which contribute to their eco-anxiety?

Individual Papers - Abstract ID: 129

Ms. Joana Avi-Lorie (University of Edinburgh)

Abstract

ONE FOR THE JOURNEY aims to investigate how a fiction-based activity might impact the narratives children have about the climate crisis, and which are linked to their eco-anxiety. The children involved in this study are based in Scotland, of mixed backgrounds, and between 8 and 12 years of age.

The research currently undertaken anchors fictional story as a device to think with, feel with, and communicate a complex eco-emotion through.

Through my proposed research of a fiction-based and story-based activity with one or multiple groups of children who report to be distressed by eco-anxiety, I will be pointing to how this methodological innovation might work and how it might inform the study of children's experiences of eco-anxiety.

I will also describe the original contribution this study aims to add to the research of eco-anxiety in children using arts-based and fiction-based methodologies as a way of counteracting the pathologising of eco-anxiety.

I have entered the research on eco-anxiety as a creative writer and there are other parts of me connected to the topic through auto-ethnographic layers and appointments – a climate disaster survivor, a community climate action worker, an eco-anxious mother. However, it is from a place of curiosity and understanding the world through story, speculation, and playing with ideas inherent to my creative writer role and self that this project has emerged and shares its shape and time with the young participants.

Keywords
eco-anxiety, children, story, fiction, emotions, play

Our Giving Tree: exploring plant/child relations through storying/ philosophising with a children's book

Individual Papers - Abstract ID: 487

Ms. Hannah Hogarth (University of Bath), Dr. Emilie Moberg (Stockholm university)

Abstract

'And the tree was happy.' (Shel Silverstein, *The Giving Tree,* 1964)

But was she?

This paper traces the movement of a children's book and the effects produced as the book engages in relations with teachers, researchers, children and 'real' trees as part of a research inquiry exploring nature relations in an urban forest school in London, UK. The book in question, *The Giving Tree (1964),* 60 years old this year, has been described as 'one of the most divisive books in children's literature' (Bird, 2018) due to its illusive portrayal of a boy/tree relationship. The book presents a story of a young boy who befriends a tree whilst playing in her branches, to later when the tree sacrifices her trunk so that the boy can build a house until the end when the tree is a stump, happy to be a seat for the boy, now an old man. Is the story a metaphor for sacrificial motherhood? A story that celebrates the harmony and peace of nature's sacrifice for human needs? A simple tale, as the author suggested, of a boy's relationship with a tree? Or a tragic warning of the devastation that anthropocentric greed and selfishness will bring?

In this paper, we delve into stories of how this book came to be part of the events in the urban park and think-with the book, a London Plane tree and the children and the nature relations that emerged. Rather than making discursive interpretations about the book as a cultural expression of nature-culture debates, we ask what the book, the characters and the storyline do with children and what the children do with the characters and the storyline of the book. What relations and (new) ways of thinking plant-human relations are made possible through the plant-book-child-research encounters?

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Keywords

Posthuman object pedagogies, plant-child, children's books

Participatory research in digital health in integrative medicine – ethical and playful integration of digital tools

Individual Papers - Abstract ID: 128

Mx. Claudia Canella (Institute for Complementary and Integrative Medicine, University Hospital Zurich and University of Zurich, Zurich, Switzerland.), Prof. Claudia M. Witt (Institute for Complementary and Integrative Medicine, University Hospital Zurich and University of Zurich, Zurich, Switzerland.)

Abstract

The concept of evidence-based medicine incorporates the values and beliefs of people affected by a health condition. This has led to an increase of participative approaches in health research. In addition, there is a fast growing number of digital tools that support participatory research approaches; such as the possibility to generate interviews with artificial intelligence mimicking real world stakeholders. In parallel, digital health is an exponentially growing field.

In the presentation, we combine the field of digital health in integrative medicine with participative research as methodology and different methods of applying digital tools that support research. The aim of the presentation is to show insights in the potentials and the challenges of participatory research approaches in digital health in integrative medicine, and how to ethically while playfully integrate digital tools in this research. Illustrative examples from specific research projects will be presented, such as using an avatar as a guide through an eLearning for people with cancer or creating an online mind body medicine intervention together with people with amyotrophic lateral sclerosis using a design thinking approach.

Keywords

participatory research, digital health, integrative medicine

Participatory theatre methods for social research

Individual Papers - Abstract ID: 213

Dr. laura lucia Parolin (University of Southern Denmark), Dr. Carmen Pellegrinelli (University of Trento)

Abstract

Over the past two decades, the use of theatre and performance in social science research, particularly ethnographic research, has increased in popularity and academic attention (Denzin, 2003; Goldstein, 2008; Rossiter et al., 2008; Gergen & Gergen, 2011; Mey, 2024). The paper aims to contribute to this line of research by exploring the potential of theatre practices as a methodological tool for the social sciences. It argues that theatre practices can produce embodied and affectively dense data on a particular phenomenon, interpret these data hermeneutically through the tools of dramaturgy, and finally present what emerged in the data analysis through forms of collective embodied performance as restitution and dissemination. The paper shows the methodological potential of theatrical practices by illustrating a case of an affective ethnographic research (Pellegrinelli & Parolin, 2023) carried out by the authors on a theatre workshop of ER professionals at the Papa Giovanni XXIII Hospital in Bergamo to rework and overcome traumatic memories of the COVID-19 crisis (Pellegrinelli & Parolin, *forthcoming*). By reflexively re-reading the stages of research linked to the developmental moments of the workshop - workshop, dramaturgical analysis of the materials emerging from the workshop and final performance - the article highlights the methodological bearing of each stage. Furthermore, it explores how it is possible to unpack these three stages and focus on the one that is most relevant for the research purposes; for example, it is possible to organise a theatre workshop for research without necessarily using dramaturgy as data analysis and without finalising the results in performance. This possibility of unbundling the stages makes the mainstream combination of research with theatrical tools and performance ethnography less automatic, opening up new possibilities for the field. Finally, the contribution emphasises the benefit of collaboration between academic researchers and theatre practitioners to conduct research using participatory theatre methods.

Keywords

Theatre; Dramaturgy; Research Practices; embodied data.

Pedagogies of the Witch: affective hospitality in a gallery youth collective

Individual Papers - Abstract ID: 95

Dr. Cassie Kill (University of Sheffield; University of Nottingham)

Abstract

In this paper, I will draw on my doctoral research to consider the embodied and collective pedagogies activated in a contemporary art gallery's learning programme. I will argue that the collective and embodied practices developed by the group's facilitator – a practicing witch – enabled a mode of affective hospitality to emerge in meetings which was at odds with dominant institutional relations. I will discuss how the funding and policy ecosystem surrounding arts education created an offer to young people which reflected and reinforced the default relational dynamics of institutional participation, in which the continued dominance of the host institution was ensured by neoliberal ideas of impact and the improvement of young people. Drawing on Deleuzean theory, I characterise this default set of institutional relations as an arboreal mode of participation-as-hospitality. By contrast, I will discuss how, within group meetings, the group's facilitator drew on her practice as a feminist witch to enable hospitality to be enacted in more rhizomatic ways, by supporting group members to fluidly host one another. I will describe some of these hospitable practices – including commensality and the circle – and describe how they centred embodiment, equality, and collectivism. I will show that the hospitable practices enacted in the group served to destabilise the default, binary set of relations underlying the collective, in which the gallery was positioned as the host and young people as guests. Overall, this paper will argue that the enactment of feminist relational pedagogies in the youth collective - influenced by the facilitator's witchcraft practice - supported new forms of affective hospitality to emerge, allowing new and transformative modes of young community to emerge for young people, workers, and me as an emerging researcher in the group.

Keywords

Hospitality; Affect; Gallery; Participation; Youth; Education

Performative porosity: Recreating [ ] is not a solo

Individual Papers - Abstract ID: 229

Mrs. victoria husby søndbø (NTNU Norwegian University of Science and Technoloogy)

Abstract

This presentation is a choreography of porous material on canvas. Post-qualitative inquiry moving with other than traditional academic logocentrism. Moving with words and nonwords, stillness and more than stillness, meanings fluctuating between what we think we know and what we do not know and all we have misunderstood. Dancing unknowability as starting point for inquiry and pedagogy. The words of Mary Oliver resonating in me;

You do not have to be good.

You do not have to walk on your knees

for a hundred miles through the desert repenting.

You only have to let the soft animal of your body

love what it loves.

Tell me about despair, yours, and I will tell you mine.

Meanwhile the world goes on.

Meanwhile the sun and the clear pebbles of the rain

are moving across the landscapes,

over the prairies and the deep trees,

the mountains and the rivers.

Meanwhile the wild geese, high in the clean blue air,

are heading home again.

Whoever you are, no matter how lonely,

the world offers itself to your imagination,

calls to you like the wild geese, harsh and exciting –

over and over announcing your place

in the family of things.

(Wild Geese, Mary Oliver, 1986)

Understanding vulnerability in arts education research as playful entrances into the unknown. Being open for possibilities and outcomes that is hard to pinpoint before starting. Playfulness is being open to being porous, changeable and always in becoming with known and unknown surroundings. No person is an island, we hold multitudes. Moving counterintuitively against what neoliberal academy spaces makes room for this presentation is a gentle invitation to presence, resisting rigorousness and hard work, as revolutionary acts towards the inner critic and stiffness of academic prestige and loneliness.

Keywords

performativity

choreoporosity

post-qualitative

arts- based research

Play and Possibility: The Value of Being Useless

Dream Teams - Abstract ID: 172

Mr. Greg Campbell (University of Sussex), *Ms. Katja Hiltunen* (University of Eastern Finland), *Prof. Victoria Hunter* (Bath Spa University)

Abstract

Description

A transdisciplinary research workshop session exploring the 'uselessness' of play (Akomolafe, 2024) and the potential for acting, engaging, educating and imagining 'otherwise' (Grosz, 2011) through playful acts and pluriversal perspectives (Mignolo, 2018).

Facilitated by researchers from the fields of education and site-based dance research, participants are invited to engage in practical tasks, movement exercises, discussions and dialogue through which we will play and think together and work towards developing possible new research streams and areas of practice drawing on the following research questions and provocations:

- What happens when we utilise and instrumentalize play - how is its uselessness valued or devalued?
- What can/should we learn from the play of non-humans?
- What are the possibilities invoked through playfulness?
- What assumptions do we make about play – how does it manifest in and across disciplines?
- How might we dream and enact (im) possible futures together through playful inquiry enacted in the present moment?

Content will include initial play sessions involving making and wasting time (through card games and tiddlywinks, for example), zoned areas of activity, movement tasks and embodied questioning, speculating forwards and falling backwards. No previous experience required!

Context:

Theatre practitioner Richard Schechner (1993) suggests that in Western society 'play is a rotten category', polluted by fantasy, fakery and deceit, which therefore renders it worthless and petty. An attitude born out of the fear that play excites the imagination, opens the possibility of envisioning and creating feasible alternative futures in the here and now. For Brian Sutton-Smith (1998), the Western world sees play as activity that children take part in, something that is good for their growth and development. Adults who play are merely indulging in worthless diversionary behaviour, or at the very most adult play is seen as an 'epiphenomenon of development' and has no more benefit than being self-indulgently pleasurable (Byrne, 2015).

At a functional level play can be seen as facilitating the rehearsal of real-world skills in a secure(ish) setting (ibid). Evidence suggests that play is indeed vital for the development of young mammals and birds (Behncke, 2015). However, researchers have found it is not just the higher vertebrates (birds and mammals) that indulge in playful behaviours. There is mounting evidence that fish, frogs, reptiles and some invertebrates exhibit playfulness (Burghardt, 2003, 2015. Zylinski, 2015). Following Byrne (2015) we ask whether play might not only be about the safe acquisition of real-world skills, perhaps it is beneficial for us to step outside of the accepted and to play 'with things that could never be experienced' within our current educational and social discourse.

The Magic If

Introduced as a tool for actors to prepare to play a character, by the Russian theatre practitioner Konstantin Stanislavski, the 'magic if' or 'what if' is still central to the training of actors to this day (Pitches, 2017). By asking the question 'what would you do if...?' the conditions of the story to be told are created, by asking 'what would I do if this were true?' we are led to purposeful action. By asking what if? What if? What if? we open pathways to many layered and different futures.

Is it possible that through entering a world of play, we can answer the call to disorder that lurks beneath the surface? The call is just out of sight, always present. We catch the occasional tantalising glimpse, a fleeting impression of something that threatens to break free at any moment, threatens to disrupt our best laid schemes. By entering this space, can we open ourselves to affect, to the possibility of being 'dispossessed and possessed by others'? (Harney & Moten, 2013;69). Play deflects the arrow of time, the chronologies through which we position ourselves relative to the past and the future (Jaarsma, 2016). Play involves improvisation, risk and vulnerability in which we open ourselves up to the 'spontaneous moment' and 'the unknown' (Johnston, 2006:34). It is through the relational and improvisational aspects of play that we are able to imagine, and bring into being, possible futures in the here and now (Massumi, 2014).

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Playing for time in the climate crisis: a posthuman inquiry of climate-policy language

Individual Papers - Abstract ID: 491

Dr. Sarah Evans (Manchester Metropolitan University)

Abstract

Taking a multidisciplinary posthuman approach, this conceptual paper explores diverse understandings of time and language, in order to trouble the anthropocentric hubris demonstrable in climate-based policy documentation. Overwhelmingly, climate-policy in England situates the solution to climate crisis in scientific knowledge acquisition of 'future generations' (e.g. DfE, 2022) - essentially education for a future 'metaphysics of mastery' (Bonnett, 2019). The result, as I demonstrate, is a paradoxical paralysis wherein time stops with everything hanging on 'the future', whilst enabling the present continuation of destructive practices to go unchecked. Bringing together understandings from environmental education and philosophy, this work explores and problematizes policy strategies around climate crisis in relation to education in England (e.g. DfE, 2022). Building on my previous work in this area (Evans, 2024), I examine diverse understandings of language and its affective properties in how time is framed within climate-policy, in order to explore its function on behaviours and attitudes. I explore how the framing of the 'futureness' of climate crisis acts as an affect force of inertia for governments, allowing them to 'play for time' in avoiding taking action that could help avert further environmental degradation. Demonstrating this through Deleuze's (2014) articulations of time (chronos – measurable/quantitative, aion – lived/qualitative, and kairos – potential/momentous), I suggest way to 'play *with* time' in environmental education, to disrupt narrow anthropocentric understandings of chronology and environment. Exploring climate crisis through aionic 'lived time' (Deleuze, 1991), I suggest possibilities for kaironic acts with "direct intervention into chronological orderings" (Webb, et al., 2020, p.286) to enable environmental education based in humility for the lived present, rather than hubristic mastery of a future never to come. The paper contributes timely and novel understandings of language in posthuman environmental education, and attempts to influence the development of hopeful redress that could inform practices in these areas.

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Keywords

time, posthumanism, environmental education, material-discursive language

Playing Parallax Games in Qualitative Inquiry

Individual Papers - Abstract ID: 273

Dr. Carlson Coogler (University of Alabama)

Abstract

Figures: https://tinyurl.com/parallaxECQI

This paper draws explores two concepts—parallax and stereo-opsis—from a larger project on *methodological literacies* (how, [graduate student / early career] researchers navigate the diverse possibilities in designing, doing, playing-with, assessing, [and/]and defining, methodology [Author, 2024]). Despite its intimidating name, parallax is experienced by many people as a mundane optic game. The instructions are simple: hold a pencil in front of you at eye level; cover one eye with your other hand; then, staying otherwise still!, switch to cover the other eye. If you have done it correctly, it will look like the pencil has moved. That *apparent* distortion of vision is called *parallax* (see Figure 1). Though it is associated with error and bias (OED, n.d., n.p.), it is despite—or, more accurately, *because of*—parallax's 'error' that we see the world with greater dimensionality (Sousanis, 2015). Through a process called *stereo-opsis*, the brain makes sense with/of/between the parallaxed views of each eye to register depth (Sousanis, 2015). We experience and navigate a (more) multidimensional world by making sense with and because of multiple partial, imperfect, situated, individually-'erroneous' points of vantage (Author, 2024; Sousanis, 2015). Parallax, in other words, is not 'just' a problem we overcome; it is a source of advantage (Author, 2024)!

Arguing that they are particularly well-suited to the relational and situated multiplicity, complexity and ambiguity, of (qualitative) meaning-making, I explore parallax and stereo-opsis as methodological literacy playmates in three ways. First, I address (1) how they helped me navigate my own project, including the construction of a multi-planar/dimensional theoretical framework (see Figure 2); second, (2) how they help me teach 'subjectivity isn't bad!' (e.g., Roulston & Shelton, 2015) in introductory qualitative courses; and, (3) how they might teach us to think/play differently in conversations of quality (e.g., 'triangulation' and 'crystallization').

Keywords

methodological literacies, qualitative pedagogy, subjectivity, quality,

Playing the Game my Way

Dream Teams - Abstract ID: 350

Dr. Geert Van Hove (Ghent University), Prof. michelle proyer (University of Luxembourg), Prof. Gertraud Kremsner (Universität Koblenz), Dr. Alexander Schmölz (Österreichisches Institut für Berufsbildungsforschung)

Abstract

In this Game Changing (pun intended) session, we will invite you to play a significant role (another pun intended). We hope to explore strategies of inclusive gaming and rule making and breaking respectively. In order to do so, we would like to invite you to help us re-invent playing UNO inclusively. We want to learn about YOUR version of playing it and learn why you play it the way you do…

Did your grandmother/-father teach you?

Did you ever bend the rules?

Is it really all about winning?

You never played UNO before?!

Bring your UNO-set if you can and play if you dare - no worries, there are no one-way mirrors and this is an inclusive play session.

Setting off from some research into the role of games in people with disabilities' lives (Kremsner et al. 2024) and how we learned to re-interpret where actual problems of joint gaming (don't) lie, we would like to learn from you and your play habits. Together we will try to explore how we do navigate and manage to play together, which role games play in coming together and how we cope with different approaches to playing.

Oftentimes, people with disabilities' play habits are only explored in relation to diagnostics or related to the improvement (e.g. Wästerfors & Hansson 2017) and seldomly in relation to further game development, creativity studies or other transdisciplinary manners. Notions of belittlement and non-attainment are still strong narratives at the nexus of gaming and diversity. The worth of the experiences and representation of certain groups has still not been acknowledged.

Let's play, think and talk about this.

Let's be allowed to play while we are supposed to focus on a presentation.

Let's develop joint ideas for playing games as methodology to collect and analyse data.

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Keywords

inclusive gaming, decision-making, belittlement

Playing with Musical Performance as Performative Autoethnography

Individual Papers - Abstract ID: 219

Dr. Christopher Cayari (Purdue University, West Lafayette-Indianapolis)

Abstract

In this session, I discuss the various ways I have used musical performance to play with performative autoethnography. Using methodologies adapted from Tami Spry (2011), I share excerpts from three performance-based autoethnographies that consider my performativity and identity within music education (my profession) and music performance (my industry). I examine the ways music repertoire, society, and the people around me influence the formation of my identity and how I interact with others in the communities in which I worked, lived, and performed. I explain how playing with musical performance has provided ways for me to advance autoethnography methods. The three excerpts include monologues, visual art, and musical performances that address (1) my identity as a queer person in academia; (2) my exploration of gender as transgender nonconforming musician; and (3) my race and ethnicity as an Asian music educators in the U.S., a marginalized group that is surprisingly underrepresented in the educational system.

I briefly discuss the three different approaches I took toward developing musical revues for the aforementioned projects, explaining how repertoire was selected, data was compiled, and the narrative was constructed. Additionally, I address how playing with music was instrumental (no pun intended) in the (re)formation of my identity, (re)telling my story, and (re)living both joyous and painful moments of my past. This presentation can contribute to larger qualitative research discourses by being an example of how performance-based research can be conducted and disseminated. It also is a testament to how a person whose intersectional positionality locates them in multiple and compounded disadvantaged groups can use research to empower themself and produce rigorous research.

Keywords

performance-based research, music, autoethnography, marginalization, art

Playing with power: A feminist exploration of 'Expert by Experience' narratives in mental health reform

Individual Papers - Abstract ID: 308

Mx. Hande Cayir (University of Warwick)

Abstract

After an unsuccessful negotiation with an institution, I shifted my focus to analysing Expert by Experience (EbE) videos. These videos document individuals with recent personal experiences in mental health and/or social services, as defined by the Care Quality Commission (CQC). EbEs include those who have used mental health services, been in detention under the Mental Health Act, or accessed substance misuse services. The concept aims to incorporate EbEs' perspectives into the system to improve efficiency and equalise power relations with psychiatry professionals, and EbEs are paid for their time. Mental health institutions feature 'recovered' EbEs in their audio-visual presentations, showcasing their accomplishments. However, EbEs portrayal may not fully reflect the 'realities' of the field. Furthermore, EbE can sometimes be seen as a 'courtesy title' (Scourfield 2010), potentially having a disempowering effect. In Mad Studies, the aspiration to effect change often intersects with the complex institutional power dynamics. This paper asks: Is there a risk that these engagements may devolve into mere tick-box exercises, overshadowing genuine efforts for societal transformation? My choice of periodisation is organised around the implementation of 'recovery as policy' as a neoliberal state-making and modernisation commitment in the UK (Brigit McWade 2016). During the 2000s, this was part of the reform of the NHS implemented by the New Labour government (1997-2010) (Ibid). In this presentation, I will dive into the realm of EbE videos through a feminist lens, juxtaposing them with my short films to reconsider audio-visual images' potential to (un)create change.

Brigit McWade, 'Recovery-as-policy as a form of neoliberal state making,' *Intersectionalities: A Global Journal of Social Work Analysis, Research, Polity, and Practice* 5, no. 3 (2016): p. 62.

Peter Scourfield, 'A critical reflection on the involvement of "experts by experience" in inspections,' *British Journal of Social Work* 40, no. 6 (2010): p. 1898.

Keywords
expert by experience, films, mad studies

Playing with Subjectivities: I-Poems, Co-Production and Mental Health Literacy (MHL)

Individual Papers - Abstract ID: 329

Dr. Johanne Miller (University of the West of Scotland), Dr. Hayley McEwan (University of the West of Scotland)

Abstract

This paper explores researcher subjectivity by drawing on data from an 18-month co-production project. The project was conducted in a Scottish university with 9 postgraduate students co-producing and delivering a mental health literacy programme to fellow students. Data were collected regarding participant's experiences of the project and MHL during pre- and post-co-production interviews, a focus group and field notes.

To creatively capture the students' narratives and develop and disseminate different ways of sharing research findings, we engaged in methodological innovation combining the principles of co-production with the Listening Guide (Gilligan, 2015) to develop I-poems. I-Poems are poems typically created by the researcher depicting how a participant thinks and feels about themselves and their inner and outer worlds. The researcher typically develops the I-poems by extracting all sentences referring to the self from participant's transcripts and lists them in the order of their occurrence, with each I statement starting a new line, as in a poem. In the spirit of co-production, we asked participants to create their own I-poems to understand their sense of self and positioning on mental health.

In addition to combining methodological approaches, we wanted to play with the concept of subjectivity to examine our choices in data representation. We compare the I-poems created by us, the researchers with those created by the participants. This paper explores what happens when our participants make the choices, and how the stories we present may differ. Playfully we explore the subjectivities in the I-poems highlighting areas of convergence and divergence between the participants and us, the researchers.

Gilligan, C. (2015). The listening guide method of psychological inquiry. Qualitative Psychology, 2(1), 69–77. https://doi.org/10.1037/qup0000023

Keywords

I-Poems, Co-Production, Mental Health Literacy, Subjectivity

Poems of Hopefulness, Humility & Childlike Faith in Working with Suicidal Clients in Ghana

Individual Papers - Abstract ID: 292

Dr. Mabel Verstraaten-Bortier (Independent Scholar)

Abstract

"Now faith is the substance of things hoped for, the evidence of things not seen" writes the apostle Paul in the Book of Hebrews (The Holy Bible). Fostering hope in suicidal clients has been described as a core component of mental health recovery. Even though faith in itself does not guarantee that that which is hoped for will come to pass, it nonetheless provides the courage needed to take the necessary steps toward the desired goal.

This paper then discusses the autoethnographic poems birthed out of working with suicidal clients during my psychotherapy placement at a psychiatric hospital in Ghana. The poems shed light on how I utilised my **embodied senses**, **hope/faith** i.e. the belief, without tangible evidence, that things can get better, and **humility** that stemmed from adopting a not-knowing stance as I navigated the fear-filled world of doing therapy with suicidal clients. Faith & hope provided the conviction that kept me working in a way that was full of risk yet felt congruent with every fibre of my being. Being hopeful did not guarantee that my client would choose to live but it gave me enough moral strength and courage to forge ahead. As one of my research participants stated, "we as therapists, need to hold out hope even when our client is feeling utterly hopeless".

This poetic autoethnography thus showcases how I worked with a particular suicidal client within the confines of a psychiatric institution in Ghana at a time when attempted suicide was a criminal offence. It also touches briefly on how I navigated the tensions of studying in the UK whiles practicing in Ghana.

Keywords

Psychotherapy, Suicidal Clients, Poetic Autoethnography, Ghana.

Porridge Karma: a Zen Buddhist autoethnography

Individual Papers - Abstract ID: 498

Ms. Mia Livingston (University of Edinburgh)

Abstract

In the year 1227 in Japan, 27-year-old Zen Buddhist priest Eihei Dōgen wrote the Fukanzazengi: a seminal manual for how to sit in Zen meditation. Almost 800 years later, last summer, I returned to the monastery where I as a young woman had been ordained in Dōgen's lineage. As I sat with the monks and chanted the scripture in a ceremony that has barely changed since the medieval era, my mundane life and preoccupations erupted between and with Dōgen's words in a dance of transformative entanglement (Barad, 2007).

Keywords

autoethnography, Buddhism, spirituality, Barad

Postcards from Hidden Worlds: Tracing Memories of Childhood Multispecies Secret Places

Individual Papers - Abstract ID: 139

Ms. Kristina Vitek (University of Oulu)

Abstract

Childhood secret places, whether physical treehouses, digital video game worlds, or virtual within a child's imagination, highlight the boundaries of adult knowledge on children and their lives. Due to these limits, they are challenging to research ethically. At the same time, researching these places may teach researchers to avoid voyeuristic curiosity and provide an opportunity to learn how to embrace uncertainty, risks, and the lack of control.

This presentation focuses on a variation of the "open-brief" (Springgay, 2022) method employed in the doctoral thesis titled "Hidden Worlds: A Geography of the Secret Places of Children and their Companions". It involves anonymous postcards about childhood secret places sent to the researcher. Grounded in post-qualitative inquiry and "research creation" (Springgay, 2022), it plays with Kraftl's (2020) impulse to "zoom out" from children and childhood in a childhood studies after childhood. The anonymous postcards, created by adults, challenge the adult-child binary, question the authenticity of experiences, and follow the traces of these places in memories. The anonymity of the postcards leads to a productive distance to decenter the human perspective, while emphasizing the importance of place and other-than-human entities. This wild methodology slows down data collection to build trust and counter violent and extractive empiricism, recognizing instead the gift participants make to research. This slowing down includes leaving boxes filled with pre-addressed and pre-stamped postcards for participants and waiting for their return, as well as the researcher "politely visiting" (Despret, 2005) places significant to those for whom this topic is meaningful. This caring and mobile research approach aims to foster diverse and inclusive ways of participating, while ensuring that the research reaches people and that the places remain secret. The presentation will also introduce preliminary empirical results, which are being curated into a living and re-activating digital anarchive of childhood multispecies secret places.

Keywords

secret places; postqualitative; research creation; multispecies

Posthuman Youth Research? Reanimating LGBT+ Youth Accounts

Individual Papers - Abstract ID: 515

Prof. Pam Alldred (Nottingham Trent University)

Abstract

This paper will introduce the reanimating data approach (Thomson 2022; McGeeney et al 2018) and discuss what it might offer for thinking critically about research. It will describe presenting data extracts gathered with one LGBT+ youth group to members of another LGBT+ youth group. It will then reflect on what has been produced and whether exploring data from different perspectives offers a diffractive analysis or is a Posthuman method. In this sense it describes working with 'queer youth' to queer some methodological or humanist assumptions.

The term *re-animation* 'captures the liveliness of the original data and the possibilities of making this available to new audiences in new contexts to be animated in new ways' (reanimatingdata.co.uk) and it offers a way of meeting our hopes for a method that involves coproduction, and can respond to the moves towards creative methods and allows recycling and revaluing of social science data, such as from the archives in the original development of the method.

This approach seems promising for this youth research project because 1) having been developed by youth researchers, it is ideally suited to groupwork and to critical pedagogy, and 2) I have some data from young people that I feel both close to, but age-distant from, I would like to see it reanimated by (the understandings of) young people, and here other 'queer youth'. The four strategies proposed in the Reanimating Data Handbook of Re-asking, Collaging, Re-voicing and Recollecting will be explained and illustrated, and then the paper will reflect on what this method can do for research.

REFS

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McGeeney, E., Robinson, L., Thomson, R. and Thurschwell, P. (2018) *The Cover Version: Researching Sexuality through ventriloquism*, in Boyce, P. et al (eds) *Sex and Sexualities: Reflections on Methodology*. Zed Publishing.

Thomson, R. (2022) on www.animatingdata.co.uk

Keywords

methods, youth studies, post-representational, posthuman, member-checking

PrACTivisms as a more-than-educational-academic knowledge production - A research methodology

Individual Papers - Abstract ID: 186

Dr. christine Eriksson (Stockholm university, Department of Child and Youth studies), Dr. Teresa Elkin Postila (Mid Sweden University, Department of Education)

Abstract

This presentation draws from feminist posthuman theories to ask for a methodology in which research operates in the gap between research and society; a gap in which preschool children can also engage in producing societal knowledge. Informed by Isabelle Stengers (2023) theoretical framework we will present three mobile methodological positionings to elaborate the methodology of PrACTivisms; *practicing* an ecology of practices, *activating* a direct democracy, and *emerging* situation ethics and values. The presentation aims to problematise knowledge production as merely an academic researcher endeavour by investigating how research can invite preschool aged children to activate knowledge in-situ. We have endorsed a research methodology that amplifies the *practicing* of encounters as a production of knowledge. In this sense we promote prACTicing as to complement and strengthen the pARTicipating methods elaborated by Ivinson and Renold (2016) and Renold and Ivinson (2019). The methodology of prACTivisms invites children into an ecology of practices where hesitation can produce new modes of knowledge that resonate with speculation and a continuous flowing change of situations. This might loosen the academic grip of an objective and general expert knowledge production (Stengers, 2023). Thus, prACTivisms infuse a more-than-early childhood educational-practice and a more-than-academic-research-practice where various practices can speculate on (its owns) aspirations, directions, and purposes through embedded and embodied encounters.

Keywords

prACTivisms, methodology, preschool-children, Stengers, An-ecology-of-practices

Precarious health: dancing bodies and affirmative ethics

Individual Papers - Abstract ID: 379

Dr. Millie Light (Nottingham Trent University)

Abstract

This presentation is an exploration of creative, moving bodies and their processing of pain within the contexts of ageing, illness, or injury. In western societies, the changes brought about through these processes are typically associated with a socially constructed inevitability of decline. However, by considering the processing of pain through a 'precarious health' perspective, the lens of precarity makes visible both the negatives, and potential, of change. Using Braidotti's (2019) critical posthuman framework of Affirmative Ethics, the active transformation of pain into knowledge is practised through an assemblage of creative methods, including dance/movement practices, poetry, and shared conversations between the researcher and five respondents. Drawing from her own experience of breast cancer, the researcher reached out to other dance-connected women, who each shared their own stories of precarious health. The playful and co-produced conditions of dancing together, sharing poetry and cups of tea, provided the researcher with a way to begin the conversation. Together, curiosity and humility emerged as affective flows that helped rework the differentially shared pain into a generative force. Qualitative, arts-based methods proved integral to this exploration, and what is presented here is a snapshot of the early stages of the process, consisting of a synthesis of auto-ethnographic and ethnographic vignettes. The full work is due to be published in a Routledge anthology edited by Caroline Frizell and Marina Rova in Spring 2025.

Keywords

Affirmative-ethics; Arts-based practices; Dance/movement; Pain; Precarious-health.

Precariousness of Being and Doing with Top-Down Policies: Qualitative Research and Storytelling to Make Sense of and Implementing Educational Policy

Individual Papers - Abstract ID: 259

Dr. Michael Bartone (Central Connecticut State University), Dr. Lori Blake (Central Connecticut State University), Dr. Candace Barriteau-Phaire (Central Connecticut State University)

Abstract

When legislative policies are created and/or passed quickly, precariousness, the unknown, ensues. Affected professionals are told to implement said policies with little guidance and/or little time to understand the policy; being thoughtful in how to implement to best serve those the policy purports to benefit is often overlooked. Once one digests what is expected, another layer of precariousness comes into play, when the policy may shift again within a few years, causing distress to again figure out and implement.

Our presentation addresses the precariousness faced by three faculty of education at a Northern American university, where state legislators passed a bill changing requirements to become an educator; faculty must implement these legislative mandates. Not everyone agrees with this legislation, namely those who must implement said legislation, adding to a complex story of those who pass legislation and those who are charged with implementing, even if one disagrees with said mandates.

Qualitative research can be the vehicle to make sense of legislation, making sense of those who support or are opposed to the legislation. Document analysis provides the analytic tool to examine educational legislation, where we analyze two forms of documents: (a) the legalization and (b) public testimony. We juxtapose the legislation against the testimonies, creating a story, synthesizing and demystifying both the legislation and the public responses, finding hope in storytelling's usage to fill in gaps, clear up ambiguity, and/or confusion.

Though a U.S.A. context, we share how one group of colleagues utilizes qualitative research to understand and implement educational legislation, turning testimony into detailed stories to be shared with colleagues and future professionals fostering understanding and insight. Education is universal. Gaining insight from international colleagues engaging in similar work to make sense of legislative policies through qualitative methods provides hope for anyone engaged in making sense of top-down mandates.

Keywords

Education; legislation; document analysis; storytelling

Preserving native plants - A multispecies ethnography of human-plant relations in the Plantationocene

Individual Papers - Abstract ID: 349

Ms. Juliette Billiet (Ghent University)

Abstract

This paper explores the relationships between humans and plants within Treaty 6 Territory, Alberta, Canada. Using a multispecies ethnography approach, it tries to move beyond anthropocentric approaches and speciesism, showing how human actions—such as the cultivation of native plants and the eradication of weeds — reflect deeper power dynamics and hierarchies rooted in colonial and capitalist structures of the Plantationocene. Recognizing the researcher's own embeddedness in relations of power and complicity in extractive human–nonhuman relationships, it draws on feminist and decolonial theories to question and challenge these hierarchies and instead focus on how humans and plants co-constitute each other - ultimately advocating for a more gentle, humble and caring approach to human-plant relations. Instead of studying plants in agricultural or botanical contexts, I research native plants in natural reserves. Here, native plants are cared for by volunteers and can live - to a certain extent - on their own terms. By shifting focus from human-centered perspectives to those that consider the plants' own experiences and needs, the paper explores how other relations to plants are possible, recognizing plants as individuals with their own ways of being, rather than subjects of human mastery. However, these spaces prompt questions as well, like: How do these spaces and humans allow plants to flourish? What role do they play within the capitalist economy and settler colonial state? Can they challenge our ideas on how plants should live? Acknowledging the limitations of more-than-human worldmaking in this context as well as the limitations of truly understanding a plant's perspective, this multispecies ethnography serves as a point of connection, where through walking, observing, planting, and weeding, new ways of knowing are slowly revealed, proposing alternative ways of living (and researching) with plants on a damaged planet.

Keywords

Plantationocene

Multispecies ethnography

Native plants

Weeds

Qualitative Methods for and from Art, Science, and Technology Studies (ASTS)

Individual Papers - Abstract ID: 310

Dr. Hannah Star Rogers (University of Copenhagen)

Abstract

What can multidisciplinary research with mixed methods teach us about qualitative methods? How might such complex projects increase the types of methods we are open to? I will draw on concepts from ASTS, particularly as articulated in the Routledge Handbook of ASTS (2021) and my recent monograph, Art, Science, and the Politics of Knowledge (MIT 2022) to consider the ways that overlapping resources are drawn on by scientists and artists to think about different forms of knowledge through qualitative methods. In particular, ASTS is well positioned to deal with interdisciplinary projects which draw on knowledge making traditions from both art and science, so it potentially presents many tools for unpacking multidisciplinary research.

Keywords

Art, Science, and Technology Studies

Qualitative playfulness: A poetry exercise in Higher Education

Individual Papers - Abstract ID: 523

Dr. Giazú Enciso Domínguez _(University of Houston Clear Lake), Mr. Jorge Humberto Lucero Díaz (Autonomous University of Barcelona)_

Abstract

This work analyzes academic spaces and their impact on the bodies of those who inhabit them with the aim of understanding and producing knowledge about our _bodyminds_. From Affect Studies, we[1] seek to bring into the conversation the voices of students and professors who have not been able to define or identify themselves within the academy. These _bodyminds_ have been defined/identified by society by markers of inequalities such as _raceethnicity_, _sexgender_, sexual orientation, economic status, religion, immigration status, among others.

This project is an _affectivereflexive_ exercise. Through playful qualitative methods, students work on creative/affective/writing (poetry, spoken word, or narratives...) Students reflect on bilingualism, biliteracy, and biculturality in academia. This work contributes to revealing epistemic injustices, avoiding the elimination of other expressions that can be emancipatory or signs of resistance, struggle, and healing. Finally, we look to develop an affective project on students in academic spaces that contributes to social justice in Higher Education.

Keywords

Postqualitative, Poetry Inquiry, Writing Differently, Affect

Qualitative research as embodied, collective knowing: Reflections of case studies of work among Western and Palestinian researchers

Individual Papers - Abstract ID: 513

Prof. Cindy Sousa (Bryn Mawr College, Philadelphia, US), Prof. Ron Smith (Bucknell University), Dr. Federica Cavazzoni (University of Milano-Bicocca), Prof. Guido Veronese (University of Milano-Bicocca)

Abstract

In the work presented here, we discuss how qualitative research on the topic of health and political violence illustrate knowledge building as an embodied, collective project. Taking as our data case studies of decades-long projects among Western researchers and a team of Palestinian public health and social service professionals, in the work presented here, we explore the deeply relational, place-based dynamics of research in occupied Palestine. In the tradition of critical place inquiry (Tuck and McKenzie, 2015), we tend to the ways that understandings of the psychological ramifications of political violence must necessarily prioritize highly spatialized, embodied knowledges, particularly those arising from the harms of settler-colonialism. As such, here we discuss the ways that extended field work, open-ended methods of qualitative inquiry, and relational knowledge building within research teams are essential to avoid epistemic injustices (Fricker, 2007) arising from research across geographic, cultural, and linguistic boundaries. We explore the types of data (walking maps, photography, film, field notes, and conversation, as well as wait times, humiliation and fear-inducing experiences) that are needed to consider the embodiment of the structures and practices (Bourdieu, 2002) of occupation and political violence. We think with those in attendance about how researchers from the West must place themselves into specific structures and practices of their field site to begin understanding the ways that place-power relationships transfer onto the body. In this dialogical and experiential presentation, we invite attendees to a multi-media, sensorial presentation, where researchers reflect on research as an emotional, deeply tactile and embodied experience. Mindful of the current assaults on Palestine, and especially Gaza, we also consider the pragmatics of solidarity (Farmer, 2004), ways that researchers from the West can mobilize the knowledge that has been built to help others understand the links between settler-colonial violence and health.

Keywords

political violence, health, Palestine, qualitative research

Quilting new materialist inquiry: entangling tools from systems thinking and realist evaluation into the research assemblage

Individual Papers - Abstract ID: 297

Ms. Rebecca Sarah Ciarla (Nottingham Trent University), _Mx. Hannah Gardiner_ (University of Plymouth)

Abstract

As inquirers interested in social change and faced with complex, non-linear situations, resisting simple representations, we initially turned to Realist Evaluation (Pawson and Tilley, 1997) and Causal Loop Mapping (Sterman, 2000). These offered direction, but felt too rigid. The philosophy of new materialism resonated more with our lived and research experiences, but its enigmatic language and resistance to systematisation (St. Pierre, 2021) challenged efforts to integrate it with established academic expectations and norms (Deleuze and Guattari, 1987: 42–45).

Amidst these institutional, and cross-sector tensions, we identified similarities and differences amongst the underlying philosophies. All discuss complexity and emergence from entwined phenomena (Barad, 2007; Flood and Carson, 1993; Juelskjær and Schwennesen, 2012; Mingers, 2011; Sayer, 2000: 13) and non-linear change and connectivity (Deleuze and Guattari, 1987: 7–11; Flood and Carson, 1993; Ison, 2010). Although differences include: the stratified ontology of critical realism (Bukowska, 2021) versus the flat ontology of New Materialism (Fox and Alldred, 2016: 154) or the reductionist/essentialist assumptions feeding systems thinking opposing the new-materialist relational/contingent ontology (Briassouli, 2022).

Curious about the crossovers, and inspired by methodological pluralism (Norgaard, 1989), and diffraction (Barad, 2007), we explored layered approaches to bring new materialism into conversation (Bozalek and Zembylas, 2017) with realist evaluation and systems methods.

In this paper, we share results of differently pathed (yet mirrored) pluralist investigations towards common goals. One's insights apply realist-evaluation structuring and systems mapping to a new-materialist inquiry. The other infuses a realist evaluation with new-materialist sensitivities and systems-bound theories of change. Finally, we synthesise intersections of new materialism, critical realism, and systems thinking; demonstrate the operationalisation of complex theories into empirical applications; and re-imagine analytical methodologies to decipher systemically interconnected issues. Our aim is to catalyse creative, pragmatic engagement across theories; supporting design, monitoring, and evaluation of multi-partnered solutions and co-produced interventions.

Keywords

Methodological Pluralism; Complexity Theories; Diffractive Evaluation

Re-imagining intergenerational relationality: a posthuman anthropology through Southeast Mediterranean subjugated objects and submerged artistries in manifold timespaces

Individual Posters - Abstract ID: 141

Ms. Andrie Savva (Researcher Practitioner)

Abstract

This contribution, led by curiosity, wonder and process, palpates a posthuman anthropology through Southeast Mediterranean subjugated objects and submerged artistries in manifold timespaces. I think-with the notion of *subjugated knowledges* (Foucault, 1980) – the historical, erudite yet masked and the disqualified naïve knowledges flourishing beyond science – and propose the notion of *subjugated objects*. Embedded in Southeast Mediterranean, these objects embody naïve knowledges and artistries inextricably linked with the islandic ethic, geomorphology, sociopolitical conditions, local practices, atmospheres, memories, lives. Passed on from generation to generation, they are honoured mostly at home, whether in the Mediterranean or elsewhere through migration, or exhibited in museums. They are also copied and massively (re)produced as commodities and further studied in workshops aiming at re-enlivening and re-generating naïve Artistic practices. These objects emerge from submerged ways of thinking and living; submerged artistries encompassing a range of practices including creating with materials, crafting, performing and living with the objects. Over the years, such artistries have been treated as cultural heritage in need to be maintained, or as experimentations with elders' teachings, techniques, materials, ideas (Kokko & Kaipainen, 2015). In this contribution, I make-with (Haraway, 2016) these objects and artistries, archival material and stories, through poster-ing, a relational Artistic practice performing a posthuman anthropology. Although the connection of anthropology, objects, practices, and ways of living has been studied in anthropology's ontological turn by Eduardo Viveiros de Castro and Philippe Descola as well as Bruno Latour, Marilyn Strathern and Tim Ingold, and through edited collections such as "Thinking through things. Theorising artefacts ethnographically" (Henare et al., 2007), this contribution palpates a posthuman anthropology emerging from the ethico-onto-epistemological and the animistic. Such practicing re-imagines intergenerational relationality and re-works poster-ing as a methectic and sacred, performative practice defying the conventional poster-format holding a complete understanding and presented digitally or on paper.

Keywords

Re-Imagining Schools: A Journey of Playfulness and Hope

Game Changers - Abstract ID: 358

Dr. Morna McDermott Mcnulty (Towson), Mr. Ron Berlinski (YouthxYouth), Prof. Marcia Donadel (Head of Education and Impact Assessment Coordinator, Platô cultural), Ms. Irmin Durand (Reimagining Schools project), Ms. Mohini Govender (Knowledge Gardener, YouthxYouth), Prof. Francine Kleimann (Platô Cultural), Prof. Diane Kuthy (Towson University), Mr. Simon Sharkey (The Necessary Space), Ms. Valentina Raman (YouthxYouth), Ms. Day Sanchez (School Psychologist, Solarpunk Generation/2e Minds)

Abstract

In 2024, a team of artists, educators and social activists assembled a Dream Team who presented at ECQI in Helsinki. The workshop focused on exchanging our existing projects with one another and with conference participants, while using a series of brief creative exercises to explore possible futures in global spheres of public education. Since then, the Dream Team has developed a book proposal[1] that extends the ECQI 2024 conversation and includes the voices of youth from various global projects. In this 2025 session, the Dream Team is reassembled with the addition of our youth partners.[2] to offer a 3-day **Game Changer** series of interactive experiences. This project emerges from an onto-epistemological stance of unlearning and relearning that sustains global peace and collective joy, rather than building on something rooted in global oppressive systems. We approach our work with emphasis on incorporating imaginative and Indigenous ways of knowing and being in the world. Our proposal focuses on four questions:

1. What should the purposes of education be? Who decides? Who benefits?
2. In a world of shifting populations and climate change, what are the necessary resources and tools that educators and youth must consider to meet the needs of our collective uncertain future?
3. How can creativity and imaginative modes of qualitative research empower research-advocates across the globe to manifest a system for education?
4. How can immersive arts and modern technologies help youth imagine new ways of learning and developing their agency into the world?

In these three Game Changer sessions we explore how education, in its current iteration as an extension of colonial regimes of mass schooling, has aided cycles of institutional oppression. In the words of Mohini Govender, one of our *YouthxYouth* collaborators, "We critique the roles which settler and colonial forms of capitalism have played in the emergence of a polycrisis of social fractures." The book, and larger global project (which we anticipate will include ongoing youth-led arts-based exchanges) work in contrast to the existing system and examine how a reimagined education could serve, relate, and accelerate the broader shift from our current story of separation to life-giving and affirming futures of liberation. The purpose of this **ECQI 2025 Game Changer** is to model what we wish to see in other community settings; each session is grounded in an inter-generational, arts-informed critical examination of education that should be central to serving the whole—individuals, their communities and collective identities, and the more-than-human life that sustains us all. After the conference, we will compile the best contributions into an e-book or video, which can be shared with all participants, serving as a reminder of the ideas and experiences shared.

DAYS 1-3: Each Game Changer will be held in the same space/art installation. The space will represent the world and school as forms of learning, questioning practices in different parts of the world. All three sessions are co-facilitated and co-designed with local and global youth groups. Participants will fill out reflections both on the wall and digitally. The sessions are framed by three themes: *what is, what if, (and) what next*?

Space request: *We would like to utilize the same space/room for all 3 sessions so that we can create a "place" of imaginative experiences using props and artwork that do not need to be moved each time.*

Each daily session lasts 90 minutes.

For all 3 days:

We will set up and host (for a limited amount of time each day) an art table that runs concurrently in a separate space inspired by ideas generated from the youth-led Curiosity Club, and in collaboration with (and run concurrently with) the ECQI organizers' ongoing art table if possible.

==

DAY ONE *Theme: What Is and What If*

Exploration: Kinesthetic responses and relations to spaces and ideas. Exploring diverse perspectives on the experience of education now (*What Is*), and then progressively switch roles and dynamics to reimagine education as it could be (*What If*). These are theatrical and potentially performative activities that use technology and embodied activities, as well as concepts like Ann Bogart's *Viewpoints* to warm people up to unfamiliar feelings and lighter touch games and activities like visualization or meditation.

Follow with a creative writing activity guided by our three themes. For example, "poem of hope" in 10 minutes or capturing an image that represents "playfulness" in a daily context.

Post and share these.

DAY TWO *Theme: What's Next?*

Explorations:

Part I. Reimagining Schools role play. Setting up a "Dream School" invites people to embody roles (student, policymaker, carer, parent) and participate in activities framed around a dream school. This includes group performative activities, creating an imaginative and playful environment.

Part II. Reimagining the World role play. We expand beyond reimagining schools to reimagining the world, considering education as a process of learning, connecting to the world, and transforming it. We facilitate a collective imagination future memory meditation activity where participants are guided to merge their individual visions into one collective one.

Follow with a free-write activity using the point of view of their selected "personae" during role play.

DAY THREE *Theme: Imagination, Hope and Community*

Exploration: **Jam Session**. We create a collective creative experience. Connecting work from the 2 previous days and highlighting examples of hope, humility, and playfulness. This Jam session includes quick experiences in small groups, understood as "happenings". Using the YouthxYouth and Curiosity Club curricula and sharing entries from Solarpunk Art Contest "People Building a Brighter Future."

Endnotes:

(endnote 1): *What is … What if… What then? Reimagining Schools.* Submitted to Springer Arts Based Research (SABR) book series.

(endnote 2): YouthxYouth and The Necessary Space.

Keywords

education, globalization, imagination, decolonizing schools, arts-integration

Re-Storying (for) Meaning: Working with Image, Word, and Sound

Individual Papers - Abstract ID: 75

Dr. Sara Dorow (International Institute for Qualitative Methodology, University of Alberta)

Abstract

Understanding, analyzing, and representing "meaning" is a core yet elusive facet of qualitative research (Daher et al. 2017). To assume that meaning is always socially and relationally constructed is an important starting place (Paley 2016), but even so, qualitative researchers must grapple with the ethics and uncertainty of "meaning" – including through our methodological choices. In this paper, I consider re-storying, and further, the use of multi-media methods in re-storying, as a capacious yet focused way to engage with "meaning." Re-storying is a method that seeks to faithfully construct a story from the original data (Ollerenshaw and Creswell 2002: 33); some authors consider re-storying as a hopeful form of potential reconnection and restoration (Holmes and Tolbert 2020; Neimeyer 2014; Raymond 2022). To conceptualize and illustrate re-storying of/for meaning, I draw on a major ongoing project, *Work-Life in Canada.* In this project, our team is re-storying interview data alongside documentary photography of people in their workplaces and recordings of work soundscapes across diverse occupations and regions in Canada. The core question of the project is how people narrate the "meaning of work," especially amidst rapidly changing—and often precarious—structures and cultures of work. I describe the process and practice of re-storying interviews, extend the idea of re-storying meaning to the image and sound components of the project, and reflect on what is both challenging and exciting in this approach.

Keywords

meaning, re-storying, narrative, multi-media

Re/thinking sound matter/s: A more-than-human approach to video data creation in early childhood

Individual Papers - Abstract ID: 473

Dr. José J. Roa-Trejo (University Loyola Andalucía), Dr. Alejandra Pacheco-Costa (University of Seville), Dr. Fernando Guzmán-Simón (University of Seville)

Abstract

The decentring of the human in posthuman and more-than-human research has enabled the conceptualisation of sound as matter (Gershon, 2016) or sound as affect (Gallagher, 2016). We wonder about the role of sound in educational research: How can sound contribute to the construction of data and dissolve dominant practices of researcher/researched, observer/observed? Who decides what to hear and what not? For what purpose? In this research, we think-with sound (re)conceptualisation upon two events in an Early Childhood school in Spain. We approach the construction of sonic data drawing on two assets. Firstly, we build data from the entanglement of moving bodies, transcending fixed relations between sound and meaning. Questioning "what does sound do in this recording?" allows us to attend the relational capacity of sound's agency, connecting bodies and arising new traces about how sound affects and is affected. Secondly, we seek ways to break fixed forms of looking/hearing the event. Data construction through video/sound enables us to trouble the linearity of chronological sequences and the representational nature of our observations. Our aim is to build data 'through breaks, speed changes or distortion' (Menning et al., 2021, p. 161) of sound and image. In doing so, we are able to break our (adult, Western, linear, objective, academic) ways of watching/listening. We can also facilitate the emergence of new elements as we interrupt 'the temporality of progress and development' (Murris and Peers, 2022, p. 339). Our data creation becomes a phenomenon of boundless sonic bodies that cannot be considered separately (Caetano et al., 2024). Attention to sound enables us to tell other stories that challenge limited/limiting conceptualisations of childhood. At the same time as we interrupt, question and trouble the supremacy of the visual and linguistic through/with sonic data creation, we challenge taken-for-granted linear and causal conceptualisations of childhood.

Keywords
early childhood; more-than-human; sound; video-data-creation

Rebellious Researchers in Climate Psychology

Individual Papers - Abstract ID: 115

Ms. Fatima Peters (University of Venda), Prof. Brendon Barnes (University of Johannesburg)

Abstract

The increase in extreme weather events is increasing and exacerbating the injustices and vulnerabilities for people who are marginalized across the world. Research on how to mitigate and adapt to climate change has increased at an unprecedented rate. Psychologists have been called on to explore the human component to address the problem. However, the needed impact is not being achieved with the 1.5-degree Celsius mark being exceeded. Critical researchers in psychology are revolutionizing their praxis and using social justice, decolonial, indigenous, and many other theories. They are striving to understand climate change from a critical psychological perspective. Research in psychology is however, dominated by research conducted in the USA and Europe. The voices that are represented account for only 5% of the world's population. If climate psychology scholarship is to make a difference for 95% of the world's population, there is a need to take seriously aspects of epistemic injustice and how we as researchers engage not only the field but also our own positionality and assumptions of research methodology that include the theoretical and paradigmatic orientations.

I used a critical transformative theoretical lens to explore climate psychology researchers' perspectives on critical research methodologies. Methodologically I report on the qualitative component of a transformative sequential mixed methods research design. Purposive criterion sampling of which 16 researchers who publish on climate psychology were recruited. Four participants selected were from the global south and twelve from the global north. Data was collected through online semi-structured interviews and data was analysed using reflexive thematic analysis.

Themes that emerged were that a quantitative methodolatry dominated and silenced alternative uses of methodologies. However, critical researchers were rebellious and needed to stand outside the discipline to address the methodological standards. Second though they experience a degree of marginalization they foreground the need for climate psychology research to be relevant to the majority of people who are not included and for the utility of using critical methodologies. Lastly, I discuss their feedback on how the need to increase the relevance and impact of climate psychology research for the people and communities have been silenced. I will conclude by discussing how critical researchers can continue to transform the discipline to achieve justice.

Keywords

Critical Methodologies, Climate Psychology, Researcher Praxis.

Redefining Health and Physical Education: A Culturally Inspired Approach to Gender Fluidity and Aesthetic Playfulness

Individual Papers - Abstract ID: 397

Dr. June Xu (Peking university)

Abstract

This study explores the transformative potential of culturally inspired practices within Health and Physical Education (HPE) in China, emphasising hope, humility, and playfulness in a context often dominated by performance metrics and standardized testing. By integrating Kunqu Opera—an intricate form of cultural expression—into HPE curricula, the research aims to foster a holistic understanding of physical education that transcends traditional paradigms.

In a landscape where neoliberal ideals prioritise quantifiable outcomes, this study challenges the status quo by highlighting the need for a balanced approach that incorporates emotional and cultural dimensions (Evans, 2014). Participants engaged in workshops that combined movement, storytelling, and artistic expression, encouraging them to reflect on their cultural identities and experiences. The workshops also addressed gender dynamics by allowing participants to explore fluidity in gender roles, fostering an environment where traditional norms could be redefined.

Through this lens, the workshop design exemplifies hope: the belief that education can nurture not only physical skills but also emotional resilience and cultural appreciation (Mansfield & Rich, 2013). Humility is integral to this research, acknowledging the complexities of integrating diverse philosophical perspectives within educational settings (Kirk, 2010).

The Yin-Yang framework serves as a guiding principle, promoting the balance between competitive performance and mindful engagement. Participants reported feelings of liberation and connection, embracing the playful aspects of learning that emerge when traditional norms are challenged (Metcalfe, 2018). By demonstrating the potential of culturally embodied practices, this research advocates for a reimagined HPE that values holistic development and inclusivity, offering a hopeful vision for future educational practices.

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Keywords

cultural embodiment, physical education, gender fluidity

Reexamining Coloniality: A Critical Analysis of de-/post-/anti-/neo-Colonial Discourses in Psychology's Literature

Individual Papers - Abstract ID: 458

Ms. Belén Jiménez Carrasaco (University Loyola Andalucía), Dr. Marco Gemignani (Universidad Loyola)

Abstract

Despite the growing attention to the concepts of anti/de/post/neo-coloniliality in the social sciences and humanities, the ways in which they are defined in psychology are often unclear. This scoping review aims at identifying and summarizing their definitions and uses in the field of psychology. In order to overcome the limits that this framework can pose for the discipline, through a critical review of the literature and a meta-synthesis of the dominant discourses on decolonization in psychology, we seek to compile the current vision of this phenomenon. To this goal, we analyzed 30 academic or scientific articles concerned with this topic, which were identified following the PRISMA guidelines.

In psychology, colonialism has been approached from two perspectives: The study of the impact that colonialism has on individuals; and the reflection on the impact it has on the discipline of psychology in colonizing countries that continues to reproduce, indirectly, this colonialism. Both of these discourses risk reproducing views from the above, through which professional psychologists position themselves in the field as colonially superior (e.g., as saviors, experts, healers, observers, evaluators), instead of working with and learning from indigenous epistemologies.

Reflections on using post qualitative approaches to studying allyship

Individual Papers - Abstract ID: 135

Ms. Libby Hamling (University of East Anglia)

Abstract

In precarious times, allyship across racial and ethnic boundaries glitters with possibility and hope for more equitable and less discriminatory futures. Institutions have been taking greater interest in matters of structural racism (though it can often align with 'business benefits'), but what is missing is a deeper, sustained commitment to systemic change. In this context, my doctoral study understands allyships' current manifestations and functioning amongst self-identified ally students in a UK higher education institution.

By drawing on traditions of post-qualitative, speculative inquiry, my approach extends the empirical beyond just human, language-centred data, and instead considers the spaces, objects and emotions that interact, connect and disperse within institutions, that create the ecology that allows allyship to occur. As the post-qualitative approach opposes 'method', and views it as something that reduces complexity, my forms of data collection were selected for their playful approach. By way of understanding student perspectives, I spent time exploring the length of campus through walking interviews, collecting anonymous sentiments through strategically placed poster boards, a collective collaging exercise and understanding my own histories and intra-actions within the spaces I inhabited as a student. Such approaches were valuable for capturing students' embodied experiences and exploring what emerges when participants can explore memories, feelings and sensations.

In my presentation I will aim to share the triumphs and challenges of such unconventional methods. The unfamiliarity and skepticism towards less-traditional methods led to significant bureaucratic hurdles for the study. Through a balance of compromise and negotiating methodological integrity, I was able to reveal and design prompts about integral, and often overlooked insights into allyship that speak to the institution about transgressive student-led change. In sharing such reflections, I hope to present the potential for unconventional methods to generate deep insights and provoke meaningful institutional reflections.

Keywords

Allyship, Post-qualitative, Higher Education, creative methodologies

Reflections through lens: Using Photo-Elicited Focus Groups in research with educational Practitioners

Individual Papers - Abstract ID: 217

Dr. Lucia Carriera *(University of Milan-Bicocca)*

Abstract

This contribution explores the use of photo-elicited focus groups with practitioners as a reflective tool for examining educational work within residential care settings. The research was conducted by introducing visual stimuli during focus group sessions, a strategy rooted in the well-established qualitative and ethnographic research technique known as Photo-Elicitation Interview (Swartz, 1989; Collier & Collier, 1957; Harper, 2002). The core of this approach lies in integrating photographs into interviews, differentiating it from traditional verbal interviews by the way individuals respond to symbolic representations in visual versus textual forms (Collier & Collier, 1986). The research employed a participatory photographic production process, asking participants to capture images that represent their use of the "home dimension" in their work. This method, rooted in the dual objectives of exploring lived experiences through visual representation and gathering images for subsequent focus group discussions, aligns with existing literature that highlights the potential of participatory photography to empower participants and redistribute control during research interviews. Participant generated photographs (Holm, 2014;) were utilized in various ways during the PE-Focus Group, including through the use of geometric spatial representations, such as floor plans.The contribution aims to consider the theoretical and methodological principles underlying this approach, and, drawing from the field research experience, examine the design process and its practical implementation in real-world contexts. It underscores the significant potential of photographic tools in research (Allen, 2012: 443; Shaw, 2021), highlighting their ability to serve as "icebreakers" within focus groups, foster more active participant engagement, and stimulate creativity.At the same time, the study draws attention to the ethical complexities (Wang & Redwood Jones, 2001; Hannes & Parylo, 2014) and challenges associated with participatory photography, particularly concerning the representation of vulnerable individuals and private spaces in sensitive contexts.

Keywords

photo-elicited focus group; practitioners; educational research.

Reimagining fatherhood: A joyful exploration of non-normative becomings

Individual Papers - Abstract ID: 67

Mr. Luis Linares-Roake (Independent Scholar), Mx. Julia Linares-Roake (University of Guelph)

Abstract

Recent studies on fathers have expanded beyond the traditional breadwinner and representations of the father figure as absentee or neglectful (Johansson, 2011; Strier & Perez-Vaisvidovsky, 2021). However, most research on the family still focuses on functionalist and hegemonic models of parenthood, promoting a gendered division of labour (Feree, 2010); and social discourses and policies around the family system continue to promote the breadwinner father and stay-at-home mother model. The voices of male partners are usually generalized with a focus on dominant societal images around what it means to be a father (Doucet, 2014). This leaves many non-normative stories of joy and alternative journeys underexplored within the dominant discourse. Even when these other accounts are included in research, the narratives are rarely written through the critical lens of first-hand experiences of fathers taking on the majority of caregiving responsibilities.

As a new father on paid parental leave in Canada, this article offers a critical autoethnographic (e.g., Boylorn & Orbe, 2021; Holman Jones, 2016) approach to my family's experience pursuing a joyful non-normative approach to care. Through the lens of affirmative ethics (Braidotti, 2019), this paper will explore our current challenges as parents, with intersections of race, gender, immigration, and work expectations as we move towards reimaging parenthood within a multispecies household through joy, playful becomings, and rest. The pressures of capitalism and traditional gender roles will be discussed, countered by themes of alternative playful parenting futurities.

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Keywords

Parental leave, fatherhood, affirmative ethics, autoethnographic

Representations of Specific Learning Disabilities (SpLD) according to Italian students: discussing the different learning characteristics in Lower secondary school classes

Individual Papers - Abstract ID: 501

Dr. Giulia Lampugnani (University of Milano-Bicocca)

Abstract

A recent research involving 25 Italian adolescents who experience the condition of Specific Learning Disabilities through phenomenological interviews (Sità, 2012) highlights that they experience a feeling of incommunicability with respect to their experience of SpLD which is accompanied by loneliness and perception of incomprehension (Lampugnani, 2019); they express a situation of discomfort in experiences of humiliation, shame, guilt, social isolation and suffer bullying, similar to what has been identified by international studies regarding the experiences of adults with SpLD (Ruggerini, 2009; Rosetti & Henderson, 2013), with an additional "risk factor" (WHO, 2007) in the post-pandemic situation (Lampugnani, 2021; Lampugnani, 2023).

A protective factor (Medeghini, 2013; Macdonald, 2009; Dudley Marling, 2004; WHO, 2001) consists in the support and understanding of teachers (Lampugnani, 2022) and peers (Lampugnani, 2019), in their life contexts, before strategies and tools functional to the learning processes envisaged by the Personalized Plan (L170/2010). Another fundamental "protection niche" (McNulty, 2009) is the comparison with peers who experience a similar condition, an element that facilitates the understanding and acceptance of one's own learning characteristics and the disclosure of one's own condition in one's own context of vision (Rosetti & Henderson, 2013; Lampugnani, 2019).

It was designed and conduct an educational intervention that allows to discuss about SpLD, addressed in Italian lower secondary school classes, and encourage the disclosure of students with SpLD.

The research question:

Which is the experiences of peers during educational activities proposed? What representation of SpLD do they build?

Methodology:

A research-training project (Corbetta, 1999) intends to involve the gaze of adolescents on the phenomenon of SpLD.

A Second and a Third classes of lower secondary school (12-14 year-old) and their teachers were involved.

The class intervention in 5 meetings of 2 hrs used a digital game on Genially platform with simulations and games on SpLD; role-playing to address the issues of inclusion, bullying and diversity; a project by all pupils to explain what they experienced and their idea of SpLD. At the end children were given a short questionnaire and asked for an artistic reworking of their vision of the SpLD.

The researchers used an observational diary of the experiential experience, analysis of the diaries, circle times, artefacts and questionnaires (Sità, 2012).

The paper is going to analys specifically the questionnaires of students and the artistic rework to understand the effect of the project and the independent representation of SpLD they developed.

Research-Creation: Painting with Movements and Theory

Individual Papers - Abstract ID: 22

Dr. Alexandra Nordström (University of Helsinki), Dr. Charlotta Hilli (Åbo Akademi University), Ms. Jenny Byman (University of Helsinki), Dr. Sofia Jusslin (Åbo Akademi University), Dr. Heidi Höglund (Åbo Akademi University), Ms. Katrina Åkerholm (Åbo Akademi University), Ms. Jenny Renlund (University of Helsinki)

Abstract

This presentation builds upon an analytical and methodological journey by a research collective involving seven researchers in Finland. The focus is placed on the in-depth analytical processes undertaken by the collective in writing a research article about literature's thing-power in teacher education.

The study adopts a post-qualitative and non-representational approach, aligning with the principles of thinking-with research materials, theories, and collaborative discussions to reimagine teacher education (Jackson & Mazzei, 2013; Murris, 2021; Vannini, 2015). We approach the empirical material, nine student-teachers learning diaries, as diffractive engagements in practice (Murris, 2021) presented as companions for thinking, seeing, and feeling with rather than as representational examples (Murris & Bozalek, 2019; Vintimilla et al., 2021). By thinking through and engaging with moments that made a difference, the focus was on the relational and material becoming rather than separate pieces of data (Sheridan et al., 2020).

When thinking and writing with the student learning diaries, we felt that thinking through words and writing was not enough to grasp and explore the affective and non-linguistic dimensions of the literature's thing-power. Hence, we started to play visually with various movements we could sense in the learning diaries, that is, 'plugging' these texts and movements into another (Jackson & Mazzei, 2023). Each of us scribbled visual expressions of movement on post it notes while thinking with the excerpts. We drew rhythms, flows, directions, crossings and speeds that we could sense in the way the literature had put something in motion in the learning diaries. Throughout this non-linear process of analysis, we moved within the modes of thinking, scribbling, painting and collaging with the data, engaging in messy experimentations of doing analysis, or research-creation (Truman, 2021). This 'alternative aesthetic' offer a lively and dynamic thinking and painting with theory and data (Balmer, 2021; Jackson & Mazzei, 2023).

Keywords

Post-qualitative inquiry, Thinking-with-theory, Painting-with-data, Arts-based methods

Researching artistic and scientific creativities: Making visible material-discursive realities as a posthuman-materialist process of producing consequential differences and meetings that matter

Individual Papers - Abstract ID: 304

Prof. Pam Burnard (University of Cambridge)

Abstract

While work on creativities research has over the years become predominant in educational and social science research methodology literature, my reading indicates that there is still important conceptual expansion work to do in order to understand *how arts-science materialities and distributed agencies meet and make-with.* So, what does it mean when new creativities feature distributed agencies and hope-filled and play-full connections are made between human, more-than-human and nonhuman entities?

In this talk, I offer a research assemblage of encounters informed by Deleuze and Guattari's concepts of 'cartography', Bennett's concept of 'thing-power', Barad's concepts of 'making-with' and the focus on the material world, which includes human and nonhuman bodies. Unlike conventional, humanist systems of thought that assume that matter is (and things are) inherently separated, inert and passive, I will argue for and play with how cohabiting the *posthuman plurality and political possibility of creativities* becomes paramount to the experience of disciplines acting on disciplines – for example, how artistic creativity acts on and partners with scientific creativity in the manifestation of transdisciplinary creativities. Using diffractive analysis, I introduce the work of Bjork (a hyperanalytical artist sonic needleworker), Lisa Lim (contemporary composer whose music focuses on collaborative, transcultural and multispecies practices), and Kate Stone (CEO of award wining social enterprise Novalia which builds cutting-edge sensory multi-touch digital and physical environments, objects and journeys that adds multitouch to everyday surfaces that you can sound).

This performative talk contributes to the growing field of interest in assemblages of posthumanism and materialism framings when defining which creativities are we educating for, which creativities are we researching, and why the plurality of creativities, in the contours of methodologies in educational research (and pedagogical practices), are an imperative for making visible new kinds of material-discursive realities as *a process of producing consequential differences that matter.*

Keywords

Transdiscipinary creativities, posthumanism, materialism, diffractive analysis

Researching-teaching otherwise: diffracting stories in music education

Individual Papers - Abstract ID: 301

Mrs. Synnøve Kvile (Western Norway University of Applied Sciences, Department of Arts Educationof), Dr. Runa Jenssen (Nord University)

Abstract

We are music educators who love music, who love education. We also love that neither music nor education stands still, but always moves on, creates, reorganizes, and be/comes part of what's involved. This presentation is for the missing people and missing materials. Music education research centers adults and words (Fjeldstad et al, 2024). We are in this paper exploring how to listen otherwise. We propose to center the sound of the missing people (Braidotti, 2019), the missing children (Murris, 2020), missing voices, and the missing instruments, affects, and doings. We propose to move towards exploring entanglements and phenomena (Barad, 2007), and to work intra-disciplinary. While doing so, we have experienced dissonances when our posthuman theories and our researcher-teacher-musician bodies have met the institutionalized boundaries of music education. In research, as in music, dissonances are not to be avoided or feared (Fjeldstad, 2024), but they provoke questions and create tensions. We explore the possibilities for doing music education research, teaching, learning, and playing otherwise by reading stories from music education practices diffractively through feminist posthuman theories. Hopefully, this playful exploration of disciplinary boundaries can make room for what's missing.

Barad, K. (2007). Meeting the Universe Halfway: Quantum Physics and the Entanglement of Matter and Meaning. Duke University Press. https://doi.org/10.1515/9780822388128

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Fjeldstad, M. Y., Kvile, S., & Jenssen, R. H. (2024). Stretching and cracking: Becoming feminist posthumanist scholars in music education. Music Education Research, 0(0), 1–13. https://doi.org/10.1080/14613808.2024.2341241

Murris, K. (2020). The 'Missing Peoples' of critical posthumanism and new materialism. In Navigating the Postqualitative, New Materialist and Critical Posthumanist Terrain Across Disciplines. Routledge.

Keywords

Diffraction; feminist-posthumanism; missing people; MusicEducation; otherwise

Restorative Connections: Community-Led Creative Inquiry to Reimagine Local Landscape Relations

Individual Papers - Abstract ID: 321

Mr. Scott Davis (The University of Edinburgh), Ms. Rhiannon Bull (The University of Edinburgh), Dr. Marisa De Andrade (The University of Edinburgh)

Abstract

Our research is situated in the Scottish socio-cultural context of post-industrialism and rural fragility. We explore the 'current realities' of people's relationships with their natural assets and their immediate local landscapes, holding close the environmental histories and cultural memories that inform them.

This study considers the role of seasonality and access, situating the work within broader discourse of planetary health, climate crisis, and environmental degradation. The work demonstrates the importance of community-led creative inquiry, we ask the question whether fostering reconnections with local landscapes can contribute to a more resilient and sustainable Anthropocene.

Our study employs a two-phased approach:

The first phase investigates current community encounters with their landscapes through a range of creative methods selected by community members including critical creative writing and walking conversations. These methods are loosely framed through prompts that explore the human, non-human, and post-human experiences to reveal how communities perceive and engage with their environment. Furthermore, we examine the governance structures and institutional barriers that influence these perceptions and how these relate to hopes for system change within what feels an increasingly precarious world.

The second phase of research shifts to envisioning future possibilities for a hopeful future, informed by the present realities uncovered in phase one. Communities share each other's phase one findings to conduct participatory action analysis, entering into a creative dialogue with other community experiences that may shed more light on their own severances and connections with their local natural environments and landscapes.

This study develops a deeper understanding of why people feel attached and/or disconnected to their local environments at different moments in time. We posit this work will inform the development of new environmental imaginaries to create pathways for healthy, socially and ecologically sustainable community-led futures.

Keywords

Landscapes, Climate-Change, Creative-Inquiry, Planetary Health, Natural-Assets

Restoring the Past and the Self: Archaeology and Secondary Trauma Recovery

Individual Papers - Abstract ID: 66

Dr. Ayelet Oreg (The Louis and Gabi Weisfeld School of Social Work, Bar Ilan University), Dr. Shirley Ben-Shlomo (The Louis and Gabi Weisfeld School of Social Work, Bar Ilan University), Dr. Amit Dagan (Department of Land of Israel Studies and Archaeology, Bar Ilan University)

Abstract

Background and Purpose:

Secondary traumatic stress (STS) significantly affects social workers, especially those working with trauma survivors. This study explores an innovative intervention combining archaeology and social work to address STS among social workers in a shelter for abused women. Drawing on research showing the potential of archaeological activities to enhance well-being, we focus on the therapeutic benefits of excavations and pottery restoration. The study examines how engaging in these activities impacts social workers' experiences and perceptions of their roles, potentially mitigating STS. Our research question: How does a short-term therapeutic intervention integrating archaeology with clinical social work principles impact social workers experiencing secondary traumatization?

Methods:

This qualitative case study used ethnographic methods to explore the intervention's impact. Six social workers from a women's shelter participated in the study at the Tell Qana Archaeology Laboratory, Bar-Ilan University, collaborating with "No2Violence". The intervention included four four-hour pottery restoration sessions over three months and participation in an archaeological excavation, emphasizing archaeological metaphors connected to trauma, loss, and growth. Data collection involved participant observation during sessions and in-depth interviews with each social worker. We used thematic analysis to analyze the data.

Findings:

The study revealed that archaeological activities emerged as potent tools for the trauma-informed therapeutic team. These facilitated profound dialogues encompassing emotional analysis, introspection, and reconstruction of concepts into symbolically rich representations. The process of restoring fragmented pottery paralleled the social workers' experiences of helping traumatized clients rebuild their lives. Participants reported increased self-awareness, improved ability to cope with work-related stress, and a renewed sense of purpose in their roles.

Conclusions and Implications:

Integrating social work with archaeological practices shows promise in navigating traumatic experiences within trauma-informed organizations. The findings have significant implications for developing novel approaches to address STS in helping professionals, potentially enhancing resilience and job satisfaction while contributing to archaeological research.

Keywords

Archeology, Social Work, excavations, Trauma, loss,

Reverberations, diffractions, and sonic intra-relations in educational spaces.

Individual Papers - Abstract ID: 126

Dr. Carolyn Cooke (The Open University)

Abstract

This performative paper is presented as a series of reverberations, defined as a prolonging of sound, to allow for a returning or retuning with auditory attention. Each reverberation will include sounds from my PhD project with music student teachers, with which I diffract other sounds and theoretical ideas from ethnomusicology, music education, posthumanist and new materialist thinking and elsewhere to help us, collectively in the conference session, (re)tune to the possibilities of sonic intra-relationalities. The presentation will focus on three reverberations; Re-hearing voice as transindividual, Sounding invitations to world-with, and Attentionality to sound as affect. The paper invites us to shift our attention from sound as a methodological and pedagogical 'tool' to be captured and / or used, to an essential intra-animating mode of becoming-with.

Keywords

Sound

Reverberation

Posthumanism

Intra-animating

Affect

Revitalizing Chinatown: a place-based, participatory approach to heritage education

Ms. Christine Cheng (McGill University)

Abstract

Chinatowns in North America are undergoing significant changes, often shrinking or being turned into tourist attractions. These developments threaten the cultural identity of the Chinese diaspora, displace vulnerable communities, and erase important historical narratives. Despite these challenges, a growing movement is emerging to preserve these spaces, recognizing their vital role in cultural preservation and their connection to Asian diasporic histories.

Heritage education, which utilizes material culture and built environments as primary resources, is essential for celebrating the cultural richness and historical significance of endangered Chinatowns. My presentation will advocate for innovative educational practices—namely place-based pedagogy, which uses the local environment and community as a context for learning—to challenge mainstream narratives and include overlooked histories. By embracing historical consciousness—a critical perspective that helps us understand the temporal relationship between the past, present, and future—I aim to transform Chinatowns into sites of pedagogy, where history is not just read about but experienced.

Drawing from a preliminary analysis of 12 photo interviews with residents and key informants of Chinatown in Montreal, Canada—where the historical consciousness of the Francophone majority inadvertently silences minority groups and causes non-Quebec heritage sites to receive less attention and resources—I argue that participatory photography and digital storytelling can document and visually share their experiences, raise learners' awareness, and facilitate meaningful community dialogue. These immersive learning experiences can effectively transmit knowledge in today's digital-focused educational environment while emphasizing the role of technology in preserving and sharing cultural heritage.

Ultimately, my project seeks to empower minority communities, foster diversity, and influence public policy on heritage preservation and educational programs. Understanding historical consciousness in Chinatown offers insights into using historical knowledge to bring about positive social change for diasporic groups and emphasizes the importance of making space for diverse voices in a multicultural society.

Rewilding Education through forest and water connections

Individual Papers - Abstract ID: 241

Dr. Judith Enriquez (Liverpool John Moores University), Ms. Abha Tully (Liverpool John Moores University), Ms. Aine Waterson (Liverpool John Moores University)

Abstract

This presentation is a collaborative project on how a carbon-informed education may invite conversations, actions and important questions about our planet through the elements of earth and water. We perform a walkthrough of what the project planned to do with an allied framing of UN Sustainable Development Goals, drawing on sustainable practices of outdoor and environmental education provisions on the one hand and the net zero target by 2050 and the CO2-related actions that can be taken. This sounds well and good on paper. And yet, the encounter with earth and water elements had more to teach us about the planetary pulse than the solutionist approach of survey instruments on carbon literacy, practical competency and awareness that we had hoped to develop.

Turning our attention to what was *be-wildering* us, we submit our work and selves to earth and water and invite a beautiful question that caught our breaths through creative and imaginative ways. We walk and ask:

'What would the planet teach or do for education? What will we teach / do for our planet?'

We attuned to our project and care for the planet through our own bodies, fashion sense and creative engagement with poetry, walks and artworks. Here the intention is not to answer the question. But to sit with, write with, act with and be with the inquiry. In the words of R.M. Rilke: "The point is to live everything. Live the question now. Perhaps then, someday far in the future, you (we) will gradually, without even noticing it, live your (our) way into the answer."

The project started far more certain than where we found ourselves. *Wildly*. Just as well. It offers a finding of sort of our own wilderness as being-as-nature not just here, in nature with target goals.

Keywords

eco-literacy, carbon literacy, rewilding education, bewilderment

Routledge Book Launch Panel

Panel - Abstract ID: 479

Ms. Georgia Thompson *(Routledge)*

Abstract

Author Panel session hosted by Routledge, highlighting a number of recently published books within various Routledge book series.

Session to include overview of recently published books/ series, followed by brief discussion between the panel members and a short Q&A (if there is both time and the desire for questions) at the end. Author participation TBC.

Snippet of recent books and series to be highlighted:

Postqualitative, New Materialist and Critical Posthumanist Research series, edited by Professor Karin Murris

- *Postdigital Play and Global Education: Reconfiguring Research*, Kerryn Dixon, Karin Murris, Joanne Peers, Theresa Giorza, Chanique Lawrence (September 2024)
- *Returning Learning: A Diffractive, Posthuman Exploration of Nature Perceptions and Pedagogies with Early School Years' Teachers,* Simone Blom (December, 2024)

Futures of Data Analysis in Qualitative Research series, edited by Dr. Kakali Bhattacharya

- **Writing Lives: Ethnographic and Autoethnographic Narratives series**, edited by Professor Carolyn Ellis, Professor Arthur Bochner and Professor Tony Adams
- *Ngā Kūaha: Voices and Visions in Māori Healing and Psychiatry,* Wiremu NiaNia, Allister Bush, David Epston (August 2024)

ICQI Foundations and Futures in Qualitative Inquiry series, edited by Michael D. Giardina

- *Epistolary Autoethnographies on Loss, Memory and Resolution: Reflections on Black Motherhood*, Bryant Keith Alexander, Mary E. Weems (February 2025)

Research Methodology and Quantitative Techniques: A Guide for Interdisciplinary Research,
K.A. Varghese, B.R. Ranwah, Nisha Varghese, Nikhil Varghese (December 2024)

Assessing Autoethnography: Notes on Analysis, Evaluation, and Craft By Andrew F. Herrmann, Tony E. Adams (August 2024)

Advancing Qualitative Inquiry Toward Methodological Inclusion Edited By Rhodesia McMillian, Penny A. Pasque (October 2024)

Crafting Phenomenological Research By Mark D. Vagle (October 2024)

Constructivism and the Metaphysics of Qualitative Research By John Paley (October 2024)

How to QuantCrit: Applying Critical Race Theory to Quantitative Data in Education By Wendy Castillo, Kamden K. Strunk (November 2024)

Keywords

Book launch

Autoethnography

Ethnography

Research Books

SAFE: analyzing the impact of the "Bystander intervention" through Communicative Methodology

Individual Papers - Abstract ID: 253

Prof. Aitor Gomez *(Universitat Rovira i Virgili)*

Abstract

SAFE: analyzing the impact of the "Bystander intervention" through Communicative Methodology

SAFE is a project approved by the Spanish Ministry of Education, and it is following a communicative orientation. Qualitative data is being collected at the end of every academic year in six educational centres. Data analysis is being carried out in a convergent fashion, qualitative techniques are being triangulated by technique, by participant profile and by theory. This methodological design seeks to overcome limiting approaches that conceive reality as objective and immutable. The project uses communicative methodology.

This methodology foresees the inclusion of the voices of end-users in the research process, from the start of the project until its completion. The interpretation of reality is carried out through an egalitarian and intersubjective dialogue where the researchers contribute the academic knowledge accumulated on the subject, while participants contribute their perspectives and interpretations.

A total of 3 communicative data collection techniques are being applied. Following the communicative orientation, the interpretation of reality is carried out through an egalitarian and intersubjective dialogue between the researcher and the participants. During data collection, the researcher incorporates the accumulated scientific baggage on the analysed topic to the questions that he/she is formulating, so that in this way, the participant can relate this information to his/her own vision and practical experience.

In what follows, the data collection techniques are presented:

- Communicative observations: Observations are being conducted at the beginning and end of the academic year in each centre. The Mixed commissions that work on conflict prevention and resolution, as well as a class organised according to the Dialogic Model of Prevention and Resolution of Conflicts are being observed.

- Communicative focus groups: 3 communicative focus groups are being held in each centre. They are heterogeneous, formed by students, teachers and volunteers involved in the mixed commissions related to prevention and conflict resolution. The technique is being applied at the end of each academic year.

- Communicative daily-life stories: 3 communicative daily-life story are being carried out in each centre in each year of the project's development. Key different informant profiles in the implementation of the Dialogic Model are being selected in each centre and will be followed up during the 3 years of the project. The technique is being applied at the end of each academic year.

In this paper we will introduce some of the first results extracted from the application of the 3 different techniques. All results are oriented towards analyzing how Mixed commissions and the Dialogic Model of Prevention and Resolution of Conflicts are being applied and their potential to prevent school violence in the six centres.

Keywords

Communicative methodology

Communicative data collection techniques

Sanctuary/ing: worlding academia in toxic times

Individual Papers - Abstract ID: 168

Dr. Rachael Owens (Durham University), Dr. Jette Kofoed (Aarhus University), Prof. Rachel Thomson (University of Sussex), Prof. Gillian Ruch (University of Sussex)

Abstract

How do we hold ourselves and the practices of intellectual work in toxic times of crises, wars, lockdowns, redundancies and current higher education policies? Could convivial holding be a liveable practice? If so, what is it a practice of?

In this paper we present and reflect on one such two-year experiment with convivial holding through a regular, virtual, group-writing practice among four academics situated differently in academia in the global North. This practice involved ongoing archiving. The archiving practice has taken up and adapted ideas and practices associated with the 'Many Minds' approach and also with practices of memory work and auto-ethnography.

In this paper we revisit the archive and suggests that such live archiving practices of academic companionship and intellectual work is a research practice and methodology. We describe how our group endeavor developed, using provocations for writing in advance of the group and engaging in reading aloud and attentive. We explain how the space of the group became increasingly important to us, experienced as a sanctuary in relation to the spaces of the academy in toxic times and allowed for a greater hybridity and bandwidth than we usually find ourselves accessing. Following form this, we suggest that the psychosocial idea of working with 'Many Minds' may unfold as a practice of what we coin *a sanctuary/ing practice* which holds the capacity to re-bear/witness/live/endure/enjoy/cherish academic life in/through/with world crises, lockdowns, wars and deep worry. Such an enterprise is not simply an exercise in holding hands but is offered as a research practice in its own right: writing for and with each other and building an archive from these common goods and working iteratively with that archive constitutes both a place and practices of sanctuary/ing, offering companionship in toxic times and an archive of academia in and of itself.

Keywords

archiving, sanctuary, research methodology,

Searching through Time: An autoethnographic exploration of my Irish motherline

Individual Papers - Abstract ID: 488

Dr. Christine Davis (University of North Carolina at Charlotte)

Abstract

Over 31.5 million U.S. residents have Irish ancestry. I am one of them. The Fulbright Scholar program awards approximately 1200 awards a year. In 2021, there were 8 awardees to Ireland. I was one of them. In this poetic, narrative, and artistic ethnography, I explore Irish women's identity and transgressive deaths of illegitimate bodies and the ways these deaths construct the identity of the survivors through the stories told about them, using Ireland's Magdalen Laundries as a case. The laundries were run by Catholic orders and supported by local and national governments to house women and children who were considered to be promiscuous (or potentially promiscuous), pregnant and not married, the offspring of an unmarried woman, sexually abused or assaulted, perceived as a sexual threat to the social order, and/or removed from their homes due to abuse or neglect. The last laundry closed in 1996, and more than 1,600 women and children died in the laundries in the 20th century. In addition to closing the laundries, Ireland has recently decriminalized homosexuality, contraception, and abortion, and I was there to study this turning point for women's issues in Ireland's history. I discovered that and much more. I found evidence that one of my ancestors had been a penitent in a laundry, I found a place I belonged, and I found a strength I had forgotten I had. Weaving my experience living in Ireland with my Magdalene research, flashbacks and memories of my childhood, genealogical research, ghostly ancestor sightings, and theories including Mbembe's theory of necropolitics, Edelman's concept of motherlines, and Butler's concept of ungrievability, my research explores the ways in which I came to terms with my body, a physical assault, a tumultuous relationship with the women in my family, and my own identity.

Keywords

autoethnography, poetry, narrative, necropolitics, ungrievability, motherlines

Sew what? The seams that bind us: Stitching academic kinship through embodied inquiry and collective care.

Dream Teams - Abstract ID: 117

Mrs. Lucy Harding (University of Central Lancashire), Dr. Sharon Smith (University of Birmingham), Mrs. Charlotte Marshall (University of Northampton), Mrs. Philippa Isom (Massey University New Zealand, Te Kunenga ki Pūrehuroa.)

Abstract

This session incorporates the embodied act of sewing as an approach to explore the material-discursive practices of becoming-researcher with the entanglements of personal and professional identities as mothers, academics, scholars, and more, in our 'making oddkin' (Haraway, 2016).

We will share how the act of stitching and creating 'together-apart' (Barad, 2014) can serve as a literal and figurative process of binding together disparate aspects of our identities and experiences. This event-happening centres around a collaborative textile piece, created with 'a thousand tiny methodologies' (Lather, 2013), inviting *making* to speak to inquiry about our kinship and shared experience of academia. The piece is embedded within the actions of folding, threading, seaming and stitching, as we think and feel with the theories and philosophies related to post qualitative, feminist (new) materialisms and posthumanism.

As collective kin, we found our academic pursuits could not be disentangled from our personal lives; we shared interconnected 'life' experiences over a year; including complications with PhD supervision, a battle with the academic system to ensure SEND (Special Educational Needs and Disabilities) support for a child, nerves at presenting, the experience of academic precarity, the threat of redundancy, maternity leave, parenting a trans child, health concerns, moving house, baby rashes, relationship problems, critical feedback, meltdowns, viva prep, and, and, and (Deleuze and Guattari, 1987). The sharing of these happenings gave way to us becoming-researcher in a different way.

Our interconnected experience is described in a poignant blog (Marshall, 2024) that describes when this group rallied around as one of us received harsh feedback from PhD supervisors. The post reflects on the solidarity found in the comfort of friends, likening the support to a circle dance where members step in to hold space for the one in need. Through poetry and imagery, Charlotte illustrates the power of collective care in countering the isolating effects of academic culture, emphasising the strength found in vulnerability and mutual support. Whilst we can't offer this intimate experience to all, we can invite participants to engage with our textile piece, adding their own threads of experience to our collective tapestry of academic kinship.

The artefact which will evolve, becoming-with and through participant engagement in the session. It is not merely a representation of our kinship but an active agent; embodying the 'and...' (Deleuze and Guattari, 1987) that characterises the rhizomatic experiences we feel as part of the academic machine (Henderson et al, 2016). We trouble the boundaries between traditional gendered sewing activities and intellectual pursuits, using subversive stitching (Parker, 1984) as a practice, we ask: 'Sew what?'. Through this seriously playful approach, we invite a reimagining of academic work that embraces creativity, vulnerability, and joy alongside rigorous inquiry. We seek to unravel our humility from this experience, considering how we can create space for alternative ways of thinking and doing academic pursuits. Our work embraces the messiness and vulnerability of our entangled lives, yet recognises our privilege; we will therefore consider how it can be utilised to foster hope and collective action.

My fullest concentration of energy is available to me only when I integrate all the parts of who I am, openly, allowing power from particular sources of my living to flow back and forth freely through all my different selves, without the restrictions of externally imposed definition. Only then can I bring myself and my energies as a whole to the service of those struggles which I embrace as part of my living. (Lorde, 1984. p.120)

The piece embodies who we are and who we are becoming-, together-apart, entangled, messy, strong, vulnera-

ble; the struggles of reality as becoming-researchers, mothers and more, the richness of our shared experiences and we explore how this might help others.

The interactive component of our 'dream team' activity invites delegates to contribute to the textiles piece, adding stitches, fragments, and stories which will add to the 'milieu' (Deleuze, 1997) of academic experience. We endeavour to make the work accessible, not exclusionary (no sewing skills necessary!), seeking to create space for alternative ways of thinking and doing research, discovery and re-discovery.

Delegates will be asked to create-with these provocations:

- When have the seams of your life crossed?
- How have 'all the parts of you' (Lorde, 1984) integrated into your academic work?
- How can we embrace that entanglement?

The answers and stories that emerge will become part of the textiles piece, which will grow out of the threads of these experiences, creating potentiality, unravelling the fabric and textures of academic discourse.

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Keywords

Becoming-researcher, Material-discursive, Kinship, Subversive stitching, Embodied.

Silence, shame and stigma : how to collectively address the problem of women's sexual health

Individual Papers - Abstract ID: 395

Ms. Clotilde Séjourné (Université de Montréal)

Abstract

In this paper, I will present a series of interviews and observations I conducted for my thesis project on the collective construction of information about women's sexual health. My research seeks to understand how patients, militants, doctors, experts and profanes, contribute to creating knowledge around contraception, endometriosis, period pain and other topics related to women's health. I am working with three organizations in Québec. Two of them are non-profits, Monthly-Dignity which works on menstrual poverty, and Med[Sex], an online magazine which writes sex-ed articles for doctors. The third one is the Clinique des femmes de l'Outaouais, a medical center which provides abortion care for women and workshops in universities.

For about a year, I observed their workshops, participated and partly ran them. I conducted group and individual interviews with both the workers and the participants to understand the value of addressing collectively such intimate matters. I was looking at how mixing different types of publics together would generate some collective intelligence that also empowers the participants individually.

For this presentation, I want to focus on the feminist sexual health workshops and their significance both for the people who present them and for the participants. I will present them through the lenses of pragmatic theories, which is the conceptual framework for this thesis, adding some critical nuances from feminist theories about the history and positivist foundations of sciences and medicine. Then, I intend to detail the cycles of the workshops, the thought process behind them, and compare this with the socialization cycle of the participants, how they react to the activity and how they analyze it afterward. The conclusion will focus on different reflections about these kinds of exercises, how they benefit the publics involved in the problem of women's sexual health and some recommendations to make these activities work.

Keywords

Women's health, inclusive medicine, collective intelligence

Sonic Sensibilities: Sound, Justice, and Qualitative Research with

Panel - Abstract ID: 365

Dr. Walter Gershon (Rowan University), _Prof. EJ Renold_ (Cardiff University), _Dr. David Shannon_ (University of Sheffield), _Dr. Sunniva Hovde_ (NTNU Norwegian University of Science and Technoloogy), _Prof. Gabrielle Ivinson_ (Manchester Metropolitan University)

Abstract
(750 words without titles)

Homo-nostalgia: Speculating on "forward-dawning futurities" with "Doctor Who" and Alpha Centauri
David Shannon (University of Sheffield, UK), Sarah E. Truman (University of Melbourne, AU)

In this paper, we activate the concept of homo-nostalgia to indicate the twin pull of nostalgia towards both homogeneity and (homo)normativity. Our present socio-political epoch is marked by cis-hetero and white supremacist nostalgias, which proliferate trans-antagonist, racist, and queer-phobic violence. We draw on queer futurity (Muñoz, 2009) and our speculative, artistic practice to try to imagine and activate nostalgia otherwise. Rather than invoke myths about the past to cement an oppressive future (which is how we suggest normative nostalgia works), we explore how a song we wrote about an unconventional Doctor Who character, Alpha Centauri, work might queer the temporal contour of the affect of nostalgia. Adopting José Muñoz's (2009) theoretical exploration of queerness as a "forward-dawning futurity," we consider how the song and its composition might lure a queerer, more hopeful future-past for Doctor Who, Alpha Centauri, and ourselves. In so doing, we realise the twin pull of nostalgia to both homogenise and (homo)normativise is almost impossible to resist, while keeping a glimmer of hope that things could have been otherwise.

Sonic dartaphacts: composing trans*versal refrains in gender and sexuality research-activisms with young people
EJ Renold, Cardiff University, Wales, UK

Gabrielle Ivinson, Manchester Metropolitan University, Manchester, UK.
For over a decade, we have been working with young people on multiple arts-informed projects in a semi-rural Welsh valleys town, where the echoes of industrialisation still haunt everyday life. This presentation foregrounds the affective-material ontology of sound and music through the creative coproduction of 'sonic dartaphacts'- a polyphonic fusion of data, art and act(ivism). Across four fugal refrains, we compose a series of sonic agential cuts: the slapping from a ruler-skirt ad/dressing sexual harassment; a hammering in the re-making of a torture chair; an involuntary warble from a queer young man's response to re-viewing footage of flying his silk freedom-body; and a rattling head sculpture created by a partially deaf young person's desire to feel the texture of equality vibrations (Gershon 2013). We explore how attuning to their trans*versal (Guattari 2015) mattering can 'agitate' (Chen 2019) feelings and actions of response-ability and how when let loose, as wearable sonic art forms, soundscapes, or soundtracks, might release truth-quakes, amplifying the "voice of social minorities" (Grosz 2008, p. 57) for a gender and sexual justice to come.

The Tragedy of Ms. Amy, Sonic Sensemaking, and a Song of Hope and Remembrance : Young People's Wisdom, Care, and Attunements
Walter S. Gershon, Rowan University (NJ, USA)
This proposed paper is part of a larger study that began as a study of songwriting as a curricular tool and became

an examination of emergent knowledges, listening, and the sonic. Although the focus of this performative paper is a singular event that occurred early in this four-year, multi-sited sonic ethnography (Author, 2011, 2012, in press), it is an iteration of the kinds of student-driven events and trajectories that emerged across classrooms and academic years.

In this instance, a tragedy struck Mrs. Grindall's fifth grade classroom when Ms. Amy, a local adult who regularly read with students and had lost a child about the same age as kids in Karen Grindall's class, was overcome with grief and took her own life. After learning of this tragedy, students took it upon themselves to write a song for her that was both shared at her funeral and accompanied Ms. Amy on her journey. Rather than a pain-forward tale, this work documents young people's care, attunements, and wisdom when provided the space to build curricula they find significant.

Gating Music in Music Education and listening for Sound

Sunniva S. Hovde, Norwegian University of Science and Technology

In Norway's teacher education system, we often claim that all humans are musical (ref). Although there are various interpretations of this, all of them understand humans as inherently able to enjoy and express themselves with music. However, the curriculum tells us that students must learn a particular music technique and its rules before expressing themselves. This is where a discrepancy has hit us. Music isn't a material unless you know the rules of music. And we are not born with knowing those rules. They are not universal, and they are culturally and geographically specific. But we are born with the ability to sense and express sound. I unpack why we are making this misconclusion, using concepts from effects in music/sound production and material from a series of music/-and sound-making events with young people (0-2), using effect boxes to give them space of actions to show how the concepts of music and sound bring very different rules to the table working with children.

Keywords

Sound Studies, Queer Studies, Education, Justice

Southern Appalachian Haints & Highland Phantoms: An Autoethnographic Exploration of Hauntings, (Re)Memory, and Trauma Across Appalachia and Scotland

Individual Papers - Abstract ID: 477

Dr. Leia Cain (University of Tennessee)

Abstract

In this autoethnographic study, I apply paranormal ethnography, a framework I developed, to explore the hauntings of both people and land in Southern Appalachia and Scotland. Paranormal ethnography blends narrative inquiry with the metaphor of haunting to uncover unresolved cultural experiences and traumas rooted in both human memory and physical landscapes. My journey began with a fascination for cryptids and folklore, leading me to discover deep cultural and geographic connections between these two regions.

Using autoethnographic narrative vignettes, I illustrate how trauma and memory manifest in both the Appalachian and Scottish landscapes. From the ghosts of removed mountaintops in Appalachia to the lingering phantoms of the Highland Clearances in Scotland, each vignette explores how the scars of environmental destruction and historical displacement continue to haunt the land and its people. These narrative reflections reveal how landscapes themselves carry the weight of trauma, becoming intertwined with the collective memory of the communities that inhabit them.

In the discussion, I demonstrate how paranormal ethnography offers a methodological approach for exploring the intersections of human geography and cultural trauma. This framework not only reveals the hidden ghosts of our past but also provides a reflexive, arts-based tool for understanding how trauma is embedded in both human experiences and the landscapes that surround them. By engaging with these hauntings, paranormal ethnography contributes to a broader conversation on the lasting impact of trauma on land, memory, and cultural identity.

Keywords

Autoethnography, Ethnography, Storytelling, Trauma

Speculative wandering as research praxis: Playful Choreographies of Walking's Posthuman Rhythms

Dream Teams - Abstract ID: 111

Dr. Walking as Research Praxis (Many university's)

Abstract

This Dream Team has been collaboratively developed by members of the Walking as Research Praxis (WARP) group. We aim to use our shared affinities to develop knowledge around walking and walking praxis and invite you to join us to engage in experimental walking praxis. Based in practices of speculative wanderings, and deploying feminist materialist and critical posthumanist theories, we will playfully explore walking's rhythms, potentialities and intensities for choreographing bodies' relationalites and sensorialities. We will:

- Begin with a brief theorisation of walking(-with) research;
- Followed by a walking activity;
- Finally a collective discussion of what comes to matter from the walking and an attending to how walking as research praxis shifts research methodologies.

We engage theory-praxis orientations which embrace researcher relationality and involvement with non-human and more-than-human bodies as part of the research process (Ellingson & Sotirin, 2020). Foregrounding wider ideas about the nature of our bodily entanglement with material space surfaces the multiplicity of differing ontological agencies who, although often unnoticed, inhabit that space with 'us'.

Pink's (2008) work pioneered walking interviews. Subsequently, walking and talking has been more widely recognized as a qualitative social science research method (Evans & Jones, 2011) and a critical method of enquiry to explore place entanglements and embodiments (Lasczik et al., 2021). During and since the pandemic the social benefits of walking have become increasingly appreciated by researchers (Sala, 2021). Scholars have also theorised/actualized walking methodologies as a critical mode of walking-with that engenders accountability, and response-ability (Springgay & Truman, 2018a). Fairchild (2021) suggests that walking methodologies remove the separation between place and space where place-spaces are multiple and always under construction. Taylor et al. (2023) consider walking-together-apart through the figuration of the gift to experiment with walking's posthuman generativity as a relational and processual methodology. Much of this research deploys walking in inventive, experimental, less elitist, and more inclusive ways to reimagine qualitative research methodology.

The speculative wanderings and space-body choreographings we explore and enact in this WARP Dream team work are situated in a transdisciplinary theorisation of space, rhythm and liminality. Massey's (2005) propositions on space as a lively openness, as a multiplicity, suggests walking's spatial indeterminacy within a continual sphere of possibility. Lefebvre's (2004) work on rhythmanalysis helps attend to relationships between space, place, time, bodies, and matter to produce repetitions and differences, and cyclical and linear rhythms amongst others. The bodily somatics of walking as research praxis enables attunement with the rhythm, energy and flows of spaces and places revealing shifting affects which rise over time and in movement. From Massumi (2014) we work with the play of 'the excluded middle' and from Springgay & Truman (2018b) the 'speculative middle' to enable us to consider walkings potentialities as a liminal zone where conventional boundaries blur and new possibilities emerge. This middling choreographs opportunities for speculative wanderings, relationality and bodily entanglement with space, place, and time. We theoretically layer in materialist process ontologies and critical posthumanisms such as that proposed by Barad (2007), Manning and Massumi (2014), Deleuze and Guattari (1987) and Braidotti (2013). These materialist posthumanist ontologies and presumptions resonate with notions of life as constant becoming (Manning & Massumi, 2014) and enable us to think-play-enact walking's generative and continual 'coming-into-being' as a research praxis.

Meandering

Wandering

Dawdling

Lingering

Noticing

Transgressing

The activity proposes ways to playfully disrupt habitual un/noticing by inviting you to wander/wonder (MacLure, 2013) to generate new walking choreographies with the following provocations:

- On the postcard given to you draw a speculative map of your imagined wandering to be undertaken during the 45 mins allocated in the workshop. These wanderings can be physical, imagined, outside, inside, or spaces to think/muse.
- In groups, pairs, or alone, follow the map until your pathway is interrupted. This might be for example, a wall, a road, a tree, a sound, an aroma...in that moment you are encouraged to notice more, attuning to the infrathin - the potentiation of a relational field that includes what cannot quite be articulated, but nonetheless can be felt (Manning, 2017, p. 99).
- Notice what happens in the pause - the distinctions that are so subtle, minimal, or ephemeral that they exist at the very edge of perceptibility.
- Record them in whichever way you choose and share with the group when you return to the workshop.

When you return we will consider what came to matter during our speculative walkings and ways to collectively share or map these happenings and experiences.

WARP members who are part of this proposal: Carol A. Taylor, Nikki Fairchild, Lynne Baxter, Angela Beggan, Genevieve Brisson, Lucy Harding, Katja Hiltunen, Karina Horsti, Joanne Hume, Antje Jacobs, Liz Latto, Jenny Wolgemuth, Weili Zhao

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Steve's Law

Mr. Bruce Edhouse (Independent Scholar)

Abstract

This is the story of how my client developed his own way of navigating a complicated life in this modern world, inspired by a stubbed toe, a tennis match and a Roman emperor.

It is a method that has been described by those who it has been shared with as incredibly simple and easy, yet incredibly complicated and difficult. It demands awareness, self-reflection, empathy, hard work, and an acceptance of the absolute certainty that even with all these things you will not always get it right.

With his permission and input, I'd like to share my client's method with the wider world, reflecting upon the psychotherapeutic process that brought about the conditions for Steve's Law to come into existence.

Keywords

psychotherapy, stoicism, growth, inspiration, simplicity

Student Teachers Looking into the Mirror: Re-envisioning Environmental Educators' Training Using Metaphor as a Foucauldian 'Technology of the Self'

Individual Posters - Abstract ID: 482

Dr. NAYA GRILLIA (Environmental Education Lab, National & Kapodistrian University of Athens), Prof. Maria Daskolia (Environmental Education Lab, National & Kapodistrian University of Athens)

Abstract

Educational research increasingly utilizes metaphors to explore and promote reflection on the identities and practices of teachers and student teachers. Metaphors serve as powerful tools for accessing educators' conscious and unconscious ideas and perceptions, fostering introspection and professional growth (Leavy, McSorley & Bote, 2007). Therefore, engaging teachers and student teachers in metaphor writing allows for the exploration of the intellectual and emotional dimensions of their identity and facilitating critical analysis of their teaching practices (Connelly, Clandinin & He, 1997).

This study draws on Critical Discourse Analysis (CDA) with a post-structural approach to examine how language, particularly metaphors, constructs reality, subjectivities, and transfomation in student teachers to become future environmental educators. By leveraging Foucault's concept of "technologies of the self," we explore whether and how metaphor writing can serve as a mechanism for student teachers to engage in self-reflection—functioning as a Foucauldian practice of self-knowing.

Through a CDA framework, we will analyze how student teachers use metaphors to negotiate their identities as educators, shaping their self-perceptions and roles within the environmental education field of practice. We focus on the students' subjectivities, examining how they construct their identities as environmental educators and agents of change through their metaphors. Additionally, we will explore how these metaphors act as tools for self-reflection and transformation, allowing students to redefine their identities over time.

By connecting these metaphors to broader cultural narratives and political contexts in environmental education, we aim to provide a multi-dimensional understanding of how language shapes knowledge and identity. Ultimately, this research seeks to renew pedagogical practices in environmental education, encouraging future educators to embrace vulnerability and self-awareness, thereby enhancing their reflective teaching practices grounded in individual experiences and values.

Keywords
teachers, metaphor, CDA, Foucault, environmental education

Supervising Qualitative Research: Various Forms of Co-Creation

Individual Papers - Abstract ID: 118

Prof. Ronit ,Dina Leichtentritt (Tel Aviv University)

Abstract

The presentation is based on hermeneutic phenomenological research conducted with 11 academic supervisors. The research question referred to the manner in which knowledge is co-constructed (with graduate students) in a supervised research context.

Participants distinguish among various supervision arrangements including: individual (one on one); group supervision where all group members are supervised by the informant and group supervision where participants were not necessarily supervisee of the group facilitator's (research participant). Findings indicate different processes of co-creating knowledge within these supervision arrangements which were conceptualized using Freud's activity of "suspended attention".

Freud (1912) recognizes two distinct types of attention; a close attention and an open one. The first, characterize co-creation of knowledge while working with the participants' supervisee (either on a personal or a group level). In this case a selective, fixed, judgmental mode of co-creating knowledge was recognized:

"….as soon as anyone deliberately concentrates his attention to a certain degree, he begins to select from the material before him; one point will be fixed in his mind with particular clearness and some other will be correspondingly disregarded, and in making this selection he will be following his expectations or inclinations. This, however, is precisely what must not be done. In making the selection… he is in danger of never finding anything but what he already knows (pp. 111-112)

The other, characterize supervising group that includes students who are not the participant's supervisee, is a much freer, more playfulness mode that allows the liberty to play and construct ideas – one that is open to both the supervisor's and the students' views. The latter mode ought to be encouraged in academic settings in order for successfully co-create knowledge. In the presentation the strategies informants implemented while co-creating knowledge along with the obstacles associated with both of these attention modes will be discuss.

Keywords

Interpretive research; Supervisor; Supervisee; Suspended attention

Surface Echoes – Amplifying the voices of people living with eczema

Individual Papers - Abstract ID: 300

Prof. Sara Brown (University of Edinburgh), Ms. Beverley Hood (University of Edinburgh), Dr. Alison Mayne (University of Edinburgh), Dr. Keira Tucker (ASCUS Art and Science)

Abstract

Surface Echoes is a Wellcome ScotPen funded creative research project which aims to raise up the voices of people living with eczema, so their experiences can be more empathetically understood. The project uses text collaged scripts, collective reading, and audio to create a resource for training in healthcare, education and workplace settings, and wider public audiences.

Originally drawing on qualitative verbatim comments from patients, carers and health professionals from articles published in dermatology research journals, this work also embraces participants' stories to give a glimpse into life with the itchy, inflammatory skin condition eczema.

This panel provides delegates with an opportunity to

- Understand the crafting of a creative resource developed with project partners and collaborating artists
- Experience working through the creative resource, reading aloud together
- Engage in rich discussion about creative methods and the impact of collaged script

It may be of particular interest to those working in art-based health research, medical humanities, zine and dramaturgy. We also recognise that many delegates will have personal experience of eczema or caring for someone with the condition.

Paper

This panel first offers a paper presenting a selection of methods used in the project, engaging with key stakeholder participants to explore ideas together and create visual responses. This began with a series of creative participatory workshops for people with lived experience of eczema, drawn from the University of Edinburgh and Eczema Outreach Support Youth Panel. The workshops were designed to explore existing verbatim research materials and generate speculative imagined futures – a near alternative place where eczema care could be different and better.

Following this participatory work, a range of creative approaches to the verbatim materials were explored and tested by the project team, including digital voice puppetry, spoken word by professional actors, and collage using printed materials. This evolved into a collaborative text collage which is both method of enquiry and project output in the form of a script and final artwork developed through an iterative and detailed collaborative process undertaken by the lead creative researcher with partner artists.

These methods have centred the perspectives of those for whom eczema impacts their quality of life – from voices hidden behind clinical journal paywalls to young adult workshop participants. An emphasis on creativity and play has led to rich and evocative material designed to shift thinking in sometimes intransigent settings.

Reading

Following the paper, up to 10 interested delegates may choose to engage in a group reading of the text collage script. Others can form a Socratic discussion circle, focused on reflective observation questions about hearing the script read aloud, its impact on the listener, and its potential for change.

Discussion

All attendees of the panel are then welcome to engage in a discussion about their responses, the script as a different kind of training resource, and the creative methodologies which have supported its evolution.

Keywords

Collage

Speculative inquiry

Eczema

Lived Experience

Tangling trajectories and knowledge-making in mathematics education and qualitative inquiry

Dr. Susan Cannon *(University of Georgia)*

Abstract

A Strava map documents my walk—a spinning, spiraling, not quite smooth tracing around, lines crossing, joining, separating—a representation of 52 minutes walking around a soccer field while teenage boys play. This tracing talks back to linearity, directness, and efficiency. In this paper, I play with representations of learning, knowing, and understanding. How do we come to know? How is learning *loss* (The Editorial Board, 2023) a tenable concept? How does one lose learning?

In mathematics education, learning trajectories model the ideal student's path to understanding (Myers, 2014). What else might we offer? What might a Strava map show us about learning? How might thinking-learning other-wise open possibilities for becoming other-wise in K12 education? The current learning trajectories and pacing maps are accomplices in creating deviant students (Llewellyn, 2016). Direct paths to knowledge are emblazoned on students as they enter university. If students do not know *on* time and *in the right* ways, they are behind—needing remediation (Smithers, 2022). The straight paths students have been taught to follow shut down curiosity, creativity, and joy, as they seek the one right way to complete an assignment. As a mathematics teacher-educator and a qualitative inquirer, I think with Strava's tracings, a messy tangle that still has a center, and wonder how neoliberal practices of schooling have further entrenched us in gold-standard practices of knowledge-making (Fielding, 2010), linear predetermined paths from research questions, to data collection, to analysis, to publication, to citation, and back again.

Therefore, I salvage other forms, models, expressions, and representations with which we might rethink learning and knowledge-making. What if we hold up the tangle next to the trajectory? If we unlearn some of the unsaid assumptions about how learning and knowledge-making happen, might curiosity, joy, and creativity creep back into our practices?

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Keywords

trajectory, knowledge-making, linearity, tangle

Teachers use poetic inquiry to mobilize professional practices and revitalize their lives: Self and community care in precarious times

Individual Papers - Abstract ID: 276

Ms. Ashleigh Allen (OISE, University of Toronto)

Abstract

At present, scholars are examining COVID-19's enduring effects on public education. While some research focuses on the additional support for students, there is limited investigation into the presence or practices of care in teachers' professional and personal lives. This is troubling since there are reports of worsening mental health and stress in the lives of both teachers and students. Given that teachers' well-being is intrinsically connected to the well-being of students, this research explores the impact of centring a practice of care using poetic inquiry with a community of nine school teachers from September 2022-February 2023 and the effects of that practice on their lives, pedagogy, and curriculum. An essential aspect of the research was bi-weekly virtual workshops wherein participants discussed how care emerged in their personal and professional lives before reading and writing poetry together. Two central questions guide this research: 1) What happens when a small group of high school teachers come together to engage in a regular creative writing practice to explore, theorize, and enact care during/ "post" COVID-19? 2) What are the implications for teachers' curriculum, pedagogy, and beliefs when they collaboratively engage in a creative process centring on the concept of care in their lives? The workshops provided a space for a comprehensive exploration of the role of self and community care in teachers' lives, using a definition of care inspired by political scientist Joan Tronto and the scholarship of women, trans, Indigenous, and disability scholars and others who emphasize community care. The research also draws on queer theory (Ahmed; Sedgwick), which is particularly relevant to care scholarship and provides an avenue for the expression of desire and reclamation of spaces. This theoretical framework bridges the care practices of teachers in their classrooms and lives outside of schools. Together, teachers devised effective, malleable protocols of care.

Keywords

care, poetry, pedagogy, curriculum, desire, community

Temporality and Migrant Deaths at the Border

Individual Papers - Abstract ID: 123

Prof. Karina Horsti *(University of Minnesota)*

Abstract

This paper plays with the concept of survival as a means to think of migrant deaths at Europe's border through the lens of temporality. This awareness of temporality - that the present will one day be past - allows us to imagine possible futures, prompting a vision of a convivial future society. While survival recognizes the experience of past violence, it also directs attention to the future where one lives on beyond the rupture. Ethnographic research with survivors of one of the most mediatized migrant shipwrecks in Italy shows how for the survivors of border violence survival is a process in which they create a new identity and belonging in Europe. This paves way to conviviality: a society shared by both those whose governments created the border and those who managed to cross it. Further, we anticipate that in the future, others may examine and judge the present, just as we currently examine the violent events of the past. What violent bordering does to Europe and its perceived values of equality and justice are vital questions in the present day, and will remain so in the future. The specters haunting the present are not only from the past but also from the future. The paper takes a step forward from research presented in the book Survival and Witness at Europe's Border (2023) and draws from a film project The Night My Brother Disappeared (2023). Finally, the paper discusses how academic research and creative film production can be mutually productive in finding new ways of thinking about bordering and violence.

Keywords
Border, migration, survival, afterlife, film, conviviality

Testimonies from and about Gaza: The Psychological Impact of Colonial Violence on Local Communities and Global Witnesses

Individual Papers - Abstract ID: 467

Dr. Federica Cavazzoni (University of Milano-Bicocca), Prof. Cindy Sousa *(Bryn Mawr College, Philadelphia, US),*

Ms. Ala' Mustafa *(University of Milano-Bicocca), Ms. Mona Ameen Nofal (University of Milan-Bicocca), Prof. Guido Veronese (University of Milano-Bicocca)*

Abstract

The ongoing colonial violence in Gaza has profound and far-reaching psychological effects, not only on those directly impacted but also on distant witnesses. In this talk, we present the results of a study based on 30 testimonies collected from individuals in Gaza and Europe, highlighting how daily bombardments, displacement, and systematic human rights violations have led to severe emotional and cognitive disruptions. For Palestinians, the continuous violence has fractured their sense of safety and coherence, leaving deep wounds of anger, grief, and disillusionment. Simultaneously, European witnesses express a struggle with their own positionality, experiencing feelings of powerlessness, guilt, and moral injury. Through a thematic analysis, this research critiques the inadequacy of conventional trauma frameworks in addressing the collective, cumulative, and political nature of colonial violence. Our work will discuss how expanding the scope of trauma work to include these factors can foster more meaningful support for both those living under occupation and those observing from afar. By bridging the gap between personal suffering and political resistance, this work underscores the need for global engagement in dismantling systems of violence and oppression.

Keywords
Colonial Violence, trauma, mental health, genocide

Testimonios: Going Through the System and Its Institutional Power

Individual Papers - Abstract ID: 24

Dr. Margarita Ruiz Guerrero (Western Washington University), Dr. Meilan Jin (Western Washington University), Ms. Jasmine Leyva (Western Washington University), Ms. Stephany Rocha Alatorre (Western Washington University)

Abstract

The tensions present at mainstream and primarily white institutions regarding the importance of empowering faculty and students of color to voice their perspectives and engage actively in the education system have been documented as acts of resistance (Love, 2019; Saavedra & Pérez, 2012; Valencia, 2010). However, those who oversee numerous established protocols and so-called partnerships within institutions constantly reinforce and perpetuate hierarchical power dynamics, even in instances where there are shared identity intersections (e.g. women of color WOC in academia). Therefore, these tensions and the perpetuation of hierarchical power dynamics require constant redefining in order to truly honor the voices of students and faculty who are currently experiencing these realities, if not, we run the risk of "unintentionally" adding more burdens to students and faculty.

We come here to present our work utilizing feminisms of color with the hope that by sharing our lived experiences as Testimonios (Saavedra & Pérez, 2012) and theorizing from the flesh (Anzaldúa, 1987; Anzaldúa & Moraga, 1981; Collins, 2008; hooks, 1994, 2000, 2003; Lorde, 1984), we can acknowledge that "good intentions" alone have not been enough to effect change and that are problematic if perpetuated. Lorde (1984) expresses "the master's tools will never dismantle the master's house" (p. 110), as educators and future educators, it is our responsibility to ensure that we provide a safe space for students to express themselves without fear of retribution or retaliation. It is with this hope and humility that as Saavedra and Pérez (2012) point out, "must continue to learn language from, and create new language for, our theoretical spaces that help us to express and navigate the complexity and multiple locations of struggles and resistance" (p. 430) to push us to question everything in this precarious world which we find a very hard yet inspiring thing to do.

Keywords

Testimonios, Lived experiences, praxis and reflexivity.

The Art of Weaving Trauma-Informed Skills into Supervision: A Transdisciplinary Multimodal exploration of the views and experiences of helping professionals working in child and adolescent welfare settings

Individual Papers - Abstract ID: 243

Ms. Anthea DAmico (University of Malta), Dr. Claudia Psaila (University of Malta), Prof. Maureen Cole (University of Malta)

Abstract

This paper presents the works in progress of my thesis about the use of therapeutic trauma-informed (TI) skills in supervisory practice in child and adolescent welfare settings. Inspired by my experiences as a foster parent, social worker, counsellor and supervisor, the obvious became apparent: being therapeutic in the context of trauma, irrespective of theoretical orientation or discipline features significant emotional labour and common underlying processes in which the body and relationships are central. Literature on TI supervision refers to skills, that mirror those in practice, such as attending to relational components, creating emotional safety and emotional regulation and fostering empowerment. However, a semi-systematic review carried out during this thesis, reveals a gap between the skills referred to in the TI supervision literature and those considered key to TI practice with children in welfare settings. These include: embodied and creative practices, direct involvement in systemic interventions, and encouraging and processing narratives. Integrating these skills could enhance the alignment between supervisory practices and TI work in these settings. However, supervisory competence involves complexity and is more than a simple transfer of skills from practitioner experience. Further, the trajectories of trauma theory and TI practice are testimony that such questions require embracing complexity through transdisciplinary synergy of knowledge and understanding of the world. Therefore this paper proposes to explore the idea of applying these skills into supervisory practice through transdisciplinary focus groups of professionals directly involved in practice and supervision in child welfare settings. Basarb Nicolescu's transdisciplinarity, underscores interconnectedness and complexity of knowledge. Epistemologically the method proposed for this thesis seeks to create an embodied, reflexive, transdisciplinary third space using phenomenological multimodal (artistic, verbal) inquiry. The method of data anaylsis through an integration of compositional analysis of the visual data and reflexive thematic analysis of the verbal data will also be discussed.

Keywords

trauma, supervision, children, embodied, transdisciplinary, multimodal.

The challenges of introducing arts-based research methods in a project with a Syrian refugee family

Individual Papers - Abstract ID: 80

Dr. Geert Van Hove (Ghent University), Dr. Floor Verhaeghe (Ghent University)

Abstract

This study explores the challenges of implementing arts-based research (ABR) methods within a project with a Syrian refugee family. ABR, which integrates artistic processes and expressions as central components of inquiry, has significant potential for engaging marginalized communities and generating rich, nuanced data. However, its application in the context of the above-mentioned project presents a unique set of obstacles related to cultural, communicative and ethical dimensions.

Using a qualitative research design, we conducted a series of interviews with a Syrian family recently resettled in Belgium. As part of a larger – international - project proposal we were expected to introduce arts in the development of the project.

How do you bring art into a family you haven't known long? And what does it mean to see no artworks in the living room? And how do you proceed in concrete terms (choice of artist, choice of art form, ...)?

The preliminary findings highlight several key challenges:

1. Cultural barriers: Differences in cultural perceptions of art and expression affected our first negotiations with the family.

2. Language and communication: Language barriers complicated the facilitation of workshops and the articulation of artistic expression, requiring the use of translators and visual aids to bridge gaps in understanding.

3. Ethical considerations: We want to remain very sensitive to the potentially traumatic experiences that are going to come up in the process of working with an artist.

This study highlights the need for a flexible, culturally responsive approach to ABR. It highlights the importance of building trust, ensuring ethical sensitivity and adapting methodologies to address the complex realities faced by displaced families.

The findings contribute to the broader discourse on inclusive research practices and the potential of ABR to amplify marginalized voices.

Keywords

Arts Based Research - Refugees -

The circus of pedagogical subversions

Individual Papers - Abstract ID: 461

Ms. Elisabeth Angerer (University of Edinburgh), Dr. Ramsey Affifi (University of Edinburgh), Mr. Tim Licata (Brennan Artists Associates)

Abstract

A magician who surfs at the centre of the big gasp. A teacher educator who throws himself under his own bus. An artist creating disruption way outside her comfort zone. Together, we share with you our experiences lurking in the shadows, falling off the edge, setting traps and stumbling right into them. For one night, and one night only, we present to you: the circus of pedagogical subversions. In this session, which combines performance and theory, the three presenters take the audience into the rule-bending and boundary probing world of exhilarating delusion. Tim Licata, a professional magician, shares a glimpse into the power of short-circuiting logic, and what we might learn from lingering in the shapeless vastness of childlike astonishment. Ramsey Affifi shows some of his roguish adventures as a trickster-teacher, where he draws his students (and himself) into surprise, uncertainty, and ambiguity. Lisi Angerer offers why she is compelled to develop a research project where she plays improv games with sustainability professionals and reflects on her intentions to stir unrest in a smoothly run and tightly managed space of political strategy games. Magic, trickster methods, and improv all create and subvert expectations, and doing so offer important insights into teaching, research and life. We end by considering what connects these diverse approaches, what conditions are needed for subversiveness to be healing and not destructive, and how it can function to break up habits that shackle our capacity to engage with what we face (Dewey 1916), bring the senses back to life (Abram 1996), open seemingly impossible possibilities for the future (Derrida 2007), and perhaps help us encounter uncertainty, humbler and more alive. We end by reflecting on the importance of such dispositions for living well in a precarious and changing world.

Keywords

improv; trickster teaching; magic; play

The concept of 15-minute city as an inspiration for refining and recycling photovoice works: Create a photo with an intervention!

Individual Posters - Abstract ID: 195

Dr. Miriam Mary Brgles (Catholic University of Croatia), Dr. Anamaria Malešević (Catholic University of Croatia), Mr. Josip Čunčić (Catholic University of Croatia)

Abstract

The poster presentation shows only some of the arts-based works created using the photovoice method during 2023 and 2024. The papers were created in cooperation with teachers and students of the Department of Sociology of the Catholic University of Croatia. The students were also researchers, but also the target group of research. The researchers used various artistically based methods such as painting, poetry, singing, animation, etc. However, the photovoice method is most often applied, as a reflective research, which brings stories about the terrain that the researcher uses (Van Maanen 2011), but also experiences. The topic of the research was the city district in Zagreb where the University is located, and the aim of the research was to find out whether the city district of Črnomerec fits into the concept of 15-minute city (Moreno et al., 2021).

The introduction of the 15-minute city concept is a comprehensive approach to urban planning that emphasizes proximity, density, and diversity to create vital, sustainable, and connected urban environments. Through the integration of ten key characteristics, this concept seeks to create cities adapted to the needs of citizens, fostering inclusion, mobility and resilience to the challenges of the future. Also, for the cities of the 21st century, this concept applied in sociology provides much broader and deeper, vertical and horizontal, possibilities of analyzing urban development and urban lifestyle than Wirth's features of urban ecology, which include only three basic factors: the number, density and heterogeneity of the population. (Abercrombie et al., 2008: 417) It was here that we saw space for play and further interventions in photovoice works, so we used a methodological innovation, which we called "photography with intervention". In this way, authors or groups of authors give an additional voice to photography, in addition to recording reality, their surroundings, certain events or artifacts. It is a participatory method, which can expand the initial number of participants because dissemination gives a new possibility of intervention. Therefore, the version of the first author can be infinitely "refined" and recycled. Photography with intervention has a great potential for self-transformation.

We will also present additional "elements" that participants will be able to add to the photos, and we will also open an online space (drive drive) where digital interventions can be added.

Keywords

photovoice, photography with interventions, 15-minute city

The Counter Archive as Relational Community Practice

Individual Papers - Abstract ID: 356

Prof. Kimberly Powell (The Pennsylvania State University)

Abstract

Drawing from my walking research projects in two historic, ethnic neighborhoods in the United States, I discuss the practices of citizen curation and participatory counter-archiving as an ethics of care, responsibility and stewardship centered in relationships with community, history, human and more-than-human bodies. I frame curation as *curare* (to care for) and counter-archiving as the foregrounding of living histories otherwise invisible via conventional archival methods to highlight their importance in marginalized communities. My presentation will feature images and videos from citizen-curated walking tours in an ethnic, historic neighborhood located in the US, highlighting a community member's informal museum on Japanese American history and a local businesswoman's care for plant life within urban micro-ecosystems. Additionally, I highlight recent efforts with teacher educators in a Soutwest US. border state regarding curatorial These examples demonstrate archives as living, performative entities and citizen curation as an ethical, relational practice aimed at community sustainability. I draw upon citizen curation, counter-archives, and posthuman inquiry as a theoretical framework. Citizen curation, as defined by Daga et al. (2022), involves citizens sharing and interpreting archival materials to foster empathy and collective understanding. Counter-archiving, according to scholars like Brusius and Rico (2023), disrupts colonial archival practices by diversifying narratives and enhancing access. Derrida (1995) connects archives with political power, stressing the importance of access and participation. I align my research with scholars who advocate for counter-archives that consider affective and ephemeral qualities, and Braidotti's (2019) critique of humanism's species hierarchy and capitalist narratives of progress. I discuss curare's ethics of care and sustainability pertaining to cultural-historical narratives of lived experience in the US.

Keywords

archive, curation, walking, sensory methods

The Dirt of Death: Facing the Sun in a Precarious Relation of Post(hum)an Humility

Game Changers - Abstract ID: 470

Ms. Kata Cots Pettit (Independent Researcher), Dr. Marisa De Andrade (The University of Edinburgh), Ms. Leah Soweid (The University of Edinburgh)

Abstract

Gamechangers: Kata Cots, Marisa de Andrade, Leah Soweid and select members from The REALITIES Consortium, University of Edinburgh, UK

This session begins by bringing bodies together to create a collective moment to know the potential of our deaths. During the two-hour session, we will create with and through an embodied practice of stillness and movement with our own death(s) while considering the substance of our being in relationship to geological time. What questions arise as we listen through and with our bodies to our own deaths? Words and talk will be minimized. We will connect with the primordial knowledge of our material bodies without spoken words, through 'silence', to listen to our bones and the potential flow and cessation of our blood bodies. We will correlate ourselves to our material humanness and posthumousness in deep time.

Our session will connect with our diverse lived and felt experiences – and our multiple REALITIES (Researching Evidence-based Alternatives in Living, Imaginative, Traumatised, Integrated, Embodied Systems) (de Andrade, 2022; de Andrade and The REALITIES Consortium, 2024). We will hope for the freedom of suffering and cycle of rebirth. We will move to end the pattern of running away from pain and throwing ourselves at so-called 'broken systems'. What can we become by embracing our relationship with deep time?

The 'results' may end up in writing or drawing, but may also remain in embodied experience. An intention of this session is to (not) know death as the living and to connect to our very real impact on this continued cycle of life as human, post-human, more-than-human and the humility with which we proceed in connecting our bodies as precarious yet deeply embedded in the planet's cycles. The learning is a residue, not to be washed away, but to be moulded, layered, and changed in the furtive decay of our multiple possibilities in a web, a weave of being. We will do this through playful methods of listening, moving, and sharing our knowledge. Participants should be prepared to use their bodies in the environment, including laying on the floor. Comfortable, warm clothing is recommended.

Keywords

death, deep time, relational embodiment

The Firebird

Individual Papers - Abstract ID: 272

Dr. Elif Zapsu (Uskudar Universitesi Istanbul)

Abstract

When I first trained and worked in the field of psychotherapy, I decided to document my struggle as a Sufi therapist, trying to place my perspective of the human within the Western lens of post-humanism. This paper reflects some of my work. Here, I turn a series of dreams I had after my training into a form of fiction-based research .It is the Sufi (Islamic Mystic) tradition to tell dreams as tales, as a way of teaching oneself to the other, and as a form of psychotherapy. Ultimately, I lay out an experience I have had in my life, in a third place in-between, *Elsewhere*, where being asleep and being awake meet in a state of observation and unity, where the labels that I had built to create a false self-concept, fade one by one, drifting away like leaves in the wind, and I become-One with all. I provide minimal interpretation, as the aim is to create an experience and with it, more questions than answers. The paper is presented with the hope that this *dream* provides further discussion and debate on what it might mean to be human and how we might create space for creative and spiritual approaches to being within the post-human world. It is humble in that it is simply one perspective, playful in that it pushes boundaries, and it written with the belief that the heart of the human is the heart of hope.

Keywords

Sufi Magical Realism and Fiction-based research.

The Future of Qualitative Research on Nonmonogamy: Transcendence to Action

Panel - Abstract ID: 441

Ms. Lindsay Hayes (The University of Edinburgh), _Dr. Christopher Smith_ (Howard University), _Ms. Sina Muscarina_ (University of Vienna)

Abstract

Studies on nonmonogamy and polyamory, a type of nonmonogamy that emphasizes multiple simultaneous loving connections, has increased in the two decades. Much of that research has been quantitative in nature. While helpful, it does not fully capture the nature of these complex and infinitely variable relationships and arrangements.

Qualitative approaches are particularly well-suited for learning about complex lived experience and relationships as they do not seek to generate data that is reproducible or reducible. What can we learn about CNM by celebrating its complexities with qualitative approaches?

As researchers, how do we each intend to continue to generate CNM research and knowledge? How can we "hope together" to transcend our individual goals to become actionable approaches to building a bright future for qualitative CNM research?

Keywords

Nonmonogamy; Polyamory; Future-Focused; Celebrating Complexities

The gifts of relational accountability in qualitative research

Dream Teams - Abstract ID: 242

Dr. Anna Cole (University of Portsmouth), Dr. Charlotte Morris (University of Portsmouth), Mx. Gemma Green (University of Chichester)

Abstract

'Stories go in circles; they don't go in straight lines. It helps if you listen in circles because there are stories inside and between stories and finding your way through them is as easy and as hard as finding you way home. Part of finding is getting lost, and when you are lost you start to open up and listen' (Tafoya, 1995 cited in Wilson, 2008). Building a relationship as a qualitative researcher, or as a human being in any context, is not a means to an end, but an end in itself. Having an agenda around "how things will go" or getting formulaic when approaching relationships changes them from ones of mutual emergence, and potential encounters with immanence, to a transactional or extractive approach. Beyond formulas we want to dream into the ways in which we get lost, open up, and listen in our visceral experiences as qualitative researchers. We will inquire into how this opening and listening can provide often unexpected insight and value to our understanding of contentious qualitative research questions.

By relating to people in all their complexity, vulnerability and strength through the interview, or narrative research process, and being attentive to our own embodied being and responses, both the interviewer and interviewee are changed through the listening encounter. This is not ostensibly the aim of the work but an inevitable by-product nonetheless. These changes are impossible to predict and can be destabilising, illuminating, category-defying and empowering.

This Dream team session is a chance to do some collective dreaming around what we discover about ourselves, the restrictive categorisations inherent in heteropatriachal-capitalist colonial cultures, and the histories/herstories/theirstories we live by. What happens when we listen to others, following Kim Hosier, within a 'sustained relational approach' ? (Hosier, 2023). Inspired by rich feminist, indigenous and decolonial insights and traditions (for example, Gotby, 2024; Wilson, 2008) we dream into the radical implications of the politics of emotion and relational accountability within qualitative research.

Drawing on the 'every chair a leader' model of circles, inspired by feminist praxis, this interactive session will start by sharing some context and insights around the implications of a sustained relational approach from our own work. We will share some of our individual and collective stories in the context of recording life-stories and conducting narrative interviews in the context of the Rape Crisis movement, the wider Violence Against Women and Girls (VAWG) 'sector', and in the University researching gender pedagogies.

We will break into smaller sub-groups to discuss together what interests us most of this conversation, for example: category-assumptions, vulnerability, time as a safe container, clear contracting and informed consent, non-linearity or unexpected discoveries. With some help from some oversized post-it notes we'll gather back again as a larger group to create a collage of key words and phrases, memories and associations (and some disassociations), learning and unlearning from our collective work as relational practitioners and qualitative researchers.

Some guiding questions:

•How do we, or could we, bring relational practice into qualitative research?

•How do we, or could we bring our emotions, vulnerabilities and embodiments into research encounters?

•What does a sustained relational approach and relational accountability ask of us? And how might this enrich research and knowledge creation?

References:

Alva Gotby, *They Call it Love. The Politics of Emotional Life,* Verso, 2024[CM2]

Shawn Wilson, *Research is Ceremony. Indigenous Research Methods, 2008*

Kim Hosier, *Portsmouth Abuse and Rape Counselling Service (PARCS), Mid-Point Project Reflective Meeting, Portsmouth Central Library*, pers comms*, 2023*

Dreamers:

Anna Cole trained in oral history in the late 1990s while conducting doctoral research with Indigenous Australian communities. Her research focuses on post-colonial, cross-cultural, women's and gendered history. Anna is currently the Heritage Officer for Rape Crisis England and Wales, a national feminist charity, on an oral herstory of 50 years of the rape crisis movement, partnered with the Centre for Socio- Legal Studies at The University of Oxford and National Life Stories, British Library. Completing a Foundation, Lvl 1 & 2 Person-Centred/Humanistic & Integrative Counselling training in 202, Anna specialises in research and relational practice.

Charlotte Morris is a Senior Lecturer in Education and Sociology at the University of Portsmouth. Research interests relate to higher education cultures, identities and gendered lives across the domains of work, care, intimacy and education. Charlotte achieved her PhD in Gender Studies from the University of Sussex. Her current British Academy funded research focusses on university teaching in a post-truth context, particularly in relation to gender.

Gemma Summers-Green is a trauma trained, gestalt psychotherapist with over two decades of operational and senior management experience in the anti-violence sector, having worked for national organisations including Rape Crisis, Women's Aid and the Suzy Lamplugh Trust. A specialist in sexual violence prevention and harm reduction, Gemma is a PhD. Researcher at the University of Portsmouth in the school of Strategy, Innovation and Marketing where she was awarded a bursary to investigate unwanted sexual attention at UK based music festivals. Gemma is also an Associate Lecturer in Humanistic Counselling at the University of Chichester.

Keywords
circles, life-story, narrative, sustained, relational, embodied

The haunting of future (not) belonging

Individual Papers - Abstract ID: 124

Dr. Sharon Smith (University of Birmingham)

Abstract

Ghosts hate new things precisely because once the conditions that call them up and keep them alive have been removed, their reason for being and their power to haunt are severely restricted (Gordon, 2008:xix).

This paper draws on a recent doctoral inquiry undertaken with seven mothers of disabled children to explore educational inclusion and exclusion. Within the inquiry, ghosts of past, present and future (imagined) exclusion made their presence known. I will explore how these ghosts lead to decision making in education that prioritises protection and safety, which can lead to even greater exclusion.

Within our conversations, social memories of disabled children being sent to school on the 'special bus' intra-act with the more concrete lack of birthday party invitations and worries about bullying in the playground, to produce imagined future non-belonging. The Ghosts of past segregation and exclusion take on a life of their own as tales, which can be seen as ' "folkloric" knowings' (Massumi, 2002), pass between mothers of disabled children, leading them to believe that specialist provision is the only place their child can be safe and the only place that they can belong.

This paper argues for the necessity to recognise the materiality of haunting in education. As Barad (2017) describes, we have a 'relationship with and responsibility to the dead, to the ghosts of the past and the future'. When we face these ghosts head on and recognise what they are 'alerting us to' (Morriss, 2018), listening to the warnings that they bring, it becomes possible to tell stories of alternative futures and belongings which avoid the dangers of 'colonising the future' of disabled children. It is necessary to recognise the productive potential of misfitting (or not belonging), where disabled children can help shape the educational space they inhabit and determine their own future belongings.

300 words

References:

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Gordon, A.F. (2008) Ghostly Matters: Haunting and the Sociological Imagination. Minneapolis/London: University of Minnesota Press.

Massumi, B. (2002) Parables for the Virtual: Movement, Affect, Sensation. Durham & London: Duke University Press.

Morriss, L. (2018) Haunted futures: The stigma of being a mother living apart from her child(ren) as a result of state-ordered court removal. The Sociological Review Monographs, 66, (4), 816-831.

Keywords

haunting, inclusion, disability, mothering, imagined futures

The Healing Presence of Spontaneous Humor While Grieving

Individual Papers - Abstract ID: 512

Dr. Jennifer Morey Hawkins (St. Cloud State University)

Abstract

Through this project I explore how spontaneous humor while storying the difficult played and continues to play a role in my healing from the most horrific unwanted loss I have yet to encounter. Divorce. In this performance/storied framework that includes a stand up-ish like set, I share the recorded items people laughed at while telling the story of my divorce situation to strangers, friends, and family. The wit and humor shared come from items spoken at the beginning of this situation to items recently discovered spontaneously with my brother. For example, knowing my brother never could handle listening to my pain or details of my divorce, the following occurred:

Me: I'm finally over whatever crap happened to me in a previous life.

Older Brother: What? When you lived in Mesopotamia?

I died laughing, which egged him on...

Older Brother: When you were a Pharaoh's wife?

I then proceeded to share with him that this will be added to my new set and he would be receiving credit.

Background/Inspiration:

In addition to sharing the co-created jokes, and/or co-realized jokes in a set which length is to be determined after organization, I plan on sharing and learning more about what the literature says about spontaneous humor and the healing process, especially from unexpected traumas.

The idea of this being a new area of research for me was inspired by Wyatt's book Therapy, Stand-Up, and The Gesture of Writing: Towards Creative-Relational Inquiry. When gifted this book, my brain was still in the space of trauma where nothing could hold my attention. This book did. After all, I was untangling from trauma while in therapy, I loved humor had taken classes at 2nd City Improv in Chicago in my 20s and was recently encouraged to share my spontaneous humor in an open mic. So, I took a formal stand-up comedy class. I am a writer and lover of all things creative and teach classes focused in many contexts primarily within an interpersonal frame...The book became my companion while traveling to Northern England in May of 2024.

Background introduction to the pain:

It is more socially acceptable as a white woman living in the United States to be sarcastic when crying in public and telling my pains to strangers, than it would be to yell, scream, and/or fall to the ground. The first year I kept the yelling and screaming to the confines of my/our home where the vibrations come out of me bounced off walls and furniture I had carefully set and purchased for our first home.

I remember thinking about my friend's phantom leg... I wondered where the phantom piece of me went. My other half...it too had been severed.

The darkness I once felt was so dark. People would say, "wow, you are such a strong woman." What an insult, frankly. I don't want to be strong. I want to be loved, looked after, cared for, danced with, held. But alas the dream I thought I was living into was but a dream apparently. Now I don't know how much of it was ever real. I can't get hung up on that stuff these days as it does no good to cling to what was...or what happened...or why it happened.

What is difficult still to grapple with is I really chose him. I married him. I was fully committed to him. To us. All plans, all expenditures, all choices from my end were for us. Why am I sharing this? I'm just thinking out loud, I guess. Maybe to help you understand the extent of the phantom pain. While I've been to therapy and still go, I do yin yoga and try to enjoy new friends and the ever popular in the USA - pickle ball...the love, the life, the finances, the future were all gravely disrupted.

So yeah, losing someone who once promised you to stay until death is heavy. Why not lighten it up with laughter? To this day I still know that it took me 27 years to meet the man who called me the "love of his life." 23 years together, almost 17 married before he walked. Days later he told me "I love you and your humanity immutably.... I no longer want our marriage."

Baffling.

***

This performance/project is creative-relational in that the humor itself is found/co-created within conversations. The conversations had while working through and processing the pain of divorce.

Keywords

Spontaneous humor, healing, divorce

The humility of learning material practices: reflections on an autoethnography and ethnography of craft making

Individual Papers - Abstract ID: 235

Ms. Julia Skilton (The University of Edinburgh)

Abstract

The presentation is based on my PhD, *Crafting STEAM: an inquiry into material practices to enact a sustainable education.* There are many rich educational opportunities with craft making in education, and my research focuses on the role of technology which plays a critical part in the relationship between people and planet. This connection has been recognised in education previously. As Spretnak (1999) summarises, Gandhi's approach to social change was to train the individual to recognise the way participation in technology can support or indeed hinder the well-being of both people and planet. The significance of this approach is also echoed in the critical ecopedagogy of Kahn (2010).

This relational systems thinking is inherent in the process of craft, which can build a meaningful relationship between maker, material and environment (Ingold, 2000). My research explores this connection in relation to STEAM (science, technology, engineering, art and maths), and how it could lead to transformative learning. Currently in the first empirical stage, this presentation discusses an ethnography of professional makers and an autoethnography of training as a novice wax carving, a sculptural goldsmithing technique. Drawing on Sarah Pink's sensory ethnography to foreground the phenomenological experience of makers, this research adopts Di Paolo's enactive concept of agency to explore the specific ways and circumstances in which human-tool-environment interactions affect the learner.

This presentation will discuss these experiences of making with a focus on reflection and humility which are an integral part of the process of autoethnography and ethnography, and also in the process of building a relationship with material.

Keywords

reflection, craft, STEAM, autoethnography, humility

The Impact of Therapeutic Viniyoga on State Change

Individual Papers - Abstract ID: 36

Dr. Jennifer Vasquez (Texas State University), Ms. Michele Quintin Quill (n/a), Mr. Chase Bossart (Yoga Well Institute)

Abstract

Background/Rationale

Viniyoga Therapy is an Indigenous therapeutic modality native to India, developed by Krishnamacharya, considered the father of modern yoga. Yoga is classified by the NIH as a form of Complementary and Alternative Medicine (Williams et al, 2003). Previous studies have sought to describe the various elements of yoga therapy that contribute to state change. Sullivan and colleagues (2017) proposed an exploratory framework for defining and exploring yoga therapy as a methodology. A later publication expanded this framework and postulated how traditional yoga wisdom correlates with polyvagal theory, an accepted theoretical framework for explaining state change related to psychological interventions (Sullivan et al., 2018). Sullivan and colleagues (2017) explored the shared ideas between Evidence-Informed Practice and Samkhya philosophy, emphasizing how these commonalities can lead yoga therapy to develop a clinical reasoning framework that is based on modern medical practices and Indigenous traditions.

Methods/Methodology

This study investigated how Viniyoga therapy impacts client state change from the perspective of 14 Viniyoga trained yoga therapists from across the United States and Europe. Investigators conducted individual interviews of Viniyoga trained yoga therapists who also answered demographic questions via a Qualtrics survey. Transcribed interviews were analyzed using NVivo and Interpretive Phenomenological Analysis (IPA) procedures to identify major themes participants shared in response to the twenty open-ended interview questions.

Results

The results of this investigation identified four themes which describe how Viniyoga therapy impacts state change from the perspective of Viniyoga trained yoga therapists certified by the International Association of Yoga Therapists.

Conclusions

Yoga Therapy has the ability to support clients in sustaining a positive state change from Rajas (agitation, anxiety) and Tomas (lethargy, depression) to Sattva (balanced). By learning basic yoga principles and personalized practices, yoga therapy techniques can be practiced daily to support integrative and complimentary health and wellness using a multidisciplinary approach.

Keywords

Viniyoga, Yoga Therapy, State Change, Wellness

The Importance of Patient and Public Involvement and Engagement in a Realist project.

Individual Papers - Abstract ID: 286

Ms. Olivia Atkinson (Newcastle University), Dr. Matthew Cooper (Newcastle University), Dr. Christina Cooper (Northumbria University), Dr. Laura Lindsey (Newcastle University), _Dr. Charlotte Richardson_ (Newcastle University)

Abstract

Patient and public involvement and engagement (PPIE) in research actively includes members of the public in the research process, rather than conducting research out 'about' or 'for' the public or patients, without their input (National Institute of Health and Care Research, 2021). While PPIE is increasingly recognised as essential to many research approaches, it presents challenges regarding how, when and to what extent patients and public should be involved.

One such approach is realism, which assumes that everybody's reality is unique to themselves, therefore, not every intervention will work for everyone. Realism seeks to understand 'what works, for whom, and under what circumstances?' PPIE is crucial as it enhances the understanding of the data and area of research, integrating lived experiences, guiding the research process from question formulation to dissemination to the relevant audiences (Abrams et al., 2020, Wilson et al., 2015).

The first phase of a realist project is to conduct a literature review to understand what has already been evidenced on the topic. We conducted a realist review on informal and family caregivers' involvement in medications management during the transition from hospital to home. We established a diverse PPIE panel, including members with lived experience as carers, are or have been cared for (patients), and representatives of carer organisations. The group met to discuss the research area, helping to define the research question and inform the development of a visual programme theory (PT), summarising the pathway of hospital discharge where carers may (or may not) be involved. As the review progressed, the evidence from the literature was sense-checked by the PPIE members, leading to a final PT resonating with the relevant audience. The group then advised on effective dissemination of findings to the relevant audience. Without PPIE, the results of our study would be less impactful and meaningful.

Keywords

Realism, Lived Experience, PPIE, Medication, Carers

The Importance of the Vā: Portraits of Decolonial Pedagogy.

Individual Papers - Abstract ID: 231

Dr. Shari Sabeti (University of Edinburgh)

Abstract

Current neoliberal discourses in educational policy, and even research, cast teachers in the role of technicians whose job it is to bring about certain 'effects' in their students. Such 'scientism' has been challenged by a number of scholars and over decades, including Stenhouse (1988), Eisner (2005) and Biesta (2022). All have called for a re-appraisal of teaching which acknowledges it as a complex, situated endeavour involving 'artistry'. By artistry, I take them to mean the subtle responsiveness, spontaneity and ability to make good judgements that all teachers need in order to do their work. Such qualities are fleeting and invisible; they are difficult to pin down, convey or teach in teacher education programmes. In this presentation I make an attempt to capture this 'artistry' by drawing on portraiture methodology (Lawrence Lightfoot and Hoffman Davis 1997). I take my observations of, and conversations with, two Pacific Island poets whom I watched teaching poetry writing workshops and whom I admired deeply. I compose verbal portraits of their practice through an amalgam of fieldnotes, interview material and informal conversations. In these (which I will read out as part of my presentation), I describe their decolonial pedagogies by directing my attention to the Indigenous Pacific concept of the 'vā', which infused both of their approaches to teaching. The 'vā', across a number of different Pacific islands, denotes 'the space between … not empty space … but space that relates, that holds separate entities and things together' (Wendt 1996). The attention, and care, both poets took of the vā – the spaces between themselves and their students, between the students and the subject matter - as well as the way they drew on their own poetic arts, I argue, make visible their 'artistry' as teachers.

Keywords
teaching; artistry; portraiture; Pacific Island; poetry

The maternal-infant Dyad as a data collection tool in phenomenological interviewing with families of Incarcerated Persons

Individual Papers - Abstract ID: 450

Dr. Suhara RH (St. Joseph's College, Devagiri, Kozhikode)

Abstract

A qualitative doctoral researcher embraces motherhood in the process of her doctoral research. Despite meticulous planning and efforts, data collection with families of Incarcerated persons consumed longer years due to bureaucratic and sampling constraints. The paper discusses the quality of the two sets of data; the family interviews taken before the child birth with a les visible pregnancy and motherhood, and the family interviews taken with an infant accompanied to the field.

The latter phase of data collection with an infant opened new dimensions in terms of quality, openness, and honesty in the family interviewing process. Collaborative interviewing gained new meanings; while the first phase of data collection was marked by a sense of doubt from the families, restricted emotions, and a more structured opening and ending, the second phase with the infant had a more natural and spontaneous course and an honest display of vulnerabilities. Families made efforts to settle the researcher as a new mother as comfortable as possible, carried and comforted the baby willingly and earnestly. Additionally there was greater accessibility to the household, and those who wanted to add privately to the data (e.g., spouses on incarcerated men) came and sat while the researcher took breaks to nurse the baby.

Using illustrations and excerpts from the interviews, this paper discusses the nuances of interviewing families of incarcerated persons and how the presense of the baby acted as a quality enhancing element in the data collection. By bringing her infant to the families, the researcher signalled her vulnerability and authenticity, building trust and rapport. The families were naturally encouraged to reciprocate by sharing their lived experiences of having a family member incarcerated.

Keywords
Phenomenological Interviewing
Maternal-Infant Dyad
Researcher Vulnerabilities

The Mutability of intangibles of withness inquiry into relating with earth, therapeutic experience and liminality

Individual Papers - Abstract ID: 258

Ms. Dawn Thibert (University of Bedfordshire), Ms. Rachel Julia Evans (University of Bedfordshire), Ms. Finn Finlayson (University of Bedfordshire)

Abstract

As systemic professional doctoral candidates, conducting practitioner research, withness as opposed to about-ness thinking is central to relational practice. In this panel we play with intangibles emerging in our inquiries in relation to Earth and connection to Land, communication beyond words in therapy including material and ethereal encounters as well as liminal uncertainty in end of life. Our panel is about our struggles to resist being drawn into certainty and rationalising practices.

Intangibles: Resisting pulls to Reason – Dawn Thibert

I explore my struggle to persist with an emergent methodology that challenges ontologies of separation and anthropocentric Man of reason, which pervade social science methodologies rooted in positivism and reductionism. My research context is in an adult forensic setting, where I am developing a systemic family therapy service based on a nomadic (Deleuze, Gilles, & Guattari, Félix, 1987; Braidotti, Rosi, 2011) ethical witnessing (Pillow, Wanda, 2011; Shotter, John, 2010) visiting (Lugones, María, 2010) methodology, which is improving access. I am conducting practitioner research (Simon, Gail, 2022), which is an inquiry into my practice as a family therapist, in particular what I detect via bodily sensations, what sense I make of these, and how I make use of this information, which I am calling intra-embodied practice. I am using diffractive methodology (Barad, Karen, 2007), posthuman knowledge (Braidotti, 2019) and evocative auto-ethnography (Bochner, Art & Ellis, Carolyn, 2016), where I use my personal experience, including the voices of others and an ethico-onto-epistemology (Barad, 2007) of everything being connected and humans decentred to just another species.

It has been a struggle to maintain focus on this level of non-verbal communication, which includes the material and ethereal. I am often asked for more clarity. Claire Colebrook (2014) picks up on Braidotti's comments about "clarity fetishists", where refusing clarity is a way of refusing subjectivism, where the interesting areas are those that are almost beyond perception and unclear. This paper is about my dilemmas between honouring what is emerging in my research and what I censor. This includes the non-human, material and ghostly effects and encounters, beyond my understanding. I am in awe and wonder at what can be communicated on multiple levels, which gives me hope that complexities can be better understood by embracing what is emerging.

Exploring the heights and depths of the humbling practice of becoming a "withness" researcher. - Rachel Julia Evans

This paper explores withness research (Shotter, 2005, 2012) as a humbling practice. I will share a narrative, and reflections, based on a conversation with a research participant about her evolving ideas on humility in the liminal space as she neared the end of her life. I will also share my own learning about humility and hope as I continue to explore this space. Witnessing life's fragility through my research has reminded me of the co-constituted aspects of significance and insignificance. I have been reflecting on Deleuze's concept of "lines of flight" as opportunities to resist the oppressive pull of constraining practices of "knowing" (Deleuze & Guattari, 1987).

I will explore the depths and heights of a not-knowing (Anderson & Goolishian, 1992) relational, conversational research space through systemic first-person research writing (Simon, 2013). I find myself drawing on skills from my role as a systemic and family psychotherapist. During my training as a therapist, I experienced a dawning moment, following a session when I had felt stuck. I had not felt that I was "with the client." It was as though we were standing at two ends of a field, with me waving a flag saying, "The way forward is over

here!" The idea that I might "know" where she needed to go was not only naive but also arrogant. Services, with their focus on symptoms, often pull us towards quick and certain solutions, privileging an ethic of certainty and the claim of an expert position. Withness practice is an ethical "doing," not a destination. Each moment as a practitioner researcher, I gain greater respect and humility for life's winding paths and the challenges of staying "with" the twists and turns, and not taking the most linear path.

Landing in Systemic Research - conversations shaped by Earth – Finn Finalyson

Claims of the suppression of public awareness, by prominent global media outlets, of imminent societal collapse, and warnings of a 'fake green fairytale,' perhaps account for the continued degradation of "the capacity of seas, forests and soil to produce what we need, as well as using up key minerals (Bendell 2024). Through my research, regarding the emergence of a relational approach to Earth within systemic practice, I am continually challenged by the precarity of our ecosystem (Tsing 2015) yet my deepening relations with the more-than-human component of Earth encourage me to persist (Haraway 2016).

In my paper I will describe the challenges I have encountered in questioning how I might carry out research with Earth, rather than about Earth. Indigenous wisdom has encouraged me to deepen my relationship with the land beneath my feet (Wagamese 2017, Wilson 2008, Wall-Kimmerer 2020, Goodchild 2021, Finlayson 2024) but I have often felt defeated in my attempts to use a withness stance in my research with more-than-human aspects of Earth (Shotter 2005). I will share my story of sitting with Earth and using my senses, as well as cognition. to learn from the experience (Abbott 2021). A reflexive practice that extended beyond the boundaries of my personal experience allowed an intra-active movement leading to significant change in my research methodology (Etherington 2004, Ellis 2004, Barad 2007). In sharing this experience, I will open a conversation with workshop participants that could encourage research activities with Earth regardless of the topic.

Keywords

Withness, liminality, relationships, resistance, emergence, intangibles

The popcorn was great! Engaging children in qualitative research

Individual Papers - Abstract ID: 419

Dr. Louise Hansen (School of Communication and Culture, Aarhus University), Dr. Christiane Særkjær (School of Communication and Culture, Aarhus University)

Abstract

In the paper, we want to explore the methodological approaches and challenges of engaging children in qualitative research with a specific focus on children as co-researchers in cultural institutions. Our approach is grounded in concepts of (relational) agency (Oswell 2013; Spyrou 2018), cultural citizenship (Delanty 2003), and participatory research (Christensen et al. 2016, Hansen and Louring 2017, Eriksson and Stage 2023, Hansen et al. 2023).

By actively involving children in various phases of the research process, from data collection to analysis, we aim to empower them as cultural citizens and challenge adult-centric perspectives.

Our methodology incorporates creative and inclusive approaches, such as child-to-child interviews, producing and analysing drawings by and with children and facilitated dialogues among child participants. This not only generates rich, child-centred data but also provides insights into how children's voices can be authentically represented in cultural institutions as well as in research.

In the paper, we reflect on the potentials, challenges and ethical considerations of this approach and aim to stimulate discussion on the value and complexities of engaging children as co-researchers. The paper thus contributes to ongoing discussions about children's agency, offering methodological and practical insights for researchers and cultural institutions seeking to engage children in research processes, while also advancing theoretical understandings of children's cultural citizenship and their right to participate in and shape cultural narratives and heritage.

The paper is based on the research project *BØV - Children as Cultural Citizens* which is a collaboration between Aarhus University, The National Gallery of Denmark, The National Museum of Denmark, and The Royal Danish Theatre. The project investigates strategies and initiatives employed by the three institutions to ensure children's right to encounter cultural heritage, and how this is experienced are perceived from child perspectives.

Keywords

agency; children; co-researchers; cultural institutions; participation

The power of the people: why learning how to expand the range of representative voices will strengthen our research and its impact

Individual Papers - Abstract ID: 51

Dr. Becky Ward (University of Southampton)

Abstract

This framework for embedding inclusive research within communities is built on the four foundations of networks, collaborators upon collaborators, iteration, and power; illustrated in our collaborative project *Moving towards independence*. Networks underpin everything to follow. Make use of networking opportunities, whether or not you can see the value immediately. This project was born through a chance connection where a shared interest was identified. Sometimes collaboration happens at multiple levels; hence collaborators upon collaborators. In this project, the researchers started talking with staff, and then the staff invited young people to collaborate so their voices were heard and shaped outcomes. Inclusive research is usually iterative. Sometimes what you planned does not working how you envisaged and is not inclusive enough. We planned to use video calls but some young people could not attend. We introduced more creative and flexible ways for contributions e.g. an online Padlet, photos and description, voice notes, written messages. Power dynamics exist whether or not we are aware of them. To be truly inclusive, we need to identify where power lies and make conscious choices about whether and how to use our own power, particularly when we can elevate others who may otherwise go unheard and yet provide a valuable contribution. By championing youth voice, this project enables greater representation for young people in deciding what matters. Power shifts happen when those who traditionally have not been heard, are given the power and platform to speak by those who do hold power i.e. the staff can invite Children's Services to hear the young people. The framework has seven points around a cycle illustrated by our project: build a team of experts; amplify the unheard voices; find the money; be prepared for mess; identify the contributions; plan to share the news; and go again!

Keywords
inclusive research
unheard voices
young people

The Psychotherapeutic Potential of Tango Dancing.

Individual Papers - Abstract ID: 44

Mr. Stathi Anthopoulos (City, University of London)

Abstract

This paper presents an autoethnographic exploration of the psychotherapeutic potential of Argentine tango dancing. It investigates how the practice can foster personal growth and resilience, serving as a conduit for therapeutic experiences that contribute to emotional awareness and interpersonal communication. The study explores the dance as a form of communication that transcends verbal exchanges, requiring mutual responsiveness and empathy between dance partners. Findings suggest that while tango has therapeutic properties similar to significant friendships, it simultaneously demands a dedication to continual improvement comparable to spiritual practices. The paper argues that the benefits of tango dancing in personal and relational development rely on the individual's willingness to engage deeply with the emotional experiences it elicits.

Keywords

Argentine tango, autoethnography, person-centred therapy

The Quiet Place in Memory

Individual Papers - Abstract ID: 133

Dr. David Purnell (Western Washington University)

Abstract

The author explores the concept of a "quiet place in memory," a metaphorical sanctuary representing a simpler, more peaceful time in life. It focuses on the ways individuals can reconnect with an inner refuge amid the complexities and anxieties of adulthood, where life often feels burdensome. Through a narrative walking journey of introspection, the article examines the role of hope, humility, and playfulness in navigating the world with hope emerging as a process of resilience and humility fostering a deeper connection to others, allowing us to find common ground in a divided world. Playfulness, often overlooked, is presented as a tool for maintaining joy and creativity in the face of challenges. The article also emphasizes the transformative power of storytelling, asserting that sharing personal narratives can lead to growth, understanding, and communal healing. Ultimately, the article suggests that by cultivating hope, humility, and playfulness, individuals can reclaim the quiet place in memory as a source of strength and clarity, enabling them to navigate the uncertainties of life with a resilient attitude.

Keywords

Quiet, Memory, Walking, Hope, and Playfulness

The role of social movements in supporting community mental health: a qualitative case study in Italy

Individual Papers - Abstract ID: 472

Mrs. Eugenia Giovanna Campanella (University of Milano-Bicocca), Dr. Federica Cavazzoni (University of Milano-Bicocca), Prof. Guido Veronese (University of Milano-Bicocca)

Abstract

Globally, the incidence of mental health suffering is on the rise, while psychiatry appears increasingly unable to address what is becoming a syndemic, rather than a pandemic. The times we live in are marked by a profound sense of instability and insecurity: the changing climate, rising cost of living, and job precarity highlight the failure of politics to address people's needs during this challenging historical period. Additionally, psychiatric institutions tend to favor a medicalized approach over social models for mental health intervention. Social and political conditions are often overlooked in the diagnostic and treatment processes, and investments in preventive programs, especially in marginalized contexts, remain insufficient. In response to these challenges, grassroots movements are emerging, particularly in informal contexts emphasizing mutual aid and political activism. Social movements, through the creation of social clinics and mutual aid groups, not only respond to the needs of marginalized populations but also lay the foundation for a critique of current economic and social health policies.

In the present work, we explored and studied the experience of Brigata Basaglia, which is unique and noteworthy. Brigata Basaglia was formed during the COVID-19 pandemic in Milan and now operates in Florence and Pavia as well. The group is informal and composed not only by psychologists and social workers but also activists without direct involvement in mental health professions. The core idea behind this initiative is that mental health is not merely a clinical issue but also a political and community-based concern. Using semi-structured interviews and visual methodology (photography), the study explores the role of activism in promoting a political perspective on mental health, both within communities and institutions. It also examines the impact that social clinic interventions can have on clinical practices and research.

Keywords

community mental health;social movements;reflexive photography

The secret diary of laptops: tethers that bind us to the precariousness of academia or ubiquitous epistemic objects in a posthuman story of hope and playfulness?

Individual Papers - Abstract ID: 145

Dr. Kevin Ardron (Northumbria University), Dr. Lucy Barker (Northumbria University), Dr. Jo Hume (Northumbria University)

Abstract

This paper extends the notion of the laptop as a 'tethering device' (Gannon & Taylor, 2021) and examines the relational properties of this epistemic object as it exists at the interface of academics and the world of academia. This is a precarious world, an 'in between times' (Grant, 2021), where the possibilities of 'new power' realised through participatory and collaborative approaches to knowledge production are threatened by long established 'old power' institutional structures. In this world, marketisation and performativity (Brown, 2015) create fictions of quantification (Gannon & Taylor, 2021) positioning academics as characters regulated through metrics, temporal regulation and culturally embodied practices.

Digital technology is central to these practices, lauded as transformative, bearing affordances generally associated with pedagogical innovation but also often denounced for the disconnect between rhetoric and reality (Selwyn, 2004).

In this context, to gain further ground in understanding how technology is embedded in academic practice, this paper focuses on the laptop as an object, a sociomaterial tether influencing the working behaviours of three academics. Adapting the photo-seriality method (Gannon & Taylor, 2021), visual vignettes represent an ethnographic exploration of relationships with our laptop as a heterogenous object assemblage (Fenwick, 2015). The analysis of images curated over a four-month period positions the laptop as the protagonist in a posthuman story. Using playful captioning and an advocative interrogation of the image inspired by Lackovic's (2020) work on Inquiry Graphics Analysis and Gourlay's (2021) posthuman exploration of epistemic practices, this research develops the notion of *tethering* as a relational concept to appreciate the laptop as an agentic entity.

The laptop, with its sense of everyday, unassuming humility is often consigned to the technological backdrop, yet positioned as a corporate device that might tether us, disrupt or restrict practice in the precarious world of academia. This work gives a voice to laptops, softens the assumptions above and offers a sense of hope by re-imagining the notion of tethering as a supportive, connected, collaborative and flexible concept to sustain academic practice in the face of new challenges.

Keywords

new-materialism
academia
posthumanism
visual methodologies
tethering

The Voice that Escapes the Text: from Plato/Socrates to (A)I Who Wrote You

Individual Papers - Abstract ID: 336

Ms. Katerina Undo (KU Leuven), *Prof. Karin Hannes (KU Leuven)*

Abstract

How can *I* speak of doubt as a method of exploring the ineffable? From recalling Jacques Derrida's perversely brilliant reading of the medieval postcard depiction of Plato standing behind a scribal Socrates, to Bernard Stiegler's saying that Socrates is embodied in Derrida's work as deconstruction, to Yuk Hui's saying that after Plato and Derrida, it was Stiegler who became the pharmacologist of technology... The paper traces embodied notions of subjectivity as re-inscriptions of desire, mimesis and anamnesis to indirectly confront their metamorphoses as alignment, imitation and recursion, respectively, in order to reflect on recent developments in artificial intelligence. If the Turing test, itself derived from the "imitation game", evokes a question of self-fulfilment and diversity, what do we mean today when we speak of imitation in relation to artificial intelligence? By merging the difference of time frames into a single moment, through the question of spirals that Stiegler never stopped thinking about, the ambiguous concept he called the "idiotext" - a memory that is written at the same time that it is read - becomes the "master of the perverformative" who writes and speaks (to) you. In an intertwined continuum of logic, irony or myth, the author performatively undermines the notion of imitation that defines artificial intelligence through the mediation of ChatGPT when asked to incorporate Bernard Stiegler's philosophy into a Platonic dialogue. When there is no way in which we can separate the speculative from its automaticity, how else are we to think of so-called artificial intelligence and the relations between us? For re-thinking today's political crisis, what other configuration might be possible to re-situate intelligence in the utopian-dystopian future of our planet?

Keywords

Socrates, Plato, imitation, artificial intelligence, ChatGPT

Theatre between equity and playfulness: an action research in an Italian school

Individual Posters - Abstract ID: 192

Mr. Valerio Ferrero (University of Turin)

Abstract

This paper fits into the international reflection on equity and inequalities in education (Ainscow, 2020; Hackman, 2005; Kaur, 2012) and focuses on the Italian context. There, disparities are still manifold, despite the idea of "school as a great equalizer" enshrined in the Constitution (Bernardi & Ballarino, 2016). By using school autonomy, each institution could develop virtuous paths to promote equitable education for all, but few act in this direction (Landri, 2021).

- How can Italian schools strive for equity?
- What pedagogical-organisational tools support this commitment?

We present an action research conducted with teachers and leader of a K-8 school. The methodological choice pursues equity both as an aim and in the method (Griffiths, 1998; Grieshaber, 2020), promoting the protagonism of professionals and improvement. The data collected through focus groups, logbooks and a final questionnaire were thematically analysised (Braun & Clarke, 2021).

Through collegial confrontation, teachers and leader identified three equity-oriented aims: defining school identity; building a unified educational project, from kindergarten to middle school; valuing diverse knowledge. Theatre was identified as a methodological criterion for pedagogical practice and as an identity feature of the whole school, as it allows to characterise learning in a playful way and to mix different languages and knowledge in order to value each student (Bateson & Martin, 2013; Herskovits et al., 2004; Winston, 2005). Consequently, organisational aspects (school timeframe, traditional division into homogeneous age groups, rigid division of subjects...) were restructured and teaching and teacher collaboration were rethought.

The research revealed the resistance of schools and professionals to change (Hynds, 2010; Starr, 2011) and equity perspectives regarding theatre (Burton & Newman, 2016) and school autonomy (Keddie, 2016). The positive impact on students in terms of learning, access to knowledge and wellbeing demonstrates that the playfulness of theatre can be central to improve equitable education for all.

Keywords

equity, school, action research, theatre, playfulness

Thin Place; Enacting Nepantla Methodology

Individual Papers - Abstract ID: 267

Ms. Ruth Gailey (The University of Edinburgh)

Abstract

Thin Place

In ancient Celtic folklore, a "thin place" is believed to be where the boundary between worlds is porous, allowing for a deeper connection to the spiritual realm. These are often areas of natural beauty that evoke a sense of transcendence and a connection to something more-then-human.

Resonating with a thin place is a way to open the nervous system to non-ordinary experience; betwixt and between the everyday and something beyond. It is a place to attune to the affective environment and relate with more-than-human experience.

Gloria Anzaldúa's concept of "nepantla," a Nahuatl word meaning "in-between space," echoes this idea. It describes a state of being between worlds, embodying a sense of shapeshifting and transformation.

My PhD research emerged from an immersive theatre installation where I guided participants to a thin place. As a guide, I saw myself as both a scientist and a shaman, caught between my background in neuroscience and a more shamanic understanding of consciousness that connected with nature entities. I struggled to reconcile scientific principles with indigenous wisdom. My neurodivergence, which heightened my affective empathy, enabled me to connect with more-than-human experiences. Straddling these worlds, I found myself other-than a scientist but uncomfortable with the complexities of the label of shaman.

This journey led me to connect with my ancestral and intergenerational identities, helping me understand my neurodivergent self as an undiagnosed autistic woman. Again, I found myself in an in-between space: self-diagnosing but not medically diagnosed, navigating between science and the imaginal, ability and disability. Anzaldúa's concept of nepantla offered me an identity that resonated — Nepantlera.

What happens when we enact nepantla methodology in a performative space, creating a collective thin place? I would like to use my presentation to invite delegates on an immersive journey to create a thin place. Where we may transition to imaginal states of consciousness that guide us on nonlinear knowledge trails - encouraging us to trust our own affective epistemologies and explore new ways of being.

Keywords

Nepantla, Anzaldua, Autohistoria teoria, affective epistemologies

Thinking Theory with Qualitative Researchers

Individual Papers - Abstract ID: 72

Dr. Jessica Van Cleave (Gardner-Webb University), Dr. Jennifer Wolgemuth (University of South Florida), Ms. Rachel Killam (University of South Florida), Ms. Daria Smirnova (University of South Florida), Ms. Alycia Bobak (University of South Florida), Dr. Travis Marn (Southern Connecticut State University)

Abstract

In this paper, we draw on data generated in an interview study with qualitative methodologists/scholars (like us) about the failure of theory/philosophy amidst political, social, academic, and personal turmoil. While we were initially interested in how qualitative methodologists/scholars moved through failures of philosophy/theory, by and large, that's not what we learned, nor what our qualitative methodologists/scholars cared to share. Rather, attuning to moments of affective dissonance (Hemmings, 2012) (e.g., our embodied sense of theory and conceptualizations of theories we encountered in the data), we discovered unplanned agendas driving our research, unspoken delineations of scholar/methodologist and theory/philosophy, and previously unacknowledged ideas about what theory can be and how failure as a concept engages with theory (or not). Those discoveries prompted further interrogation of the idea of a 'research agenda' and the role of shared understandings of and affective solidarities with (Hemmings, 2012) key concepts within a study.

Like Barad (2007), we take the instability of concepts to engender a greater responsibility for the qualitative researcher – responsibility to the materials, people, contexts, moments that give concepts meaning and, per Foucault (1977/1980), productive power. That research intentions are not always known, or likely can never be fully known, means it is incumbent on researchers to reflect on how affective responses, both concordant and dissonant, to data may be influenced by unnamed (or perhaps even unnamable) theoretical attachments. Attuning to affective dissonance, Henning (2012) argues, is more likely to produce a solidarity that labels cannot – the presumptive solidarity of "methodologists," "scholars," "theorists," "philosophers" who share similar experiences of theoretical failure. Theory as a label may operate with such assumed understanding, so "we might think carefully about what sorts of categories we produce as researchers and whether or not those categories support ideologies that we may not value or agree with" (Salvo, 2024, p. 131).

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Keywords

theory, qualitative methodology, affective dissonance, responsibility

Thinking What you Know: Creating a dream rhizome for decolonisation

Dream Teams - Abstract ID: 388

Prof. Julian Manley (*University of Central Lancashire*)

Abstract

'Thinking What you Know' is an exercise in social dreaming and creative thinking that encourages the stirring of affective knowledge about the world of multiple crises that we are experiencing as consternation, distress, bewilderment and frustration. Such affective knowledge has been referred to as the 'unthought known' in the context of social dreaming (Bollas 1987). By participating with others in dream-sharing and associations that ignite the imagination, participants are able to bring to mind hidden knowledge - the 'knowns' - that are subdued by our rational selves. We have come full circle: the use of the rational self as a defence mechanism against troubles in the imagination has itself become a form of madness, with the rational becoming ever less rational as the evidence of our collective madness rises up 'from the deep'. The rational self is the same self that has created outrageous global injustice, hopeless wars, starvation, mental health struggles, poverty and exploitation, racism and enduring class inequalities and, perhaps a summary of all of these, a climate emergency that we are equipped to remedy... but don't. Lack of rapid and effective action to deal with global warming is always backed up with 'good reasons', especially reasons related to a capitalist economy based on eternal growth. Ideas that abound in this context include thoughts such as ' we can't afford' to keep fossil fuels in the ground' and other reasons of disavowal. Some extremists even continue denying that climate change is human induced (and that, of course, means induced by the global north in a context where the global south is made to suffer). No blame, no guilt and therefore no reparation. The ultimate madness in this catalogue of 'reasons not to' is the idea that the world can continue using fossil fuels and feasting on industrial livestock farming, even if this means a continuous rise in global temperatures, because there will be be some scientific and technological solution that will emerge in the future that will solve the problem for us all before it is too late! A modern psychological take on the Saviour. Ideas in this ambit include emitting carbon and capturing it before it reaches the atmosphere, then storing it underground. Rationality and its reasons have therefore suddenly become something like madness, the same madness that was discussed in the 1950s and 1960s by thinkers such as Foucault (2001 [1964]) and Fromm (2002 [1956]). The situation is not one where we are short of ideas. Long before the climate emergency became popularly apparent, thinkers such as Guattari (1989) were warning of the world's path to self-destruction and offering a 'three ecologies' alternative: environmental ecology, social ecology and individual ecology, none of which are compatible with a capitalist paradigm based on winners and losers, competition, a focus on the financial economy and a supposition that things work out for themselves as long as ,markets are unfettered. The 'Thinking What you Know' dream time asks participants to discard these notions of rationality and dream into existence new thoughts and feelings by creating a rhizome of dream images that offer an affective interpretation of these multiple crises. Although we might consider the climate emergency as existential in the true sense of the word, this crisis does not exist in isolation. The climate emergency is also an emergency of values and the definition of what it means to be human. Its roots lie in the colonial powers of the global north that have used racism and power to exploit the global south. The colonial mentality persists and produces global warming. From this perspective it 'doesn't matter' if the Marshall Islands disappear due to rising sea levels caused by the global north. Neither does it matter if flooding overcomes Bangladesh or forest fires rage in Brazil. At the same time, climate refugees from these places will not be welcome in the north. Such twisted and perverted rationalisations need challenging but not by the same rationalisations that produced the thinking in the first place. By bringing into consciousness alternative thoughts from a shared, associative unconscious, maybe we would be better equipped to find creative ways forward and paths out of madness. The

session does not pretend to find solutions to world health, but rather encourages reflection on different modes of feeling and thinking.

The session

The session will be co-created but will include in some form: social dreaming, reflection, mark-making, associative thinking and the creation of a rhizomatic collage of affects related to the theme of multiple crises, including (not limited) the climate emergency, social justice, socio-economic systems and decolonisation.

Keywords
Dreams; climate; decolonisation; unthought known; associations

Thinking with the Thing: Dialogues with Data

Dream Teams - Abstract ID: 324

Mrs. Charlotte Marshall (Nottingham Trent University)

Abstract

The aim of this interdisciplinary contribution is to share and enable thinking with things or objects that are part of our research experiences. This dream team session is an offering from a post-qualitative research project exploring the how and where participation hesitancy emerges in being a students at level 8 learners.

Participation hesitancy is a bodily felt, short of pause. Less than 20 seconds, the pause speaks to the task that is being faced through an embodied moment of hesitation. It is hoped that the project will add to the rich dialogue on what it is to be a student at level 8 and offer new considerations for students at level 8. The creative research project took a three phased approach in order to make room for other ways of thinking in academic research. The session will be split into three parts as an echo to the research project.

In phase one participants were asked, "if data collection were easy, how might we log it?" as an act of rebellion against entrenched ways of research creation thinking and to shift the focus from 'what is' into 'what is becoming' (Murris, 2021) and even 'what is possible'. Participation hesitancy is brief and needed a method of logging that would be authentic to the participant and their circumstances.

By employing a Thinking Environment, participants had time and space to consider what research practices were conducive to their positionalities rather than being given a specific or constricting research method. In the Dream Team session there will be an opportunity to employ a Thinking Environment to experience the gift of time and structured space to think with a provocation.

From phase one's online, semi-structured conversations we created a diverse and inclusive catalogue of research creation methods, a total of 49 research methods were curated that were then 14 distilled approaches that went through an ethics application. These were then put to work over a four month period for participants to log their bodily felt moments of pause connected to academic study. It is thought that participation hesitancy is non-discriminatory, affecting students from any discipline which is why participants were invited into an "and" positionality that embraces entangled identities (Haraway, 2016) to log moments of pause. In the Dream Team session, participants will be invited to consider what their entanglements would do to their involvement in data generation.

In phase three put Bennett's (2010) "Thing Power" to work by inviting participants to have a discussion with the artefacts from phase two as a way of revealing what else we can learn about being a student at level 8. After spending time engaging with a digital gallery of the data from phase two, participants were invited to another Thinking Environment to respond to the question, "What else would you like to say about participation hesitancy?" In the Dream Team session we will think with data and consider what thinking with the thing helps us to reveal when we are inclusive or research artefacts.

As the offering from this Dream Team session, attendees will have the opportunity to share an excerpt from their dialogue with the data to be curated into an anthology of "Thinking with the Thing."

This Dream Team session will invite participants to move beyond what is to think about what could be through the use of a Thinking Environment (Kline, 1999). We will discuss some of the limitations and barriers to using those approaches – not least lengthy ethics applications and considerable risk assessments – to creatively consider solutions so as to encourage one another and foster hope for inclusive research practices.

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Thinking-being-experiencing with water

Individual Papers - Abstract ID: 396

Ms. Donata Puntil (King's College London), Dr. Silvia Luraachi (Universita Milano Bicocca)

Abstract

This paper draws on two parallel life-water experiences of two friends-researchers-academics-swimmers in our wandering around water, living body permeability, knowing, sensing, feeling, becoming through and in water. Located in two different cities, universities, jobs and countries, we explored our becoming-water in different contexts, yet able to connect though some common traces and lines of flight across our separated and shared water-experiences. We are asking ourselves what the water does to us? How it permeates our thinking-body-feeling, our way of writing, doing academia differently, our connection to the mother-land-water, to our past, present and future in its becoming. In our conversations about water, what resonates to us is a lived experience of feeling lost yet alive in water, challenging our limits and bodily boundaries, reconnecting with lost memories and people, with a bodily primordial sensation of being wrapped in the amniotic fluid, hugged by water in becoming with our mothers and primordial feeling of being alive. We explore the porosity of our bodies, the fluidity of our swimming at different temperatures through the year, crossing different lengths, getting wet, drying up, being cold, refreshed, restored and cuddled up by water. We are asking ourselves what connections are we making there? What stories do emerge in this water-moments and what does the water have to say? Our paper connects to alternative methodologies, to hydrofeminism (Neimanis, 2022), to embodied memories and situated stories (Haraway, 1988) and to intergenerational becomings, challenging traditional ways of doing research and sitting on the margins of neoliberal academia. Our water-storytelling is some sort of feminism against the grandiosity of the Cartesian researcher, in favour for messy, improvised, artistic and creative ways of writing (Richardson & St.Pierre, (2005) and researching through bodies-in-the water. Female-bodies-in-the-water. We embrace a playful, messy, uncertain and creative methodology, writing poems, taking photos, collecting objects that speak to our water-body-selves. We share our vulnerabilities, our fears and our limits in their encounter with water, swimming in new territories, allowing us to reinvent ourselves, with humility, witnessing at the same time the precariousness of the world that surrounds us.

Keywords

Hydrofeminism-New Materialism- Situated Knowledge- Posthumanism

Timelines and transitions: Mapping young people's mental health help-seeking journeys in the digital and precarious age of COVID-19

Individual Papers - Abstract ID: 50

Ms. Rowena Piers (The University of Edinburgh), Dr. Helen Sharpe (The University of Edinburgh), Prof. Jo Williams (The University of Edinburgh)

Abstract

The mental health of adolescents was a major public health concern throughout the COVID-19 pandemic, a period marked by precariousness. Despite the importance of early intervention, the majority of adolescents experiencing mental health problems neither seek nor receive help. By enhancing understanding of adolescents' mental health help-seeking journeys, it is possible to identify critical points of intervention.

Using participatory visual and narrative methods, this qualitative study sought to understand how adolescents visually map their help-seeking journey, how and when in their developmental trajectory help-seeking may take place, and how this relates to adolescent transitions.

Ten young people aged 15 to 17, who had experience seeking mental health support, completed narrative interviews and created timeline drawings of their mental health help-seeking journeys. Interviews were transcribed and analysed using narrative analysis, and timeline drawings were thematically coded and analysed based on content and form.

Analysis of narratives and timelines suggested that participants understood their mental health help-seeking journeys as part of their own adolescent development, viewing their mental health challenges as deviation from typical development. Transitions were prominent in participants' narratives, particularly transitions to secondary school and lockdown-related transitions. Participants told stories of resilience and hope, demonstrating both the role of self-reliance and social support in their experiences of seeking help. The narratives and timelines presented here tell the stories of ten Scottish adolescents and the complexity of their mental health help-seeking journeys, contextualised within the uncertain and ever-changing post-pandemic world.

This study illuminates young people's mental health help-seeking pathways through a novel methodological approach, identifying pivotal moments for intervention. The participatory approach of this research amplifies the voices of young people, to ensure that future mental health support and intervention can be informed by the lived experiences of young people who have faced mental health challenges.

Keywords

- Digital mental health
- Participatory visual methods

Tourism as Post-Humanist Participation with a Troubled Planet

Individual Papers - Abstract ID: 13

Dr. Sara Dykins Callahan (University of South Florida)

Abstract

Through tourism, people take part in the constitution of places. Because tourism facilitates relationships between environments and peoples, it is a medium through which scalar problems, like global warming, become intellectually and tangibly accessible to the general public. Tourism can enable what Sebastian Groes (2017) terms, "tiny revolutions of the mind," allowing non-specialists to understand the "spatio-temporal immensities of Earth." Last-chance tourism, in particular, holds the potential for people who tour to be understood (and understand themselves) as co-participants in a post-human community experiencing pivotal changes, including climate change. Posthumanism emphasizes the importance of relationships between matter, technologies, human, nonhuman, and environment as constitutive of our world, radically repositioning human significance and extending agency beyond the human species.

This paper employs performer-centered, arts-based inquiry to investigate an instance of last-chance tourism as a posthumanist practice, destabilizing conventional notions of tourists as consumers and advocating tourists-as-participants reimagine their roles as planetary citizens. The dominant narrative of last-chance tourism focuses on seeing an endangered destination before it "vanishes," characterizing environments like glaciers as rare objects whose existence is inevitably limited and tourists as consumers who desire to "collect" these sites before they are gone. By examining embodied and affective experiences of touring a "vanishing" destination, Glacier National Park, I theorize how being-with an "endangered" site creates spaces for and moments of critical introspection, closing gaps between what Rosie Braidotti (2013) identifies as the "big" scientific data associated with our ecological crisis and the "real-life conditions" of human context. Shifting the tourism narrative from consumption to participation is foundational to post-anthropocentric interventions in both tourism studies and tourism practice, interventions that will introduce theories of deep relationality (between humans, nonhumans, the planet, and technologies) and posit tourism as a solution to some of the environmental and social justice issues currently facing our world.

Keywords

posthumanism, performance, autoethnography, space/place, tourism, ecology

Towards Black and Latinx trans-muxerista portraiture

Individual Papers - Abstract ID: 499

Dr. Ileana Jiménez (Stony Brook University)

Abstract

In this paper, I engage in a hopeful act of narrative love and justice as I build on Alma Flores's conceptualization of muxerista portraiture (Flores, 2017) to include AfroLatinx trans-femmes. Flores created this methodology blending portraiture (Lawrence-Lightfoot & Hoffman Davis, 1997) with Chicana feminisms (Anzaldúa, 1987), to explore cisgender Chicana women's pedagogies in the U.S. borderlands. Inspired by Anzaldúa, Flores sees muxerista portraiture as a methodology that involves "putting the pieces together in a new way . . .[as] an ongoing process of making and unmaking" (Keating, 2009 cited in Flores, 2017). Muxerista portraiture also asks the portraitist to engage in self-healing as she examines the mutilation that white supremacist heteropatriarchy has done both to herself and her community.

I expand this methodology to include a fuller spectrum of trans-femmes across Latin American and Caribbean diasporas both within and outside the U.S. In doing so, I open Flores's use of the term muxerista by reading the 'x' through a Black and Latinx queer and trans-feminist lens (Green & Bey, 2017; Salas-SantaCruz, 2021), illustrating one AfroLatinx trans-femme in the concrete borderlands of New York, as she resists transphobia and white supremacy at school and beyond.

This trans-muxerista portrait centers Darielle, a former student, and her "languages, emotions, thoughts, [and] fantasies" (Anzaldúa, 2015). She pushes back on transphobic and corporatized expectations for Black and brown trans-femmes, especially the concept of "pretty privilege" (Mock, 2017). Drawing from Black and Latina feminist genealogies (hooks, 1994; Lorde; 1984; Anzaldúa, 1987; Moraga, 1983) as well as Black and Latinx trans-feminisms (Green & Bey, 2017; Salas-SantaCruz, 2021), I trace how Darielle reads Black feminist theory to read herself. I explore how teaching Black feminist theory and intersectionality (Combahee, 1977; Crenshaw, 1989, 1991; Lorde, 1984) in the high school classroom provides Darielle possibilities for developing her activist identity and political consciousness. This trans-muxerista portrait ultimately creates a "transformative rupture" (Delgado Bernal & Aleman, 2016), centering young trans-femmes of color who are too often invisibilized in schools.

Keywords

trans-femmes, portraiture, feminism, trans youth, AfroLatinx

Towards Institutional Accountability: An Institutional Ethnography of Australian Post-Secondary Music Students' Work and Health

Individual Papers - Abstract ID: 313

Ms. Mona Oikarinen (The University of Western Australia), Dr. Suzanne Wijsman (The University of Western Australia), Dr. Christine Guptill (University of Ottawa)

Abstract

International research has found that over 50% of music students experience musculoskeletal problems and mental health issues such as anxiety and depression (Cruder et al., 2020; Payne et al., 2020). For decades, researchers have made calls for 'cultural change' at schools of music to address these pervasive issues (Chesky et al, 2006). However, presently, music students' health issues have mainly been considered at the individual level in scholarship, as resulting from a lack of health awareness (Rickert et al., 2015) and to be improved by getting students to employ more health promoting behaviours (Ginsborg et al., 2009)

This presentation is grounded in data gathered between February and December 2023 in the context of an Institutional Ethnography project that took place at one Australian university. Data collection involved interviews, focus groups, and observations, as well as an examination of texts (e.g. sheet music, university social media pages), with the aim of understanding how music students' health relates to the organisation of their daily activities at their school and beyond. The analytical aim of an Institutional Ethnography is distinct from those of other qualitative methods. Analysis is conducted to map the activities of individuals at different social locations (e.g. administrators, students) to understand how these come together to form work processes, that in turn, shape the lives of individuals in these contexts.

The hope and ambition of the project is that, once completed, its findings may reveal specific empirically-grounded insights into how music education is lived by students and how this may shape their health. By its use of Institutional Ethnography, which by design directs attention at the connection between individual experience and its context, it will add a much needed perspective to the field of musicians' health that is dominated by discourses of personal responsibility. It may also help inform changes to music education that are more conducive to setting music students up for musical longevity during their degrees and beyond.

Keywords

Institutional ethnography, student musicians' health, sociology

Trans joy and defiant resistance amongst hegemonic discourses – how can we challenge Western-centric visions of transness in Central and Eastern Europe?

Individual Posters - Abstract ID: 340

Mx. Toni Kania (Edinburgh Napier University, School of Applied Sciences)

Abstract

How can we celebrate our transness in face of unwanted media exposure and wave of anti-trans hate?

This poster aims to summarise and reflect on the results of two activist-research nationwide projects: *Visible Confusion. Narratives about Gender Diversity* and *Million Reasons for Trans Joy* that ran between 2022 and 2024 in Poland. Using focus group interviews and collaborative workshops, we decided to counter the trend of exploring anti-trans narratives through the lens of hostile actors, centring trans* voices and euphoric, queer rebellion instead. In our findings, trans joy emerges as a collective, transformative experience that binds the community and helps to foster hope in times of uncertainty. This force counters dominant portrayals of gender-diverse people as tragic "victims" of discrimination or passive receivers of benevolent, "heroic" allyship – both being tirelessly reproduced by mainstream-neoliberal Polish media. Moreover, participants' stories of resistance against anti-trans discourses question the relevance of analysing these experiences using Western-centric knowledge paradigms and frameworks (such as 'Trans-Exclusionary Radical Feminism'). Both these conclusions are in line with the expanding activism and scholarship that challenge individualistic, universalist and occidental ways of knowing. Lastly, we propose a reflection on the ways we approach, understand and analyse trans* lives and queer activism in Poland.

Keywords

trans joy, collective resistance, Occidentalism, activism

Transdisciplinary perspectives on advancing creativity, wellbeing and hope in and through social and health fields

Individual Papers - Abstract ID: 466

Dr. Laura Huhtinen-Hilden (Metropolia University of Applied Sciences), Dr. Sanna Kivijärvi (Metropolia University of Applied Sciences), Dr. Anna-Maria Isola (Finnish Institute for Health and Wellfare)

Abstract

Advancing well-being and health by making space for creative potential in society is complex and cannot be handled within one professional silo or discipline alone; therefore, in this paper, the intersections of creativity, playfulness, well-being and hope are discussed from trans-disciplinary standpoints. This presentation introduces findings from two on-going research projects related to creativity and arts engagement in social services context (Research team: Huhtinen-Hildén, Kivijärvi, Elomaa-Krapu and Isola). These findings address trans-disciplinary approaches and provide new landscapes for developing practice, professional reflection and education. Conceptually, the presentation draws from the little-c perspective (Kaufman & Beghetto, 2009) suggesting that creativity can be present in everyone's life and serve as a playful capacity in navigating and noticing the possibilities beyond (see e.g., Craft, 2001; Nussbaum, 2011; Richards, 2010). Based on the findings of the two research projects, this presentation discusses how navigating meaning in life can be seen as a creative endeavor, which should be available equally and furthermore, what should be changed in different fields or contexts so that creativity can be captured as an everyday asset, an informal, essential element to human development, life and hope. In addition, this presentation facilitates discussion on how trans-disciplinary understanding might bring rigour to advancing well-being in society in and through creativity and arts engagement.

Keywords

Creativity, Arts, Well-being, Trans-disciplinary, Social services

Transformation, hope and playfulness through Poetic Transcription/Found Poetry

Individual Papers - Abstract ID: 197

Dr. Lucy Barker (Northumbria University)

Abstract

Many people have not read a poem since they were young, often due to experiences at school where poems were to be remembered by heart, recited, and analysed forensically (Cahmann, 2003). Others find poetry mystical, nonsensical, and difficult to write (Faulkner, 2018). Poetic inquiry has become a useful tool however across disciplines as a form of qualitative inquiry and a form of arts-based research (ABR). Counteracting feelings of vulnerability about poetry for researchers, I present poetic transcription (Richardson, 2002) from a recent doctorate study, as a way of transforming research transcripts into 'found poetry' (Richardson, 2002) that embraces intertextuality, difference, fragmentation and playfulness. Using Haiku and Tanka styles of poetry can be a powerful way of troubling and disrupting the data in research, and readers may find that hidden preconceptions are exposed by stripping back the transcripts into poetic stanzas to get to the core or essence of their meaning. Hoult *et al.* (2020) attests that 'poetic methods can surface voices in different ways' (p.90). Madison (1991, 2004) and Richardson (2002) use poetic transcription to represent participants' speaking styles and worldviews more authentically, as well as allow participant ownership of their stories. Wiebe, 2015, (p152) finds poems from data to have 'fierce, tender, and mischievous' qualities and Saldana (2014) calls this 'to poeticize'. The haikus and tankas in my study were further diffractively analysed through other art and literature, to reveal deeper meaning for pre-service teachers on the phenomenon of inclusive practice during classroom placements. My aim was for the readers to feel the embodied experiences of the participants and encounters in the classroom for inclusive practice, so that they would feel *with*, rather than about them. Poetic transcription can enable transformation, hope and playfulness in research and provide new insight, giving perspective and/or advocating social change (Faulkner, 2018).

Word count: 299 words

Keywords
found poetry
poetic inquiry
lived experience

Transforming Becoming of Youth in a Precarious World: Living among Gendered Dreams, Social Media, Representative Robots in Schools, and Students Fleeing the Assemblage

Panel - Abstract ID: 108

Prof. Dorte Marie Søndergaard (Danish School of Education, Aarhus University), Dr. Penille Rasmussen (Danish School of Education, Aarhus University), Dr. Frederikke Skaaning Knage (Danish School of Education, Aarhus University), Mr. Mads Lund Andersen (Danish School of Education, Aarhus University), Ms. Giorgia Scuderi (Danish School of Education, Aarhus University)

Abstract

What is the 'new' in the 'traditional'?: Approaching young people's negotiations of gender

/Penille Rasmussen, Frederikke Knage and Dorte Marie Søndergaard

Today, we are witnessing the rapid rise of new configurations of gender and gendering, an appreciation of gender fluidity, and a growing use of pronouns that challenge traditional gender binaries. A new generation of progressive young people invite new performances of gender and reflections on what it can and should mean – how it might materialize and intersect with other formations of social order – through both their engagement in activism and their appearance, lifestyle choices, and relationships. However, at the same time, many other young people distance themselves from such ambitious negotiations of gender. Instead, they live their lives within established gender norms, embracing a cishet identity, playing with or even romanticizing gender asymmetry – to them, the idea of challenging gender normativity, or even considering gender categories as important formative power in/of their lives, seems distant.

In this presentation, we focus on the everyday lives, choices, aspirations, and visions of 45 young people in Denmark aged 16-25 as expressed during individual and group interviews about being young in a time of social transformation. We are particularly interested in their navigation of analogue–digital gender negotiations and how they move and position themselves within the current horizon of potential variations of gender performativity and intersectional normativity. Our analytical lens draws inspiration, in part, from Judith Butler's theories and conceptualizations – including both her older and more recent work (e.g. 1993, 2024) – allowing us to explore the ways in which various forms of subjugation and resistance are shaped within contemporary gendered practices, also among the more 'traditional' versions. These analogue-digital discussions and negotiations take place in explicitly political and activist contexts as well as in the young people's more immediate local environments, everyday practices, and relations.

Transforming presence and becoming: The absent pupil and the robot

/Mads Lund Andersen

This paper delves into the growing use of telepresence robots as a catalyst for engaging in new theoretical and methodological discussions. The technologies are predominantly used to address school attendance challenges, in schools across the globe. The paper explores a playful angle on methodological engagement that, with a reference to John Law, is potentially as messy as the ethical and social entanglements that arise within the complex and precarious worlds of teacher, parent, pupil and friend relationships and indeed human – robot relations.

Empirical case examples are employed to underscore the need for both methodological and theoretical development that can adequately address the messy and entangled relationships between humans and technology. By drawing on post-phenomenological, post-structural, and new-materialist theories, the paper will investigate existing research and advocate for diffracting methodologies. The aim is to better illuminate the heterogeneous and precarious relational aspects of school absence and the use of mediating technologies to reduce such absence through mediated presence.

The paper furthermore explores both the aptness and risks in allowing for more messiness within qualitative inquiry, using the case as a lens through which we might view the exploration of technologically mediated relationships. Doing so highlights the importance of combining different methodological and theoretical approaches to better understand and navigate the complexities of human relationships, especially when they are mediated by technology. The paper will also explore future questions into how technology shapes human becoming. Integrating new-materialism and postphenomenology could provide researchers with valuable tools to analyse the complexities of such human-technology interactions, especially in the precarious and uncertain environments of educational settings.

The paper concludes by highlighting the potential in more empirical exploration to further unravel the nuanced dynamics of these interactions and their impact on social engagements

Storytelling and creativities as research methodology focusing youth analogue-digital becoming

/Giorgia Scuderi

How may the creative practices in ethnography contribute to a study on youth analogue-digital social and subjective becoming, and how these revealed the complexities of school experiences, including dynamics of online bullying, across two countries.

Drawing on the work of scholars who engaged with art-based research methods and creativities (Burnard, 2006, 2018 and Barone & Eisner, 2012), I employed various artistic practices in my ethnographic work, including drawings, Boal´s Theatre of the Oppressed (1993) exercises, and storytelling as main approach. Informed by the conceptualization of subjectification from Butler (1990) and Davies (2000, 2006), and intra-action from Barad (2007), I crafted an illustrated story titled "The Wanderer and the Wind Wizard". I used the tale in my ethnography, guided by the work of B. Davies (2003) and the Folktales Work method, developed by the Hungarian folklorist Ildikó Boldizsár (2010).

My ethnographic study involved young people aged 11-15 years old, along with educators in Denmark and Italy, where I also engaged with their families. As participants took part in workshop-based focus groups and interviews, the storytelling and other creativities (Burnard) enabled me to connect with them in and outside of school and offered a different way to think about and collectively share experiences, beyond just verbal communication.

In the presentation, I explore how the artistic practices as (post)qualitative methodology served me as a way of thinking with and through, but also to co-produce knowledge and open a creative way of conducting practice-oriented research. I discuss how these approaches helped me to engage with the "trouble" (Haraway, 2016) and to capture the atmosphere of the researched environments, enabling me to notice, sense and explore power relations, circulating emotions and constitutive discursive practices. Moreover, I share the potential they carry when employed within school communities, for example for their capacity to evoke self-recognition and self-reflection, to support addressing sensitive topics and to entertain and engage participants.

Finally, I discuss the challenges I encountered when using creativities, including the accessibility of the chosen artistic practices, as well as ethical dilemmas related to their impact on participants.

Fleeing the school – how persistently absent students trouble the assemblage

/Frederikke Skaaning Knage and Dorte Marie Søndergaard

Within the past 15 years, persistent school absence has risen as an incomprehensible, unintelligible, even monstrous problem that adults immediately seek to control, avert and tame. Such situations where a child or young person is absent from school for long periods are often characterized by high levels of conflict between school professionals and parents, and a widespread tendency to blame the other part for causing the situation and for not solving it efficiently and quickly enough. Despite these conflicts and controversies, all parties involved share a common sense of frustration and powerlessness, as no attempts to resolve the issue or re-engage the student in schooling seem capable of genuinely transforming the situation. The persistently absent students remain absent.

In contrast to much of the existing research on school absence, we do not focus on why some students become persistently absent. Such questions often serve to assign responsibility—and, by extension, blame—to the school, parents, or the young person themselves. Instead, we take up the Deleuzio-Guattarian concept of the assemblage and their concept of lines of flight (Deleuze & Guattari, 1987) to analyze the school as an assemblage – a configuration of elements and movements working to ensure that children's bodies are present on school premises during specific hours of the day. We particularly focus on the processes set in motion in the extended assemblage, when students start to flee by staying home, gradually enabling the persistent school absence assemblage to emerge and territorialise. Finally, based on Puig de la Bellacasa's (2017) conceptualization of care, we discuss how the school assemblage might respond.

Keywords

Subject formation

School

Technology

Gender

Diffraction

Transitional mapping: using creative methods to approach gender transitions as more-than-human phenomena

Individual Papers - Abstract ID: 494

Mx. Kian L. Bochmann (Sociology, School of Social and Political Science, University of Edinburgh)

Abstract

My PhD project explores gender transitions and trans embodiment creatively, moving beyond conventional understandings of transness and transitioning. Conceptualising trans embodiment as an intersubjective and relational process, this research engages with the boundary-making processes between human/non-human, self/other, and body/non-body and challenges transnormative frameworks that prioritise linear progression or bodily incongruence, favouring instead a view of transitions as multiplicitous, contingent, and messy processes. Inspired by the conference's call for humility, vulnerability, and playfulness in research, this project embraces a transdisciplinary approach that spans trans studies, critical disability studies, and new materialisms, among others. The methodology is grounded in non-representational ethnography and graphic elicitation, an approach that seeks to capture the affective flows and fluidities of transitioning. This allows for a deep engagement with participants' lived experiences while troubling anthropocentric and individualistic frameworks of knowledge production.

Creative methods such as collaging and drawing, alongside semi-structured interviews and collaborative workshops, are employed to amplify the more-than-human dimensions of embodiment. These methods create space for playful inquiry where participants can experiment with representing their transitions in non-verbal and creative ways, aligning with the conference's invitation to challenge, reframe, and generate new possibilities for inquiry and theoretical approach.

Preliminary findings show that transitions are often labour-intensive, experimental processes characterised by diverse temporalities—slowness, circularity, and incoherence—that resist neat categorisations. This project contributes to the growing conversation around more-than-human forms of inquiry by exploring how trans embodiment challenges existing paradigms and invites alternative ways of thinking about subjectivity, relationality in the context of gender transitions.

Turning a Kaleidoscope: Playing with Theory and Methods in a Doctoral Curriculum Course

Individual Papers - Abstract ID: 225

Dr. Tricia Kress (Molloy University)

Abstract

Inspired by Patti Lather's (2006) assertion that paradigmatic proliferation in education research is a good thing to think with, the author of this paper assumes a postformal stance to education research (Kincheloe & Steinberg, 1999; Kress et al, 2019) which emphasizes the importance of improvisation, play, and expansive thinking to generate novel insights that may contribute to transformation of schools and societies for equity and justice. This paper documents the author's experience using a kaleidoscopic approach to integrating play via theoretical and methodological innovation into a doctoral course about curriculum studies and research. Students were provided with a plethora of critical theories and qualitative methods during the 14-week semester. They were encouraged to take a "kaleidoscopic" (Kress et al, 2019) approach to curriculum analysis. Students began by identifying their own worldviews in order to assemble unique kaleidoscopes of knowledge that included critical and post- theories, indigenous knowledges, and personal ways of knowing (e.g., Braidotti, 2014; Kuntz, 2016; Windchief & San Pedro, 2019). Students used their newly developed lenses to analyze curriculum for inequity, which they revealed by experimenting with embodied, affective, and arts-based qualitative methods (e.g., Bhattacharya, 2021; Leavy, 2020; Springgay & Truman, 2018). Since this research is ongoing, the author will share student artifacts and reflections alongside the professor's tentative observations of the learning outcomes of class activities. The author will explore how and why students selected their chosen theories and methods, how students' views of education and themselves changed throughout the experience, and the benefits and drawbacks of using kaleidoscopic pedagogy in doctoral education about qualitative research and curriculum. The author will conclude with implications for approaching doctoral education as a playful, hopeful and humble process in which the researcher is self-discovering while conducting research for the betterment of the human and more-than-human world.

U.S.A. LGBTQ2S+ Educators' Oral Histories: Participants' Interviews In Conversation With One Another Across Experiences and Decades

Individual Papers - Abstract ID: 146

Dr. Michael Bartone (Central Connecticut State University)

Abstract

25+ oral histories of LGBTQ2S+ educators from across the U.S.A. have been collected, most of whom are unknown to one another, never worked together, and who never sat together to share their experiences. Their experiences span identities and decades, participants starting their career in 1970 to those starting in the 2000s/2010s.

This presentation engages in a type of portraiture, taking from participants' transcripts to create a conversation as if they are sitting together in the teachers' lounge sharing their experiences, painting a rich portrait of what it meant/means to be an LGBTQ2S+ educator in the U.S.A. through the decades.

From this conversation, lessons are learned from teachers who kept their personal and professional lives separate, not always for fear of being fired, but believing this was unnecessary, where they were focused on teaching and not drawing attention to their sexual orientation. Conjointly, the conversation unfolds with those who hid for fear of being fired or fear of being taunted and ostracized at school, with constant thoughts of when they would be found out and the fear of the unknown outcome when found out; once out at school, there was much support from the school community.

What also emerges from this conversation is a tapestry of experiences, a blunting of narratives that being a LGBTQ2S+ teacher caused many to be tortured in their career. Instead, these educators never wavered in teaching, in living their personal and professional lives in tandem, surviving and becoming, by all measures, great teachers; though not always easy and not always without tensions of living two lives, they loved teaching, and many would not change much, if any, in their careers.

Once the conversation wraps, a form of LGBTQ2S+ solidarity emerges, and lessons for future LGBTQ2S+ educators are detailed from their elders' experiences and voices.

Keywords
oral histories; LGBTQ2S+; solidarity; portraiture

Uncovering Narratives Through Abstraction: Towards a New Qualitative Analysis Method of Press Photo Coverage of Urban Precarity

Individual Papers - Abstract ID: 216

Mx. Elizabeth Prince (Architecture Without Borders Quebec, Urban Solidarity), Ms. Sarahlou Wagner-Lapierre (University of Montreal, Philosophy)

Abstract

This presentation critically examines the potentialities of hand outline drawing as a means of analyzing media photo coverages of urban precarity. The focus of this qualitative method is to gain insights into the stereotyping of precarity by the media and to produce a critical visual representation of the results. This method was developed during a larger press review on Canada's urban homeless encampments done by a multidisciplinary team from architecture, social work, philosophy and sociology. The method was originally thought as a counterpart to computerized qualitative image analysis methods that focus on data classification that is NVivo. It was initially adopted for very pragmatic reasons such as numerous obstacles to obtaining publication rights on copyright protected media images as well as difficulties encountered in analysis due to the photography's overcrowded characteristics. Over 300 pictures were first classified — according to their main theme (encampment's landscape, portrait, police intervention, politicians, etc.) and their relationship to the newspaper article in which they appear — and redrawn. The researcher found that the visual method allowed for renewed insights into the images and its intentions due to defamiliarization, key elements selection and abstraction. The picture's interpretation could also be channeled on a more human and critical level than mere data classification. As research artifacts, these drawings navigate both the pitfalls of invisibilizing people experiencing homelessness and of gaining them unwanted visibility. In that way, they are explored as a way of politically engaging with the risks of media coverage of urban precarity as well as with the social recognition of homelessness.

Keywords
visual analysis, hand drawing, urban precarity

Understanding knowledge inquiries in qualitative research: Advancing multidisciplinary co-operation through epistemological discussions

Individual Papers - Abstract ID: 337

Dr. Jenni Hokka (Tampere University)

Abstract

Handbooks of qualitative research are usually written for basic level students. They are valuable for this purpose, but as demonstrated by Matta (2022), they usually bypass the key knowledge inquiries of different qualitative approaches and methods and jump into explaining how to use a particular method. At the same time, the discussions on the foundations on qualitative methods are often strongly focused on the relationship between theory and method in particular disciplines.

As a teacher of qualitative inquiry and methods, who teaches doctoral researchers from disciplines ranging from health sciences and economics to education and architecture, I find both starting points inadequate in helping doctoral researchers understand their own premises and paradigmatic conceptions of their own fields. Therefore, in my paper, I propose that knowledge inquiry and its fundamental relationship with different kinds of methods, should be brought back to stage. Recognizing and accepting different kinds of epistemological stands of qualitative research would help researchers from different disciplines to co-operate with each other and to solve the burning multidisciplinary questions of our time. In my presentation, I will present a new classification of knowledge inquiries and ask participants to discuss the relationships between their epistemological positions and the methods they use with me.

Corrado Matta (2022) Philosophical Paradigms in Qualitative Research Methods Education: What is their Pedagogical Role?, Scandinavian Journal of Educational Research, 66:6, 1049-1062.

Keywords

Epistemology, knowledge inquiries, teaching, multidisciplinarity

Understanding the Concept of Social Capital Qualitatively

Individual Papers - Abstract ID: 469

Mrs. Hande Hacimahmutoglu (Hacettepe University), Mrs. İlknur Yuksel-Kaptanoglu (Hacettepe University)

Abstract

The aim of this qualitative study is to understand the components of social capital, as well as to bring forward new concepts related to the three components of social capital, namely networks, trust, and norms. Additionally, we aimed to explore how individuals from various levels of social capital—high, medium, and low—experience hope. To reveal these concepts, we conducted 16 semi structured in-depth interviews with eight women and eight men. While interpreting our findings we asked three questions, which would help us to compare the participants, to answer: Who are the participants with high social capital, low social capital, and medium social capital, which codes and/or themes help us to make this classification, and which codes and themes emphasize the differences between the men and women. The operation of the social networks in favour of an individual is the visible aspect of social capital, while trust and norms affect the formation of networks in a highly intertwined manner. In addition, the themes that became prominent are intertwined with and support each other. Trust, which involves trust to individuals, to institutions and to society, as well as sense of belonging, life satisfaction and self-confidence, is the most significant factor for social capital. The personal circumstances of a person, such as lack of family support or having a patriarchal family, has a stronger negative influence on the social capital, through decreasing self-confidence, hindering positive thinking, limiting communication skills, etc. Hence, such circumstances prevent the person from realizing himself and limits the relationships of that person. An important finding of the study is that an individual's family and social environment is very important for social capital and that this environment provides stronger tools for men than for women.

Keywords

Social Capital, Hope, Trust, Networks, Norms

Unravelling Disability In The Reality Show 'Down The Road' - A Rhizomatic Analysis

Individual Papers - Abstract ID: 389

Ms. Litse Depuydt (Ghent University), Dr. Elisabeth De Schauwer (Ghent University)

Abstract

The high viewership and international reach of 'Down the Road' have made it one of the most talked-about programs on disability in Belgium and the Netherlands. While much has been said, thought, and written about the show by organizations, viewers, parents, family members, participants, and supporters, a thorough analysis has yet to be done. Media shapes how many people perceive disability, and it has the power to generate and reinforce ableism (Gray, 2008). The television program 'Down the Road' is a production by Roses Are Blue for public television in Flanders (VRT; The Flemish Public Broadcast). It is a reality program in which six (young) adults with Down syndrome go on a journey together with program maker Dieter Coppens and support worker Saar Pelgrims. This study examines notable scenes from the fifth season, using concepts from crip theory, such as (disability) performativity and (able-bodied) normativity (McRuer, 2006). Disability, gender, (inter)dependence, and other important themes are explored through both the use of images and words. This research employs a rhizomatic analysis, a concept introduced by Deleuze and Guattari (1987). A rhizome is a dynamic, open, and decentralized network that branches unpredictably and horizontally (Sermijn et al., 2008). It has no clear beginning or end and operates without a hierarchical structure, meaning all starting points are equally valuable (Deleuze & Guattari, 1987; Sermijn et al., 2008). Rhizomes are characterized by their multiplicity and versatility, consisting of interconnected social constructs. Within a rhizome, multiple truths and realities coexist, all linked without a fixed structure (Sermijn et al., 2008). This study does not aim for a single answer but seeks to explore connections and plurality through rhizomatic thinking. As a result, the analysis presents a non-hierarchical discussion where topics, though formally delineated, are interconnected.

Keywords

Disability Representation, Reality Television, Down syndrome

Unruly Bodies and Communities of Care: Arts-Based Research, Performative Consciousness and the Embrace of Hope

Panel - Abstract ID: 103

Dr. David Carless (University of the West of Scotland), _Prof. Kitrina Douglas_ (University of West London), _Dr. Martin Høybye_ (Aarhus University), _Dr. Landa Love_ (University of Plymouth)

Abstract

Tami Spry (2011) wrote that "Hope resides in unruly bodies, articulate bodies, bodies performing theory from the edges and failures of coherency, heterogeneity, and autonomy" (p. 210). Norman Denzin (2003) wrote, "Those who perform culture critically are learning to use language in a way that brings people together" (p. 79). For us—a small international community of interdisciplinary performative and arts-based researchers— these words ring true and articulate a compelling rationale for embracing performance-based approaches to research. Through sustained engagement with unruly, embodied approaches to inquiry (such as dance, song-writing, performance ethnography and filmmaking), we are called to acknowledge the multiple precarities of our times while working humbly and playfully toward hope. We work-play with humility; we are willing to get intimate with the vulnerabilities of our own and others' lives; the arc of our performances, while always precarious, leans towards hope. Hope—for ourselves, for the participants in our research and for those who encounter our work. Hope—for the generative and transformative possibilities of art and of performance in neoliberal times.

In this panel, we come together to recreate and embody what Mary Gergen and Kenneth Gergen (2012) termed a performative consciousness: a way of being that "invites us to explore forms of expression that contribute to a community of caring. It is in such a community that we can more easily take risks, both in revealing the full array of our being and in exploring new potentials for becoming" (p. 50). We invite you to join with us, to embrace your performative consciousness, to experience, engage with, and respond to the four transdisciplinary arts-based and performative contributions that comprise this panel.

Denzin, N.K. (2003). _Performance Ethnography_. Thousand Oaks, CA: Sage.

Gergen, M.M. & Gergen, K.J. (2012). _Playing with purpose: Adventures in performative social science_. Walnut Creek, CA: Left Coast Press.

Spry, T. (2011). _Body, paper, stage_. Walnut Creek, CA: Left Coast Press.

1. Dancing with Vulnerability: Asexual Erotic Embodiment and the Playfulness of Nonsexual Eros

Landa Love (University of Plymouth)

In a world that often equates intimacy with sexuality, this performative presentation invites participants to experience a reimagining of eros as an expansive, nonsexual force. Through the lens of erotically embodied asexuality, I explore how asexual individuals can experience deep, sensual connection without the necessity of sexual desire. This research disrupts the anthropocentric fantasy of individual autonomy by embracing the humility and vulnerability inherent in shared, embodied experiences.

Drawing on my autoethnographic PhD research, this presentation will culminate in a movement-based performance of the collaboratively produced poem, "I'd Rather Dance," which captures the essence of asexual erotic embodiment. The poem, inspired by the statement collaboratively created by my research participants "I'd rather dance" as an alternative to the asexual community's "I'd rather have cake," offers a glimpse into the communal, nonsexual intimacy experienced by a group of asexual dancers engaging in 5Rhythms, a freeform ecstatic dance practice.

This presentation seeks to foster a decolonial perspective on relationality and desire, challenging traditional narratives of intimacy. By vulnerably inviting the audience to witness and participate in the playful currents of erotic energy that flow through nonsexual bodies in motion, I aim to create a space for hope—hope that

acknowledges our interconnectedness and interdependency in a world where the lines between self and other are beautifully blurred.

2. New Ways of Creating Families: A Performance Ethnography

David Carless (University of the West of Scotland), Lucy Eldred (Leeds Beckett University), Georgina Forshall (Leeds Beckett University), Lucy Frith (University of Manchester), Georgina Jones (Leeds Beckett University), Aleks Krotoski (Pillowfort Productions), Allan Pacey (University of Manchester), Tanya Palmer (University of Sussex), Lauren Smith (Leeds Beckett University), Francesca Taylor-Phillips (Leeds Beckett University), Rhys Turner-Moore (Leeds Beckett University)

I (David) am currently part of a large multidisciplinary team working on the first research council funded study into the burgeoning world of online sperm donation. Our four-year project, titled 'New ways of creating families,' explores lived experiences, relationships and power within online sperm donation culture. During the first half of our project, we conducted a longitudinal narrative inquiry to invite, elicit, witness, document and explore the stories told by prospective recipients (individuals and couples receiving the sperm), donors (those providing the sperm) and partners (if they have one) of their online and in-person experiences. During the second half of the project, we will work closely with those involved to imagine 'ideal futures' for online sperm donation, helping to facilitate the personal, professional, social and policy transformations that may be necessary to support this.

This in-progress performance ethnography draws on, engages with and represents in an embodied live performance form a series of scenes from the narrative interviews with recipients, donors and partners. By doing so, the performance explores key moments in participants' personal experiences within a rich and complex sociocultural and political terrain. It aspires to Norman Denzin's (2003) vision for performance ethnography as "a utopian tale of self and social redemption, a tale that brings a moral compass back into the reader's (and the writer's) life" (p. 118). It calls for audience engagement, reflection and response around what, for many, is still a hidden culture.

Denzin, N.K. (2003). *Performance Ethnography*. Thousand Oaks, CA: Sage.

3. The Breaking of the Circles

Martin Høybye (Aarhus University)

In the personal song *The Circle Breaking*, I engage with the breaking of vicious circles. Growing up a cishet male in Scandinavia in the '70s and '80s in a dysfunctional family, with a mentally ill father and without the protections many associate with growing up in a nuclear family, made its mark on me as a person, and later in life as a parent. Through four verses and three choruses I break down some of what this means to me in song, while the written part of the paper will reflect on the importance of significant others and what "family" may mean to me in the present day.

In recent work I developed a phenomenology of songwriting practice to explicate how a songwriting process typically unfolds for me. This was to shed light both on the process of my personal songwriting and on my positionality, in order to engage in songwriting with others as an ethnographic research practice (Høybye 2023, 2024).

Self-reflective writing has enabled me to externalize the often-tacit inner workings of myself as a confessional songwriter, and hence made me aware of the nature of said songwriting processes and of content that may prompt a songwriting response. In *The Breaking of the Circles* I investigate through performance autoethnography the abovementioned tensions, using the song *The Circle Breaking* as a lens.

Høybye, M. (2023). "Songs in the Key of Collaboration: engaging with Anthropocene moments through personal and collaborative songwriting." Doctoral research project, Aarhus University. Aarhus University. https://pure.au.dk/portal/da/projects/songs-in-the-key-of-collaboration-engaging-with-anthropocene-moments-through-personal-and-collaborative-songwriting(30450f19-55af-49d2-9b8e-d6e52c5df31f).html.

Høybye, M. (2024). Working in the Key of Collaboration: Songwriting and alternative ethnography as research practice. *Qualitative Inquiry* (Forthcoming).

4. Who are the 'Older' People? Challenging Cultural Entrapment through a Narrative Performance

Kitrina Douglas (University of West London)

This performance is part of my ongoing interest in interrogating three issues. First, aging and how bodies become categorised within interventions and policy without due consideration to the life experiences of the individual. Second, how women's bodies continue to be narratively entrapped by cultural expectations of "good," "bad," "hero," or perhaps "villain". Lastly, I draw on insights developed by Mark Freeman (2010) regarding how temporal distance brings both a panoramic understanding of one's life, as well as a context within which to situate episodes that contribute to the evolving view.

Keywords

arts-based research; narrative; performative research; songwriting

4. Who are the 'Older' People? Challenging Cultural Entrapment through a Narrative Performance

Kitrina Douglas (University of West London)

378

Using a futures wheel approach to collectively evaluate the consequences of solar PUNK responses to emerging societal challenges

Dream Teams - Abstract ID: 391

Prof. Karin Hannes (KU Leuven), Ms. Antje Jacobs (KU Leuven), Ms. Katerina Undo (KU Leuven)

Abstract

Should humanity embrace technologically inspired change to make living environments more sustainable or should we start thinking from a more ecosystemic perspective to reduce our human footprint? From a Solarpunk perspective we don't necessarily have to choose. In this dream team we will share utopian stories of people whose ideas culminated in tangible designs that promise to make our cities more sustainable and/or more inclusive, some of these ideas already realized on a smaller or larger scale.

Starting from the question how to work with nature instead of against it, for example to secure energy supply or invent new modes of connectivity, we will critically question and analyse some existing prototypes. By the end of this dream team you will have acquired a skills base to anticipate on the future impact of advanced bio-techno-inspired designs developed to support radical changes in our living environment. Using a futures wheel approach we will move you from encountering innovative design-based solutions at its most simple, unconnected level to a more complex, connected level of engaging with the unintended consequences of otherwise promising solutions.

Drawing on the theoretical concept of autopoiesis, we will showcase an artistic apparatus, *Creatures Cluster*, which simulates a tangible ecosystem of interconnected modules and energy sources that reciprocally affect each other. It illustrates how life is its own maker and therefore capable of reproducing and maintaining itself. We end the session with a reflection on how such examples change our mindset about how to create positive change through Solarpunk and what an anti-authoritarian, non-antropocentric viewpoint can contribute to that.

Keywords

Solarpunk, Futures Wheel, Art/design, Radical Futures

Using creative approaches in slowly transforming the academic curriculum through caring relationships.

Individual Papers - Abstract ID: 509

Ms. Lieve Carette (Ghent University, department of special needs education), Dr. Elisabeth De Schauwer (Ghent University)

Abstract

This paper explores the potential of an arts-based approach to foster connectedness and interdependence within diverse student communities through informal learning (Irwin, et al., 2006). By adopting this approach, we aim to bring students' lived experiences into conversation through embodied and creative forms of thinking-making-doing. To facilitate this, we organize a zine-making workshop where students can materialize and exchange their stories as tangible gifts.

The students involved are participants in a community-service-learning course (Carette et al., 2022), where they embrace both vulnerabilities and strengths in their peer support journey. Situated in a transitional "middle", where clarity is elusive (Deleuze & Guattari, 2018), students engage actively with one another and their environment. The zine-making workshop provides an open-ended opportunity for novel encounters and speculative pedagogies (Kuby & Christ, 2019). Rather than focusing on specific outcomes, students are encouraged to activate thought and develop their capacity for "response-ability" (Haraway, 2016, p.35).

Arts-based pedagogies in Higher Education blend academic and practice-based learning (Ponsillo et al., 2023, p.60), offering students new perspectives. Zine-making, introduced as a distinct form of inquiry, allows students to express themselves through various media, such as collages, drawings, and poetry. These creative exchanges give their narratives a personal face, while making topics like 'diversity', 'inclusion', and 'belonging'open for discussion whitin the university context.

This collaborative process emphasizes "doing" over meaning-making, framing it as an event of becoming. As we experiment with ways to make student work visible, we recognize that images alone hold limited power. Meaning emerges through the interplay of unique experiences and interpretations (Chemi et al, 2023, p.131).

Keywords

creative-relational, higher education, in/visible, lived experience

Utilizing qualitative methods to create and culturally tailor health education materials: Lessons Learned from Two Studies with American Indian/Alaska Native Communities

Individual Papers - Abstract ID: 246

Dr. Julie Baldwin (Northern Arizona University), Dr. Dinorah Martinez Tyson (University of South Florida)

Abstract

Background: American Indian and Alaska Native (AI/AN) peoples experience major health inequities that have led to disproportionately high rates of infectious and chronic diseases, as well as behavioral health disorders, compared to other racial/ethnic groups in the U.S. For example, substance use among AI/ANs accounts for many health issues and consequences such as chronic liver disease, cirrhosis, behavioral health conditions, homicide, suicide, and motor vehicle accidents. Among AI/AN adolescents, high rates of substance use have been associated with environmental and historical factors, including poverty, historical trauma, bicultural stress, and changing tribal/familial roles. Likewise, early childhood caries (ECC) is a common chronic disease occurring in children under age six, with high prevalence amongst AI/AN populations and believed to be linked to social determinants of health. This paper will describe two different studies that involved the collection of qualitative data to inform the development and cultural tailoring of substance abuse prevention and oral health educational materials, respectively. **Methods**: Data from formative assessment interviews and feedback from Community Advisory Board (CAB) members were utilized to develop culturally-centered health educational materials for each of these programs. Educational materials were then pretested to gather additional qualitative feedback to make culturally and contextually appropriate modifications. **Results**: Key findings from both of these studies include: the importance of developing trusting partnerships with communities; drawing upon the cultural knowledge of the CAB and other community members; and using qualitative inquiry to gain a more holistic understanding of the lived experience of tribal members to incorporate into culturally relevant educational materials. **Conclusions**: There are unique challenges to achieving optimal health among AI/AN peoples that must be addressed through cultural tailoring of health educational materials. The lessons learned from these studies may be helpful to others who are developing, implementing, and evaluating health promotion interventions for AI/AN children and families.

Keywords

Key Words: Indigenous, cultural tailoring, community-engaged

Vibrant matter and thing-power: The complexity of the Romanian traditional shirt ia and her influence on my teacher-identity journey

Individual Papers - Abstract ID: 70

Dr. Mihaela Enache (Auckland University of Technology)

Abstract

In my exploratory academic journey, I participated in a dialogue with a nonhuman artefact, a Romanian traditional shirt of the 19th century called *ia*. Through this dialogue, I experienced *ia*'s vibrant matter and thing-power. As a teacher born in Romania and living in New Zealand, *ia* represents an intrinsic part of my teacher-identity. When wearing *ia*, a shirt only for women, I feel protected. *Ia* has apotropaic powers; like an armour or a shield, *ia* protects women (Apan, 2006). Defying space and time, and through the experience of migration, *ia* has been revived worldwide as a symbol of identity, femininity, strength, revitalisation, and living a more sustainable life.

I sewed a replica of an old *ia* by hand, as an essential part of my critical autoethnographic study. Using Romanian village onto-epistemology and new materialism threads, I wove *ia*'s story with my story. Through beginning my study, I was finally ready to listen to *ia*'s story, to acknowledge her agency and take it into account. I thus responded to a provocation: not only did I understand the object/subject/agent of my study differently, but I also became different myself and I transformed my relationships (Rosiek et al., 2020) with humans and nonhumans in the process. *Ia* possesses vibrant matter, something that Bennett (2015) defines as a "strange agency by which 'inanimate' things somehow produced real effects both on and in living things" (p. 93).

Ia transformed herself from an object into a subject and a participant in my study. Further, she has revealed herself as a storyteller and my teacher. She continuously teaches me lessons of history, geography, ethnology and folklore, and importantly, she teaches me who I am. *Ia* deepens my knowledge and understanding of the world; she shows me that making is a creative way of being and belonging.

Keywords

thing-power, teacher identity, critical autoethnography, nonhuman

Visual Pathways: using visual board for supporting youth participation in Research

Individual Papers - Abstract ID: 380

Mrs. Maria Ratotti (University of Milan-Bicocca), Prof. Elisabetta Biffi (University of Milan-Bicocca), Dr. Lucia Carriera (University of Milan-Bicocca)

Abstract

This paper aims to present a methodological reflection on the use of visual boards for supporting and facilitating youth participation in educational research.

In recent years, visual methods have gained prominence in qualitative research (Freedman & Siegesmund, 2023), offering innovative ways to engage participants and explore complex phenomena. Within the wide panorama of strategies and tools based on visual languages, this paper will focus on collage making that can be considered as a specific research method of inquiry (Butler-Kisber, 2008). As a creative method, collage invites participants to engage intuitively with visual materials, facilitating the exploration of abstract or intangible concepts. This is particularly valuable in participatory research, where visual composition enables participants to actively think about the research process without requiring specialized skills or prior experience.

Specifically, this paper will explore the use of a particular format for collage making based on the research application of the moodboards. Traditionally used to visually communicate ideas and concepts in design, moodboards provide a means of organizing and conveying abstract concepts through images, texts and materials (Munk et al., 2020). Their role in fostering creativity and enabling reflection makes them particularly suited to participatory approaches with young people, where they can support collaborative knowledge creation and reflection.

Moodboards are commonly used in the early stages of a project to establish a visual and emotional framework, helping participants align on the vision and trajectory of the work (Velasquez-Posada, 2019). Although their use in research is less frequent, moodboards have proven effective as both a creative tool and an image elicitation method (Spawforth-Jones, 2021).

In conclusion, the paper will present how moodboard have been used for supporting youth participation in a research process, describing methods and aims of their introduction, deeping into the ethical attention, and highlighting potential and limitations of their use in research (Biffi, 2019).

Keywords

visual methods; research; youth participation; moodboard

Visual Stories of Sexual Embodiment Post-Purity Culture: A Body Mapping Study

Individual Posters - Abstract ID: 201

Ms. Morgan Loewen (Trinity Western University)

Abstract

Sexual embodiment encompasses having, experiencing, living, and making sense of one's sexual body through the specific lens of the sexual body. Society has the potential to either encourage connection to the sexual body and self, or disconnection. Cultural messages often encourage people raised as girls to objectify their bodies, leading to disconnected sexual embodiment, and is associated with negative sexual health outcomes such as sexual dysfunction or high sex guilt and shame. Evangelical Christianity's purity culture messages are examples of messages associated with these negative sexual health outcomes. However, purity culture's role in sexual embodiment has yet to be explored. This study asks the question, "how do people raised as girls experience sexual embodiment after purity culture?" An arts-based method called body mapping was used to answer this question. Body mapping is a series of exercises that allow participants to share and express their stories using visual symbols and imagery on a life-size body outline. In line with the topic of embodiment, body mapping facilitates creative and sensory ways of knowing from the body and self over time. Five participants who identified as being raised as girls within Evangelical Christianity through puberty between the ages of 19-27 participated in the creation of body maps. Completed body maps were coded and analyzed using visual narrative analysis and thematic analysis. The main themes across body maps include overwhelming emotions, confusion, protection of the sexual body, barriers to embodiment, desiring and attempting embodiment, and healing. These themes contribute to a more holistic understanding of people raised as girl's experiences of embodied connection and disconnection over time. Implications for social science and health researchers as it relates to body mapping are discussed including the value of arts-based and embodied methods for uncovering nuanced experiences that traditional methods may overlook.

Keywords

embodiment; body-mapping; embodied inquiry; arts-based inquiry

Voice and Vulnerability in Creative Qualitative Research

Individual Papers - Abstract ID: 362

Dr. CatherineAnn OConnell *(Technological University of the Shannon),* _Dr. Sasha Noonan_ *(TUS),* _Ms. Emma Aherne_ *(TUS)*

Abstract

Voice and Vulnerability in Creative Qualitative Research

In this paper, we share stories about our doctoral research journeys. We will explore what Ronald Pelias (2019, p. 1) terms creative qualitative research, positioning ourselves with those researchers who attempt to 'evoke the emotional and intellectual complexity of their subjects' while also deploying their 'vulnerable, relational and reflexive selves' as well as their embodied and ethical sensibilities. We have all drawn on Narrative inquiry and Auto-ethnography in our research. And as McCormack *et al.* suggest, if we are to research narratively, we must be willing to explicitly honour ourselves 'as substantially present in how we write, think and research' (2020, p. 75). This approach entails humility –being co-creators of knowledge, being 'in the midst' and 'coming alongside' our participants, (Clandinin and Connelly, 1998). We are not positioning ourselves as experts, but as fellow travelers, as Kvale suggests (2009, P. 47). This challenges the researcher/expert power dynamic and involves humility and vulnerability.

We curated embodied conversations *with*, not interviews *on* our participants. We honoured participants voices by creating powerful evocative stories and vignettes; vehicles which ensure their voices are central to the research process. We weaved our own voice and vulnerability throughout, challenging the objective, disembodied notion of a 'researcher'. Researchers are often pulled unconsciously by differing research paradigms. We will explore how challenging it can be to think and write against dominant ways of doing research. This interactive discussion will explore narrative inquiry and evocative autoethnography, by drawing on our own lived experience of carrying out doctoral research. We can offer no definitive answers but promise a lively discussion on the joys and challenges of creative qualitative research. This presentation might offer some way markers to those who are embarking on their research journey and wish to bring their whole selves to the research process.

Keywords

Narrative inquiry; auto-ethnography; voice; reflexivity; co-creation.

Vulnerable Groups, Research Ethics, and Co-Research: Navigating Participatory Research in a Legalistic Research Environment

Individual Papers - Abstract ID: 314

Dr. Reetta Mietola (University of Helsinki), Dr. Sanna Spisak (University of Helsinki)

Abstract

This presentation examines the challenges of conducting co-research within the current legalistic academic climate. We explore the ethical dilemmas that arise when engaging in co-research projects, particularly when working with populations considered vulnerable or addressing sensitive topics. We have encountered challenges related to balancing with ethics procedures in our own projects focused on co-research involving disabled participants and co-research studies centered on sexual consent. By drawing examples from our own projects and literature, we will discuss how ethics principles related to empowerment and power-sharing can survive in the current environment emphasising legal requirements and protection of those deemed vulnerable. We invite the audience to critically engage with us as we discuss how, for example, GDPR principles, such as data minimisation, data retention, anonymisation, and data management, create tensions with the foundational ideals of co-research. We ask whether meaningful co-research is feasible in today's legalistic environment and, if so, what conditions must be met to ensure its ethical and effective practice.

Keywords

research ethics, co-research, vulnerability, sensitivity, participation

Walking with things as university teaching practice. Exploring material encounters in educational spaces.

Individual Papers - Abstract ID: 268

Ms. Malis Ravn (Aarhus University, Danish School of Education), _Mr. Lars Emmerik Damgaard Knudsen_ (Aarhus University)

Abstract

Within the last decade, there has been a growing interest in the more-than-human in educational research (e.g., Taylor & Hughes, 2016), Ringrose et al., 2019), especially within the field of early childhood education. New materialist and post-human ideas within the field of education are of significant curiosity among university students. The new classics of Jane Bennett, Karen Barad, Bruno Latour and Tim Ingold are on the reading list, but how are these theories being put into university teaching and learning practices?

Allowing creative practices in university teaching can be challenging (Chemi, 2022), often based on traditional academic teaching activities such as lectures and verbal discussions. This paper explores walking with things (Wolszczak, 2023) as a university teaching practice to explore material encounters in educational practices. In the Aesthetics and Learning postgraduate programme at The Danish School of Education, Aarhus University, the students are trained to investigate and analyse different learning practices and educational spaces. We dive into the experiences of students and educators from a course seminar about educational spaces training material methods of educational research. The seminar included sensory walks at the university campus site and field trips to an educational program for vulnerable young people and the carpenter vocational training program. In groups, the university students edu-crafted (Taylor, 2018) their investigation of the educational spaces by collecting materials and building sculptures to analyse the educational spaces further.

Keywords
Educational spaces, materialities, creativity, higher education

Walking-with Gabria in intra-acting events: young adults with a disability in an inclusive school trajectory transitioning to adulthood

Individual Papers - Abstract ID: 446

Dr. Hanne Vandenbussche *(Ghent University)*

Abstract

Inclusion is seen as a fundamental right encompassing a broad view on diversity (UN, 2006). Unfortunately, 'difference' often remains the reason for exclusion leading to less opportunities in education and in society more broadly for a lot of young people, including people with disabilities.

Besides, transitioning to adulthood is a dynamic period in life, in which significant decisions are made in several domains. In this presentation, I investigate the transition into post-secondary life of young adults with an intellectual disability who have followed an inclusive school trajectory in Flanders (Belgium). I aim to clarify the significant elements of this transition when the known structures of school disappear. As a method, I 'walk-with' Gabria, a young woman with Down syndrome, and connect events of her life story with the concepts of desire and support. From a new materialist approach, I look for intra-acting elements – through which the complexity of the events can emerge, leading to a better understanding of how Gabria conceives of her own future. Gabria demonstrates the importance of starting from desire as an affirmative force, as she resists making disconnected choices and wants to be approached as a person with the aspiration to work, living alone and having a relationship. In this presentation, I want to unravel the method of walking-with further. Besides new materialism, a close disability studies focus and the process philosophy of Bergson lead to an exploration of method in order to avoid fixation and step into the search into an inclusive life together with Gabria. To get grip on the moving method of walking-with I unravel events by exploring the many connections present. To see Gabria fully implies starting from her needs and desires, and taking account of her difficulties and the support needs for her and her network by drawing on local knowledge.

Keywords

walking-with; transition; disability; new materialism

Wandering with children in Early Childhood Education and Care (ECEC) – promoting existential resilience

Individual Papers - Abstract ID: 171

Mrs. Linda Eriksson (Åbo Akademi University), Ms. Ann-Christin Furu (Åbo Akademi University)

Abstract

In a world characterised by crisis and change humankind need hope, humility and playfulness. Researchers and practitioners in various fields have throughout history noticed that in times of crisis and uncertainty, existential questions are raised. Since all human beings sooner or later must face these questions Jacob (2023) argues that everybody benefits from fostering existential resilience.

The holistic view of human expressed in Finnish policy documents and highlighted by WHO (2018) stresses the importance of promoting children's development, learning and well-being on physical, mental, social and existential levels. However, research on existential resilience in ECEC is still rather limited. We argue that ECEC is a space where children together with other children and adults can develop existential resilience. But how is it done?

From a relational pedagogical perspective (Bingham, Sidorkin & Noddings, 2004; Cliffe & Solvason, 2023) slightly extended with a post-qualitative approach (Bergstedt, 2017; Gunnarsson & Bodén, 2021) this paper will explore children's interaction with other human beings and the *more-than-human* during their wandering. The main question is: in which ways does wandering in the neighborhood contribute to promoting children's existential resilience?

Wandering in the neighborhoods is a common activity in Finnish ECEC. Depending on the location of the ECEC centers, tours can take place in natural settings or in urban environments. In this multi-situated ethnography (Gunnarsson & Bodén, 2021) tours with four ECEC groups in four ECEC settings have been observed. The material consists of films and notes. During the tours children and adults have dwelled on phenomena that awaken their interest or curiosity. Since individuals explain phenomena they encounter in terms of ontological beliefs that they hold, sharing of explanations and beliefs during the wandering grant access to other humans lifeworlds. This in turn, offers possibilities to explore own values and beliefs and opportunities growing existential resilience.

Keywords

existential resilience; multi-sited ethnography; wandering; education

Wayfinding: a workshop to share embodied practices for grounding writing in indigenous reattunement.

Dream Teams - Abstract ID: 400

Dr. Beth Cross (University of the West of Scotland), Dr. Michael Henry (Royal Conservatoire of Scotland), Ms. Caitlin McKinnon (Queen Margaret University), Dr. Jennifer Markides (University of Calgary)

Abstract

This session grows out of a recent Embodied Writing Retreat the Scottish Graduate School for Arts and Humanities sponsored. The retreat in turn leans on several years' efforts to indigenise academic practice through discernment processes (Cross and Markides 2024, Markides 2023, MacDonald and Markides,2018,) that seek to ground our academic orientation in relational attunement to the creative and agentive world in its past, present and future generative incarnations (Andreotti et al 2023, Marker 2018) We would like to explore embodying practices that enrich writing with a wider the wider ENQI community through exercises that attune us to how sense surrounds script. Activities are based on ludic theory (Bakhtin 1982) in which playful activities can sometimes prompt serious insights and discoveries at depth. The attuning to surroundings (Abrams 2000, Lucas, Ingold and Vergunst 2008) and embodied and imaginative stretching is intended to create a space to let us be surprised by what we can articulate and recognise in each other's sense-making. Indigenous considerations (Little Bear 2002, Bouvier and MacDonald 2019) ask us to reapproach how intuited thought comes into articulation and ways in which the relational world may be speaking through, in and around us. By considering how embodied knowledge and the living landscape are interactive our intention is that this session helps build a bridge (Kirton 2017) of ongoing reflective and productive practices that can deepen culture change across academic encounters, going some way to more hopeful and humble relations (Rosiek and Adkins Cartee 2023). We argue that this requires better appreciation of the slow work of discernment and wisdom which have been squeezed out by the hyper activity of the neo liberal academy. As one participant noticed: "I know things in my body that will come into my writing in important ways that will happen over time." The time together aims to further bring to life in all its varied detail and difference for those participating this embodied knowing.

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we are each others' keepers: living with friends during the corona crisis and beyond

Individual Papers - Abstract ID: 5

Ms. Irish Joy Deocampo (University of the Philippines- Diliman)

Abstract

As the world went to a literal standstill in 2020, I and my fellow scholars from different parts of the world braved the odds to travel to Belgium to pursue our graduate studies. Living through a pandemic and a lockdown in a foreign country came with unpredictable struggles which led to opportunities for a community of care to emerge. All kinds of stories have been and will be written and published about the crisis that was COVID-19. I take it as a responsibility to write about how people cared about each other and in this writing offer remembrance.

Thus, this research aims to extend the agenda of the feminist ethics of care by foregrounding matters of care from the private and intimate towards the public. By applying a combination of auto-ethnography, multimodal discourse analysis, and participant observation, I aimed to a) document and analyze the practices of care among women international students during the pandemic, b) understand how these individuals negotiated and made meaning of care and caregiving roles, and c) provide self-reflexive insights about analyzing intimate relationships. I worked with my women friends as my interlocutors and I also researched the power relations between researchers and interlocutors.

I locate my research at the intersection of care studies and feminist praxis. In this study, I attempted to document and understand the lives of my fellow female international students alongside my own, specifically by examining how we cared for each other during the pandemic. My interlocutors' narratives illustrate the different facets and context-specific dimensions of caring and underline the crucial role of collective action in performing these acts of care. In the course of this search, I encountered possibilities of practicing care in research and of attempting collaborative and non-hierarchical knowledge production.

Using the lens of radical feminist care, this study found that care serves as a critical survival strategy used by individuals and groups when institutions fail and/or fall. These are constant negotiations that women make to navigate relational autonomy in practicing self-care and community/kinship care.

This research hopes to contribute not only to the existing literature on care but also to provide a portrait of caring feminism at work in times of crisis and in the everyday.

Keywords

radical care, feminist research, autoethnography, reflexvity

We didn't start the fire! Decolonising narratives surrounding the climate and ecological crises and mental health and wellbeing to facilitate climate justice and equity

Individual Papers - Abstract ID: 196

Mr. Samridha S J B Rana (The University of Edinburgh), Dr. Paul Morris (The University of Edinburgh), Dr. Emily Pacheco (The University of Edinburgh), Dr. Caroline Brett (The University of Edinburgh)

Abstract

This PhD study explored eco-emotions and coping strategies adopted by young adults in Nepal and India associated with the ecological and climate crises. Currently, the literature skews overwhelmingly towards populations from the Global North; emphasising the need to conduct research in the Global South to understand their vulnerability to climate and ecological crises. Addressing these inequalities is important, because populations from the Global South that have been historically exploited lack resources to cope with a changing climate and are in danger of suffering the worst of the effects; drawing attention to these voices is essential in bridging the gap between the Global North and South to deliver climate justice and equity. The burden of responsibility lies with the Global North, who have historically contributed to a majority of issues that have led to global anthropogenic environmental degradation, resulting in low and middle income countries bearing a disproportionate brunt of the effects of the ecological crisis. A constructivist grounded theory design was adopted to understand the views and experiences of participants in the Kathmandu Valley in Nepal and Delhi NCR (National Capital Region) in India to construct theory that is based within the temporal and sociocultural context that the participants inhabit. Twenty-four participants (twelve females and twelve males) aged 18-29 were recruited for semi-structured interviews. Participants were further divided based on socioeconomic class to explore differences and similarities in lived experiences. Eco-emotions and coping strategies of participants were observed to be similar to experiences of individuals in the Global North; eco-emotions and coping strategies that may be deemed unique to the South Asian context were reported as well. This study is part of a PhD project that aims to develop an in-depth understanding of eco-emotions experienced by young adults in Nepal and India, and its impact on their mental health and wellbeing.

Keywords

Eco-emotions, coping, climate justice, Nepal, India

What can a community mathematician do? Preparing to create mathematics outside the certainty of the classroom

Individual Papers - Abstract ID: 182

Dr. Kate O'Brien (University of Manchester), Ms. Charlotte Megroureche (University of Manchester), Prof. Laura Black (University of Manchester), Dr. Edda Sant (University of Manchester)

Abstract

This paper reports on our preliminary work to explore and enact very local cultures of mathematics in collaboration with an interdisciplinary academic team, as well as a local team of youth researchers based in the North of England. As high-stakes assessments continue to detrimentally divert instructional time from active, collaborative, and creative projects, we are interested in finding new ways to transform the culture of mathematics in schools by working from the 'outside'. Inspired by the British community arts movement, which was similarly critical of 1960s art schools for their detachment from people's everyday concerns, our project explores the speculative concept of the 'community mathematician'. Drawing on key tenets and methods from community arts practice and youth work (Matarasso, 2018), this project explores affective and aesthetic approaches to mathematical knowing (Sinclair, 2018; de Freitas et al. 2019). It invokes the concepts of the 'community mathematician' and 'community mathematics' as methodological tools that can reframe what is usually taken for granted as mathematical. Following Massumi's (2002) sense that invention is "trial-and-error process of connecting with new forces, or in new ways with old forces, to unanticipated effect" (p.96), we have set out to find out what this concept is capable of. How can the idea of community mathematician be both useful (and creatively useless) in the context of our contemporary moment and our local communities?

This paper presents our initial experiments in catalysing this new tool and conceptual terrain. It follows the various "lines of flight" that our diverse research team members encounter in the figure/persona of the community mathematician (Deleuze & Guattari, 1991) and explores how the concept of the community mathematics might have historically taken different shapes and meanings. Here, we present our first steps in the making of this activist tool bringing a range of motivations, frustrations and inspirations into action.

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Keywords

Mathematics, Interdisciplinary, Community, Arts-based Research

What do children's stories with the ocean reveal? Exploring how formal learning promotes understanding of human-ocean relationships

Individual Papers - Abstract ID: 237

Ms. Eliane Bastos (*University of Bath*)

Abstract

This paper presents initial insights into children's stories-with the ocean and how these are informed by their formal ocean learning. Children are lacking opportunities to learn about the human-ocean relationship since ocean topics are absent from education curricula worldwide. However, considering the ocean's dominance as a feature on the Earth's surface, its current precarious condition threatening its fundamental role sustaining all life, and education's formative role, there are growing calls to address the lack of ocean topics in formal education. Many accounts in the literature, however, have narrowly focused on the evaluation of levels of knowledge, despite widespread agreement that knowledge does not strictly translate to pro-environmental behaviour. The human-ocean relationship is complex and understanding how children make sense of this complexity is important to inform current and future endeavours providing children with ocean learning opportunities. Stories are a sense making tool which humans have drawn on for millennia to make sense of their experiences and confer meaning to their lives. Additionally, through stories, animate and inanimate entities such as the ocean can come alive, enacting their potential for in-relation-with-agency. Drawing on Posthuman and New Materialist theory, this research explores how children understand the child-ocean relationship, with children invited to share their stories-with the ocean following learning in a formal education setting. These stories reveal how formal learning is integrated into children's everyday lives and how they perceive their place in-relation-with, instead of separate from, the ocean. The Anthropocene invites reimagining the human-nonhuman relationship, with clear momentum in the Environmental Education literature advocating more relational approaches. This research postulates on how education can enable children to bring about a re-narration of human as ocean, enacting its role as 'generative of more response-able ways of knowing about our place in (relation-with) the world', unlocking the potential of learning for preparing children to grow into a periled world.

Keywords

ocean, education, storying, Posthumanism, New Materialism

What I learnt from struggling with a doctorate

Individual Papers - Abstract ID: 137

Mr. Mark Huhnen *(The Bodies Collective)*

Abstract

After 8 years of part-time doctoral work and at a time when I have just this one attempt left to correct my corrections in order to get the two magic letters in front of my name I am reflecting on why I might have done this and what I have learnt - mainly about myself.

I reflect on a sense of belonging to a community, what counts as failure or success and whom I did this for.

Keywords

success/ failure, humility/ egotism, belonging

What If: Producing Philosophical Multispecies Storytelling Practices with Preschool Children

Individual Papers - Abstract ID: 452

Mrs. Maria Hylberg (Stockholm university, Department of Child and Youth studies)

Abstract

This presentation concerns a dissertation project in the encounter of Early Childhood Education and Care (ECEC) and Donna Haraways philosophical articulations of storytelling as worl*d*ing practices. Against the back-drop of critical feminist scholars, showing the absence of unheard voices, i.e., worl*d*ing's of certain bodies, the project aims to produce different forms of philosophical multispecies storytelling practices, in collaboration with preschool children (4-6 years) and their teachers. To meet the purpose, the research is done symbiograph-ically, striving to tell *with* children and other species. Symbiography as a philosophical methodology implicates what Haraway articulates as SF, i.e., Speculative Fabulation, Scientific Facts and String Figuring. In the project, symbiography and SF have worked as methods for producing different situated and affirmative storytelling practices *with* children and other species, such as bacteria and trees. Telling with has meant an aspiration to-wards approaching the ontological conditions and lifeworld's of both humans and other species, which has prompted a post-phenomenological theory. For example, questions like "What if I was a bacteria" has been elaborated. This has generated various philosophical storytelling practices, conditioned by children's counter-factual thinking (Speculative Fabulation), together with different forms of Scientific Facts. In the presentation, I show examples of the philosophical multispecies storytelling practices that has been produced in collaboration with preschool children and their teachers. I will also discuss how previous experiences, feelings and memories emerge as important intra-acting agents in these storytelling practices, sustained by what I formulate in terms of "contaminated intentionality". In conclusion, I argue for the importance of "what if" – as a call (!) and an affirmative opportunity (?) – when it comes to producing different and other possible worl*d*ing practices, in collaboration with preschool children and their teachers.

Keywords

ECEC, Philosophy, Multispecies storytelling's, Symbiography, Post-phenomenology

What is hope (baby don't hurt me)

Individual Papers - Abstract ID: 236

Ms. Abby Foord (University of the West of England)

Abstract

What is hope (baby don't hurt me) is a narrative enquiry focussed on a therapists exploration of vicarious trauma when working in sexual violence. The purpose was to highlight the importance of the external world on internal processing. To to this, data has been collected from a variety of sources forming a model that considers the intersecting narratives impacting therapist and client. The research collects data from 4 main narratives; societal, intersectional, therapist and survivor narratives, and considers how these each interlink. It discovers that they each have the potential to contribute to vicarious trauma within the therapist, and a change to world view for both therapist and client. This has been done with a philosophical underpinning of Foucault's work on discourse and power.

It concludes that when looking at sexual violence, it's integral to include societal narratives due to the ongoing impact and political landscape we live in. When we look at the work through this lens, it then considers adequate support for therapists when grappling with the vulnerability of parallel processing such as hopelessness and isolation.

The presentation would reframe the research as a raw (yet humorous) monologue from the therapist's mind in the midst of an internal crisis. She's living in Greece having grandly decided to reject the societal pressures on a mid 30 year old woman and do things differently. During this time themes of the research have come to life in a new way offering a new perspective on the minutiae of the topics explored in the initial research.

Keywords

vicarious trauma, narrative enquiry, sexual violence

What's Love got to do with it? Conceptualising family learning: understanding how families learn together.

Individual Papers - Abstract ID: 519

Mrs. Lorraine Gilmour *(University of the West of Scotland)*

Abstract

Scottish educational guidance promotes Family Learning programmes to encourage partnership with parents and families to improve educational attainment and economic stability (OECD, 2018, Scottish Government, 2012). However, real partnership is an ongoing challenge in Scottish education (The National Parent Forum of Scotland, 2016). Effective family learning recognises parents as educators and includes mutual dialogue between families and supporting agencies (Grant, 1989; MacKenzie, 2010; Harding and Ghezalayagh, 2014).Yet, recent reviews and research studies on Family Learning highlight limited dialogue suggesting a need for wider "consultation with practitioners, parents/ families, children or young people" (Scottish Government, 2016b:16) a point supported by Cara and Brooks (2012:9) and The National Parent Forum of Scotland (2016:20). Contradictory policy discourse, lack of dialogue and a lack of research with families to understand family learning in Scotland limits partnerships between families and educational professionals. This qualitative research study addresses three key questions firstly, what family learning means; secondly, where family learning happens, and, finally, what family learning requires to be most effective. Focus groups and one to one interviews provided data from twenty-four sources comprising teachers, early years' practitioners, and families. Participants held varying perceptions of family learning as formal and informal, and provided information that highlighted key elements as important in developing understanding of what is required in conceptualising family learning. Findings highlight specific qualities within three key themes of difference, development, and connection as important as family learning. Findings contribute to a 'wealth model' (NIACE, 2013; Scottish Government, 2016) of partnership and practice where understanding and recognition is made of the learning and skills present in families. The research asserts scope for future debate in considering family learning out with formal education and of the qualities required for 'professional' practice. The research findings shift focus from outcomes (academic achievement, economic gain) to processes that enhance the affective development of partnership for high quality family learning.

Keywords

Family Learning

Partnership

Who is the ideal student-athlete?: Athlete development in a gendered sport space

Individual Papers - Abstract ID: 309

Dr. Milla Saarinen (Norwegian School of Sport Sciences), Dr. Michael McDougall (University of Stirling), Dr. Christian Thue Bjørndal (Norwegian School of Sport Sciences)

Abstract

In recent years, there has been a growing trend in Europe to establish specialized lower secondary sports schools for talented adolescent athletes. While these schools are often seen as pathways to maximize athletic and academic potential, research suggests that female student-athletes, in particular, may experience lower well-being and increased mental health issues in these environments. Additionally, young female athletes are increasingly dropping out of organized sports at an early age, choosing instead to invest in their educational and professional goals. Despite these concerning trends, which have intensified over recent decades, there has been limited research into how sport as a gendered space might reinforce certain gender stereptypes harmful for females. This ethnographic study, guided by a feminist poststructuralist perspective, aimed to understand how and through which mechanisms lower secondary sports schools in Norway become gendered spaces and to explore the behavioral and practical implications for young athletes. Data were collected from 10 different sports schools through interviews with student-athletes, coaches, teachers, headmasters, and athletic directors. Observations within the school environments and document analyses were also conducted. Our findings reveal that although the official rhetoric in many schools claims gender equality, male normativity and masculine ideals were reinforced through both discourse and practice. The focus in training and resource allocation was often on male-dominated sports, while those perceived as feminine were marginalized. Furthermore, most leadership positions in these schools were held by men, reinforcing traditional gender ideals. We observed that the concept of the ideal athlete was often framed around male characteristics in multiple ways, and female athletes were frequently compared against this norm by both school staff and the athletes themselves. To foster more inclusive environments, sports schools should critically examine and intervene in the cultural ideals they reinforce, ensuring equal opportunities and support for all student-athletes, regardless of gender.

Keywords

female athlete gender poststructuralism space ethnography

Whose poems are these anyway? Participants, researchers and subjectivity

Individual Papers - Abstract ID: 147

Dr. Rachel Helme (University of Bristol), Dr. Sally Welsh (Independent Scholar)

Abstract

This presentation is drawn from the research journals of two researchers, Sally and Rachel. As teacher-researchers we separately grappled with issues of interpretation in our PhD research projects which were based in English further education colleges. We independently arrived at *The Listening Guide* method of data analysis as a way to delay the breakup of participant narratives inherent in thematic analysis. Many authors who write about Poetic Inquiry, the use of poetry in research, talk about engaging with participants' embodied experiences. This can be described as getting beyond the content of narratives towards feeling the meaning beyond the words, offering glimpses into other people's ways of seeing the world. However, it could also be argued that for the researcher, the creation of poems is also an embodied experience. The dilemmas around how to structure and what to include (and exclude) may be drawn in part from the researcher's own life history. Our own subjectivities and stories may intersect with the narratives, meaning we selected those that called out to us to poeticise; indeed, we believe, acknowledging this is a strength of our commitment to feminist research. The Listening Guide is designed to enable researchers to really attend to the way in which they listen to the voices of marginalised groups. We focus on the stage which the method is best known for: the creation of pronoun poems. Our research journal data show the dilemmas we each faced as we wrote our pronoun poems. Is it necessary to create a rubric to form the poems from data? Can poetic methods be defended as systematic and robust? Do the poems distort data, running the risk of encouraging selective empathy for participants? Do available story frameworks constrain researchers' own interpretations? We explore the implications on pronoun poem creation.

Keywords
Pronoun_poems
Participants
Teacher-researchers
Subjectivity
Dilemmas

with Elm,arie Costandius: interruptions/continuities and hopeful renewals

Individual Papers - Abstract ID: 155

Dr. Nike Romano (Cape Peninsula University of Technology), Prof. Vivienne Bozalek *(University of the Western Cape), Prof. Tamara Shefer (University of the Western Cape)*

Abstract

This paper is written in memory of our friend and colleague, Elmarie Costandius, a visual artist and academic, whose untimely and unexpected death deeply affected us. While we had worked with Elmarie in various research projects, short courses and workshops, over a period of ten years or so, in this presentation we refer to a series of encounters, in which we came together to explore a decolonial and post qualitative inquiry practice as part of a South African Swedish Universities Forum (SASUF) project (2020 - 2022). Entitled (Re)configuring scholarship in higher education, the project focused on alternative ways of doing pedagogies and inquiry in the current context of higher education precarities and consequent imperative for transformation. We were particularly interested in how feminist new materialist imaginaries could be put to work with embodied practice in ways that could expand our thinking, understanding and scholarship. We wished to ground ourselves through affective engagements with new materialist concepts and materiality. Guided by Elmarie's unique experimental arts-based approach that eschewed individual autonomy, destabilised notions of artistic mastery and modeled humility, we opened ourselves to the affordances of playful, creative and experimental thinking-making-doing, and the vulnerabilities of these embodied, relational scholarly praxes. In this presentation, we share some of our collaborative research-creation artefacts, not as aesthetic objects to be appreciated, but as agential provocations and appreciations of play, materiality, humility and joy in the face of the hauntings of the past and the precarities of the current and future. We show how our entangled thinking-making-doing becomes an act of hope and reparative renewal.

Keywords

thinking-making-doing; research-creation; postqualitative inquiry, new materialism

With this body of mine: Toddler's embodied explorations of water

Individual Papers - Abstract ID: 107

Ms. Beatrice Hansen (Stockholm university, Deparment of Teaching and Learning)

Abstract

Living in a precarious world, there is an ever-growing need to trouble anthropocentric ideals and enrich our understanding of the interconnected and embodied relationships between humans, places, and more-than-humans. Feminist materialist as well as posthumanist scholars has argued that there is an urgent need for transformative approaches within research, aiming to uncover what knowledges can be found at the unruly edges of conventional practices. This paper is situated within early science education, where the experiences of toddlers previously have been overlooked. The lack of previous research underlines the significance of extending the bodies of research to include toddlers.

In this presentation, I aim to curiously explore what kind of production of knowledge within early science becomes possible in Early Childhood Education and Care (ECEC) contexts when embodied, affective, and sensory engagements together with more-than-human-actors are centered. Theories of embodiment have often been critiqued for centering the human subject as well as the human experience, contributing to anthropocentric ideals. Following posthuman phenomenological scholars, my paper seeks to extend the notion of embodiment to include more-than-human actors and as something essentially transcorporeal. The sensorial ethnographic approach used in this study highlights the messy in-betweens of toddler-water-bodies, allowing for a multiplicity of knowledges to emerge. By drawing on data co-produced with toddlers in the here-and-now, such as photographs and video recordings, this study aims to stay grounded with toddlers in their becoming-with water. For this presentation, I will offer some emergent analyses of my research material with focus on for example touch as a body-world-opening practice.

Keywords

early-childhood-education, more-than-human-agents, toddlers, posthuman-phenomenology, early-science

Women and horror: Spaces for survival and resistance

Individual Papers - Abstract ID: 185

Dr. Amy Beddows (Independent Scholar)

Abstract

The horror genre of film has long been criticised for sexist depictions of women and the glorification of sexual violence. Academics such as Carol Clover, Barbara Creed, and Julia Kristeva have argued that misogynistic portrayals of women, the female body, and femininity within horror film reinforce gender stereotypes and rape myths.

However, horror can also be a creative and therapeutic space for women. As a genre characterised by the subversion of norms and exploration of social anxieties, it often presents a challenge to the status quo. It also provides a space for victims and survivors to make sense of violence and explore the ways that women resist, survive, and rebuild their lives after trauma. As described by Rikke Schubart (2018), horror is a 'dark stage' where we can safely play with difficult emotions, traumatic experiences, and survival strategies.

This paper argues for horror film as a space for representation and therapeutic value, especially for women. It will explore specific films which deal with the realities of sexual and domestic violence, motherhood, puberty and menopause, as well as the overlapping experiences of gender, ageing, disability, and sexuality. Horror is a rich medium for diverse voices and symbolic stories which can amplify intersectional perspectives on the threat, oppression, and silencing of those from marginalised backgrounds. It also illuminates the patriarchal structures which entrap women and allow abuse to pervade unchecked in society: inept police, broken justice systems, stigmatising models of healthcare. With feminist directors, writers, and creators at the helm, horror can be a valuable space for catharsis and meaning making, presenting us with powerful templates for survival, resistance, justice, and hope.

Keywords

Horror film; women; gender; sexual violence

Women's Circle Readings: Experimenting with Doing Theatre Otherwise

Individual Papers - Abstract ID: 54

Ms. Nikki Kendra Davis *(New York University; The Ohio State University)*

Abstract

On various Spring evenings in 2023, different groups of eight to ten women actors gathered in my apartment complex's clubhouse in Columbus, Ohio. A large couch, cozy armchairs, and bar stools were set up in an inviting circle. Meats, cheeses, breads and various wines were provided. Annotated books and journal articles; image and word collages; and stones, paper dolls, and other research ephemera adorned the coffee and pool tables. We were story-telling evolving drafts of my new play Women Who Know: A Witch Play, which reimagined the lives of six English women murdered for witchcraft in 1612. This curated spacetime gave voice to scripted and un-scripted dialogue, helpful and not-so-helpful criticism, contagious laughter, tears, and lots of love. I called these gatherings "Women's Circle Readings" having been inspired by non-hierarchical collective practices, historical witch aesthetics, and feminism's legacy of utilizing women's circles for liberatory purposes.

Utilizing scholarship on public pedagogy and the political potential of the theatrical arts, this paper analyzes the a/effects of these Women's Circle Readings. At the outset, I had three goals: (1) to interrupt patriarchal capitalism's appropriation of what counts as theatre by setting this instance of theatre-doing within a literal and theoretical feminist framework; (2) to use embodied storytelling to raise consciousness about the connections between the European witch hunts and today's attack on women's bodies; and (3) to experiment towards something akin to "public pedagogy as a pedagogy of the public" as theorized by art education philosopher Gert Biesta (2012). These goals were loftier than I had anticipated. This paper explores how we might do theatre otherwise, spread hope through communal embodied storytelling, and navigate the challenges posed by hegemonic forces along the way.

Keywords

feminist praxis; theatre; public pedagogy; witches

Working with art based and creative methods in leadership education

Individual Papers - Abstract ID: 485

Ms. Dorethe Bjergkilde (University College Absalon)

Abstract

The context for this paper is at a University College in Denmark, where leaders from the public sector are educated. In an ever-changing society, the leaders are facing more and more complex and paradoxical challenges - in their management of employees as well in providing better living conditions for citizens. This paper explores other ways of becoming as a leader in a precarious world, when taking part in an education. Through art based, performance and affective qualitative methods, the educational room are turned into a more experimental room, where new ways of learning and exploring welfare solutions are made possible. The aim of this paper are the study of another way of working with the educational room in order to enhance hope and playfulness in a precarious world among leaders, who work with welfare solutions.

The paper presents a day from a teaching course (Diploma of Leadership). During the day artbased, performance and affective experimental methods were taken into use (Blackman, 2012; Kirk, 2018; Leavy, 2015, 2018; Østern et al., 2019, 2021; Poula Helth, 2021; Turner, 1988). The day was designed as a laboratory, where new ways of seeing, hearing, listening, feeling and expiring were made possible (Blackman, 2015). Body exercises served as a way of - grounding the body as well as - a ritual shift between exploration of everyday challenges and potential and hopeful futures. Through drawings everyday challenges and new possible solutions were explored. Working with reflective teams (some people were 'listing' affectively with their senses and others were listing with a narrative reflective approach), the students were facilitated through a collaborative explorative process.

Summing up, this paper explores creative and collaborative teaching practice, which hopes to support more sustainable work practices among leaders in the public sector.

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Keywords

Art based, performance, affective methods

Writing-with-an-elephant-as-inquiry to examine the gendered ghosts that haunt intergenerational suicide stories

Individual Papers - Abstract ID: 202

Ms. Kelly Stewart (University of Edinburgh)

Abstract

In this paper, I invite you to examine with me the gendered ghosts that haunt the stories that my female collaborators and I tell about intergenerational suicide in our families. I think with Derrida's theory of deconstruction to examine unsayable, unconscious traces in and around the well-rehearsed versions we tell: *"It's fine, nothing bad happened."* To illustrate this, I bring the following analytic question to the 'data' of my collaborators: *How does the presence of these women in their families make visible the excesses of gender in the event of deconstruction?* Each collaborator took part in four engagements (writing, interview, writing, interview) to tell their multi-layered and deep stories of suicide running in their families. Through this deconstructive lens, I examine moments that disrupt or unsettle what was said or remembered before. What is the story not being told? I write-as-inquiry to examine the ghosts that haunt their/our stories, stories that are already filtered, processed, and interpreted. Something gendered is happening. I write-with-an elephant(-in-the-room)-as-inquiry, which playfully (and hopefully) takes this ghost hunting paper down a ghostbusting path.

Keywords

suicide, haunting, gender, writing-as-inquiry, intergenerational trauma

You might say this is an interesting piece of prose (but this is not a research study)

Individual Posters - Abstract ID: 89

Dr. Liron Ben-ezra (The Bob Shapell School of Social Work, Tel Aviv University)

Abstract

This presentation is inspired by an anonymous reader's review of my PhD dissertation—a qualitative study that was deemed "too qualitative" for the reviewer's liking. The review evoked a strong emotional response in me, I could not forgive and forget, nor address the reviewer in person. As a form of reclamation, I chose to transform this experience into a performative analysis.

The distinction between prose and research, which is the title of this paper, is drawn from the reviewer's comments. This distinction subtly and overtly mirrors broader academic views on what is considered 'science' and what is not, touching on the research topic, the methods used, and the researcher herself. These comments reflect how academia often values subjects and outputs that align with male-centric standards (Lipton, 2017).

Through a performative reading of the examiner's evaluation, I aim to expose the power dynamics that shape the academic world, where gender, class, and research methods dictate what is considered major or minor, central or peripheral, worthy or unworthy. Utilizing a performative research paradigm, this presentation pushes beyond traditional qualitative boundaries to offer "provocations that shake long-established notions about what research is and should be" (Østern et al., 2023, p. 272).

As I read the evaluation, I invite the audience to engage with the text as it comes to life, becoming a space for new possibilities to emerge between paradigms.

Lipton, B. (2017) Measures of success: cruel optimism and the paradox of academic women's participation in Australian higher education, *Higher Education Research & Development*, 36:3, 486-497, DOI: 10.1080/07294360.2017.1290053

Østern, T. P., Jusslin, S., Nødtvedt Knudsen, K., Maapalo, P., & Bjørkøy, I. (2023). A performative paradigm for post-qualitative inquiry. *Qualitative research*, *23*(2), 272-289. DOI: 10.1177/14687941211027444

Zine-making as Playful Methodology across Recruitment, Pedagogy, Performance, and Engagement in Health Research

Individual Papers - Abstract ID: 370

Ms. Ellen Richardson *(University of Exeter)*

Abstract

As health, politics, the environment, and economics become increasingly precarious, we require research that allows for new ways of thinking *with* rather than *against* uncertainty: methodologies which allow for the performance of meaningful difference, not just generalisability and reproducibility.

In this paper, I present zine-making as a playful methodology for research, pedagogy, performance, and engagement which offers the opportunity for research collaborators (and conference delegates) to actively engage with the material world and experience how matter has agency in data and understandings. I think with new materialist theories, particularly the work of Karen Barad, to expose the material entanglements of ethics, ontologies, and epistemologies that are interlaced within all aspects of research, but which have largely been flattened and syphoned to the methodology chapter in research outputs. I consider how the materials on the craft table - the magazines, old books, tissue paper, colourful card, pens, scissors, and glue - direct and influence the data that are, or can be, created and therefore, too, the knowledge that is materialised through this research apparatus. Playfulness here is characterised by the creativity involved in craft that allows for enjoyable, therapeutic, and imaginative performances and productions of knowledge. Creative methodologies allow for playfulness within a Baradian *ethico-onto-epistemological* approach to knowledge production, allowing space for diverse ways of knowing, experiencing, and communicating to be made meaningful in research. I will discuss craftivism (or craft-activism) as a hopeful practice that draws upon zine-making's micro-political history and potential to discuss how creative methodologies might not only perform knowledge around difficult topics, but also offer opportunity for meaningful change and direct action. This form of research holds a space which is inclusive of precarity, difference, and diffraction so we might hope for inquiry that entangles both complexity and possibility in its methodology.

Keywords

Zine-making, Engagement, New Materialism, Creativity, Craftivism

'Happily transported knowledge´ – what are the future prospects for social work in Estonia

Individual Papers - Abstract ID: 507

Ms. Reeli Sirotkina (Tallinn University)

Abstract

Social work is recognised as a national project (Lorenz, 2006) striving for autonomy and acknowledgement within society. While social work in Western countries has a history of more than a hundred years in post-communist countries the development of social work experienced interruptions and reinventions that led to a surge of publications discussing the professional project of social work, as process of professionalisation, over the latest decennia (Laging & Ždanek, 2021; Lorenz et al., 2021). The challenge outlined in these publications is the exploration and recognition of the different pathways to professionalisation various countries took and the acknowledgement of differences in the forms of social work professionalisation. During the last two decades, internationalisation and globalisation of social work have challenged social work education, practice and research (Harrikari & Rauhala, 2019; Christensen, 2020; Lorenz, 2021a).

This presentation aims to show how social work in Estonia went through the academisation process. There were three preconditions to the academisation process of social work in Estonia. Firstly, the Finnish example with its close contacts with Finnish universities which created an effective starting point for the academical curricula. Secondly, the historical development itself where "in former socialist and communist countries the academisation of the profession had fewer obstacles compared to those countries where charitable or religious organisations remained powerful players within the social sphere" (Zaviršek, 2009, p. 220). Thirdly, the Bologna process, which created the research led curricula. The academisation of Estonian social work research at the postgraduate level developed during last 30 years from the descriptive explorative approaches toward the critical-transformative ones, attempting to bridge the theory-practice gap through practice research and research-minded approach in social work education.

Examining three different studies the presentation is about the ways how social work research, higher education and practice contribute to the professionalisation of social work. Special attention is put on the reflexivity and researcher position during the research.

Keywords

professionalisation, higher education, social work research

'I want her to be playful': low-income parents' hopes and concerns for children's play

Individual Papers - Abstract ID: 303

Prof. Emma Wainwright (Brunel University London), Prof. Kate Hoskins (Brunel University London), Dr. Asma Lebbakhar (Brunel University London), Dr. Utsa Mukherjee (Brunel University London), Dr. Yuwei Xu (University of Nottingham)

Abstract

This paper draws on a project exploring play experiences among low-income families in England. It uses narrative and auto-biographical interviews and in-situ play images from a sample of 32 parents located in four areas across England, and comes at a hopeful moment for the political renewal of play in children's lives (Play England, 2024). It is framed by parents' own rememberings of formative and often diasporic childhoods which variously shape the hopes and concerns for their own children's play possibilities and opportunities (Mavroudi and Holt, 2021). With a focus on embodied, spatial and material circumstances of difference, the paper moves beyond accounts that emphasise risk-avoidance (Rixon et al, 2019) to more fully consider the resource-constrained lives of many low-income and diasporic families in England. The paper pays heed to the caution directed towards recalled 'idealised' childhoods of past freedoms (Jones, 2000; Malone, 2016), but vitalises these reflections to understand the shaping of parents' values and aspirations for children's play. The paper advances contemporary geographical and sociological play literatures by highlighting socio-material circumstances of difference in understanding parents' hopes and concerns for children's playful futures.

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Mavroudi, E. and Holt, L. (2021) Learning to be (multi)national: Greek diasporic childhood re-memories of nationalism and nation-building in Australia, *Children's Geographies*, 19, 552-566

PlayEngland (2024) Open Letter to Government: First steps for change – the importance of play! https://www.playengland.org.uk/newsblog/open-letter-to-government

Rixon, A., Lomax, H. and O'Dell, L. (2019) Childhoods past and present: anxiety and idyll in reminiscences of childhood outdoor play and contemporary parenting practices, *Children's Geographies*, 17, 618-629

Keywords

play, low-income families, children, parents, childhood

'Individualism makes us altruistic and happy': How hyper-individualism in altruism research moralises markets and reifies neoliberal ideology

Individual Posters - Abstract ID: 457

Ms. Miranda Heath (The University of Edinburgh)

Abstract

Background and Objectives

There is a growing body of literature in the social sciences reporting that altruism is positively associated with individualism, wealth and wellbeing. This paints a picture of society in which the individual pursuit of wealth and happiness can make people more moral.

I examine social scientific research to explore whether the institutional and discursive practices of the social scientific study of altruism—particularly the treatment of the individual as the primary unit of analysis—tend towards the construction of knowledge about human behaviour that moralises the neoliberal vision of the relationship between state, market and subject.

Method

A systematic database search for research exploring the relationship between altruism and individualism, wealth or wellbeing yielded 22 texts. Texts were analysed according to the principles of the discourse-historical approach to critical discourse analysis and undergirded by tools and ideas from post-structuralist discourse theory, Sassurian semiotics and discursive psychology.

Findings

The definition and measurement of altruism centres around individuals freely choosing to give away their own resources, necessarily tying it to individualism and wealth. Authors draw upon an ontologically individualist 'free market' repertoire, characterising altruistic behaviour as an 'investment' in others that can occur 'costs', made by 'self-interested' individuals pursuing their own goals. Autonomously chosen goals are construed as 'personally meaningful', imbuing them with existential and normative value. Research often takes its premises from positive psychology, a movement criticised for its role in reifying neoliberal subjectivities. Scientific realism is acritically embraced, obscuring the role of sociopolitical influences on what we understand to be altruism at any given point in time.

Discussion

This study highlights the need for social scientists to critically reflect on how their practices might be selectively producing knowledge that reinforces hegemonic narratives about human behaviour and the form society and the economy should take to complement it.

Keywords

Altruism, critical discourse studies, moral psychology

'Spect-acting' as a method of inquiry and being with people with profound intellectual and multiple disabilities.

Individual Papers - Abstract ID: 113

Dr. Toon Benoot (Ghent University)

Abstract

The debate on care and support for persons with disabilities is overloaded by the normative notion of autonomy as independence. Witness to this is the introduction of a personal budget system in Flanders, giving persons with disabilities choice and control over their care and support, intended to support a transition out of residential care. Recent numbers of the share of residential services in the Flemish care reveals that this policy did not entail a large-scale departure from residential care, that the use of full-time residential care even increased, and that people with profound intellectual and multiple disabilities (PIDM) are by far the most represented in residential care. In the ever-continuing inquiry how to contribute to enhancing service quality and housing and living conditions and to address the entrenched prejudice of such focus on autonomy as independence, it is imperative that disability research turns its gaze to PIMD living in residential care.

In this contribution, I elaborate on the 'spect-acting' approach as a methodologically rich and nuanced performance of one-on-one ethnography, and the search to reconcile it with procedural ethical aspects of the study. In residential care as a research-context, shadowing as a method of inquiry can be appropriate, existing of following a group of individuals in their daily lives for an extended period. Gill (2011) coined shadowing a form of one-on-one ethnography and proposes the term '_spect-acting_', borrowed from performance theory, as a more adequate and suitable term that underscores the entwined and intersubjective approach. Drawing on [extensive] transcripts from the field notes, I discuss how 'spect-acting' as a method of data-collection can offer important ways of "being with" individuals with PIMD, who are often overlooked or "spoken for" as research participants through their distinctive communication styles and priorities.

Keywords
Disability
Autonomy
One-on-one ethnography
Shadowing

"A Far too Common Story". How my Yogic Informed Autoethnographic Research allowed me to "Survive the Stop" and prevented my possible death by law enforcement, while allowing me to heal and discuss the trauma safely as a Black Man.

Individual Papers - Abstract ID: 28

Mr. Brett Cumberbatch *(University of Manitoba/ Applied Health Sciences Dept.)*

Abstract

ECQI 2025 Abstract

Brett Lesley Cumberbatch

"A Far too Common Story". How my Yogic Informed Autoethnographic Research allowed me to "Survive the Stop" and prevented my possible death by law enforcement, while allowing me to heal and discuss the trauma safely as a Black Man.

Brett Lesley Cumberbatch (cumberbb@myumanitoba.ca), University of Manitoba, Applied Health Sciences Department, Winnipeg, Manitoba, Canada.

Racial Trauma cannot be adequality addressed until it is authentically understood. Understanding is only achieved when the disembodied voice is allowed be free, vulnerable, and safe. On January 18th 2021, I began for the formal process of maintaining a Reflexive Journal on my racial trauma and healing journey in yogic spaces as part of my autoethnographic research for my doctoral studies. I maintained the journal for 730 days. On Day 529/730 after encountering one state trooper, five sheriffs, and one Police Chief with their guns drawn, I was able to utilize the emotional equipment I gained on my wellness/yogic journey to safely survive the encounter and work through the trauma(s). In this paper I will share some of the "Black Male informed" affirmations I unlocked while engaging in this formalized autoethnographic academic process.

Keywords

Autoethnography, Reflexive Journaling, Black Male Policing,

"I want to be part of it": an artistic co-creation experience within a socio-ecological community organization

Individual Papers - Abstract ID: 385

Ms. Sophie Valiergue (Université de Montréal)

Abstract

In this paper, I will present a series of workshops I organized as part of my thesis project, which is an art-based research. My research seeks to understand how individuals interact and exchange when they collaborate to make a collective creation, and how participation and collaboration can manifest in various ways. To this end, I rooted my project in a Montreal-based community: l'Espace des Possibles de la Petite Patrie, a community space that brings together citizens concerned with improving life in their neighborhood by implementing projects related to socio-ecological issues.

I proposed a series of collaborative workshops aimed the collective production of a stop-motion animation video. The idea was for participants to take ownership of the project to tell the story they wanted to tell, and to stage it in their own way, with decisions being made following discussions, exchanges and verbal or non-verbal interactions. Although I was the researcher and initiator of the project, my voice as a member of the group of co-creators was as valuable as the other participants'.

I'll begin my presentation by explaining my artistic posture, which falls within the realm of dialogic art. This is an artistic practice based on dialogue and exchange within the framework of socially committed projects. I will then briefly outline the methodology I have designed. It combines collaborative workshops aiming at the co-creation of a stop-motion video, a sensory ethnography and an autoethnography through which I documented my own experience. I'll then describe in detail each of the steps involved in co-creating a video: writing a script, making felted characters and shooting the video. I'll outline the various forms of collaboration I observed, both verbal and non-verbal. I'll conclude by discussing the various benefits that participants identified in taking part in this project.

Keywords

Co-creation, Art-based research, sensory ethnography, collaboration

"Reclaim the Ginnel": tactics of resisting, desisting and persisting in a feminist graffiti collective

Individual Papers - Abstract ID: 93

Dr. Cassie Kill (University of Sheffield; University of Leeds)

Abstract

This paper considers resistant practices, youth and gender through ethnographic research carried out with young women graffiti and street artists. I will discuss a new women's graffiti and street art collective (or crew), which was formed to carry out a commission to make a mural. The mural was commissioned in response to local reports of gendered harassment and assault in an alleyway (or ginnel in the local dialect) next to a sports stadium, and a wave of feminist activism from the local community. Drawing on Fraser's notion of counter public spaces (1990), I will explore how participation in the women's crew enabled feminist affects to emerge and be amplified amongst the group of artists. Discussing the events that unfolded in and beyond the mural project, I will show how the women encountered multiple attempts to censor, govern and silence their voices, from both the sports club and men within the graffiti subculture. I will activate De Certeau's notions of strategy and tactics (1984) to discuss how the censorship was attempted, discussing the various ways in which the women responded to ensure they could still express their political feelings and desires publicly. Whilst women were often marginalised within the graffiti subculture, drawing on its irreverent and DIY ethos allowed them to navigate through the oppressive strategies they encountered fluidly and creatively. I will argue that the diverse agentic practices the women activated – including resisting, desisting, and persisting – were powerful forms of political expression precisely because they were activated in an agile and responsive way. By exploring the different agentic practices that the women employed and their affordances, this paper challenges the stereotype of resistance as the preserve of "angry young men" and instead contributes to more granular understandings of how resistance is done, the affective value of collectivism, and gendered political communication.

Keywords

Gender; Feminism; Graffiti; Resistance; Youth; Collectivism

"That's me in the corner, that's me in the spotlight…": A critical discourse analysis of the tenets of the 'Big Book' of Alcoholics Anonymous and a subsequent autoethnographic exploration of my 12-Step-Fellowship process of deconstruction

Individual Papers - Abstract ID: 425

Ms. Jennifer Dunn (University of Edinburgh)

Abstract

Most research conducted on Alcoholics Anonymous [AA] is largely quantitative and concerned with its efficacy. Very few member or ex-member accounts exist, due to the 'anonymous' nature of the Fellowship, as well as very few critiques of AA's practices and beliefs. This is concerning, as AA is a well-known and recommended treatment option for alcohol and drug addiction. This research demonstrates that AA is much more than a peer-led community support group, and is actually more akin to a religion, and in certain instances, a cult or high-control group.

Some preliminary findings of the discourse analysis include an underpinning of the Protestant Work Ethic and American values in AA's principles; 'alcoholism' as a non-causal, biological illness; and the 'alcoholic' as a person with a severe and progressive illness with a distinct personality type who can only benefit from treatment from other alcoholics. I argue that some of these discourses have permeated the wider medical and mental health communities' view of alcoholism – that alcoholics and addicts are a 'specialist' and highly complex group to treat.

Using the key discourses identified in the CDA, my research develops these themes in an autoethnographic account of undergoing a process of deconstruction (losing my 'religion') as I trouble the 'alcoholic' identity given to me and the practices and lifestyle expected by AA members to adopt. AA and the 12 Steps offer 'hope' in an often-hopeless situation, but I argue that there is hope to be found in deconstruction, despite its initial feelings of destruction. In the act of writing about my experience of coming, being and going in AA, I attempt to reclaim it by shedding my anonymity and in seeing what I can forge from the pieces left from my deconstruction.

Keywords

Deconstruction; discourse; addiction; autoethnography; identity

"Wanting to Share, Refusing to Tell": Reflexivity and Ethical Engagement in the Study of Male Acid Attack Survivors

Individual Papers - Abstract ID: 489

Ms. Mridusmita Bhagawati (Indian Institute of Technology Kanpur)

Abstract

Acid attacks, a form of gender-based violence in India, involve the use of corrosive substances to maim or disfigure individuals, often with devastating physical (severe disfigurement), psychological (identity erosion, depression, anxiety), and social (stigma, discrimination) consequences. While India's Crime in India report by the National Crime Records Bureau primarily recognizes acid attacks as crimes against women, providing female survivors with compensation and free treatment, male survivors remain largely invisible. This lack of recognition exacerbates their vulnerability to interpersonal and intrapersonal stigma, deepening their distrust and isolation.

This presentation draws on ethnographic accounts of three male survivors to explore the challenges faced by the researcher in creating a trust-based, relational space through the practice of reflexivity. The study examines how these challenges were shaped by external factors (e.g., gender differences, societal narratives) and interpersonal dynamics (e.g., survivors' difficulties with trust, the researcher's own preconceived notions). Divided into three key stages—field preparation, data collection, and data analysis—this presentation highlights:

1. The evolving dynamics of the researcher-participant relationship, particularly concerning negotiating power, gender, and the influence of dominant societal narratives, such as patriarchy.
2. The interview space as a site of tension, where survivors grapple with a perceived loss of control over their own stories.
3. Silence as a core aspect of both survivors' suffering and masculinity, illustrating the cyclical trap in which many male survivors find themselves.

Through practicing reflexivity, this study addresses the ethical and emotional complexities of researching male acid attack survivors, revealing the importance of de-gendering acid attacks to foster hope, humility, and sensitivity in precarious research spaces.

Keywords

 Acid Attack, reflexivity, ethnography, male survivors

"We regret to inform you": Enacting willful feminist negotiations of rejection

Individual Papers - Abstract ID: 165

Dr. Janie Copple (Georgia State University), Dr. Maureen Flint (University of Georgia)

Abstract

As academics, we navigate a perpetual cycle of potential rejection. To be successful in academia, you must be humble enough to accept and act on feedback. Simultaneously, you also have to believe that your idea is worth putting forward. Through processes of rejection we navigate and situate ourselves in the academy and more distinctly for the co-authors, the field of qualitative inquiry. Qualitative inquiry is marked by its own landscape of rejection: rejection of positivism, rejection of extractive method(ologies), rejection of neoliberal scientism and gold standards of research (Guyotte et al., 2023; Lather, 2004; Lincoln & Cannella, 2004; Ward & Christ, 2022). To situate oneself in the field of qualitative inquiry is to navigate a topography of (potential and possible) rejection within the broader field of academia.

We came together initially thinking about rejection from journals and wondering what these rejections might tell us about the field of qualitative inquiry and our relationship to it. What surfaced through our conversations was an ethic of relationality, collaboration, care and compassion. We asked: what might it do to orient to rejection compassionately? What happens when we begin with compassionate relationality as we navigate rejection? We seek to get out of the cycles of rejection and acceptance, the rhythm of "revise and resubmit" or "we regret to inform you". Grounded in Sarah Ahmed's (2014; 2017; 2023) feminist concepts of willfulness, we move through different kinds of rejection we have encountered and offer meditations or provocations toward living with/in rejection. Beginning with willful compassion, we consider the contours of rejection to make and unmake ourselves in the field of qualitative inquiry. Negotiations of rejection not as an outcome but as an opening and an entry point towards living well.

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"We're just friends": An autoethnographic inquiry of queer love, kinship and communities

Individual Papers - Abstract ID: 189

Ms. Jahnavi Dutta (The University of Edinburgh)

Abstract

My autoethnography examines my embodied experience of *desi* queer relationships. I trace how my romantic relationships have evolved into lifelong friendships and how they continue to foster a sense of belonging, kinship and community as ex-partners even after the relationship has ended. I serve as a vehicle to sketch the exploration of my identity and the different cultural landscapes that have shaped my experience against the backdrop of Judith Halberstam's 'queer art of failure'. My research is situated primarily within the Indian context, referencing the cultural and socio-political norms that have dictated my identity, the formation of these relationships and how growing up queer in a homophobic country has stifled my expression

Keywords

autoethnography, queer, psychotherapy, kinship, bisexuality, desi

"What happens if I say the wrong thing?" - A white academic's wondering about engagement with decolonial work

Individual Papers - Abstract ID: 496

Ms. Rosie McNeil (The University of Edinburgh)

Abstract

Why, for me, do the exciting and generative possibilities of working with decolonial theory and ideas also come with feelings of anxiety and trepidation? When I have written/read/been present with the decolonial, why do I feel a sense of caution as I think and speak?

What is behind the fear I have of saying or doing the wrong thing, of being an imperfect ally, academic, person? By remaining silent or over-cautious and removing the possibility of wrongness and challenge, am I participating in what Mawhinney (1998) terms a "move to innocence"- an attempt to obscure the privileges I have and comfort myself against my guilts and worries? Is desperately trying to avoid the possibility of "wrongness" in itself a colonial act? By attending to these curiosities within myself-as-researcher, am I reinforcing harmful separations (Yuval-Davis 2006) or producing alternative meanings that reach for connection and collaborative understanding? Is even thinking about these things in this way another act of white self-centeredness?

I wonder how to welcome these fears and anxieties as part of my work, and wonder, too, how I might stay with them and be curious about them, what they have brought up, and where they have come from. I think with Pillow (2015), Țîștea (2020), and Eriksen (2022), moving towards an application of reflexivity that might maintain this ongoing process of questioning.

I feel invited by Haraway (2016) to "stay with the trouble" of the tension I am feeling- an invitation I extend as we enter into this space together.

Keywords

decolonial, reflexivity, positionality, whiteness, academia

"What have I done?" Exploring Ethos in Collaborative Arts-Based Research and Education. by Arts-Based Collective

Dream Teams - Abstract ID: 174

Dr. Tatiana Chemi (Aalborg University), *Dr. Birgitte Sølbeck Henningsen* (Aalborg University), *Dr. Heidi Hautopp* (Aalborg University), *Mr. Sergio Garcia Cuesta* (Aalborg University), *Dr. Lisbeth Frølunde* (Roskilde University)

Abstract

... asks the arts-based facilitator at the end of her encounter with the participants. There has been excitement, resistance, puzzlement, learning, making, creating in the session. What is left is a deep reflection on the role of artistic experiences in challenging participants to engage in different knowledges (Stengers 2016). In this Dream Team, we look at the arts-based facilitation in education as ethically complex and socially embedded, investigating concerns about our practices as workshop leaders/facilitators and artists and wonder: what are the values behind our work? In a dialogic form, we intend to involve participants in an arts-based action research (Jokela 2019, Nunn 2022) session practically by performing, together with the participants, an arts-based collective experience.

Humans have always been entangled (Barad 2007) with things, machines, technologies and virtual realities at increasingly fast speed. How does this affect bodies that learn and create? Benjamin (2008) argued that 'even the most perfect reproduction of a work of art is lacking in one element: its presence in time and space, its unique existence at the place where it happens to be' (p. 220). We collaboratively investigate the intersection amongst arts, education and research to trouble the idea of bodies-as-machines, zooming in on the ethos of arts-based facilitators. In 2018, a group of researchers at Aalborg University encountered through their interest in arts-based methods (Leavy 2020) and their potential for research, education and society. Through reciprocal experiential learning, the group has progressively become a collective (inspired by the Bodies Collective 2023), growing to include researchers from other institutions. Encountering online during busy days, stealing one hour of early work, each with one's favorite morning cup, participants not only exchanged knowledge, but affected each other with long-lasting excitement and provocation. Ideas buzzing, sharing doubts, dilemmas, all that 'does not work' with participants of change processes, the members of this collective found progressively a common belonging to a group of equally puzzled peers: What are the civic dimensions of the arts in education and training? (Garcia-Cuesta 2024). What is the affective work (Manning 2016) that is associated with the arts, but is a difficult fit in academia? Are we leaving out our affects in our professions? Does the framing of arts-based workshops need attention to make purpose clear and invite students into participation and experimentation? How are we embedded in power roles and might we be replicating structures of inclusion/exclusion? What is the value of beauty and aesthetic experience - and how is it possible to operationalize or instrumentalize it? These are some of the dilemmas the collective has addressed with a number of arts-based tools: poetic inquiry, rhythm/music, composition, role play and theatre games, graphic facilitation, creative writing, video, cartography. We address the ethical challenges of gathering and creating arts-based stories and/or planning a strategy using personal storytelling (Lambert 2013) in dialogue with materialities. What are the relational ethics of arts-based stories?

In this Dream Team, participants will be invited to investigate with us the ethos of arts-based learning processes by means of arts-based methodologies, in the same fashion that the facilitating Collective uses at its meetings. We will open up our artistic "floor" for unknown ways of making sense.

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by Arts-Based Collective

Keywords

"You feel hopeless, when you can't access healthcare": International students' experiences of mental health help-seeking through primary healthcare services in Scotland.

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Abstract

International university students (ISs) are a population experiencing alarming rates of psychological distress, due to the unique challenges of migration, and living and studying in a new country. Nonetheless, utilisation of mental health services by this group tends to be low. To date, limited attention has been given to ISs' experiences of navigating the uncertain process of seeking mental health support through a foreign healthcare system. As such, the present semi-structured interview study aimed to explore ISs' lived experiences of help-seeking via the Scottish primary healthcare services. A qualitative design using Interpretative Phenomenological Analysis (IPA) was employed to best capture the multi-dimensional, idiosyncratic experience of the help-seeking process, situated within the unique lifeworld of being an IS. A purposive sample included nine female ISs from diverse backgrounds who sought mental health support from the Scottish primary healthcare services within the past year. Interviews were audio-recorded, transcribed verbatim and analysed in accordance with IPA guidelines. The findings provide insight into the nuanced nature of ISs' help-seeking endeavours via the Scottish primary healthcare services, contextualised within the uniquely challenging, precarious reality of living and studying in Scotland as an IS. ISs' help-seeking experiences were marked by barriers – difficulties navigating healthcare systems, culturally-mediated attitudes towards mental health, as well as professional stigma expressed by GPs within patient-GP interactions. These barriers resulted in a sense of hopelessness and vulnerability, with IS feeling like they cannot rely on the Scottish primary healthcare in a time of need. These findings emphasise the value of qualitative inquiry into the lived experiences of migrants in creating healthcare systems suited for the globalised world. A truly accessible, culturally sensitive and patient-centred healthcare system should be built around the voices of those who might struggle the most to navigate it.

Keywords

international students, help-seeking, primary healthcare, IPA

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