

IHSRC 2023

Tokyo

40th International Human Science Research Conference

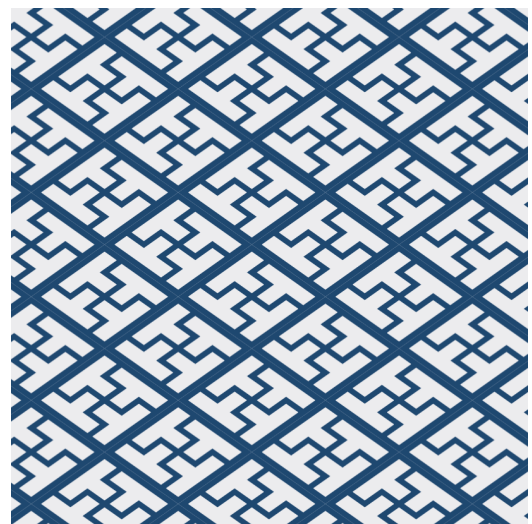
Intercorporeality:

(Re)Connecting people beyond social distance

August 7-11th, 2023

Tokai University

Shonan Campus



Content

IHSRC 2023 Schedule	1	Parallel Session 18	57
Parallel Sessions	4	Parallel Session 19	59
Maps	8	Parallel Session 20	61
Information	12	Parallel Session 21	63
		Parallel Session 22	64
Abstracts (August 7 th)	13	Parallel Session 23	66
Pre-conference Workshop	14	Symposium C	69
		Parallel Session 24	70
Abstracts (August 8 th)	16		
Keynote Lecture 1	17	Abstracts (August 11 th)	72
Parallel Session 1	18	Keynote Lecture 4	73
Parallel Session 2	20	Parallel Session 25	74
Parallel Session 3	22	Parallel Session 26	75
Parallel Session 4	23	Parallel Session 27	77
Parallel Session 5	26		
Parallel Session 6	27		
Parallel Session 7	29		
Symposium A	32		
Parallel Session 8	33		
Abstracts (August 9 th)	35		
Keynote Lecture 2	36		
Parallel Session 9	37		
Parallel Session 10	39		
Parallel Session 11	40		
Parallel Session 12	42		
Parallel Session 13	45		
Parallel Session 14	46		
Parallel Session 15	48		
Symposium B	51		
Parallel Session 16	52		
Abstracts (August 10 th)	54		
Keynote Lecture 3	55		
Parallel Session 17	56		

IHSRC 2023 Schedule

Monday, August 7th

13:00-17:30	Registration (Building 14, First floor)
14:00-17:00	Pre-conference workshop with Prof. Scott Churchill “To the matters themselves!” – Where are the Epoché and Reduction leading us in Existential Phenomenological Research?” (Building 14, Room 105)
17:30-20:00	Reception (Building 19, First floor)

Tuesday, August 8th

08:00-09:00	Registration (Building 14, First floor)
09:00-10:30	Keynote 1: Prof. Tadashi Nishihira “Listening and Being with: On the Theory of <i>Mu-shin</i> (無心)” (Building 14, Room 104)
10:30-10:50	Coffee
10:50-12:20	Parallel Sessions 1, 2, 3, 4 (Building 14, Room 205/206/207/209)
12:20-13:40	Lunch
13:40-15:10	Parallel Sessions 5, 6, 7 (Building 14, Room 205/206/207)
15:10-15:30	Coffee
15:30-17:00	Symposium A: Watanabe, Tanaka, Murata, Churchill “Another History of Psychology: From a Phenomenological Perspective” (Building 14, Room 104) ----- Parallel Session 8 (Building 14, Room 205)

Wednesday, August 9th

08:00-09:00	Registration (Building 14, First floor)
09:00-10:30	Keynote 2: Prof. Asa Ito "Re-acquisition of the body – from midlife disability to avatar robots" (Building 14, Room 104)
10:30-10:50	Coffee
10:50-12:20	Parallel Sessions 9, 10, 11, 12 (Building 14, Room 205/206/207/209)
12:20-13:40	Lunch
13:40-15:10	Parallel Sessions 13, 14, 15 (Building 14, Room 205/206/207)
15:10-15:30	Coffee
15:30-17:00	Symposium B: Nishimura, Kono, Kitao, Owada, Tsuji "The significance of phenomenological descriptions of individual experiences for caring" (Building 14, Room 104) ----- Parallel Session 16 (Building 14, Room 205)

Thursday, August 10th

08:00-09:00	Registration (Building 14, First floor)
09:00-10:30	Keynote 3: Prof. Scott Churchill "Resonating with meaning in the lives of others": Empathy and intercorporeality as investigatory postures (Building 14, Room 104)
10:30-10:50	Coffee

10:50-12:20	Parallel Sessions 17, 18, 19, 20 (Building 14, Room 205/206/207/209)
12:20-13:40	Lunch
13:40-15:10	Parallel Sessions 21, 22, 23 (Building 14, Room 205/206/207)
15:10-15:30	Coffee
15:30-17:00	Symposium C: Ueda, Heaslip, Murakami "Working with disadvantaged and marginalized People - Phenomenological practices in social work and healthcare" (Building 14, Room 104) ----- Parallel Session 24 ((Building 14, Room 205)
18:00-21:00	Conference Dinner at Jinya (陣屋)

Friday, August 11th

09:00-10:30	Keynote 1: Prof. Vanessa Heaslip "Capturing unheard and silenced voices" (Building 14, Room 104)
10:30-10:50	Coffee
10:50-12:20	Parallel Sessions 25, 26, 27 (Building 14, Room 205/206/207)
12:20-13:40	Lunch
13:40-15:10	Business Meeting (Building 14, Room 104)

Parallel Sessions

August 8th, 10:50-12:20

Session 1 (Room 205)	Session 2 (Room 206)	Session 3 (Room 207)	Session 4 (Room 209)
10:50-11:20 Wei-Lun Lee & Chang Chi bhikṣu	10:50-11:20 Silvia Wyder	10:50-11:20 Ronit D. Leichtentritt	10:50-11:20 Yaeko Hori
11:20-11:50 Taketo Tabata	11:20-11:50 Ya-Chi Wu & Shao-I Mo	11:20-11:50 Erika Goble	11:20-11:50 Ken Tamai
11:50-12:20 Patricia Feise	11:50-12:20 Florence Vinit & Beatriz Gomez	11:50-12:20 Patricia Mason	

August 8th, 13:40-15:10

Session 5 (Room 205)	Session 6 (Room 206)	Session 7 (Room 207)	
13:40-14:10 Steen Halling	13:40-14:10 Nastasja Robstad	13:40-14:10 Sanne Angel	
14:10-14:40 Jennifer A. Skuza	14:10-14:40 Ryuzo Hirota & Shigeru Taguchi	14:10-14:40 Hikaru Takeda & Yumi Nishimura	
14:40-15:10 Masayoshi Morioka	14:40-15:10 Huei-Ya Chen	14:40-15:10 Finda Putri et al.	

August 8th, 15:30-17:00

Session 8 (Room 205)			
15:30-16:00 Lee Makovichuk			
16:00-16:30 Ayumi Miyazaki			
16:30-17:00 Tomoko Kaminishi			

August 9th, 10:50-12:20

Session 9 (Room 205)	Session 10 (Room 206)	Session 11 (Room 207)	Session 12 (Room 209)
10:50-11:20 Akihiro Yoshida	10:50-11:20 Ingeborg Ulvund et al.	10:50-11:20 Hidekazu Sasaki	10:50-11:20 Shao-I Mo
11:20-11:50 Tomokatsu Kono & Masanori Nakahara	11:20-11:50 Tomoko Hosono & Ayako Tochikawa	11:20-11:50 Els Van Wijngaarden	11:20-11:50 Saho Kajiwara
11:50-12:20 Randy Pellew et al.	11:50-12:20 Ayako Tochikawa	11:50-12:20 Fong Lam lao	11:50-12:20 Amon Ogata

August 9th, 13:40-15:10

Session 13 (Room 205)	Session 14 (Room 206)	Session 15 (Room 207)	
13:40-14:10 Wen-Sheng Wang	13:40-14:10 Valérie Bourgeois- Guérin et al.	13:40-14:10 Edward Lee Durgan	
14:10-14:40 Jun Moriya	14:10-14:40 Yu-Chun Ku	14:10-14:40 Yui Hamada	
14:40-15:10 Christine Sorrell Dinkins	14:40-15:10 Thao Nguyen et al.	14:40-15:10 Shiori Sakai & Michitaro Kobayashi	

August 9th, 15:30-17:00

Session 16 (Room 205)			
15:30-16:00 Shyh-Heng Wong			
16:00-16:30 Minoru Sugibayashi			
16:30-17:00 Yoshiko Ohno			

August 10th, 10:50-12:20

Session 17 (Room 205)	Session 18 (Room 206)	Session 19 (Room 207)	Session 20 (Room 209)
10:50-11:20 Florence Vinit	10:50-11:20 Yaw-Sheng Lin	10:50-11:20 Hildegunn Sundal	10:50-11:20 Brigitte S. Cypress
11:20-11:50 Haruka Okui	11:20-11:50 Dominique Girard et al.	11:20-11:50 Liv Fegran	11:20-11:50 Wei Huang & Shao-I Mo
11:50-12:20 Naoko Murai	11:50-12:20 Tetsuko Yamada	11:50-12:20 Sine Maria Herholdt- Lomholdt	

August 10th, 13:40-15:10

Session 21 (Room 205)	Session 22 (Room 206)	Session 23 (Room 207)	
13:40-14:10 Rong-Bang Peng	13:40-14:10 Marcianna Nosek	13:40-14:10 Tsuneo Watanabe	
14:10-14:40 Patrick Howard	14:10-14:40 Shu Yu You	14:10-14:40 Masahiro Nochi et al.	
14:40-15:10 Naoto Machida et al.	14:40-15:10 Takako Shimada	14:40-15:10 Jonathan B. Rowe et al.	

August 10th, 15:30-17:00

Session 24 (Room 205)			
15:30-16:00 Xinyi Zhao			
16:00-16:30 Miyuki Ono			
16:30-17:00 Kei Dazai			

August 11th, 10:50-12:20

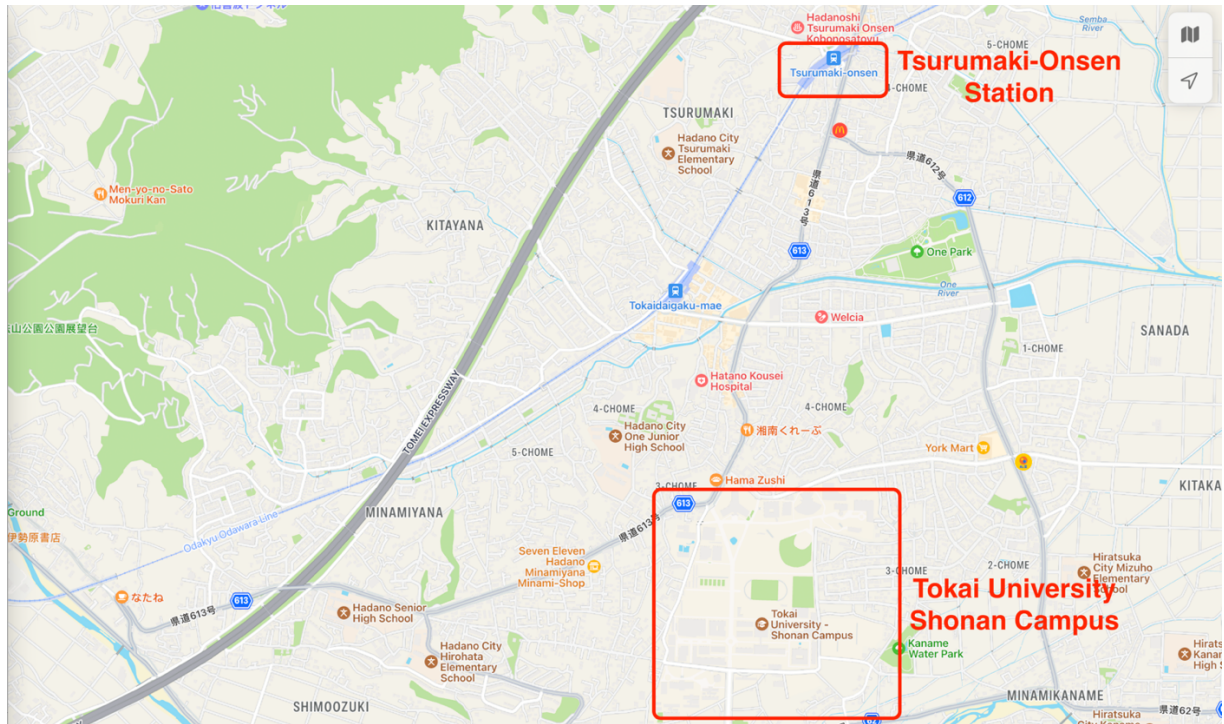
Session 25 (Room 205)	Session 26 (Room 206)	Session 27 (Room 207)	
10:50-11:20 Mijung Park	10:50-11:20 Annelise Norlyk et al. (Anita Haahr)	10:50-11:20 Frank J. Macke	
11:20-11:50 Anton Sevilla-Liu	11:20-11:50 Kohei Yanagawa	11:20-11:50 Reggy Capacio Figer	
11:50-12:20 Haisheng Xue et al.	11:50-12:20 Børge Baklien	11:50-12:20 Chia-Ling Lee & Wei- Lun Lee	

Maps

1) Conference Bus Service

During the conference, bus service is available from *Tsurumaki-Onsen station* (Odakyu Line, OH37, 鶴巻温泉) to the venue. Busses are available only before the program starts (not available after the program). Two minibuses will make the rounds on the following schedule.

- August 7th, from 13:00 to 13:40 (Pre-conference workshop starts at 14:00)
- August 8th, 9th, 10th, 11th, from 08:00 to 08:40 (Keynote lectures start at 9:00)

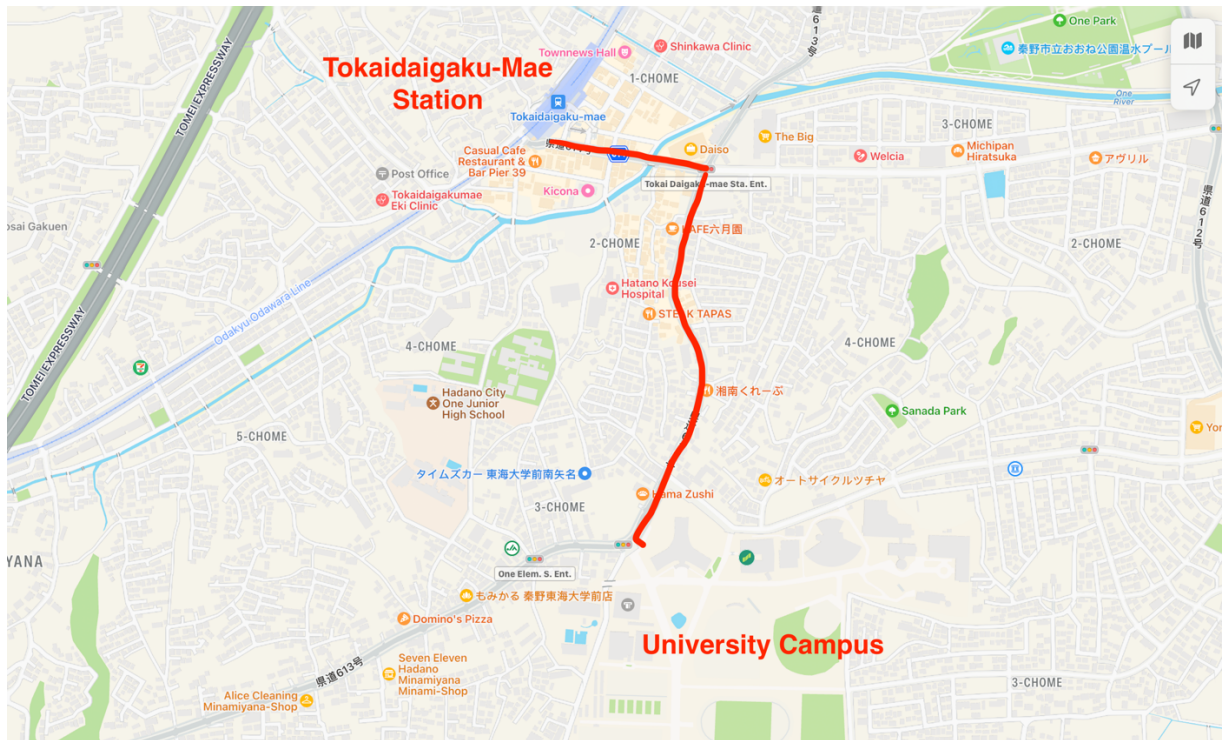


Please take the bus at the rotary of the *south exit* of Tsurumaki-Onsen station.



2) Nearest Train Station

Tokaidai-gaku-mae station (Odakyu Line, OH38, 東海大学前) is the nearest to the venue. It is a 15-minute walk from the station (south exit) to the university campus.

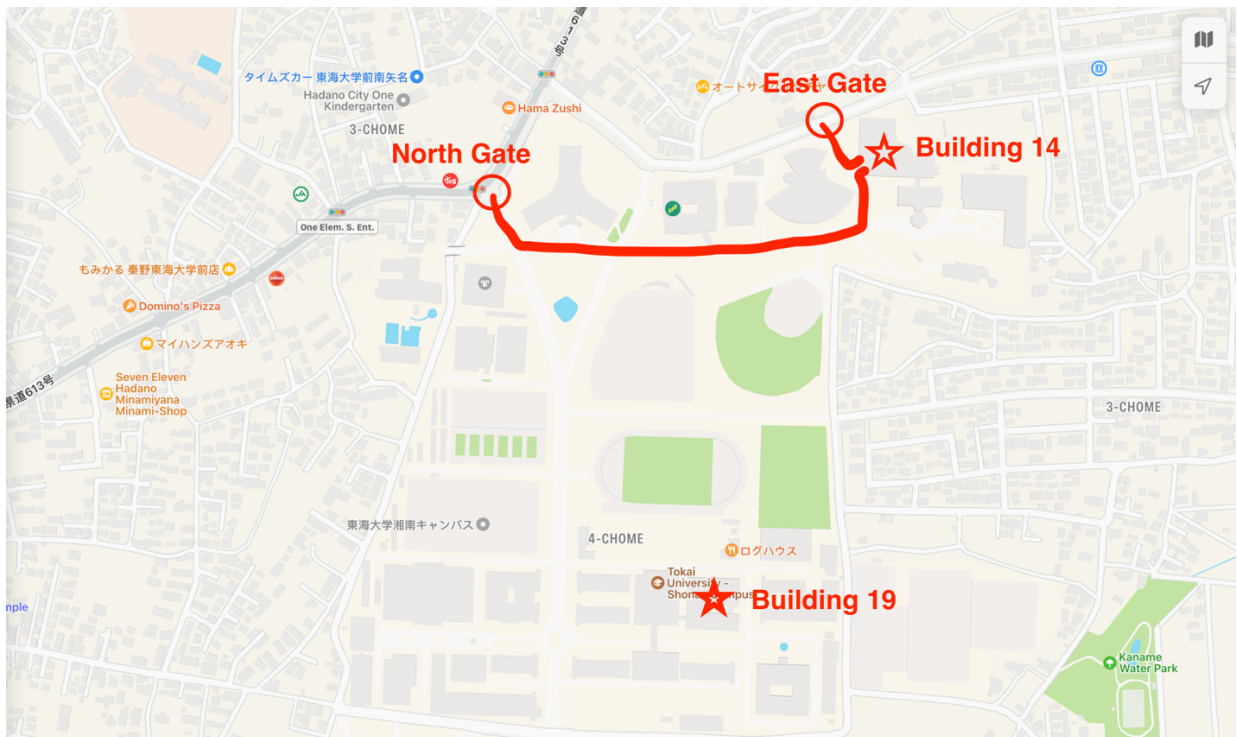


Local buses are also available from the station to the university campus. At the south exit (at the bus stop #1), take the bus bound for *Shimo-Ootsuki Danchi* (下大槻団地) and get off at *Tokaidai-gaku-Kitamon* (東海大学北門). It takes about 5 minutes and costs ¥210.

Both cash and IC card can be used for payment. We recommend buying the IC card (PASMO or SUICA) for public transportations.

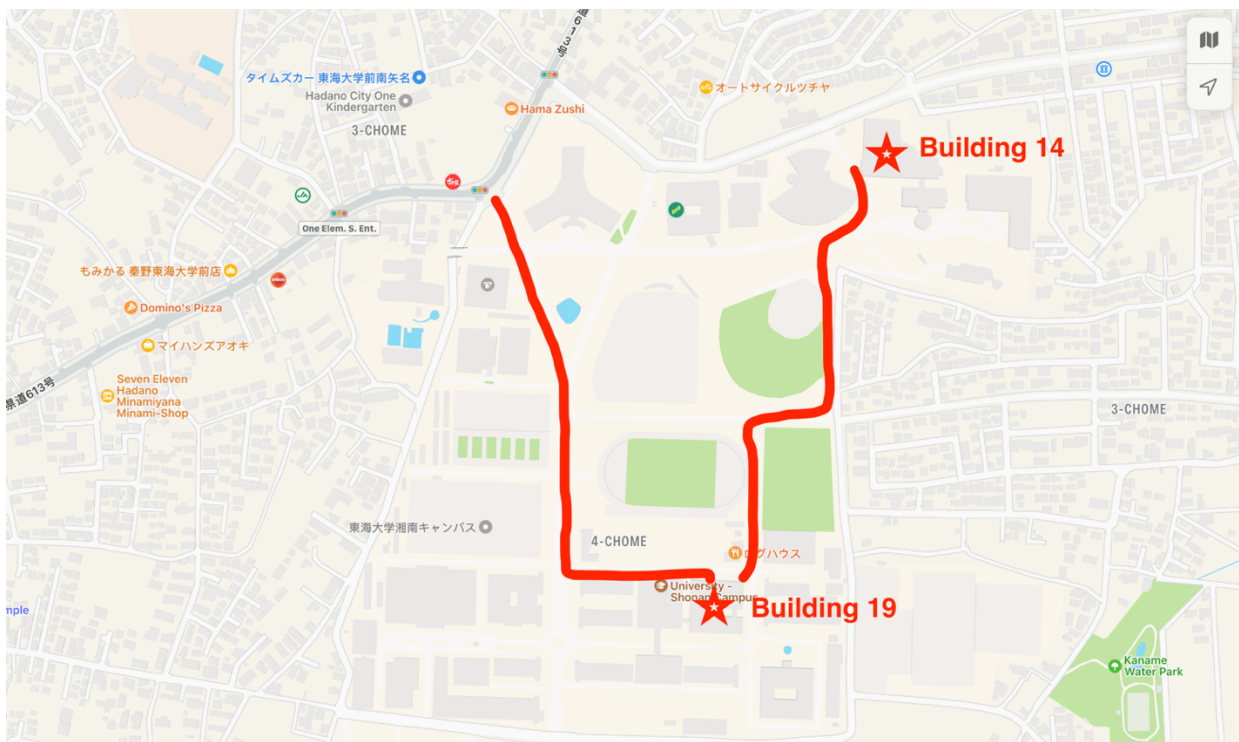
3) Campus

All programs of the conference will take place in *Building 14*. Please enter the campus through the North Gate or East Gate.



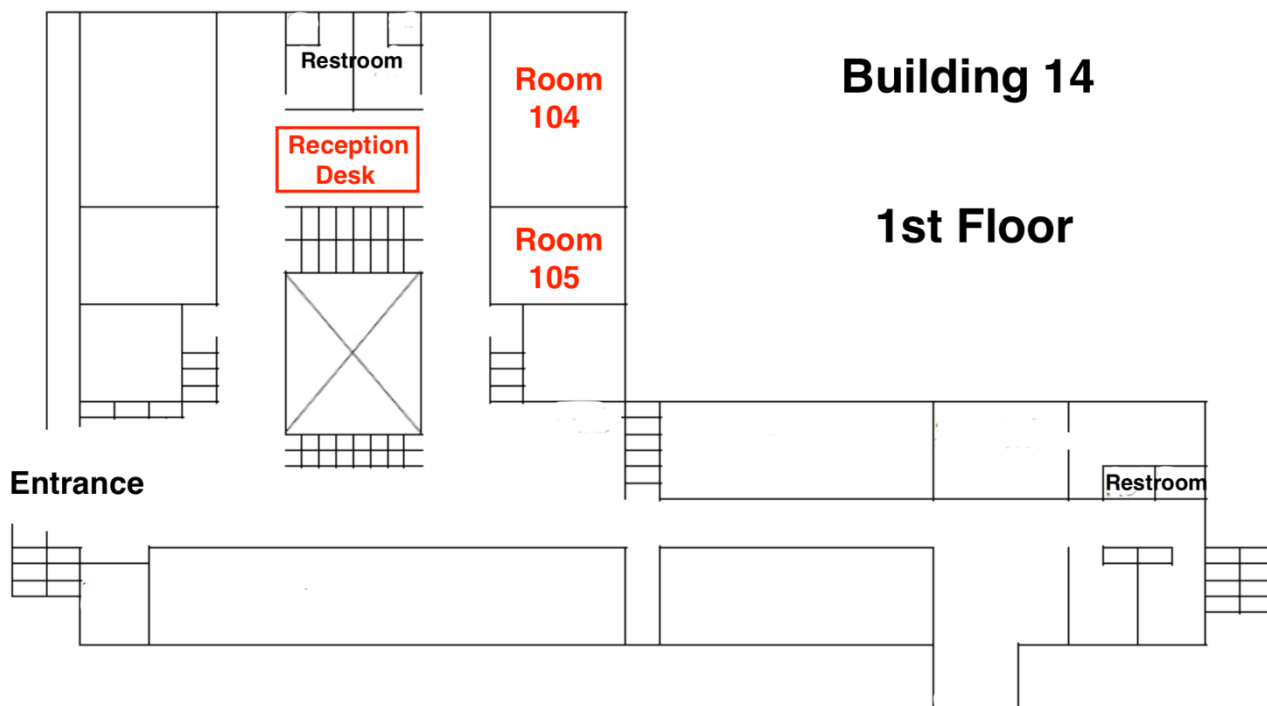
4) Reception

There is a reception on August 7th after the pre-conference workshop. Please come to *Building 19* around 17:30. You can enjoy some wine and snacks.

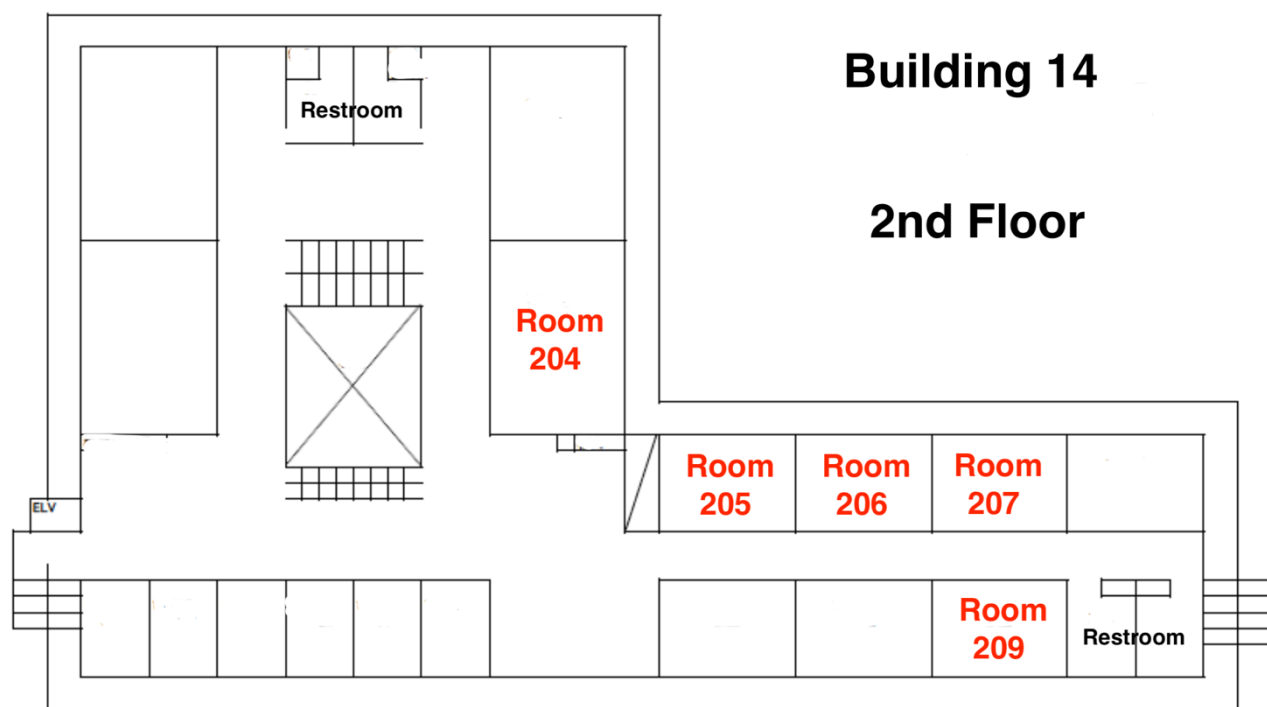


5) Building 14

All programs of the conference will take place on the first and second floors of Building 14.



Room 104: Keynote Lectures & Symposia Room 105: Pre-conference Workshop



Room 205, 206, 207, 209: Parallel Sessions
Room 204: Free Space

Information

Registration

We have our reception desk on the first floor of Building 14. Registration will start at 13:00 on August 7th (until 17:30), and 8:00 on August 8th, 9th, and 10th.

Wi-Fi

The campus LAN “Keyaki” is available. You can use either of the following combinations of login ID and password:

- (1) Login ID: RID23059, Password: z5nQszmj
- (2) Login ID: RID23060, Password: bzts3jbV

Pre-conference Workshop

On August 7th, there is a pre-conference workshop with Prof. Scott Churchill. We encourage young researchers to attend it. It will be the best opportunity to learn Existential Phenomenological Research.

Presentation

Each presenter has 30 minutes for presentation including discussions. We will notice at each room if there are any cancellations.

Lunch

We will distribute lunch boxes at the corner on the second floor (please let us know if you would like a vegan lunch). There are open spaces to eat on the second floor and in the basement floor (you can also eat outside). We appreciate if you could bring the boxes back to the corner after eating.

Drinks

We provide hot coffee and teas during breaks and lunch time (from 10:00 to 16:00). You can buy cold drinks from vending machines at the basement floor.

Reception

There is a reception on August 7th after the pre-conference workshop. Please come to Building 19 around 17:30. You can enjoy some wine and snacks.

Conference Dinner

We have conference dinner at *Jinya* (陣屋) on August 10th. Please wait for the bus at the entrance of Building 14 at 17:30. We still have several seats available for those who have not registered in advance. If you would like to join the dinner, please ask at the reception desk.

ABSTRACTS

August 7th, Monday

August 7th, Monday, 14:00-17:00

Pre-conference Workshop

“To the matters themselves!” – Where are the Epoché and Reduction leading us in Existential Phenomenological Research?”

Prof. Scott Churchill (University of Dallas)

In this workshop, I will offer a specific type of qualitative methodology, Existential Phenomenological Research (EPR), as an alternative qualitative approach well-suited to study human experience so that it can be empathically understood rather than causally explained. We begin with Dilthey's (1894) distinction between the natural sciences and human sciences that served as primary inspiration for Giorgi's (1970) call for the development of “psychology as a human science.” Dilthey's distinction was the historical beginning that differentiated between attempts to explain human behavior in light of cause/effect and attempts to understand human behavior in light of meaningful goals/intentions or what Husserl called “purposeful strivings.”



This method grants the researcher access to what Sartre (1930/1948, p. 91; 1943/1956, pp. 217 ff) described as the “purifying reflection of the phenomenological reduction,” which allows the researcher to discern the subject's intentionality (or agentic orientation) within the context or situation such that the situation and its meanings appear as they do to the subject. We will discuss how Schütz's (1932) discussion of “motivational contexts” differentiated between “because” motives and “in-order-to” motives, and use this as a concrete way of more clearly understanding Sartre's (1943) critique of “psychological determinism.”

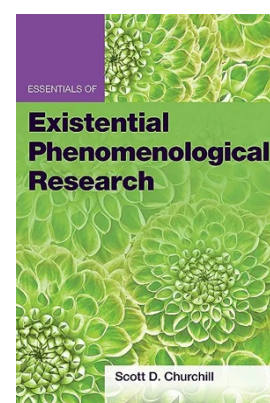
We will take the audience through the important distinction between a research phenomenon and the situation that reveals it, to assist researcher's in more clearly identifying the “about which” of their investigations. The various steps and procedures within an existential phenomenological approach to research in the human sciences will be outlined, including the research interview, reflective analysis of data through the employment of empathy and deep listening, the synthesis of findings into a structural description, and communication of results.

Book Marketing Blurb:

Churchill's (2022) practical guide to “existential phenomenological research” provides a broad overview based on his many years of teaching, publishing, and supervising research using phenomenological methodology. In the book, Churchill provides a strong background in the philosophy of science as well as stepwise procedures from the beginning to end of a research project:

from formulation of research questions, to interviewing participants, analyzing data, and writing up the research report. According to reviewers, this resource is particularly strong in elaborating the procedural use of philosophy, including the primary methodological procedures of Husserl (epoché, reduction, the intuition of essences by means of free variation in the imagination, as well as the employment of empathy as a way of bringing the experience of others into view). Churchill also draws heavily upon Sartre's (1943/1956, pp. 211-237) appropriation of Husserl's method (the bracketing of "impure reflection" in favor of "purifying reflection") as well as Sartre's ontological foundation in Heidegger's treatment of human temporality, which gives emphasis to the choices made within situations (rather than any determining "effect" that those circumstances might have on the individual). Schütz's (1970) distinction between "because" motives and "in-order-to" motives is utilized to orient the reader to the unique way that phenomenologists conceptualize human motivation. All of this is framed within the context of Dilthey's (as well as Giorgi's) call for a "human science" psychology that eschews reductionistic thinking in favor of what Dilthey (1894/1977) referred to as "understanding."

Churchill's way of "doing psychology phenomenologically" emphasizes a fundamental distinction between a research phenomenon (the "about which" of the inquiry) and the situations or lived experiences that reveal them, primarily to help prevent novice researchers from "getting lost in the trees" when analyzing data. He also integrates Husserl's phenomenological analysis of empathy [*Einfühlung*] and Heidegger's hermeneutic analysis of understanding [*Verstehen*] into his presentation of EPR. In Churchill's variation of descriptive phenomenological research -- as in Colaizzi's (1978), Fischer's (1974, 1978), and Halling's (1989) -- there is room for careful use of one's own personal acquaintance with the phenomenon under investigation. While naturalistic prejudices are brought under the epoché, one's own "fore-having" (Husserl, Heidegger) is brought front and center in orienting researchers to their research topics. Following Colaizzi (2002), Churchill's methodology invites researchers to write their own protocols as a way of orienting them to some of their own biases, as well as for developing a better sense of what they are "looking for" in their data. Von Eckartsberg's (1971) discussion of the research interview as "cooperative dialogue" as well as Churchill's (2016, 2018) own ongoing work on empathy as an investigatory posture are brought into his presentation of conducting research interviews during the data collection phase of research. In more recent years, the approach has been directed toward studies of immigrant humiliation, domestic abuse, marginalization of elders, miscarriage, spinal cord injury, the loss of the adoring regard, and the experience of being diagnosed with HIV.



ABSTRACTS
August 8th, Tuesday

August 8th, Tuesday, 09:00-10:30

Keynote Lecture 1

“Listening and Being: On the Theory of *Mushin* (無心)”

Prof. Tadashi Nishihira (Kyoto University / Sophia University)

In grief care we must deal with difficult questions. "Why did my daughter have to die?" Words of comfort are rude. We can only listen and be there for them. It's not about "doing" something, but "not doing" or "negative capability."

In Japanese philosophy "*mushin* (no-mindedness)" has been interpreted in various ways; "don't think with your head," "don't work your mind," and "let your body flow." But here I define it as "transparency." The caregiver becomes transparent and simply accepts the client. However, while this sounds ideal, there is a risk of creating an excessive burden on caregivers.

In this presentation I consider one alternative structure that positions caregivers as "intermediaries." Intermediary caregivers accept the client, while maintaining dialogue with the "something" in a ternary relationship. For this reason, the caregiver becomes transparent.

Examples include: 1) "mediation 取り次ぎ" as a unique method in one Japanese religion, 2) Mediums who convey the wisdom of the "I Ching 易" to clients, and 3) the theory of "Field 場" as a basis for ternary relations.

In "care work", the wisdom of "*mushin*" asks us this basic question: is "care" a binary relationship between clients and caregivers, or does it involve an intermediary that requires "something" beyond a binary relationship?



August 8th, Tuesday, 10:50-12:20

Parallel Session 1 (#01-03, Room 205)

#01 (10:50-11:20)

The altered states of experience in Chan/Zen meditation: A phenomenological investigation to the practice of the Silent Illumination Method

Wei-Lun Lee (National Chengchi University)

Chang Chi bhikṣu (Dharma Drum Mountain)

The present study is aimed at a phenomenological description of the altered states of experience in Chan/Zen meditation with the Silent Illumination Method (默照禪), in order to unveil the experiences that are noted as inconceivable and “not through words” in traditional Buddhist resources, and gain a share reference for communication among the academic disciplines of Buddhism, religious study and psychology. The present study interviewed 3 practitioners who had experienced altered states in their Chan/Zen meditation. A phenomenological method of analysis was applied and 4 themes of the altered states of experience were obtained. They are, (1) corresponding to the cease of using language, emerging a hovering conscious agent which is constrained and dissociated from bodily experience, indicating a mode of awareness dissociated with bodily activities; (2) the phenomena of “the liquefaction of the body” within the various altered states of experience in which one experiences bodily boundaries resolved and changes in forms; (3) the “double agency” phenomena emerging with the coexistence of both the hovering conscious agent of guiding judgement and the liquefied bodily agent; and (4) the interchange of the sense of intimacy between the contacts with the Chan/Zen master and family members. The results do not only disclose the experiential altered states in Chan/Zen meditation, but also reveal a kind of relationship between language and body in our conscious experiences.

#02 (11:20-11:50)

Phenomenology as a gate to Buddhism

Taketo Tabata (Miyagi University of Education)

In this presentation, I would like to view phenomenology as a gateway that opens the path to Buddhism. I choose the Heart Sutra as the text that represents the core of Buddhism, because it is familiar to us Japanese and is chanted in the rituals of many sects. The formal name of the Heart Sutra is “Heart Sutra (心經) of Prajñā-pāramitā (般若 波羅蜜多)”. It copies the sound of the Sanskrit. “Prajñā” means “knowledge” and “pāramitā” means “having transcended” or “gone to the other

shore". The most well-known keyword of Sutra is "emptiness". It says, "form is no other than emptiness (色即是空)". This philosophy is the opposite of Descartes. For he regarded the ego and extension as most certainly existent. On the other hand, pāramitā notices that they are empty. It says, "in emptiness, there is no form, no sensation, ... , no consciousness". How can we transcend to this empty dimension? It is the transcendental reduction and ontological difference that will guides us here. The Epoché of our natural attitude opens up a new realm of the transcendental consciousness that is different from our psychological egos. The distinction between being and what exists discovers the mysterious realm of being itself. Entering this realm will open us to new insights into the emptiness of Buddhism.

#03 (11:50-12:20)

Philosophical implications of meditative experience with special regard to *(inter-)corporeality*: A phenomenological investigation based upon Husserl, Stein, and Walther

Patricia Feise (Lutheran University of Applied Sciences Tabor)

In the Western hemisphere, interest in meditation (and other wellbeing as well as mind/life style techniques) has been booming for quite some time. Prior to the pandemic, this was predominantly in analog form; during the pandemic, increasingly in digital form too (cf. Gode 2020).

While we are widely aware of the neuropsychological/physiological foundations, in addition to the medical-therapeutic potential of meditative practices (cf. Sedlmeier 2016), their philosophical implications have been largely neglected by researchers (except for a few recent examples, cf. Repetti 2022).

Based on protocols of students at the Lutheran University of Applied Sciences in Marburg/Germany in winter semester 2022/23 about their experiences with meditation (here: a specific combination of repetitive - dynamic - body prayer and 15-minute Christ-centered silent meditation in sitting), I will thus direct the attention in my presentation to precisely such - philosophical - implications.

The theoretical frame and the methodological tools for this endeavor are provided by Husserl's transcendental phenomenology (Husserl 1952) and its spiritual-philosophical extension by Edith Stein (2003, 2005, 2007) and Gerda Walther (1923a, b).

In doing so, I pay special attention to the notions of *(inter-)corporeality* in Husserl (1973) and Walther (1923, b). Both have in common that they turn philosophy of mind and / or spirit and being into an "embodied" philosophy.

In brief, its crucial consequence can be expressed by the formula that dualistic ontologies and epistemologies (which in Cartesian manner distinguish between *res extensa* and *res cogitans*) are literally thwarted by processes of "embodiment" enabling the perceiving - here: meditating - subject an experience of a *tertium datur* – be that psychophysical-mental or psychophysical-mental-

spiritual in nature (cf. Feise-Mahnkopp 2021).

In reference to Walther's phenomenological thought, I will complete my presentation by discussing whether and to what extent (inter-)corporeality is also effective in meditative practices that do not (as in the cases drawn upon here) take place in spatially shared, but in spatially separated simultaneity.

Parallel Session 2 (#04-06, Room 206)

#04 (10:50-11:20)

Findings from a phenomenological qualitative and quantitative, cross-cultural research in arts and health

Silvia Wyder (University of Derby)

I address findings from a phenomenological qualitative and quantitative research methodology applied during my PhD-research in arts and health. This research integrated European and Japanese cultures in three clinical contexts in Wil, Switzerland, Paris, France and Ohmiya, Japan, which allowed a cross-cultural comparative study.

My overarching research question was whether the topic of the house could be regarded as a symbolic representation of the self and how (if so) persons' ways of living and dealing with difficult issues (e.g. Posttraumatic Stress Disorder) would become manifest in their aesthetic works and narratives. Globally, houses, peoples' need of shelter and dwelling, are found in all cultures and geographical regions; that is, chosen, random, or endured forms of dwelling are an existential part of human existence, which integrates a multitude of socio-culturally grounded characteristics.

I explored (together with additionally emerged topics) whether and to what extent the concepts of independence and interdependence (Markus & Kitayama, 1991) shape the individual within various cultural contexts, and how (if so), these would be reflected in their aesthetic and, or narrative expressions. Emerged observations and patterns were investigated both theoretically and practically, while avoiding reductionist approaches, highlighting distinct culturally grounded phenomena, which Mauss (1934) referred to as 'cultural moulding'.

On a methodological level, the applicability and validity of the combined research procedures in arts and health was demonstrated. Importantly, this mixed methods approach's findings provided a validation of a phenomenological qualitative research methodology via quantitative measures, which additionally allowed a cross-check of the individual datasets, and which I consider an important finding regarding a qualitative philosophically-grounded research methodology.

#05 (11:20-11:50)

Personal growth and career development in adult siblings of Individuals with autism

Ya-Chi Wu (Tzu chi University)

Shao-I Mo (Tzu chi University)

In previous studies, "career development" referred to an individual's plans for achieving their academic and professional goals. However, in the course of one's life, many individuals experience different life challenges, including interpersonal relationships, physical and mental health issues, financial problems, and time management issues. Siblings of autistic individuals faced caregiving responsibilities as their parent's age, which often affects their career development. Little research has been done on the life experiences of these individuals. This study explored the perspective of non-disabled siblings of autistic individuals and used hermeneutic phenomenological analysis to understand the situatedness of a person. The goal of this research was to explore their personal career development experiences and achieve a holistic understanding through a hermeneutic phenomenological analysis developed by Wei-Lun Lee (2004).

#06 (11:50-12:20)

Talking about menstruation: A phenomenological approach to transmission through contemporary representations in youth literature

Florence Vinit (University of Quebec in Montreal)

Beatriz Gomez (University of Quebec in Montreal)

Beyond a physiological change, menstruation is an important moment, existentially and psychologically, in the life of young women (Mardon, 2011). Representations of menstruation play a major role in the way teenagers will approach this event and experience their body. Taboos surrounding menstruation still constitute the dominant discourse and negatively influence self-esteem, corporal image and sexual health (Johnston-Robledo and Chrisler, 2013). More recently, various publications and social movements seek to deconstruct the shame and taboo surrounding menstruation. Using an interpretative phenomenology approach (Smith and Osborn, 2008), through the study of 15 youth novels and menstruation guides on menstruation, we will interrogate the characteristics of contemporary menstrual representation. We will analyze how these books and materials present mother-daughter transmission and social culture to promote a more positive relationship to menstruation. The thematic of "sacred femininity", the restoration of a link with the whole menstrual cycle, as well as the support of women's communities, will be presented.

Parallel Session 3 (#07-09, Room 207)

#07 (10:50-11:20)

End of life decision at times of COVID-19: Connecting and disconnecting from patients

Ronit D. Leichtentritt (Tel Aviv University)

The devastating COVID-19 pandemic resulted with new challenges for health care providers - among these challenges was the need to decide about the use of life support. Life support decisions were made within a framework of possible shortage in ventilation; isolation and lack of direct family escort; and in the context of medical understanding that survival of patients with severe COVID-19 requires advanced life support that is comparatively low.

This phenomenological research examine the actual processes physicians implemented while reaching an end-of-life decision (EOLD) at time of public health emergency. The result revealed that while reaching an EOLD during the Covid-19 pandemic Israeli physician took into consideration 4 factors: the physician perception concerning the use of life sustaining treatments – whether this use is medically futile, the wishes of the patients and his/her family members, economic and political consideration, and the DNA of the medical ward.

While at time of "peace" the patient wishes are the most influential factor in the decision making process, thus the relationship and the daily contact the physician had with the patient and his/her specific request ground EOLD; at times of the pandemic physician reached end of life decision based on a distant viewpoint - what they perceived as the DNA of their specific ward. As a result, the same case could have been treated dramatically different at the same hospital in Israel. Moreover, participants reported that sometimes the decision they reached was against their own clinical intuitions and against the wishes of some patients. The concept of moral injury will be used in the presentation to outline the outcomes of physician's experience.

#08 (11:20-11:50)

“Given everything that has happened, why do you remain?”: Exploring the space of abundance, generosity, and possibility in higher education

Erika Goble (NorQuest College / University of Alberta)

Academia in North America is defined by scarcity and competition. Public funding is in decline, competition for tenure is fierce, and high productivity is the expected norm. Academic posts are hard to secure and even harder to retain. Extreme competition defines the environment and those who work within it to the degree that its culture has been called inhumane, toxic, and unsustainable.

And yet, paradoxically, people remain committed to the academic enterprise. What is gained

when we ask the question “why do you remain?”

This paper explores, not the expectations or demands of working in higher education, but instead the moments of lived experience that embody for academics the reason for why they continue working. Using van Manen’s phenomenology of practice and drawing upon accounts from a study of faculty moral distress and from academics during the COVID-19 pandemic, this paper reflects on how, no matter the hardship being faced, academic life is also marked by moments of abundance, generosity, and possibility. Through exploring these common but life affirming lived experiences, we may not only better understand the lived experience of being an academic, but also glimpse an existential truth about higher education.

#09 (11:50-12:20)

Black working parents’ experiences with remote teaching while balancing work-family responsibilities during Covid 19 Pandemic

Patricia Mason (Molloy University)

The COVID-19 pandemic challenged the balance of professional and family responsibilities that family members had grown accustomed to. Parents were expected to engage and assist their children to complete a variety of online school assignments while maintaining their work and family responsibilities. The lived experiences during the pandemic were exposed as parents, educators, and children freely shared their frustrations on social media and in parent groups. The disruption of familiar routines seems to affect families differently depending on racial, economic, and work flexibility. Since the virus’ impact had a disproportionate impact on the Black community this study sought to understand the experiences of Black working parents within this context.

This study uses a descriptive approach to capture the experiences of Black working parents as they integrate the virtual instruction of their children into their daily activities. Unstructured interviews were held with 10 participants who were recruited by snowballing technique. Parents interviewed all had to assume the additional task of supporting their children’s learning since schools were abruptly closed due to the COVID-19 pandemic. The parents’ responses highlighted aspects of their experiences managing daily family-work responsibilities alongside increased parenting demands, teacher expectations, and the uncertainty of the effects of the virus on those around them.

Parallel Session 4 (#10-11, Room 209)

#10 (10:50-11:20)

“ Fusion of horizons” through translanguaging between a Filipino immigrant and a researcher: A critical phenomenological research with researcher’s self-reflexivity

Yaeko Hori (Waseda University/Keio University)

While challenged by the (re)emergence of existential issues (e.g., wars, ecological problems, Covid-19 pandemic), I was motivated to develop transdisciplinary self/identity research which transcends the plural selves and/or identities research sustained by the essentialism vs. (social) constructionism logic and elucidates “what persists” within a person, and among people, while making sense of complex relationalities with humans/nonhumans (real/virtual spaces). In developing such research, a longitudinal critical phenomenological research (i.e. nonadditive approach to intersectionality of existing categories/labels/binaries) was conducted in a local city in Japan. In-depth interviews were employed as the main method; their thematic analyses were contextualized with other data through digital ethnography (e.g., observation/fieldnotes including researcher’s subjectivities, online correspondences, etc.). I present an analysis of a rapport evolvment experience between a Filipino research participant and the researcher (“fusion of horizons”) through intersubjective/intercorporeal translanguaging—reciprocal exchanges of sensual, linguistic, modal, and semiotic features in one’s unitary communicative repertoire— in which traces of the fieldnotes are interlaced to show the researcher’s transformation. I argue that phenomenology and translanguaging could generate a synergy in moving transdisciplinary self/identity research forward, and the accumulation of such research may not only expose marginalized voices but also help envision a preferred future for all of us.

#11 (11:20-11:50)

A process of hearing embodied unvoiced voices for awareness: Meaning of critical dialogue between a teacher and a teacher educator

Ken Tamai (Kobe City University of Foreign Studies)

Guided by hermeneutic phenomenology and Merleau-Ponty’s intersubjective corporeality, this paper explores the experience of collaborative reflection between a teacher and her mentor (the author) on her experience of remaining a year-to-year contract teacher for 15 years. The sessions raised awareness about her teaching beliefs that had not emerged through her own reflections on the experience. The focal phenomenon is the lived experience of the mentee reflecting on the years before she became full-time through critical exchanges. Critical is used here in the senses of importance and of posing (often difficult) questions attending to the embodied experiences of the mentee. Specific focus is put on her accounts that led to sharing what she called an “inferiority complex” that had remained hidden unvoiced. I draw from recollections shared by the mentee during a course taught by the author, dialogic reflective sessions, and reflective journals to explore meanings from the perspective of the mentee. The analysis uncovers the crucial process through which a female teacher performed her existence to survive the contract teacher life, shaped her

beliefs to respond to institutional expectations, finally ceasing to hear own voices and losing sight of self. The paper shares two implications. 1) Meaning of becoming aware of alienated-self embodying institutional beliefs. 2) Vicarious embodied interaction as attending covert pain and the sense of having it shared in between in the collaborative dialogue be a clue for attaining awareness and the shift of one's beliefs.

August 8th, Tuesday, 13:40-15:10

Parallel Session 5 (#12-14, Room 205)

#12 (13:40-14:10)

Pathways to forgiveness and beyond

Steen Halling (Seattle University)

There are currently over 5000 articles and books in English on the topic of forgiveness in psychology alone. Yet little attention is given to the experience of this phenomenon. Drawing upon phenomenological and qualitative research, with an emphasis on recent studies, this presentation will address three issues in regard to forgiveness: First, the process of forgiving or not forgiving brings into sharp focus both human vulnerability and resilience, that is, our tendency to get stuck on the one hand and our capacity for healing on the other. Here the question is what factors help those who have been injured to find a path toward letting go of anger and resentment and what are the obstacles that get in the way of such a movement? Second, there is the issue of the temporality of forgiveness, or more specifically, what comes after forgiveness, how do those who experience it move forward? As Hannah Arendt has stated, forgiveness provides us with the means to be freed from the chains of the past. Finally, does the forgiveness experience open one up to or reveal the religious and spiritual dimension of existence? Although there are no final answers to these questions, examining first-hand accounts of this phenomenon allows us to address these questions in a way that resonates with lived experience.

#13 (14:10-14:40)

Phenomenological interviews with adolescents

Jennifer A. Skuza (University of Minnesota)

In this presentation, I outline a guided approach to phenomenological interviewing with adolescents. The interview in phenomenological research is perhaps one of the most under emphasized aspects within the process. Moreover, interviewing adolescents is even less emphasized. This is unfortunate because adolescence is a profound stage of development characterized by rapid physical, cognitive and psychosocial growth and transformative changes found in the process of self-discovery. It is important for phenomenological researchers to understand the nuances to interviewing adolescents because they have important lived experiences to be shared in scientific communities.

From the outset, I drew on the phenomenology of Husserl's (1970) descriptive perspective, and

did not intend to replace current methods but provide techniques for phenomenological researchers interested in interviewing adolescents. Using positive youth development (Arnold, 2018) -- which is an intentional approach that engages youth, utilizes and enhances adolescents' strengths, and promotes growth -- phenomenological researchers are able to relate to adolescents as partners during interviews. This guided approach can set the stage for meaningful interviews that yield rich descriptions of lived experiences. In this presentation, I explore techniques related to researcher approach, introductions, youth-adult partnership, interview context, self-disclosure, confidentiality, language and safety.

#14 (14:40-15:10)

The regeneration of the space of landscape – where experiencing is fundamentally sustained

Masayoshi Morioka (Ritsumeikan University)

The crisis of the Covid time caused a fluctuation on the way our minds make sense of events as experiences. This study focuses on the transformation of the quality of our spatial experience during the Covid time, showing that it affects the way people form the basis of their experience, and exploring the pathways to recovery. The aim of this research is to explore the ways in which Space of landscape supports the grounding of our experience. As a clue, I focus on the concept of "*Landschaftlicher*, Space of landscape" proposed by psychopathologist Erwin Straus(1956), and examine the characteristics of this space. Space of landscape is a unique space with sensory experiences that overlap with, but are not reducible to, perceived Geographical space. In contrast to geographical space, which is measurable, Space of landscape is a variable space that is constructed at any moment according to the way we are and the way we interact with the world. In the present study, the characteristics of this space are discussed with reference to some classical theories in clinical psychology, Hisao Nakai's distinction between Projective space and Constitutive space, and the dynamic relationship between intimacy and unfamiliarity in Bin Kimura's theory of *Aida*. Space of landscape supports the ground of people's experience of events themselves.

Parallel Session 6 (#15-17, Room 206)

#15 (13:40-14:10)

The lived experiences of obese patients during hospital admissions

Nastasja Robstad (University of Agder)

Background: As the prevalence of obesity continues to rise, there is a growing need for health professionals to provide assistance and support to obese patients. However, research has shown that health professionals often hold negative attitudes towards this group of patients, resulting in negative treatment of obese patients due to their weight.

Most of the existing research on obese patients' experiences with health care professionals has focused on general practice settings, with limited studies on hospital admissions. However, understanding the unique experiences of obese patients during hospital admissions is crucial. Such insights may yield valuable knowledge that can be leveraged to enhance the care for these patients in a hospital setting.

Therefore, this study aims to gain a deeper understanding of the lived experiences of obese patients during their hospital admissions.

Method: We utilized a qualitative design, conducting semi-structured individual interviews with 14 obese patients who had prior experiences with hospitals admissions. A phenomenological hermeneutical approach inspired by Paul Ricoeur was employed to interpret and understand the lived experiences of these patients.

Results: The findings are currently undergoing analysis and will be presented at the conference.

#16 (14:10-14:40)

Distinctness, Beyondness, and Framing: A triadic framework connecting phenomenology and the enactive approach

Ryuzo Hirota (University of Tokyo)

Shigeru Taguchi (Hokkaido University)

The life-mind continuity thesis, which holds that life is the precursor of mind and that mind belongs to life, is one of the most central claims in the enactive approach. It argues not only that the basic concepts in the understanding of life, such as self-organization or autopoiesis, are applicable to the understanding of mind, but also that the concepts necessary for understanding mind play an essential role in understanding life as well. However, there is still few clear agreement on what an integrative framework for understanding both life and mind in their essence should be. Here, we propose a triadic conceptual structure composed of "distinctness", "beyondness", and "framing". Starting from the examination of the phenomenological concept of "evidence" by Edmund Husserl, we suggest that the structure of evidence can be refined into the triadic structure; our experience is characterized as a process of relying on the "distinct" given at each moment and intending towards what is "beyond" itself by "framing" the flow of experience. We then argue that this triadic structure also applies to the triadic conception of life in the enactive approach and others: that is, self-distinction (e.g., membrane), self-production(e.g., metabolism), and adaptive regulation (e.g.,

gene), can be characterized by distinctness, beyondness, and framing, respectively. Implications from this framework are then discussed.

#17 (14:40-15:10)

In between caregiving and care-receiving: Understanding the embodiment of home care and intercorporeal relations in families

Huei-Ya Chen (National Chengchi University)

In most of the studies about home care, caregivers and care-receivers are often diverged into two relative perspectives, each focusing on different individual experiences. However, it is important to recognize that the struggle of patients who view themselves as the burden of the family cannot be represented solely by the experience of care-receiving, while the suffering of other family members cannot be explained solely in terms of the experience of caregiving. Illness not only changes the way they interact with each other but also reveals a unique bodily style of being-at-home. Therefore, it is necessary to transcend the caregiving-care-receiving dichotomy and reach for a more comprehensive, intercorporeal account of family relations in home care. This study aims to investigate the embodiment of home care by exploring the intercorporeality of caring experience within families through a phenomenological approach. An attempt is made to illustrate how embodied practice of home care is shaped by the bodily encounter of the patients and their family members across their lifetime, so as to elucidate the intercorporeal relation between family members. Conclusively, this paper provides healthcare professionals a phenomenological perspective to understand the dynamics of different families and to reexamine the intervention approach in home care.

Parallel Session 7 (#18-20, Room 207)

#18 (13:40-14:10)

Planning and conducting choir singing: A means to counter social isolation, release emotions and further personal growth

Sanne Angel (Aarhus University)

Background: Participating in a choir gives a reason to go out and for people with limited social networks, this may be a first step towards rejoining the community. Thus, participating in a choir may help people facing isolation to reestablish connections because being part of group implies social interaction and inclusion.

Purpose: This study aimed to elucidate how a choir for people with mental health issues may be

best planned and conducted with a view to improve physical and mental health and wellbeing.

Design: A hermeneutic-phenomenological approach was basis for eight interviews with parties forming a choir enrolled singers, personal assistants, and organisers.

Findings: planning and conducting a choir can be described in terms of six themes; 1)attracting people when mental issues hold them back; and 2)enrolling people who were unable to reach out; 3)considering people's mental issues when starting a choir; 4)leading a choir with well-being as the main goal; 5)engaging people in uplifting choir singing; 6)offering people a sense of community without need for pretending.

Research limitations/implications: Offering choir singing to everybody who has mental challenges may not be successful because some people did not want to participate.

Practical implications: Soliciting the participation of and enrolling people with mental issues in choir singing commands an extra effort; and the choir must be led by a compassionate leader also focusing on well-being.

Social implications: The value of incorporating singing into daily life is indisputable.

Originality: The present study underscores the positive influence of choir singing on mental wellbeing and adds perspectives into how to plan and conduct choir singing.

#19 (14:10-14:40)

Pair nursing practices for patients with communication difficulties in an acute ward

Hikaru Takeda (Tokyo Metropolitan University)

Yumi Nishimura (Tokyo Metropolitan University)

Purpose: This study aims to explore the nursing practices of caring for patients with consciousness disorders in an acute ward adopting a Partnership Nursing System.

Methods: The study conducted participatory observations and interviews of four nurses working in neurology and neurosurgical wards. Data were analyzed using a phenomenological approach. The study was approved by the Research Ethics Committee of the researcher's affiliated institution, and all participants provided informed consent.

Results: The study revealed that nurses used various methods of exchanging patient information, and their practices varied depending on the nurse's characteristics and experiences. A pair of skilled nurses shared the information without indicating a specific direction; however, they smoothly managed constipation at the bedside.

Discussions: Drawing on Merleau-Ponty's phenomenological perspective, the study discussed two points: 1) patient information shared between nurses served as a foundation to collaborate in caring for patients each time, and 2) two nurses were influenced by each other's actions, which allowed them to interact with patients who tended to lack communication skills.

Conclusion: The study findings provide an opportunity to reflect on daily practice and interactions with patients who have communication difficulty and offer a new perspective on the meaning of

adopting team nursing and interprofessional collaboration.

#20 (14:40-15:10)

Behavioural and brain activity features during perceptual crossing interaction between two individuals

Finda Putri (Okinawa Institute of Science and Technology)

Sébastien Lerique (Okinawa Institute of Science and Technology)

Stephen Estelle (Okinawa Institute of Science and Technology)

Shannon Hayashi (Okinawa Institute of Science and Technology)

Tae Morrissey (Okinawa Institute of Science and Technology)

Tom Froese (Okinawa Institute of Science and Technology)

As a social animal, human social interaction ability has been proposed as an indicative parameter of one's mental health. Researchers have been studying social interaction dynamics in real-time interaction settings to identify social behavioural features. One of the methods used is the Perceptual Crossing (PC) paradigm. The PC paradigm allows the observation of social interaction in a pair of individuals based on their virtual interaction dynamic while being presented with minimum sensory stimulation. However, in PC research to date, only behavioural data have been measured and reported. In the present study, in conjunction with behavioural data, brain activity during PC interaction will be measured using the EEG hyperscanning method. Additionally, other physiological measurements, including ECG, skin conductance, and abdominal respiratory movements, will also be taken. This study aims to identify distinct features in behaviour, brain activity, and other physiological activities, during a PC interaction between two individuals. Once identified, these measurements can be further studied to ascertain whether they are reliable and valid indicators of mental disorders.

August 8th, Tuesday, 15:30-17:00

Symposium A (Room 104)

Another History of Psychology: From a phenomenological perspective

[Organizers]

Tsuneo Watanabe (Toho University)

Shogo Tanaka (Tokai University)

[Speakers]

Jun'ichi Murata (The University of Tokyo)

Tsuneo Watanabe (Toho University)

Shogo Tanaka (Tokai University)

[Discussant]

Scott D. Churchill (University of Dallas)

[Aim and Scope]

Historically, the relationship between phenomenology and psychology has not been happy. Brentano, the forerunner of the phenomenological movement, published a major book of the psychology genre in the same year as Wundt's masterpiece (1874). This book significantly influenced psychology in the European continent from the late 19th century to the early 20th century. At that time, it might have been possible for phenomenology to develop as psychology and psychology to develop as phenomenology. However, the two fields have progressed along increasingly separate lines since then. However, the relationship between the two disciplines have changed more recently. Phenomenological psychology, stimulated by the revival of qualitative approaches in human sciences, began to develop as a contemporary approach in psychology. With the success of biomedical sciences, phenomenology was gradually accepted as a complementary method to biological psychiatry for enhancing human understanding, especially in nursing and welfare studies. We now also see the possibility of phenomenological cognitive sciences in experimental psychology. Given this situation, we must re-view psychology's history from a phenomenological perspective. This symposium aims to introduce these efforts in Japan. The phenomenology-oriented philosopher, Murata, offers an integrative understanding of Wundt, Brentano, and Husserl. Watanabe, a qualitative-oriented psychologist, deduces the methodological concept of "phenomenological elucidation" based on the historical perspective of psychology. Tanaka, a cognitive psychologist, reviews phenomenological cognitive science historically. Moreover, Churchill, a phenomenological clinical psychologist, participates as a discussant.

August 8th, Tuesday, 15:30-17:00

Parallel Session 8 (#21-23, Room 205)

#21 (15:30-16:00)

A phenomenology of the kindergarten classroom

Lee Makovichuk (MacEwan University)

For several decades, researchers have explored a child's transition to school, discussing this significant milestone as "readiness" or "continuity" and proposing ways to prepare children for school and schools for children. In these studies, the kindergarten classroom is often presented as a locale where a child's school life begins or a "container" for school activities. However, in interviews with parents and teachers, lived experiences of the classroom figured prominently in moments of anticipating, arriving, preparing, separating, and welcoming. Using van Manen's phenomenology of practice method, this study uncovers existential meaning structures embedded in everyday events that are commonly overlooked. More than a simple location within a school building, a classroom transforms the roles and relationships of those who inhabit it from the very first day of school. As an embodied experience, encountering the kindergarten classroom reveals a orienting induction of place. The 'timespace' of the kindergarten classroom is generative and interrelational with transformative possibilities. The classroom is co-constitutive in a child's transition to school, and what it means to become a parent of a student, a teacher of each new group of students, and a child becoming a student.

#22 (16:00-16:30)

Phenomenological and ethnographic exploration of Japanese youth in between gender identity, body and language

Ayumi Miyazaki (Japan Women's University / International Christian University)

In this presentation, I explore how phenomenology contributes to the understanding of the unsettled distance between gender identity, body and language. Many language and identity studies assume that language automatically reflects identities, for example, when they state that a feminine speech reflects the female gender and body of the speaker. There are, however, often unnoticed gaps between the presumed gendered categories and the lived experiences of young people (e.g., Saevi and Foran 2012; Yoshida 2022), which I investigate based on data I collected from my ethnography at a junior high school and at cross-dressing university contests in Japan.

Many junior high school girls at my research site, despite the pervasive and powerful Japanese

norms of feminine and masculine speech, parenthesized such norms and practiced strongly masculine speech in their social world, without exhibiting their desire to take on a male identity or masculinities. At university cross-dressing contests, too, Japanese youth did not fit in traditional gender categories, but displayed surprising combinations with their clothing, body, language and identities.

The lenses of phenomenological studies of gender (e.g., Anemtoaicei 2017) help us understand the seemingly irreconcilable gap between the subjective experiences of Japanese youth and the categorical frameworks of social and human scientists. I propose how might we understand the human experiences that fall into the unspeakable in-betweenness, which are incomprehensible through the perspectives of traditional ideas of language and social categories.

#23 (16:30-17:00)

Effect of internships on the career development of Japanese senior college students: Online PAC (Personal Attitude Construct) analysis of foreign affiliated company internship program participants

Tomoko Kaminishi (Meiji University)

To understand the meaning of internships in senior year during university for students in Japan, this study used an online PAC (Personal Attitude Construct) analysis to examine the transformations seen in the career development of participating students. PAC analysis is a set of tools for understanding the cognitive and imagery structures involved in an individual's inner world. PAC analysis also combines three sub-techniques which are free association, multivariate analysis (cluster analysis), and phenomenological data interpretation techniques. The results of the analysis targeting senior students who gave up job hunting and subsequently participated in summer internships at foreign affiliated companies in Japan, where seventy percent of employees were non-Japanese, showed they became socially responsible workers as Japanese nationals. In addition, gaining self-efficacy through feedback from their internship supervisors and customers in their respective workplaces, they developed a clearer career vision and future perspective with an international mindset. This study suggests that internships in foreign affiliated companies, where the majority of employees are non-Japanese, are conducted at the micro-level such as interpersonal relationships and the meso-level such as organizational culture in foreign contexts, but their behavior is influenced by the macro-level such as Japanese social system and Japanese culture.

ABSTRACTS

August 9th, Wednesday

August 9th, Wednesday, 09:00-10:30

Keynote Lecture 2

“Re-acquisition of the body – from midlife disability to avatar robots”

Prof. Asa Ito (Tokyo Institute of Technology)

This lecture will analyze how people who have experienced midlife disabilities come to re-acquire their own bodies with special focus on the issue of bodily identity and historicity based on interviews with people with disabilities such as visual impairment and limb amputations. It will also consider the possibility of phenomenological approach to impairments in the discourse of disability, which tends to lay emphasis not on personal physical experiment but on social issues that are need to be repaired.



People who have got an impairment during the course of life say that they have two bodies. One is the boy in memory of having lived as an able-bodied person, and the other is the body with an impairment that they are currently living in. This hybridity may cause conflict, suffering and difficulty to them, but in this process they re-acquire their own completely unique way of getting along with their new bodies. This process involves a variety of bricolage. Non-medical resources, such as skills they happened to acquired through their professions and hobbies may be diverted and used to help them to adjust to their new bodies. Technology, such as VR and robotics, may also assist them.

August 9th, Wednesday, 10:50-12:20

Parallel Session 9 (#24-26, Room 205)

#24 (10:50-11:20)

A shadow of a bump? Or, a bump of a shadow?: A call for easier paths to phenomenology

Akihiro Yoshida (The University of Tokyo)

In my boyhood, about 80 years ago, I made the first little but genuine discovery in my life. One morning, I happened to notice <a bump (i.e. lump, swelling) on my head> ; more accurately, <the shadow of a bump on the shadow of my head> . I stroked around my head to confirm the bump. Strangely, “No bump!” I observed that the little shadow of the bump makes its appearance on my head when the shadow of my head approaches nearer the shadow of the wall. I enjoyed alternating the appearance and disappearance of the bump-shadow, feeling as if it were a real bump.

I will make a Call for Creating Easier Paths to Phenomenology, while being inspired by the Buddhism’s thoughts on Easier and Harder Paths. Phenomenological dictum “Zu den Sachen selbst!” could be explicated and explained even for naïve children and teachers in an easy honest way, via a *Study of Shadow* as a metaphor. I will refer to: the “Shadow Picture”, Plato’s Cave allegory, Toshihiko IZUTSU’s metaphor of “Wave and Water”, V. Frankle’s *Dimensional Ontology*, E. A. Abbott’s *Flatland*, W. James and A. Schutz on “Multiple Realities”, David Bakan’s “*Miniature experiment*”, Kiyoshi OKA on “Intuition”, S. L. Rubinstein *Sein und Bewusstsein*, the insight into the Essence of Phenomenology by Jiro WATANABE, plus “*The Genesis of Husserl’s Phenomenology*” 2021, U. of Tokyo Press, by Tetsuya SAKAKIBARA.

#25 (11:20-11:50)

Reduction of a depressed mood and anxiety in a previously healthy 23-year-old male university student: A Yielding Embodiment® Orchestration case report

Tomokatsu Kono (Hokkaido University)

Masanori Nakahara (Hokkaido University)

"Yielding Embodiment® Orchestration (YEO) is a new type of bodywork / a method of somatic education that has been developed by Hiroyoshi Tahata, a Japanese faculty of the Dr. Ida Rolf Institute and is a recent spin-off from Rolf Movement® Integration. What is notable and unique about YEO compared with other existing bodyworks and somatic educational methods is that it utilizes our intercorporeal bodily sense of “Maai (間合い)”, a Japanese word for “the sense of bodily

distance between two people (e.g., between a practitioner and a client)” where other existing traditional somatic methods typically and primarily utilize our sense of touch and hands-on manipulation techniques in order to help integrate clients’ body-mind (soma). In my presentation, I will first explain my own understanding of the basic concept of YEO and will present an edited short video clip taken during a session of YEO so that the audiences can have some grasp of what the method is like (approx. 15 mins.). I will then show my own case report of a previously healthy 23-year-old male university student who manifested a depressed mood and anxiety 9 days after a suspected COVID-19 infection, both of which showed a rapid subjective reduction after several online sessions of YEO (approx. 5 mins.)."

#26 (11:50-12:20)

The lived experience of emergency department nurses during the first surge of the COVID-19 pandemic: A qualitative phenomenological study

Randy Pellew (Long Island Jewish Medical Center / Molloy University)

Lorraine Emeghebo (Molloy University)

Judith James Borga (Molloy University)

Objective: The purpose of this study is to explore the experiences of emergency department (ED) nurses working during the first phase of the coronavirus disease 2019 (COVID-19) pandemic.

Background: The impact of the first wave of COVID-19 pandemic to the national healthcare system was unexpected and devastating in many ways. ED nurses were overwhelmed with very little time to process, and guidelines for dealing with this pandemic continued to evolve. Registered nurses working as first responders in the ED were called upon to make decisions for which they were not prepared.

Methods: A purposive sample of 15 registered nurses working in the ED during the first phase of the COVID-19 pandemic were recruited using snowball technique. Data collection was conducted using unstructured interviews. Data were analyzed using Colaizzi’s phenomenological method.

Results: Analysis of the data revealed six essential themes: uncertainty and fear, overwhelmed and fatigued, stoicism and resilience, teamwork, ethical dilemma, and spirituality. These themes highlighted the failures in policy to address the health and well-being of ED nurses as they respond to public health disasters such as the COVID-19 pandemic.

Conclusion: Emergency department nurses were physically, emotionally, and professionally affected by the pandemic. In considering the beginning of the pandemic, effective strategies for future crises should be developed to help nurses overcome the stresses with which ED nurses were confronted during this crisis.

Parallel Session 10 (#27-29, Room 206)

#27 (10:50-11:20)

HIV stigma and discrimination in resource-limited settings, a serious threat to the individual's health

Ingeborg Ulvund (Molde University College)

Gezahegn Bekele Dadi (Hawassa University-College of Medicine & Health Science)

Anne Gutteberg (Assistant professor, Molde University College)

Human immunodeficiency virus (HIV) continues to have life-limiting health consequences for many individuals, remaining a major threat to global public health. To gain a greater understanding of the burden of individuals living with HIV, it is important to examine their experiences. Identifying the burden of HIV can inform HIV policy and advocates for evidence-based interventions in an adapted healthcare system aiming to meet individuals' needs. Qualitative individual interviews with 19 adults living with an HIV diagnosis in Sidama, Ethiopia, were conducted. The method of data analysis was Max van Manen's thematic analysis. The findings revealed that the HIV diagnosis triggered strong emotions and radically changed people's daily lives. Knowledge of stigma and discriminatory attitudes in the community and among family, health personnel and friends could lead the diagnosis being kept secret because of fear of consequences. Informants had experienced loss of housing, employment, social and psychological support, and exclusion from family and social activities. Belonging to a religious community was helpful, but not all religious leaders did support antiretroviral therapy. Understanding the daily life challenges of people living with HIV is crucial for health professionals and health program developers aiming to strengthen people's health and ability to follow-up recommended treatment. Person-centered care is recommended, and it is critical to reduce discriminatory attitudes towards people living with HIV.

#28 (11:20-11:50)

Re-analyzing a meta-synthesis of phenomenological studies on experiences related to diabetes in Sweden focusing on learning to live with diabetes

Tomoko Hosono (Japanese Red Cross College of Nursing)

Ayako Tochikawa (Japanese Red Cross Toyota College of Nursing)

Aim: We aimed to re-analyze the meta-synthesis (Hosono & Tochikawa,2022) of the findings of phenomenological studies built up in the field of diabetes care in Sweden.

Design: This is a meta-synthesis of phenomenological studies on experiences related to diabetes in Sweden focusing on learning to live with diabetes.

Method: We proceeded by reference to the seven phases of Noblit & Hare.

Results: We examined papers from five phenomenological studies on learning to live with diabetes in Sweden. From these papers, which describe the experience of living with diabetes, three overarching themes were selected: perception and awareness of the body; integration and responsibility; and presence of others who provide support. We interpreted each of these themes in phenomenological terms and compared them with theories in Japan. Concerning the experience of learning to live with diabetes, we synthesized the translations making a whole that is more than the individual parts imply and expressed in text and figures. In this presentation, the lifeworld illustrated in the experience of learning to live with diabetes is re-analyzed and revised to include presence of others. By building a model of diabetes care in Japan that references Scandinavian human science, it will be possible to find new approaches that support learning at the existential level.

#29 (11:50-12:20)

Details of nursing practices for inpatients with diabetic foot lesions: The nurse who exists with patients as a collaborating partner

Ayako Tochikawa (Japanese Red Cross Toyota College of Nursing)

This study aims to identify nursing practices for inpatients with diabetic foot lesions. Data were collected during participant observation and an interview with a nurse caring for patients with foot lesions. A phenomenological descriptive analysis was performed from the perspective of the details of nursing practices. The study was approved by the ethics review committee of the institution the researcher is affiliated to. The participating nurse was in charge of patients undergoing daily foot lesion treatment. One day, a patient developed a fever, giving off apparent odors from the foot lesions. From that day, the ward nurses in charge of the patient reported the patient conditions during meetings at shift changes, where the patient conditions were discussed among the ward nurses, dealing with the fever and odors. Nurses perceived a strong odor while caring for the patient, and had the physical experience of the worsening of the foot lesions. The participating nurse stated that she felt sorry that she was not able to provide timely individualized care for this patient because she had to prioritize the care of surgical patients in the ward. However, the patient remained as a collaborating partner with the nurses who experienced caring for people living with foot lesions although she/he was not noticeable among other patients.

Parallel Session 11 (#30-32, Room 207)

#30 (10:50-11:20)

Spectrum theory of the senses of the presence of others

Hidekazu Sasaki (Utsunomiya University)

In today's highly networked information society, people interact not only face to face but also through various types of communication media such as email, electronic bulletin boards, and social networking sites including Twitter, Facebook, Instagram, and TikTok. By proposing a fundamental theory to classify how such encounters occur, four types of encounters can be deduced, simplified at the level of temporal and spatial dimensions: "here and now," "here and anytime," "anywhere and now," and "anywhere and anytime." In addition, according to my hypothesis, our sense or sensibility of the presence of the others we encounter can be hierarchically organized with ambiguous boundaries as actual, real, virtual, imaginable, and imaginary. In daily life, we are almost unconsciously cognizant of others, with thoughts ranging from vividly realistic to imaginary. Without realizing our omission of the imagination of those with whom we merely exchange characters on the internet, we may abstract these concrete individuals and forget that they are flesh-and-blood humans who can be hurt easily. In contrast, some of us might begin to perceive interactive artificial intelligence engaged in text-based conversations as human beings with emotions. In this presentation, I will discuss how we perceive the presence of others in the modern world as well as the psychological and social issues that consequently arise.

#31 (11:20-11:50)

But is it phenomenology? An exploration of the appropriateness of applying a multi-perspective-longitudinal approach in phenomenological research

Els van Wijngaarden (Radboud University Medical Center)

Phenomenology is the study of the lived, pre-reflective meaning of a human phenomena that are experientially accessible. That is, rather than focussing on the personal experience of each participant, in a phenomenological study we aim to explore the eidetic meaning structures in order to describe the phenomenon under research itself. In order to collect suitable data for such analysis, researchers in the human sciences usually conduct one-off interviews of a group of participants who (have) experience(d) the phenomenon under research. The gained narrative accounts should entail as much experiential concreteness, vividness, and descriptive detail as possible. Most often such accounts represent a single perspective on the phenomenon. In this presentation I will argue that, despite challenges and pitfalls, applying a multi-perspective approach is highly promising to deepen our phenomenological inquiries.

In recent years, I am involved in several projects where we innovatively use longitudinal, multi-perspective approaches within an empirical-phenomenological design. In my paper-presentation, I will reflection on the methodological question: to what extent is a multi-perspective approach actually appropriate within a phenomenological study-design? And what are the difficulties? For this, I will build on philosophical arguments and empirical examples by drawing on

an not yet published study that aims to capture the meaning of anticipating end-of-life decisions. In this study we included 10 triads (each with three perspectives). Using several illustrative examples, I will discuss lessons learned and argue that a multi-perspective approach can add to the robustness of our empirical research while still be in line with phenomenological underpinnings.

#32 (11:50-12:20)

On the subjectivity of patient: Injustice and dialogue between physician-patient relationship in light of Gadamer's hermeneutics

Fong Lam lao (National Chengchi University)

In recent year, interpretive phenomenological account or analysis is often introduced into the study of medicine science, nursing science, bioethics or related practice based on quantitative research method. The goal of such a non-naturalistic account is to give weight to the first-person perspective and individualistic or subjective lived-experience on the conceptional grounding of human illness and health. This is of much importance in medical practice or medical ethics, especially in the communication between the physician and the patient. In the extent of applying interpretive phenomenological method into physician-patient relationship, it is believed that hermeneutics as the art of understanding and interpreting could be of great use to the dialogue between the physician and the patient. However, even if the training and education of health professions or physicians based on hermeneutics is flourishing, there is a lack of concern about how patient should understand and interpret their own experiences. Thus, overdependence on the authority of health professions or physicians leads to an injustice between physician-patient relationship. In this regards, this paper aims at addressing the problem of hermeneutic injustice in medical practice with an introduction of Gadamerian account of dialogue between physician-patient relationship, so as to explore the possibility to reconstruct the subjectivity of patient in a hermeneutical manner.

Parallel Session 12 (#33-35, Room 209)

#33 (10:50-11:20)

What is called progress? A phenomenological study on social interaction of adolescents with mild autism spectrum disorder

Shao-I Mo (Assistant Professor, Tzu chi University)

This study aimed at understanding the phenomena of progresses in social interaction of adolescents with mild autism spectrum disorder (ASD). Putting aside the view of deficiency, this study adopted the paradigm of discovery and intended to grasp the phenomena of social interaction

of the adolescents with mild ASD as a whole. Three mothers of adolescents with mild ASD accepted the research interview for their long-term observation of their children's social interaction. The interview transcriptions were then analyzed with a phenomenological method and resulted in a description of the general structure of social interaction of adolescents with mild ASD. The general structure is composed with five themes: embodied rule-sticking behaviors, lacking of feedback loops in communicative interaction, other-depending pragmatic impact in communication, and complying behavior when no conflict with others. In addition to answering the research questions, the research result also provides a theoretical conceptual reflection to the studies on adolescents with mild ASD and a guidance for practitioners to design proper plans for training the adolescents. Last but not least, stemming from this research is also an advocacy to the public: the interaction with people with mild ASD is a process for mutual understanding but not only for proving their being deficient.

#34 (11:20-11:50)

Communication between people with severe disabilities and caregivers: Fieldwork study in a swimming club for people with disabilities

Saho Kajiwara (The University of Tokyo)

People with severe disabilities (PwSD) are often prevented from communicating with others due to their disabilities. The purpose of this study was to explore and understand the process of communication between PwSD and caregivers (PwSD's parents, volunteers, etc.) through fieldwork in a swimming club for people with disabilities in Japan. The author, one of the volunteers in the club, has made participant-observations of club activities and conducted interviews with caregivers. The results have revealed that (1) the caregivers interpreted non-verbal expressions such as utterance, head and eye movements, and facial expressions of the PwSD as expressions of their intentions; (2) the caregivers judged that the PwSD understood the caregivers' intentions by ascertaining if the subsequent behavior of PwSD are consistent with the former expressions of caregivers' intentions. In this process, the caregivers identified and constructed the communication skills of the PwSD, and recognized them as communicative agents. In order to maintain this recognition, the caregivers actively communicated with PwSD, and attempted to improve a quality of communication, including an accuracy of it.

#35 (11:50-12:20)

Two hands as one counting tool: A discursive approach to teaching a student with ID/ASD to use fingers in counting

Amon Ogata (The University of Tokyo)

The human hand has five fingers on each side, for a total of ten. Thus, it makes sense to use them

for counting up to ten. However, the left and right hands can be placed in different positions in classroom interaction, and it is not always natural to perceive them as one counting tool. In this study, we focus on interaction between a student with moderate Intellectual Disability and Autism Spectrum Disorder and a teacher, and clarify how counting is accomplished using the fingers of both hands. We video-taped math lessons for three hours in a special classroom at a public junior high school in Japan, and analyzed the interaction from a discursive psychological perspective (Edwards & Potter, 1992; Wiggins, 2017) focusing on multimodality. The results showed the student counting is a social action as a response to the preceding teacher's request. In particular, the student determined the range of fingers to be counted, depending on how expressions such as "remained (fingers)" or "answer" in teacher's request had been perceived in the preceding interaction including gestures. This meant that the difficulty of counting with fingers of both hands can be conceptualized not as cognition under the skin, but as a trouble in teaching interaction.

August 9th, Wednesday, 13:40-15:10

Parallel Session 13 (#36-38, Room 205)

#36 (13:40-14:10)

Why does narrative therapy need "distanciation" and "externalization of problems"? -- From the point of View of hermeneutic phenomenology

Wen-Sheng Wang (National Chengchi University)

If psychotherapy were to have a motto, it would most likely be: "The person is not the problem, the problem is the problem." Actually, as a narrative method it was proposed by Michael White in his book *Narrative Means to Therapeutic Ends*.

"Distanciation" is a hermeneutical method to produce a text as medium between writer and reader. In his *Interpretation Theory*, Paul Ricoeur mentioned the methodological distanciation, however in a dialectical relation with "appropriation."

Externalizing the problem, making the problem instead of the person a problem, means making distanciation from the person him/herself. When as a result the problem itself is articulated by narration, narrative text becomes the medium by which both the mentally ill person and therapist understand the problem under the fusion of horizons on the one hand, while they are aware of their situated appropriation on the other hand.

However, the concept of distanciation can further mean a fall into the abyss in the sense of Heidegger where language is interrupted and destructed, and new utterances are created with new meanings and new relationships with the surrounding environment. An example of this can be seen in the speechlessness of the traumatic experience, and then the narrative therapist guides the client to begin building speech and narrative.

In my presentation, I will distinguish and illustrate the two-phase of distanciation in narrative in trauma healing.

#37 (14:10-14:40)

Resigning to control your experience: Opening your body to intercorporeality

Jun Moriya (Hokkaido University)

Toshiharu Takeuchi (1925-2009), a Japanese director of plays, originated a "talking-to lesson," in which a speaker chooses one out of the five or six listeners who are sitting in front of the speaker, and talk to the person by a short message like, "please stand up," "look at me," etc. The listeners, without looking at the speaker but just listening to the voice, are asked to raise his/her hand if he/she feels that he/she are talked to. Curiously, the person who the speaker has chosen to speak

to does not feel that he/she was talked to in most cases. He/she says, “the voice didn’t reach me, it went over me, it curves to the left, or it dropped down behind me”, etc.

Upon knowing this, some speakers want to try again. Then he/she tries to control his/her action, the volume of his/her voice, the direction of his/her body, etc., wishing to his/her voice accurately hit the aimed listener. But this doesn’t work, because the speaker, concentrating on his/her own experience, ceases to live the already existing intercorporeality between he/she and the listener. Only when he/she resign to control his/her experience and wait until his/her body reacts to the intercorporeality to utter some words, his/her voice reaches the listener.

In this presentation, I will show that trying to control your own experience in interpersonal settings would lead to shutting off your intercorporeality, and that when you are open to intercorporeality, your body is wise enough to adjust yourself to the relationship you are having with the others.

I will also make some comments on a therapy for addictions, in which resigning to control your own experience is also said to be the key to your recovery.

#38 (14:40-15:10)

Teaching-learning with undergraduates in phenomenological theory and practice

Christine Sorrell Dinkins (Wofford College)

As a professor who teaches only undergraduates, ages 18-22, I experience the challenges and joys of exploring phenomenological theories and practice with young selves open to possibilities. Because they come from a traditional American education, steeped in a Platonic, truth-as-correspondence worldview, guiding them into a phenomenological comportment involves a combination of deprogramming, daily practice, and earning their trust as they let one worldview go to release themselves for another. In a 13-week semester, something happens for most of them in week 5 or 6, like flipping a switch, and most students report they cannot go back, or do not wish to go back, to their old way of understanding the world. In this presentation, I will share samples from students’ phenomenological observations and their reflections on their own journey toward a phenomenological comportment and worldview. I will also share my reflections on how I learn from them and renew my own phenomenological grounding each time I walk with them on their journey.

Parallel Session 14 (#39-41, Room 206)

#39 (13:40-14:10)

Between sameness and otherness: The experience of older men with incurable cancer

Valérie Bourgeois-Guérin (University of Quebec in Montreal)

David Lavoie (University of Quebec in Montreal)

Émilie Cormier (University of Quebec in Montreal)

Tamara Sussman (McGill University)

Isabelle Wallach (University of Quebec in Montreal)

Isabelle Van Pevenage (University of Quebec in Montreal)

Jonathan Morin (University of Quebec in Montreal)

Patrick Durivage (Centre de recherche et d'expertise en gérontologie sociale)

Aging and incurable cancer are embodied whole person experiences. While biological or medical studies have looked at different facets of cancer and pain, very few have explored the suffering that can be lived by older people with cancer. This is especially true for older men, who represent the majority of people with incurable cancer.

As part of a qualitative research project, we interviewed 17 older men with incurable cancer to better understand their experiences of suffering. Inspired by Paul Ricoeur's hermeneutics, we carried out a phenomenological reading of our results. Intersecting these findings with Ricoeur's writings on narrative identity and suffering, critical gerontology and texts on masculinities, we attempted to better understand and make sense of the experience of the transforming and suffering body of older men with incurable cancer.

The stories of these men reveal that they experience suffering linked to bodily and social transformations that are part of a continuum of experiences ranging from sameness to otherness. Despite the experience of "letting go" imposed by the disease on their body and social roles, there remains a possibility of reintegration and reassembly of different elements of their life into a self-narrative renewal.

#40 (14:10-14:40)

Transforming a decaying society through shared affinity

Yu-Chun Ku (National Dong Hwa University)

A society with no blood ties is an innovative phrase first used by the Japanese broadcaster NHK in 2010 to explore interpersonal distancing and express the idea that in rapidly changing societies, many traditions that maintain human relationships are gradually broken, and there are no longer any blood relationships between individuals living in a community. A society with no blood ties depicts the situation of certain communities in contemporary society, in which there is a decline not just in the strength of the blood ties that connect the members of a family, but also in the geographical ties which connect individuals to their hometowns, and in the social relationships which connect them with their workplaces. These declines leave individuals to drift in the space of a world which in the past held them firm.

This paper will present a case from rural Taiwan in which practical action research was carried out in response to the current situation of "no ties" between society members, and with the aim of building towards a future in which those members can experience ties of "shared affinity". The

research site Fengtian Village is located on the east coast of Taiwan, and has its origins as a Japanese immigrant community set up by the Taiwan Governor's Office between 1909 and 1918 during the Imperial occupation of Taiwan. The project aims to reconstruct society in the decaying village through a community-building approach, and by integrating the cross-disciplinary specialisms of education, social work, community development, and social welfare, so as to reshape people's social connections and promote close connections.

#41 (14:40-15:10)

How food connects and divides people beyond social distance

Thao Nguyen (Santa Clara University)

Madelynn Boggess (Seattle University)

Annie Hoang (Seattle University)

Phoom langsamang (Seattle University)

Sejal Dhaliwal (Seattle University)

Le Xuan Hy (Seattle University)

Food connects people in various ways. Migrants in diasporas feel connected both together and to their distant homeland when they share their ethnic food. People from different ethnicities can be invited to connect over the sharing of food. The common practice of business lunches indicates the connective advantage of meals. In contrast, food also divides people for various reasons. Chinese fermented tofu and Thai durian have been compared to rotting garbage, which may cause disgust and drive people apart. Wine is an essential element at the Catholic Eucharistic celebration but forbidden by Buddhist and Mormon teachings. Groups outlaw the killing of particular species, or to killing in general.

This presentation highlights the deeper reasons for our connections through food and the possible resolutions of our divisions. We reviewed selected religious and cultural literature, and interviewed four individuals who are well versed in various culinary cultural traditions. We employed semi-structural clinical interviews, with more focus on methods to overcome divisions. Our findings indicated several solutions with deep cultural, philosophical, legal and religious roots. For example, if we contextualize the Buddhist precept of no killing as a foundation to aid individual enlightenment, we can better reframe the potential legal conflicts. Strategies of coping and healing these divisions will be suggested.

Parallel Session 15 (#42-44, Room 207)

#42 (13:40-14:10)

Understanding psychiatry, architecture, and severely mentally ill homeless people in North

American cities

Edward Lee Durgan (Antioch University Seattle)

The failure to alleviate rising prevalence of homeless youth and adults and increased severity of mental illness and substance dependence among them indicate a system wide failure of the urban architecture and psychiatric disease models for housing and treatment. A descriptive and interpretive phenomenological investigation in Vancouver B.C. Canada on dwelling and severe mental illness in impoverished urban settings offers insight. Informed by Martin Heidegger and Emmanuel Levinas' account of dwelling, semi-structured interviews with severely mentally ill homeless adult research participants (n=12), and a critical architecture, the analysis reveals a novel view of the complex array of severe mental disease coupled with a relocation into 'social housing' facilities that attempt to optimize real estate economics and provide adequate homes for the homeless. These inner-city social housing developments incorporate many qualities of historic asylums and augment the illicit drug and sex trade in the vicinity. Returning to Heidegger and Levinas on dwelling help to make sense of this situation while research participants reveal essences of homelessness including certain contingencies of impoverished urban dwelling, the relationship between homemaking and well-being, distressed personal time, and commodification of the female body. The investigator delivers a fatal critique of psychiatry, an integrated model of severe mental illness and other conclusions on the way to solutions.

#43 (14:10-14:40)

Negotiation between psychiatrist and patient: From narratives of people who experienced involuntary hospitalization

Yui Hamada (Yokohama Soei University)

[Objective] This study aims to hear the narratives of those who experienced involuntary psychiatric hospitalization, from hospitalization to community life after discharge, to reveal their "lived experience."

[Method] Qualitative interviews were conducted with six people who had experienced involuntary hospitalization to hear their narratives from hospitalization to their current life in the community.

[Results] After experiencing hospitalization, there were many situations in which participants "negotiated" with their doctors. What was a "medical examination" for the doctor was a "negotiation" for the participants. Also, the participants had a strategy of persuading the doctors or escaping without following their orders. The medical examinations and prescriptions of medicine that doctors call "treatment" was nothing more than the imposition of force for the parties involved, and there was no concept of "being examined" in their "lived experience."

[Discussion/Conclusion] There are few studies analyzing the "lived experiences" of people with mental disabilities. As many people are involved in their support, we need to know that the world they experience is different even when they see the same scene.

#44 (14:40-15:10)

The boundary of illness and the sense of self: A study of a person with long-term multiple mental disorders

Shiori Sakai (Shukutoku University)

Michitaro Kobayashi (Osaka Medical and Pharmaceutical University)

The purpose of this study is to describe, from the narratives of a person with long-term multiple mental illnesses, how the illnesses are experienced and perceived by them. We conducted an unstructured interview of about two hours with a person who has been stuttering since early childhood and has had a panic disorder since adolescence. Having analyzed the data phenomenologically, we ascertained that the way he experienced his illnesses was deeply intertwined with his way of thinking and living. After a variety of treatments failed to cure his stuttering he came to regard it as a part of himself. However while his panic disorder was also not cured, it remained foreign to him, and something that he believed he could have avoided had his mentality been different. This study, therefore, has narrowed down the existing concept of patient acceptance to the following: how the boundary between the illness and the sufferer is created, the recognition that a cure is impossible, and finding existential meaning in simply surviving without the need to look for a cure.

August 9th, Wednesday, 15:30-17:00

Symposium B (Room 104)

The significance of phenomenological descriptions of individual experiences for caring

[Organizers]

Yumi Nishimura (Tokyo Metropolitan University)

Tetsuya Kono (Rikkyo University)

[Speakers]

Ryota Kitao (Tokyo Metropolitan University/ Kyoto University Hospital)

Hiromi Owada (University of Shizuoka)

Akinori Tsuji (Elementary School in Fukushima Prefecture)

[Aim and Scope]

If phenomenology is about revealing the essential structure of an experience, as E. Husserl suggests, then it should try to describe the experiences common to each type of disorder, disability, or disease. Existential phenomenology, however, attempts to describe each case of disease or disability individually as a unique experience. Such is the case, for example, in the descriptions in “*Still Lives*” by Jonathan Cole. What is the goal of such individual descriptions of disease experiences and how do they relate to other cases? Can the description of a single case be considered scientific knowledge? This will be the fundamental question of this symposium. If phenomenology is viewed as the study of the essence of disease or disability, it follows that it would take a universalizable point of view in addressing the cases by putting them into one category, whereas, for the nurses, caregivers, and families who provide care, the phenomenological description of an individual case should be useful for understanding the individual person who has a disease or disability. However, there are many types of diseases and disabilities that have common symptoms which transcend the individuality of each person. The phenomenological description of an individual case can be viewed as a record of how unique individuals face and deal with these impersonal diseases or disabilities. By comparing phenomenological descriptions of individual cases, caregivers can understand the individuality of each patient’s approach to, or confrontation with, his or her own problems.

August 9th, Wednesday, 15:30-17:00

Parallel Session 16 (#45-47, Room 205)

#45 (15:30-16:00)

Phenomenological exploration of pathology of 'ataxia' symptoms in regressive rare diseases

Shyh-Heng Wong (National Dong-Hwa University)

This research project explores the pathological phenomenon of ataxia in regressive diseases and uses phenomenological theory and analytical methods to form individual experiential description of lived experience. Ataxia is with complex symptoms and with multiple identified and unidentified causes. During the time course of regression, the patient would encounter the difficulties in which individual's language and movements make accurately movements and conduct precise fine interaction. In the past, most of the studies were based on neurophysiological investigation for understanding the phenomenon caused by ataxia. However, the phenomenon of illness involves the intertwined interpretation from language, psychology, physiology, and environment, and it is not possible to monitor one's progress only from neurophysiological evidence. Therefore, phenomenology become a powerful tool which can fit the description of lived experience and help the medical team make better status quo for patients and their families. To conduct this research, the inter-institutional and inter-professional team is formed. The members of research team will undertake the academic training in care and phenomenological methodology. The gathered information would be used for qualitative empirical analysis texts, which is from the experience with research attendants. Through analyses of descriptive phenomenology and interpretive phenomenology, helpful descriptions of ataxia are expected to contribute to clinical field and teams. Three groups of research subjects (1) childhood and adolescence, (2) adulthood and old age, and (3) confirmed gene sequencing which is relative to ataxia will be recruited by our research team. The analytic results would include general structural analysis and detailed description of lived experience. This study is going to link the phenomenological reduction of living experience with patients' awareness of their bodies.

#46 (16:00-16:30)

Proposing a new concept of calendar time: "Apud-Festum," or near the festival

Minoru Sugibayashi (Takatsuki General Hospital)

While calendars vary by country, culture, and age, each calendar has a common structure:

1) "Day" is a basic unit, "Month" is obtained by repeating "Day," and "Year" is obtained by repeating

“Month.”

- 2) Despite being an absolute repetition, no two days are the same; both the repetition and the update continue in succession.
- 3) A special date is set, and something extraordinary (festival) is brought in on that day. “The day” comes once a year. Events of many years ago appear in the “here and now” through the repetition of the ceremony. There are iterations and updates over time.

This time structure can only be built with a calendar system. Without a calendar to measure time, chaos becomes apparent. Calendar time functions as a vessel of chaos.

In Japanese psychopathology, Bin Kimura described the temporal structure of schizophrenia as Ante-Festum (feeling the future the same way one feels “before the festival”), the temporal structure of endogenous depression as Post-Festum (feeling the past as one feels “after the festival”), and the temporal structure of epilepsy as Intra-Festum (feeling the present as one feels during the festival).

Following that, the temporal structure of calendar time can be said to be Apud Festum (anticipating the passage of time as one anticipates the coming and the leaving of a festival).

#47 (16:30-17:00)

Lived experiences of Japanese families of people with schizophrenia: From the perspectives of ambiguous loss and ethics of care

Yoshiko Ohno (Osaka University)

I have been involved in counseling services for people with mental illness and their families as a mental health social worker at public health centers in Japan.

It is not only the sick person who is at the mercy of the symptoms of schizophrenia. Families caring for persons with schizophrenia experience an ambiguous loss with each exacerbation of symptoms.

An ambiguous loss is a loss experienced in an intimate relationship that involves uncertainty over presence and absence. There are two types of ambiguous loss: (1) loss experienced as physically absent but psychologically present, and (2) loss experienced as physically present but psychologically absent. Families of persons with schizophrenia experience the second type of ambiguous loss. Pauline Boss wrote, ‘The intellectual and relational uncertainty of living with someone both here and not here produces a terrible anxiety of bizarre human experience.’ ‘The absent quality of a person who is still physically present distresses even healthy and resilient family members.

In my presentation, I will consider the experience of families living with persons with schizophrenia from the perspective of ambiguous loss, inspired by the words of a mother living with her son with schizophrenia. I will then argue that families also need to be supported in terms of ethics of care.

ABSTRACTS
August 10th, Thursday

August 10th, Thursday, 09:00-10:30

Keynote Lecture 3

“Resonating with Meaning in the Lives of Others”: Empathy and Intercorporeality as Investigatory Postures

Prof. Scott Churchill (University of Dallas)

Among the challenges for phenomenology is the crucial one regarding how we break from our “first person singular” experience in order to encounter others in the world. I call this a challenge, because phenomenology is generally “done” in the first person singular, even if this practice actually presupposes the first person plural as the social (and philosophical) context within which we reflect on our own experience. Beyond this, there is an important shift from first person to second person awareness, especially when we embark upon the task of an ethics. One might say that the “second person” experience emerges when we first engage the other as a “thou,” which typically occurs at the moment we first address or are addressed by the other, whether as a speaking or nonspeaking subject.



In bringing ourselves to the encounter with others, we bring our bodies with us—and, in doing so, we are able to resonate not only intellectually but also empathically with the other's experiences and expressions (which are given to us both verbally and nonverbally). In remaining faithful to our foundations in phenomenology (Husserl, Heidegger, Merleau-Ponty, and Levinas), we will take a look at some encounters where we are taking notice of other sentient beings from within the relational “exchange” and reflect upon what, precisely, are the experientially given “affairs” to which Husserl invited us to return. Our interest as human science researchers is directed towards the other's “first person” experience, but since we cannot access this directly, we must rely on the resonance we find within ourselves, within our own lived bodies, when we are addressed by the other, whether in word or in gesture. I am wondering what the other is experiencing and all my powers of perception are driven toward this other, whose first person experience remains just out of reach and accessible only insofar as I have this capacity for a deeper “bodily felt” awareness in which the other's experience takes possession of me. Merleau-Ponty's notion of bearing “witness” to behavior is useful in illuminating this “second person” perspective, which takes its point of departure from Husserl's (1910–1911) “intersubjective reduction,” by means of which we “*participate* in the other's positing” (1952/1989, emphasis added) and thereby grasp the meaning of the other's expression. Ultimately, the intuitive talent of the phenomenologist will be shown to reside in our being able to move beyond *what the other is able to say* to a more deeply felt attunement to what *is being revealed to us in the other's presence*.

August 10th, Thursday, 10:50-12:20

Parallel Session 17 (#48-50, Room 205)

#48 (10:50-11:20)

The posture of the clinician regarding non-ordinary experiences: A hermeneutical approach bordering on the threshold of multiple worlds

Florence Vinit (University of Quebec in Montreal)

Anomalistic psychology is concerned with unusual experiences or those that deviate from conventional explanations of reality (APA, 2000). Anomalistic experiences include exceptional experiences during which people feel a modification in their relationship to the world and in their identity, a feeling of strangeness that is paradoxically accompanied by a lasting impression of contact with an essential and yet untranslatable dimension (De Mu'zan, 1977). While in recent years research has documented these experiences physiologically as well as phenomenologically (Rabeyron 2020), clinicians are still poorly prepared to support clients through sharing in therapy. This presentation will focus on the anomalistic clinic from the clinician's point of view, questioning, from a hermeneutical angle, the posture of the therapist standing on the threshold of multiple visions of the world. How to welcome psychic processes that can constitute an ontological shock for the clinician? How to keep open the possibility of a dialogue at the border between meaning and psychopathology? We will present some models that can serve as a guide for the clinician, while emphasizing how the hermeneutics of Gadamer and Orange, and Jäger's dialectic of the threshold and the obstacle, can be valuable conceptual referents.

#49 (11:20-11:50)

The lived experience of ambivalence on "being expert": A case of marionette artist

Haruka Okui (Doshisha University)

The experience of skill acquisition is one of the most fascinating themes in phenomenological human science. Previous studies in various fields of practice such as artists, artisans, or even teachers and care workers, suggest that the acquisition of skills contribute to their movements becoming more natural and efficient, and that their perceptions also become more refined. As Merleau-Ponty (1945) explained, it is a matter of transforming one's own existence and structuring a new relationship with the world.

It is a challenge to describe the experience of a skilled person who is called an expert. Although studies often regard the expert's skills as outstanding and accomplished compared to those of a novice, experts actually do not always perceive themselves to be experts.

To describe the lived experiences of an expert, this paper focuses on the example of a marionette artist, based on the observation of and an interview with the participant. Because their skills range from handicraft to stage demonstrations, marionette artists are well suited to explore the perceptual transformation through practices. In conclusion, by a phenomenological description, this paper depicts the ambivalence of the experience of acquiring skills; discovering their own expression and style, but taking on constraints that cannot be easily reconfigured. Within prevailing constraints, the experts are constantly renewing their own being-in-the-world.

#50 (11:50-12:20)

Reflection on pedagogical moment

Naoko Murai (Kyoto Women's University)

Ever since Donald Schön (1983) proposed the image of the teacher as a reflective practitioner, "reflection" has become a major keyword in pedagogical research. However, the term's definition and how reflection can be effective have not been adequately examined.

I focus on the concept of pedagogical moment as presented by van Manen (1990). In a pedagogical moment we are charged to do something that is pedagogically positive for the child; yet we do not have time to sit back and deliberate on what is positive. My presentation focuses on the classroom situation in elementary schools, although pedagogical moments can exist anywhere where teachers and children interact with each other. To make this concept clear to the teachers in the schools, I named it "the tide in the flow of the class". What is happening between the teacher and students at the moment when the flow of the class changes, how is this moment experienced by the students, and what kind of learning does it lead to or hinder? I hypothesize that reflection on these questions will promote teacher awareness and reveal pedagogical actions that are more tactful for children's learning.

In this presentation, I will attempt to test this hypothesis by presenting phenomenological writing in which I observed a class and encouraged the teacher's reflection.

Parallel Session 18 (#51-53, Room 206)

#51 (10:50-11:20)

The meaning of "home": Exploring the situated experiences of home-based hospice family caregivers

Yaw-Sheng Lin (National Taiwan University)

This research explores the situated experiences of family caregivers in home-based hospice, specifically focusing on (1) the meaning of home-based hospice for caregivers, (2) the relationships

caregivers have with the patient, other family members, and informal caregivers, and (3) the differences between home care and hospital care. The study employed participatory observation and depth interviews to collect data from six family caregivers (four males and two females, aged 45 to 75) who had agreed to participate and were recruited from a home-based palliative care service in eastern Taiwan. The recorded interviews were transcribed and analyzed using the phenomenological psychology method, which involved six steps: data collection, empathic immersion, meaning units, constituent themes, situated structure, and general structure. The results revealed three themes: (1) caregivers' experiences of living at home, (2) the ethical relationships caregivers have with others, and (3) the meaning of home in caring for patients. The findings highlight the importance of companionship from family members, neighbors, and other informal caregivers in providing support to both caregivers and patients. The sense of healing and comfort that home provides for patients and their families is also discussed. The study concludes with a discussion of the ontological meaning of home-based hospice in healthcare services.

#52 (11:20-11:50)

Dying in the margins: A hermeneutical reflection on liminality and paradoxes

Dominique Girard (Radboud University Medical Center)

Mariska van Zutven (Fontys University of Applied Arts)

Els Van Wijngaarden (Associate Professor, Radboud UMC)

In our modern Western society, we are becoming increasingly estranged from dying. As dying is pushed behind the scenes of social life, the dying themselves may more frequently experience loneliness and isolation (Elias, 1985; Sallnow et al., 2022). A Dutch photographer, Mariska Van Zutven, sought to capture the story of people dying in the margins by taking photographs of their houses shortly after they died. These photographs represent a liminal space where the presence of the former resident is still noticeable but will soon disappear as a new resident will come.

This project sets out to unravel the experience of dying in the margins via these photographs using the lifeworld dimensions of temporality, spatiality, relationality, and self (Van Manen, 1997). The hermeneutic approach adopted in this analysis takes the above-mentioned lifeworld dimensions into dialogue with the philosophical writings of De Visscher (1998, 2016).

We will examine how these photographs evoke liminality and paradoxes. First, the photographs echo both presence and absence: while we can still imagine that these spaces were once inhabited, a feeling of emptiness also emerged. Second, the photographs evoke loneliness, which appeared in various unexpected ways. Finally, the photographs raise an impression of being stuck in time or declining through time.

This project sensitizes us to the multiplicity and nuances of experiences of dying in the margins and might encourage us to reconsider certain preconceived ideas surrounding this phenomenon.

#53 (11:50-12:20)

How do the parents of the person with intellectual disability experience the anxiety about “after their own death”?

Tetsuko Yamada (Rikkyo University)

In Japan, it is said that the parents of persons with intellectual disability tend to have anxiety about “after the death of parents”. This study’s research question is “How do parents experience the anxiety about after their own death?” Nine parents of children with intellectual disability were interviewed. As a result, there are two patterns in the occurrence of anxiety about “after the death of parents”. One is based on the children’s life event, for example, when the child was diagnosed with intellectual disability, when the child turned 18 years old. The other is based on the parent’s life event, when the grandparents passed away, when the parent’s health checkup results were not good, when the parents turned 60 years old, when the spouse died. Factors that effect to increase the parents’ anxiety are the previous knowledge about the intellectual disability, and distrust of society that parents have. Conversely, to be able to connect to appropriate support at an early age, to not having to worry about money are assumed to be factors that decrease the anxiety.

Parallel Session 19 (#54-56, Room 207)

#54 (10:50-11:20)

The significance for adult life – When children have been hospitalized without their parents

Hildegunn Sundal (Molde University College)

In Norway, from the end of the 19th century until the 1970s/80s, excluding the parents was an established practice when children were hospitalized. This practice gradually changed to include the parents in the hospital, and parents today are expected to be together with their children. Those children whose parents were excluded in the past have now become adults or have died.

This study aimed to explore these adults’ understanding of the significance to them as adults of having been hospitalized as a child without their parents present.

The study employed a qualitative design with a hermeneutic phenomenological approach. Data were collected through adult participants’ written narratives about their understanding of the significance of having been hospitalized as a child without their parents present. A total of eight adults provided their narrative.

The findings revealed that the participants have an adult life characterized by attachment and separation challenges, loneliness as a companion, vulnerability, and the mastery of their vulnerability.

#55 (11:20-11:50)

Parents' lived experiences of parenting in neonatal care units – where do we stand and where do we go from here?

Liv Fegran (University of Agder)

Parents' role in neonatal intensive care units (NICUs) has changed dramatically over the last decades. Today there is a consensus that parents should be partners in the care of their preterm or critical ill infant.

The transition of becoming parents is a passage from one fairly stable state to another fairly stable state triggered by a change, and the following response to the triggering change. These parents' experiences are especially challenging as several transitions appears simultaneously; the developmental (becoming parents), situational (being hospitalized) and health-illness (critical ill infant) transitions. Research to better understand their experiences is increasing, but still this transition appears to be challenging. During the past years a model of family integrated care has been introduced to neonatal care, which describes psychological support as crucial, in addition to education and physical support.

Our aim was to synthesize qualitative research on parents' lived experiences published between 2003-2023. We wanted to explore the philosophical, theoretical, and methodological perspectives which have been chosen to get in-depth knowledge of parents' experiences. What is our current knowledge on research on parents' lifeworld in this context, and where should we move on into the future?

#56 (11:50-12:20)

Moved movements in nursing – a place for resonant connections

Sine Maria Herholdt-Lomholdt (Nord University)

For many years, there have been a focus on clinical decision making in nursing, meaning the way in which nurses observe, judge and act adequately. While there is agreement, that clinical decisions must rely on a sound professional basis, scholars within the field of nursing discuss how conscious such decisions are. Patricia Benner suggest that the wise and experienced nurse can have an intuitive grasp of a situation, that goes beyond consciousness (Benner P, Kyriakidis P H, 2011; Benner & Tanner, 1987) – while others, emphasizes the importance of consciously and carefully taking different perspectives into account while performing clinical decisions (Gillespie & Paterson, 2009).

With an empirical departure in two phenomenological action research projects: 'Moments of beauty in nursing' and 'Consolation on the edge of life' and with a focus on ontological dimensions of being in nursing, this presentation will shed light on another and merely aesthetic way of being

present in nursing, where the body of the nurse seems to move in resonance with the patient and with a surplus of meaning arising within the situation. Through the research projects, this kind of being are named 'Moved Movements' characterized by the way in which it goes beyond all kinds of conscious choice.

In the presentation, moved movements in nursing will be described and discussed in a phenomenological way through the lenses of Merleau-Ponty's late thoughts on art and Chreitiens descriptions of the call and the response.

Parallel Session 20 (#57-58, Room 209)

#57 (10:50-11:20)

Through the lens of Merleau-Ponty: Using existential phenomenology in understanding the lived experiences of patients, family members, and their nurses during critical illness in the ICU

Brigitte S. Cypress (Rutgers University)

Merleau-Ponty's existential phenomenology served as the lens and philosophical approach in a phenomenological study of the lived experience of patients, their families, and nurses during critical illness in the intensive care unit. His existential concept of relationality provides a useful tool for understanding this nursing phenomenon that is not amenable to experimental investigative research methods and grounded in philosophical beliefs about humans, and the holistic nature of professional nursing. The patients' experiences as it relates to finding meaning during critical illness, are centered on obtaining support from their families, and professionalism from the nurse. Adaptation in the ICU, as experienced by nurses, patients, and family members, integrates family as a unit, physical care/comfort, physiological care, and psychosocial support resulting in transformation. The research shed light on the patients, families, and nurses' embodied temporal, spatial, and relational horizons, and reveals a new conception of critical illness that will provide caregivers with knowledge about effective humanistic, and more holistic care. Findings from this qualitative inquiry can help contribute knowledge that would impact the provision of care in the intensive care unit, thus improving patient and family outcomes.

#58 (11:20-11:50)

The bond between us: Exploring the lived experience of elder sisters of having a brother with autism spectrum disorder

Wei Huang (ACT Therapy Centre)

Shao-I Mo (Assistant Professor, Tzu chi University)

Most siblings of autistic people are important family members and help care for autistic people. Still, the public or researchers rarely mention them, and social welfare does not devote much attention to them. Besides, few researchers have studied the well-being of normal-development siblings of autistic people and the quality of their sibling relationship, but the results are inconsistent. Through a phenomenological analysis of three participants' interview data, the result indicates that, for siblings with normal development, their autistic brothers are conceptualized as piecing together a series of incomplete images that are conflict or inconsistency, even unrelated to each other. On the other hand, as the needs of autistic people are constantly coming up, siblings with normal development are called upon to help care. However, the level of care, and the conceptualization of the caregiver as a role, are both influenced by the parent-child relationship between normal-development siblings and their parents. This study indicates that familism, a traditional value highlighting the priority of family, not only guides the model of caring for autistic people but also constitutes a dilemma in siblings with normal-development. That is, the continuous care need of autistic people squeezes the personal developmental needs of normal-development siblings.

August 10th, Thursday, 13:40-14:10

Parallel Session 21 (#59-61, Room 205)

#59 (13:40-14:10)

How familism presents itself in the lived experience of stepfamily members?: Preliminary discoveries from a hermeneutic-phenomenological Investigation

Rong-Bang Peng (Tzu Chi University)

In the past few decades, Taiwanese society has gone through the process of “compressed modernization,” as described by Korean sociologist Kyung-Sup Chang, and quickly changed from an agricultural society to a commercial society, and then in no time absorbed into the neo-liberal world order at the end of 20th century. In this rapid change, the structure of the families has also been dramatically transformed, from mostly big families where relatives lived and dined together, to nuclear families supported by husbands and wives, and recently to even more diverse families not necessarily bounded by blood or marriage. People might be able to adapted quickly to the changes of mode of production, nevertheless, people's expectation and understanding of “family” often fall way behind the actual change, as if they are living the “new” family lives” with “old” ideas and feeling structure, which causes unnecessary struggle and suffering.

Research in the past which study the transformation of Taiwanese society did include surveys of family structure, but they did not really pay attention to the lived experience of living one's family life in such a dramatic change. The affective experience, in particular, was not carefully understood and analyzed, and therefore we never had a chance to really form an adequate understanding of what might be problematic therein, not to mention giving concrete advice in response. This presentation involves the preliminary findings of a hermeneutic-phenomenological investigation on the affective experience of living in stepfamilies, which focuses on how familism presents itself in the lived experience of stepfamily members. The preliminary analysis of the findings indicates that a “Lacanian twist” could be helpful in illuminating issues related to the familism.

#60 (14:10-14:40)

Green fire: Experiencing the eye of the other as intuitive interspecies communication

Patrick Howard (Cape Breton University)

This paper is a phenomenological reflection on two distinct encounters by wildlife biologists with animals. One experience is quite famous and was the impetus for a transformational shift in the thinking of the celebrated American scientist Aldo Leopold. On killing a wolf Leopold wrote, “We

reached the old wolf in time to watch a fierce green fire dying in her eyes. I realized then, and have known ever since, that there was something new to me in those eyes – something known only to her and to the mountain.” The second experience was recently recounted by Bill Montevecchi a seabird biologist rated among the top two percent of scientists in the world. Montevecchi describes looking into the eyes of a dying gannet, a beautiful ocean-going bird whose colonies have been ravaged by avian influenza. Both accounts provide lived experience descriptions that elucidate intuitive exchanges between humans and other species that constitute a form of interspecies communication. In efforts to respect more-than-human animals as subjects, scholars from a number of fields are seeking ways to engage animal voices in their research, educational practices and everyday lives. For many scholars, the aim is to achieve a portrait of shared existence that does not contribute to the suffering of non-human others. Phenomenology can be central to opening the question of how we humans can better understand other animals’ perspectives, as well as explore deepened ways of communicating across species.

#61 (14:40-15:10)

"Modulation" occurred in an in-depth talking with a mother of a transgender child

Naoto Machida (Nagoya University)

Maki Fujii (Nagoya University of Arts and Sciences)

Mahito Katsuura (Doshisha Women's College of Liberal Arts)

The presenter (who identifies as transgender) has conducted research aiming at clarifying the experiences of living transgender as a broad definition of “Tojisha-Kenkyu” (the person concerned research). Through the study, I have discussed that they feel sense of "being accepted" through the socio-linguistic concepts and the people sitting beside them. Using words like “being accepted” may sound comfortable; however, what kind of feelings or physical senses do people with transgender individuals actually experience? Additionally, in recent research on transgender issues, it has been shown that not only the transgender people themselves but also their parents who live with them are likely to have negative experiences such as rejection from friends or other parents and negative future expectations. Considering this, they might have a sense of conflict or confusion behind the "accepting" attitude perceived for transgender people.

To clarify the actuality for the transgender children’s parents, I conducted interviews with a mother of a transgender child, adopting in-depth talking approach. In this presentation, I am going to discuss the "feeling of almost crying" that occurred to me during the interview, drawing on Merleau-Ponty's concept of "modulation."

Parallel Session 22 (#62-64, Room 206)

#62 (13:40-14:10)

“Pregnant at a time that would be abnormal to be pregnant:” A composite first person narrative of uncertainty in pregnancy and birth during the COVID-19 pandemic

Marcianna Nosek (University of San Francisco)

Being pregnant, giving birth, and caring for a newborn during a global pandemic engendered unprecedented challenges in grappling with the unknown. This paper explores the lived experience of intensified uncertainty from the perspective of twenty-two diverse persons who were either pregnant or had given birth during the first or second wave of the COVID-19 pandemic in the U.S. Employing the composite (experiences of all respondents) first person (written as “I”—one voice) narrative method recommended by Todres (2007), a deeper understanding of the phenomenon may be achieved. The method is influenced by the work of Heidegger, Gadamer, Merleau-Ponty, Gendlin, and van Manen. A composite picture develops through weaving of *structure* that “*thematizes*” a phenomenon achieved by the interpretation of what is known about a phenomenon along with the interpretation of informants’ stories, and the *texture*, the informants’ words portraying the richness of experience that elicit a physical *felt sense* that goes beyond a cognitive and emotional feeling about a topic. Together, this balance of structure and texture, aims to evoke an increased sense of contact with the phenomenon in the reader, an ability to imagine the ‘*what was it like*’ to have been pregnant and given birth during a deadly pandemic.

#63 (14:10-14:40)

A phenomenological study of the experience of the experienced psychodrama director’s directing psychodrama

Shu Yu You (University of Taipei)

This study aims at revealing the experiential structure of the experienced director who does psychodrama therapy using a phenomenological study. Six novice psychodrama directors, 6-10 group members and 1 experienced psychodrama director are invited to attend psychodrama practice group. And in the psychodrama practice group, the novice psychodrama director did the warm up, did the psychodrama, led the sharing and process. And experienced psychodrama director attended the group too. In the group, when the novice psychodrama director felt stuck in directing psychodrama, he/she consulted with experienced psychodrama director, the experienced psychodrama director did supervision to the novice psychodrama director or the experienced psychodrama director did psychodrama straightly. The researcher collected the verbatim about the psychodrama dialogue where novice psychodrama director stuck, the stuck experience-describing of novice psychodrama director, the experience-describing of experienced psychodrama director doing supervision or doing psychodrama therapy. Phenomenological analysis (Lee, 2007) was applied to the verbatim and phenomenological analysis (Lee & Lai, 2009)

was applied to the descriptions of experience. The findings of the study are:(1) experienced director heard or observed the verbal or non-verbal language of the protagonist, then she did the evaluation of the protagonist and did the intervention. (2) experienced director explored the story and relationship of internal roles of protagonist upon which she did the intervention. (3) experienced director used these techniques of psychodrama to expand the story of the protagonist. (4) experienced director focused and followed the experience of the protagonist and facilitated the flow of the experience of the protagonist. Through this study, psychodrama director's practice competency was clarified.

#64 (14:40-15:10)

Touching and being touched" experiences for patients in the care setting

Takako Shimada (Kanto Gakuin University)

Research Objective: This study will use phenomenological methods to clarify the structure of the patient's experience of being touched in "care" situations. This will contribute to the academic knowledge system of nursing and the practice of "touch" techniques in nursing technology education.

Research Methods: After the research company introduced us to people who had been hospitalized and had received care from nurses, the researcher explained the research in writing and orally, and after obtaining consent (signature), we conducted online interviews with the collaborators, transcribed the data verbatim, and analyzed the content (Approval was obtained from the Ethics Committee for Research on People at Kanto Gakuin University.)

Results and Discussion: The following results were obtained by analyzing the interview data obtained from six collaborators (three males and three females) who fully described the purpose of this study. Touching" in care created a situation of confirmation and safety and generated a sense of security. The nurses provided "sufficient" care, which elicited satisfaction, comfort, and happiness. Being "by her side" and talking to her and observing her led to restoration of sensation, motivation and satisfaction.

Parallel Session 23 (#65-67, Room 207)

#65 (13:40-14:10)

Narratological phenomenological analysis of dreams

Tsuneo Watanabe (Toho University)

Descriptive phenomenological methods are used in various fields, but are difficult to use to elucidate

the meaning of dreams. Therefore, incorporating the ideas of Jung and Lakoff in phenomenological analysis of dreams, we sought to develop a new method. Named “narratological phenomenological analysis of dreams”, the method consists of four steps: Jung’s story-structure analysis, popular-culture-inspired “different-world” analysis, analysis based on the phenomenological principle of the dream world, and synthesis. The third step is the most important and is detailed later. We arrive at the meaning of a dream in §1 (Practical: application of these steps to a dream sample from the author’s dream-diary website). §2 (Theoretical considerations) details the phenomenological principles of the dream world, which state that, in our dream world, nearly all re-presentations (anticipation, recollection, fantasy, sign, picture consciousness, etc.) are transformed into presentations (perception, etc.) and counterfactual situations are transformed into real situations. Thus, a situation expressed by “as if” in our real world becomes a reality in our dream world. This principle is based on Husserl’s intentional analysis and Lakoff’s theory of metaphor. §3 (Discussion and conclusion) argues that the present phenomenological analysis of dreams and the neurocognitive theory of dreams have a complementary relationship.

#66 (14:10-14:40)

The developmental process of “space” for a congenitally blind child: From a qualitative analysis of longitudinal video recordings

Masahiro Nochi (The University of Tokyo)

Yumiko Hirotsu (Hasegawa Mental Health Institute)

Hiroe Katayama (Tokyo Metropolitan School Counselor)

Kana Esashi (The University of Tokyo)

Xue Haisheng (The University of Tokyo)

A person’s “lived space” is constructed developmentally through perceptual experience. In this study, we examined video recordings of rehabilitation scenes of a congenitally blind child, K, from one to six years of age to explore the blind child’s developmental construction of the experienced space. The rehabilitation was carried out 53 times every other month with 80 hours of recording in total. For the analysis of the videos, I first identified K’s behaviors that appeared to reflect the experience of the surroundings and then focused on the walking scenes. Her behaviors in the scenes as well as the contexts of each episode were described and compared chronologically. As a result, it was observed that the boundary between the safe surrounding space and the outer space was thin for her at first, but then a hard boundary was created that made her freeze. The surrounding space spread in the front space and expanded to the left and right, but the spread to the back space was delayed. It also seemed that the changes in the “lived space” of the blind child were influenced by her verbal and physical interactions with significant adults. The implications of this experiment are discussed to understand psychological development among blind persons.

#67 (14:40-15:10)

The lived experience of parents of children with autism during quarantine: An interpretive phenomenological analysis

Jonathan B. Rowe (Duquesne University)

Daisy Deely (Seattle University)

Karina Cole (Seattle University / Honolulu Waldorf School)

Emily Purington (Seattle University)

Anabel Pinto (Seattle University)

Scott Petrushka (Seattle University)

There is little qualitative research studying the home life of parents with autistic children, and even less on the psychosocial effects of quarantine on these parents. To better understand the needs and pressures of this population, this study investigated the lived experience of parents of autistic children in the Seattle, WA area adjusting to quarantine during the COVID-19 pandemic. Methods: six participants volunteered for semi-structured interviews surrounding their family life before and during the early stages of the pandemic. These recorded interviews were transcribed and analyzed collaboratively using both Dialogical and Interpretive Phenomenological Analysis. Results: six main themes emerged relating to the pandemic's impact on routine, community, parent-child relations and interactions, accepting personal limitations as a parent, and the role of technology. Conclusion: Children with autism and their families may encounter both positive and negative results from quarantine. Isolation from potentially able-ist environments relieves pressure on these children and their families while also depriving them from opportunities to develop needed skills. Clinicians supporting this population face a tension between aiding their clients to adjusting to a difficult environment or adjusting the environment to suit their needs. Further research is needed to determine if these themes are generalizable to other families of autistic children, as well as to apply this research to methods of support for these families during future quarantines.

August 10th, Thursday, 15:30-17:00

Symposium C (Room 104)

Working with disadvantaged and marginalized People - Phenomenological practices in social work and healthcare

[Organizers]

Kayoko Ueda (Kawasaki University of Medical Welfare)

[Speakers]

Vanessa Heaslip (University of Salford)

Yasuhiko Murakami (Osaka University)

Kayoko Ueda (Kawasaki University of Medical Welfare)

[Aim and Scope]

This symposium aims to discuss phenomenological practices in the context of social work and healthcare, focusing on approaching people who are socially excluded and marginalized. Social work is a practice-based profession and an academic discipline that promotes social change and development, social cohesion, and the empowerment and liberation of people (IFSW, 2014). Health is one of the most fundamental rights of every human being (WHO, 1946), yet people who are socially excluded and marginalized remain excluded from the (timely) access to healthcare, whose rights are violated through poverty, abuse, crime, or as a result of disabilities, race, ethnicity, sexuality, etc.

It is crucial for professionals in health and social work to recognize how we could approach people in these communities and build appropriate relations with individuals and groups toward their recovery of rights. Phenomenology would offer an essential principle that enables us to understand existential meanings of their disadvantage and marginalized experiences. It is also notable that phenomenological elements can be found in professional practices such as critical thinking and reflection for their beliefs and actions.

In this symposium, we will discuss the potential of phenomenology through examining a variety of social work and health practices in their approach to disadvantaged and marginalized people. Phenomenological research in human science has focused on “lived experience”, but as it covers not only the micro but also the meso and macro ranges, it may be possible to apply phenomenology as epistemology covering lived experience, cultural and structural experience.

August 10th, Thursday, 15:30-17:00

Parallel Session 24 (#68-70, Room 205)

#68 (15:30-16:00)

The spatial experience of loneliness

Xinyi Zhao (University of British Columbia)

This paper aims to give a phenomenological analysis of loneliness in relation to our experience of spatiality. Spatiality concerned in this paper is our lived experience of space that is to be distinguished from mere geometrical space. I argue that loneliness is to be understood as an experience of a particular kind of loss of affordance which is perceived as an insurmountable intersubjective empty space that is not and cannot be fulfilled. By affordance, I mean agential possibility where one's actions are offered or supported by one's living and existential space.

I distinguish among three kinds of lived space that one experiences: intercorporeal (the space between bodies), intra-corporeal (the space within one's body), and extra-corporeal (the space outside of one's body). I explore the relationship between bodily self-awareness and each kind of space, and I argue that it is the intercorporeal kind that could elicit the perceived insurmountable intersubjective empty space, i.e., the kind of loss of affordance experienced in loneliness. I also argue for and explore the ways in which the intercorporeal space is capable of opening up the possibility of experiencing loneliness with the other two kinds of lived space.

#69 (16:00-16:30)

Husserl's architectonic of evidence from the five Senses to intercorporeality and interculturality

Miyuki Ono (Ritsumeikan University)

The aim of this talk is to outline the structure and relation of Husserl's theory of evidence to build an architectonic which will start from the evidence of our five senses and reach an intercorporeality and interculturality which is based on transcendental evidence. Husserl introduces the phenomenological reduction, as a method to create a system that is based on evidence and is free of all prejudice. However, evidence appears to us in multiple layers. That is why some evidence can seem to contradict one another but still hold a function in the harmonious system as a whole. This kind of contradiction can be found, for example, when encountering the Other. On the level of the material thing, the Other is no different physically than a chair, with no subjectivity. The Other is merely a physical object occupying a specific amount of space independent of the space I occupy. Nevertheless, the Other is also experienced on the animal nature level, on which

the other is seen as a subject that I can empathize with and is also in possession of his own subjective experience. Due to our multi-layered nature, I experience the other simultaneously as an inaccessible object, as well as an accessible subject. In this talk, I will analyze the experience within transcendental phenomenology and how it causes the enlargement of evidence to create layers within the architectonic. Furthermore, I will look into the harmonious relationship between the layers of evidence and how the discovery of further layers, including the layers of intercopreality and interculturality take place.

#70 (16:30-17:00)

Life stories and stigma coping strategies of adult gay men over time

Kei Dazai (The University of Tokyo)

Mental health problems among gay men are evident in various indicators, such as suicide attempts. Although stigma against homosexuality has been pointed out as a background for these problems, it is not clear how gay men make sense of being gay and cope with stigma. The presenter has examined adult gay men's life stories as homosexuals, and has examined the types of coping strategies for making sense of being gay and coping with stigma. In psychological support that accompanies narratives, it is useful to understand how their meaning-making and coping strategies can transform over time. In this presentation, the presenter examines how their life stories and stigma coping strategies transform over time. Specifically, focusing on a specific life story typology, the longitudinal interview data of several collaborators' life stories is analyzed to examine how the negative effects of stigma and coping strategies transform, and what factors are associated with such transformations. The analytical methods used refer to positioning theory (Harré & van Langenhove, 1999) and dialogical self theory (Hermans & Kempen, 1993). The findings provide a perspective for understanding gay men's sense of self in the temporal and spatial context of life.

ABSTRACTS
August 11th, Friday

August 11th, Friday, 09:00-10:30

Keynote Lecture 4

“Capturing unheard and silenced voices”

Prof. Vanessa Heaslip (University of Salford)

Individuals, groups and communities may experience social exclusion for many different reasons. They may find themselves pushed to the edges of society, or even outside of its boundaries and safety-net, and they may also experience discrimination and poor access to health and social care which has a significant impact upon their life, not only in terms of life expectancy but also their quality of life. Many of these individuals are vilified, perceived to have little value, almost as if they are ‘subhuman’. In terms of research, these individuals, groups and communities are also underserved, they are perceived to be ‘difficult’, ‘hard to reach’ or in need of protection from researchers so their voices and experiences remain unheard in academic and professional discourses. During this keynote (presented by Professor Heaslip), we shall address some of these challenges and issues, share ideas and explore ways in which we can ensure that these unheard and silenced voices are heard so that practitioners working with them can develop more responsive services which meet their needs.



August 11th, Friday, 10:50-12:20

Parallel Session 25 (#71-73, Room 205)

#71 (10:50-11:20)

Depression and despair: Boundaries of modern medicine

Mijung Park (University of California, San Francisco)

After 2 years of COVID-19 pandemic, the world — especially the United States — is in a mental health crisis. Depression among U.S. adults persisted, and worsened. A recent epidemiological study found that more than one in three American adults (32.8%) experienced elevated depressive symptoms in 2021. This is about 4-fold increase in the rates of depression, compared to pre-pandemic period.

The prolonged, population-level isolation during pandemic led many individuals to a deep sense of isolation, disconnectedness, and sadness. These post-pandemic emotional experiences definitely are similar to those of depression. But, should we label them “depression” in a clinical sense, and treat them as such?

In this presentation, my goal is to examine the current narrative around mental health issues, especially around a high level of depression and anxiety among people in vulnerable ages. I will review how global pandemics in the past — such as Spanish flu — impacted population-level mental health.

#72 (11:20-11:50)

Reconciling contextual behavioral science and qualitative research

Anton Sevilla-Liu (Kyushu University)

Can we reconcile behaviorism with qualitative psychology? Contextual Behavioral Science (CBS) is a scientific approach with both a practical side (ex. Acceptance and Commitment Therapy) and a research side. It is based on Skinner’s radical behaviorism, but builds on his theory of verbal behavior with a nuanced theory of thinking and language (Relational Frame Theory). It aims at the prediction and influence on behavior, and is known for using extensive quantitative methods for presenting its research. What might qualitative research have to learn from CBS? What is less known is that CBS had an extensive dialogue with Theodore Sarbin and other qualitative psychologists. Qualitative research shares the philosophy of science of contextualism, but focuses on *description* rather than prediction and influence of behavior. However, with recent advances in qualitative research, particularly “critical” methodologies (Critical Narrative Analysis, Critical Discourse Analysis), this distinction is becoming blurred. We are being led back to the questions

of, what is the relationship between description (both self-description and description by the researcher) and behavior? Is a text merely about internal coherence, or a functional coherence in relation to non-verbal behavior? These questions bring us right back to the dialogue between CBS and qualitative research.

#73 (11:50-12:20)

How are 'Wounded Healers' described in academic papers?

Haisheng Xue (The University of Tokyo)

Tae Horiuchi (The University of Tokyo)

Yuzuki Matsushita (The University of Tokyo)

Yihan Wang (The University of Tokyo)

Yingdi Liang (The University of Tokyo)

Masahiro Nochi (The University of Tokyo)

Using discourse analysis, we aim to explore the image of the "wounded healer" in psychotherapy, particularly for mental health professionals who have experienced mental distress or mental illness. Historically, wounded healers were perceived as flawed or even "impaired professionals." However, the mental health movement has prompted a shift in perception, emphasizing their importance and contributions. These professionals often seek treatment more frequently than the general population, which may enable them to have greater empathy and understanding of their clients' suffering. In this context, Apparently the image of the wounded healer has transformed. Early in the process of exploring this change, it is both efficient and useful to identify how academic papers construct wounded healers. By analyzing the narratives and discourses within the articles, this study reveals the construction of narratives that progress through stages of "Suffering Wounded Healers," "Struggling Wounded Healers," and, despite the challenges, "Idealized Wounded Healers." Nonetheless, this beautification may pose a risk of neglecting or excluding professionals who do not fit these narratives, such as impaired individuals or those with internalized stigma. In conclusion, as this study provides insight into how wounded healers are portrayed in academia, it underscores the importance of acknowledging the diversity of experiences and perspectives within wounded healers to prevent perception bias.

Parallel Session 26 (#74-76, Room 206)

#74 (10:50-11:20)

How phenomenology came into nursing and the usefulness of phenomenology in nursing today

Annelise Norlyk (Aarhus University)

Pia Dreyer (Aarhus University / Aarhus University Hospital)

Bente Martinsen (Roskilde University)

Anita Haahr (Aarhus University / VIA university College)

The two American nurse theorists Josephine Paterson and Loretta Zderad introduced phenomenology in the book 'Humanistic Nursing' in 1976. Similarly, in Scandinavia the nurse theorist and philosopher, Kari Martinsen introduced phenomenology in her dissertation from the late '70s. Since then phenomenology has developed as a commonly used research approach within nursing. However, during the last two to three decades phenomenological nursing research has been under attack from scholars outside nursing, questioning the usefulness of phenomenology within nursing.

The aim of this presentation is twofold: 1. to illuminate the arguments for why nurse scholars introduced phenomenology in theory development and empirical research in the US and in Scandinavia, and 2. to discuss the legitimacy of the use of phenomenology in nursing research and practice today.

First, using historical sources we elaborate why nurse scholars began to think that phenomenology was a valuable philosophy to articulate the phenomenon of nursing practice, and a valuable source in developing significant knowledge about the core values of nursing in the US and Scandinavia. Then we argue that phenomenology provides the profession of nursing with a humanistic approach that has the capacity to challenge the current tendency within healthcare: a strong focus on an evidence-based, standardized approach to patient care that tends to neglect the uniqueness of each patient. Further, we argue that phenomenological nursing research generates knowledge that is a necessary supplement to the dominance of evidence-based medicine.

#75 (11:20-11:50)

A tentative consideration of "sharing same time"

Kohei Yanagawa (Ritsumeikan University)

The expression "sharing the same time" implies that some sort of intimate relationship establishes between more than two subjects. Unexpectedly, however, one cannot immediately explain this situation simply by citing the findings of phenomenological time theory. For, at least according to Husserl, one objective time is considered to be shared between all consciousnesses, and Husserl himself doesn't mention anything other than objective time as a time shared by consciousnesses. Thus, to explain the situation implied by the familiar expression "spending the same time," it is necessary to find something other than the objective time mentioned above.

In this presentation, I point out "tempo" as the something shared. Husserl refers to this concept

when he discusses appetite. According to him, human beings move between the polar states, hunger and satiety, with a certain degree of periodicity. And this provides a sort of regulation, “tempo”, to human life. I will examine the hypothesis that sharing "tempo" which is defined by the timing of meals and other activities creates a special bond between subjects. In other words, I will test the hypothesis that "sharing the same time" means "sharing the same tempo".

#76 (11:50-12:20)

Go-along interview and phenomenology

Børge Baklien (Inland Norway University of Applied Sciences)

In traditional sit-down interviews, the phenomenon investigated is pushed back into the background when talking becomes the center of attention. In contrast, the go-along interview is a mobile data collection method that potentially brings us in touch with the phenomenon as it appears in lived experience. The researcher can explore the phenomenon with research participants however, we might ask if the researcher comes nearer to the phenomenon or even sees the same phenomenon as the research participants. Does the researcher gain anything by go-along? Inspired by the Utrecht phenomenologist van den Berg's writings I will illustrate some difficulties and opportunities with a go-along interview by first visiting an art gallery where two men are looking at the painting “bad tidings” I will ask whether they are seeing the same when seeing the same painting; secondly, investigating how a path in California mysteriously changed and how Dante, when go-along with Vergil, is touched by the cruelty they meet on the way through the circles of hell; thirdly an example of how I as a novice researcher when going along with a family hiking in nature struggled to find health around a bonfire.

Parallel Session 27 (#77-79, Room 207)

#77 (10:50-11:20)

The evanescence of ritual and its consequences: Reflections on the phenomenology of human communication in the rise of cybernetic culture

Frank J. Macke (Mercer University)

This paper will address the signs indicating a vanishing of ritual in human encounters and relationships. The notion of an essential ritual presence in the existential connection of persons who address one another through communicative experience and expression has been established in the work of Langer, Husserl, Gadamer, and Roman Jakobson. In fact, it is in the work of Jakobson that the concept of a theory of communication distinct from information theory and cybernetics is most clearly articulated. Nonetheless, as Lanigan (1994) has argued, vital phenomenological

aspects of Jakobson's model of communication are typically missed in the application of his work, an unfortunate consequence of which is that contemporary social sciences can no longer differentiate between "communication" and "information." As such, everything is taken as a "message" that can, then, be rationally "decoded"—and, thus, all we need to do to communicate effectively is "find the proper message." The regression to our current digital/cybernetic world was (despite warnings from Dreyfus [1972], Simondon [1958; 1964], and Ong (2002)) never fully a foregone conclusion, but the entrenchment of behavioral science and rational discourse in information theory has made it increasingly clear that a commitment to a phenomenology of communicative existence—and the visibility of ritual connection—may well be our only way out. As Han (2020) notes, rituals enable *community* within communication inasmuch as they are "symbolic techniques of making oneself at home in the world."

#78 (11:20-11:50)

Surviving the 2011 Great East Japan Earthquake: Connection and community among older adults' in Iwate

Reggy Capacio Figer (Hokkaido University)

In this presentation, I am going to talk about elderly people's feelings and thoughts about their experiences of the 2011 Great East Japan Earthquake. Using in-depth interviews of 15 elderly people in Iwate Japan, I found out how this incident made an indelible mark in their lives. Because of the trauma and pain brought about by the loss of lives of family members and friends as well as the destruction of their communities, informants became more mindful of their relationships with the people around them. There is now this purposeful effort to initiate and develop (further) their connections with their family as well as the community that they belong to. Informants trust that a robust and enduring bond can go along well especially in times of a natural disaster. I believe that cultivating deep connection and reliable partnership or association is one of the fundamentals to surviving a crisis.

#79 (11:50-12:20)

From Merleau-Ponty's perspective to understand images in social media –A case of Instagram

Chia-Ling Lee (National Chengchi University)

Wei-Lun Lee (National Chengchi University)

Many studies have shown a relationship between social media and mental health. However, what is the experience in this visually-oriented world of social media? This study focuses on Instagram, a popular photo-sharing platform among young people, and attempts to understand it from a phenomenological perspective inspired by Maurice Merleau-Ponty. Firstly, in his book *Eye and*

Mind, he pointed out that painters bring forth the visibility that renders things visible. In this study, we furthermore investigate photography and image editing. We argue that just like painting, the photo composition, camera shot angle, depth of field, filter, contrast or brightness adjusted by Instagram users is a kind of "technological visibility." Secondly, when we shift our attention from the content of the images to the visibility itself, we are actually performing a phenomenological reduction on images. What is revealed through the reduction is the users' situatedness, which reflects their way of relating to the world, i.e., so-called "lifestyle". Finally, this study points out that the struggles and intentions behind photo editing are mainly for the sake of others' eyes. Nonetheless, according to Merleau-Ponty, when we focus excessively on the images in the eyes of others, our own subjectivity is "confiscated". Through this study, we could understand and get closer to the young generation who are eager to be "seen."

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