



This listing contains information on authors and the papers they will present at the Inaugural Meeting of ICNAP at Ramapo College, May 8 and 9, 2009. The information compiled here is especially important for a genuinely interdisciplinary society and the hope that this listing will attract audience as well as prepare colleagues for better understanding and richer discussions. The copyrights on these texts belong to the authors.

1. Matthew C. ALLY (Philosophy – CUNY)

- **BIO:**
- **TITLE:** “Bringing Sartre to the Biosphere: Elements of an Integral Environmental Imaginary”
- **ABSTRACT:** In this essay I argue that Sartre’s distinctive way of thinking things through—his idiosyncratic blend of phenomenology, dialectics, history, and ethics—*can* be interestingly, fruitfully, and perhaps even systematically reoriented toward the biosphere, despite conventional assumptions and apparent philosophical hurdles; but *only* if it can be shown to be at least minimally commensurable with

such diverse fields as earth system science, theoretical biology, dynamical systems theory, and ecology. As indicated above, ideas of human-nature continuity, of the deep interconnectedness of humankind and the rest of nature—of what I call an *integral environmental imaginary*—are far from new, and have been rigorously developed in numerous contemporary ecophilosophical traditions, not least among them, deep ecology, ecofeminism, and social ecology. None of these latter, however, has even begun to take seriously the unique philosophical resources of a Sartrean perspective on environmental concern and praxis. This essay is intended to make just such a beginning.

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2. Michael BARBER (Philosophy – Saint Louis University)

- **BIO:** Michael D. Barber is Hotfelder Professor of Philosophy at St. Louis University. He is the author of several articles and five books, including *Social Typifications and the Elusive Other: The Place of Sociology of Knowledge in Alfred Schutz's Phenomenology* (1988), *Guardian of Dialogue: Max Scheler's Phenomenology, Sociology of Knowledge, and Philosophy of Love* (1993); *Ethical Hermeneutics: Rationality in Enrique Dussel's Philosophy of Liberation* (1998); *Equality and Diversity: Phenomenological Investigations of Prejudice and Discrimination* (2001); *The Participating Citizen: A Biography of Alfred Schutz* (2004). At present he is working on a book on phenomenology and the Pittsburgh Neo-Hegelians and editing a volume on Schutz's literary writings.

- **TITLE:** “Literature as Societal Therapy”
- **ABSTRACT:** Wolfgang Iser’s theory of aesthetic response (*Wirkungstheorie*), related to but distinct from the more literary-historically ordered reception theory of aesthetics (*Rezeptionstheorie*), represents a significant phenomenological contribution to broader discussions of the relationship of philosophy to literature. While agreeing with much of Iser’s views on the act of reading of novels, in particular, I will argue that a greater appreciation for the literary *epoché* and for a systematic understanding of the role of transcendencies and appresentation in novel-reading would enrich Iser’s own approach. Such appreciation would show the continuity and discontinuity between the novel’s appresentational levels, make clearer its event-like character and its distinctive cognitive nature. On the basis of this discussion of appresentation, which will be exemplified by *Beloved*, a novel about slavery in the pre-bellum United States by Nobel-prize winning author Toni Morrison, I will extend Iser’s theory by arguing that one possible function for literature might be to effect societal therapy, as *Beloved* also exemplifies.

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3. Maureen CONNOLLY (Physical Education – Brock University)

- **BIO:** Born in St. John’s, Newfoundland, and educated there; Undergraduate and Masters degrees from Memorial University of Newfoundland; PhD from the University of Alberta (Bachelor of Physical Education; Masters in Educational Administrations; PhD in Curriculum Studies). Employed in teaching, coaching; sport education and community administration; university professor. Recipient of provincial and national teaching and service awards and international scholarly fellowships. Teaching areas – movement education, dance,

gymnastics, games, disability studies, strength training and conditioning, Women's Studies, research methods, curriculum studies; Research interests – stressed embodiment, training, curriculum studies, institutional/organizational culture, narrative, semiotic phenomenology.

- **TITLE**: “Embedding Meaningful Movement in Mundane Activities for Children and Youth with Autism Spectrum Disorder”
- **ABSTRACT**: Autism Spectrum Disorder (ASD) presents as a beast: a chimera defying ablist logic, medicalized intentionalities, and technocentric rationality. Negotiations—indeed, presumptions – about causality, means and ends, and thoroughgoing concordance are off the table; yet, ASD remains fascinating and compelling for many in the human sciences – especially education, family services and health care—not only because of its seductiveness as a parallel existence, but also because of its seemingly impenetrable codes and systems of discourse.

This paper offers a modest hermeneutic: movement, posture and gesture. Martha Graham claimed that movement never lies..... It is a barometer telling the state of the soul's weather for all who can see it. I propose a strategy for such seeing and a responsible pedagogic application following hard upon the fruits of this focused observation, an enactment of a phenomenological sensibility suggested by Maurice Merleau-Pony's call for attentive wonder.

The paper will provide a brief overview of ASD and of Laban Movement Analysis, the framework used to guide the focused observations and subsequent descriptions of patterns of movement, posture and gesture. I will then present these patterns and further organize them to demonstrate their useful application in typical activity contexts. I also hope to discuss how the embedding works as a respectful and meaningful pedagogic strategy for children and youth with ASD.

Of course, I must attend to what makes this a hermeneutic phenomenological undertaking and neither can I ignore its powerful semiotic phenomenological character. I will, therefore, describe how my project is phenomenological, hermeneutic, and semiotic. I believe it will also be helpful for me to contextualize it as a curriculum of place in the Freireian sense; that is, it is a curriculum based in a culture, i.e., the culture of ASD, and developed through a process of problematizing the existential situation of that culture, i.e., interrogating the typical ablist depictions of persons with ASD, their behaviours –or comportment—and their potential—or motility. I plan to rely heavily upon Richard Lanigan’s analytical structure:

- articulate the normative logics (the norms and inscriptions of a culture on bodies);

- describe how the body functions as a sign (docile, transgressive, hybrid) relative to the normative logics;

- interpret how the sign of the body discloses larger systems or codes of comportment and expression and how

human sciences (like education, family services and health care) function within / against these larger systems of codes.

Indeed, Lanigan's structure provides the means by which I might clarify my threefold characterization. Articulating the normative logics compels me to place my focused observations of children and youth with ASD against the culturally inscribed expectations of the typically developing child (or youth). In my field of physical education, motor development tracking is an obsessively empirical project of categorizing and progression. Hence, "typical" is quite well documented in the realms of the moving, thinking and feeling child (appendices will be provided for readers who wish to investigate further). In terms of comparison with typical same age peers, the cohort I have been observing for over a decade show considerable deficits. However, these deficits are seen as such over against the somewhat over-determined, productivist agendas undergirding the typicalities. More on that later. For now, suffice it to say that I needed an observation system that was as—or more – descriptive as it was evaluative (or diagnostic!), hence my decision to use LMA (as opposed to Western work and sport functionality) as my tool for observation, description and analysis. This commitment to description while bracketing the assumed typical situates me in a phenomenological sensibility in that it acknowledges my unavoidable immersion in the natural attitude while doing my best to minimize its normative influences on what I can and cannot, ought and ought not notice (i.e. "see").

I observed the bodies of children and youth with ASD over time and across contexts using LMA as my conceptual framework. I also availed myself of images of these children and youth (via photographs and video) to provide more focused attention than my well trained albeit humanly limited eyes could bring in the moment (... as an aside, here, I should say that a return to an image allowed me to dwell more deeply in the lived experience of Maurice Merleau-Ponty's body subject... more on this later as well...). This illustrates the hermeneutic character of my project in that it is my body which offers her interpretive lenses on and renditions of the bodies of the children and youth with ASD whose bodies bear the signs of their lived experience of ASD across body, space, time and relation and of these lived experiences over against and inscribed with Western, ablist cultural normative logics. LMA as a framework is yet another layer of hermeneutic as is the grid of developmental typicality deployed in the service of comparison. These hermeneutics allow me to notice normative logics and how they influence me and they also allow me to describe the children's and youths' bodies as signs –docile, transgressive, and hybrid. Finally, they allow me to describe patterns of movement, posture and gesture particular to this cohort of children and youth with ASD.

Larger systems and codes work to reproduce and inscribe a convenient and (largely) uncontested natural attitude at a cultural level. I would argue that this occurs for a culture of ASD in much the same ways that it occurs for ablist Western

culture—at unconscious and pre-conscious levels—but always already undeniably embodied. I choose to work with bodily comportment—movement, posture, gesture—as a creative-subversive carnality expressing and interrupting embodied signs: meanings, messages, and codes. This illustrates the semiotic character of my project and invokes Lanigan’s third analytical component.

It is my intention to use the mundane activities of my embedded curriculum as the vehicle for articulating both my curriculum of place and the patterns of movement, posture and gesture which shaped it. I look forward to engaged, embodied expressiveness in a context of collegial lived relation.

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4. Tom CRAIG (Communicology – Brock University)

- **BIO:**
- **TITLE:** “How to Make a Photograph within the In/Visible World of Autism”
- **ABSTRACT:** In the summer of 2005, I began using photography as an additional level of engagement with our ongoing research into the lived experiences of children and youth with Autism Spectrum Disorder (ASD), part of our larger project of inquiry grounded in a commitment to studying, understanding, describing and narrating the lived experience of stressed embodiment. Now entering its twelfth summer of operation, Autism Camp is based in the implementation of an embedded curriculum -- developmentally and

phenomenologically derived -- of gross and fine motor activities in a highly structured spatio-temporal field.

My unique challenge as a photographer has been to become as "invisible" as possible, an integral part of the taken-for-granted structure of expectation, in order to make photographs that are part of the flux of camp experience rather than the typically contrived productions of a social imperative to "smile for the camera". Indeed, it is these very words, spoken as a mantra revealing habitual repetition of picture-taking production, which became the impetus for this paper. Meet Mico, a thirteen-year-old boy with Autism. Mico has severe "social read" difficulties, does not choose collaborative play or game encounters, demonstrates the typical disconnection with social conventions characteristic of persons with Autism, and shows little or no concern with any attempts toward interpersonal interaction. Yet he knows the script he is expected to follow when a camera is present. During one of our "snack room" breaks this past summer, Mico noticed me with camera a few feet away in a small, crowded locker room that we had appropriated for snack times. As I looked for un-posed, candid shots around the room, Mico continued eating his snack, his eyes giving no apparent indication of direction or interest in me or anyone else, but recited with a flat, monotone voice, "Smile for the camera."

In one unforgettable encounter, Mico articulated the problematic of photography and its inability to address norms and inscriptions, the body as sign, and the sign system that

holds them together. Such, however, is the methodological task of Communicology (see Lanigan 1988, 1992). As an emerging photographer, I want my images to be as excellent as they can be in the service of describing and accurately expressing the lifeworld experiences of the children and youth with ASD as they engage in the many activities and opportunities our summer camp makes possible. As scholar and communicologist, I am also deeply committed to a critically reflective, reflexive, and recursive process of analysis. As communicologist-photographer in-process, I continue to mediate between technical expertise and rich phenomenological analysis as I focus the lenses of my craft within a field legendary for its obscure textures of gesture, movement, and expression.

Taking a clue from Victor Burgin (ed., 1982. *Thinking Photography*) on photographic practice and the popular pre-conscious, I will discuss the assumptions and pitfalls of smiling for the camera in the aesthetic fantasy of imaginary worlds and beautiful people on one side of the photographic code and the just-the-facts documentary minimalism on the other. As I will show, Communicology can help to negotiate the treacherous waters of perceptual faith on both sides of the temptation to claim to "see the things themselves".

Photography itself can benefit with the cross-fertilization of Communicology as a way not only to embrace the phenomenological and semiotic challenges of framing the world with a camera but also by learning to see the expressive

body "as mediated by the perception of cultural signs and codes" (Connolly and Lanigan. www.communicology.org).

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5. Christine DAIGLE (Philosophy – Brock University)

- **BIO:** Christine Daigle is Associate Professor of Philosophy and Director of the Centre for Women's Studies at Brock University (St. Catharines, Ontario). She is the president of the North American Sartre Society. At Brock University, she teaches courses and seminars in continental philosophy. She is author of *Le nihilisme est-il un humanisme? Étude sur Nietzsche et Sartre* (Presses de l'Université Laval, 2005). She has edited the volume *Existentialist Thinkers and Ethics* (McGill/Queen's University Press, 2006) for which she also contributed the chapter "The Ambiguous Ethics of Simone de Beauvoir." With Jacob Golomb (Hebrew University of Jerusalem) she has co-edited *Beauvoir and Sartre: The Riddle of Influence* (Indiana University Press, 2009) in which she contributed the article "Where Influence Fails: Embodiment in Beauvoir and Sartre." She is the author of the forthcoming *Jean-Paul Sartre* in the Routledge Critical Thinkers series. She has authored many articles on Nietzsche, Sartre and Beauvoir.
- **TITLE:** "Phenomenology of (Ambiguous) Sexual Difference"
- **ABSTRACT:** Beauvoir's *The Second Sex* (1949) takes ethical explorations on ambiguity in a new direction. In her magnum opus, she is concerned with uncovering the lived experience of living one's sex. In doing so, she successfully dissociates sex from gender. However, her proposals have deeper implications.

She insists that gender (and possibly sex) is ambiguous. This ambiguity is lived in flux as individuals perform themselves in situation. The grounding for an ethics of reciprocity is to be found in this lived experience of oneself as ambiguous. My paper will discuss how Beauvoir conceives of ambiguity in relation to sexual and gender difference. I will also explore how this impacts ethics in a way not yet foreseeable in her earlier essay *The Ethics of Ambiguity* (1947).

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6. Lester EMBREE (Philosophy – Florida Atlantic University)

- **BIO:** Lester Embree (New School for Social Research, 1972) studied with Edward G. Ballard, Dorion Cairns, and Aron Gurwitsch. He has taught at Northern Illinois University, Duquesne University, and, now, Florida Atlantic University, where he is currently the William F. Dietrich Eminent Scholar in Philosophy. From 1985 to 2005 he was president of the Center for Advanced Research in Phenomenology, Inc. <www.phenomenologycenter.org> and he led the founding and early development of the Organization of Phenomenological Organizations <www.o-p-o.net>. He has translated works of Suzanne Bachelard and Paul Ricoeur; edited work of Cairns, Gurwitsch, and Alfred Schutz and also various collective volumes, the *Encyclopedia of Phenomenology* (1997) included; and authored a number of essays and three books, *Reflective Analysis* (2006), *Fenomenología Continuada* (2007), and *Environment, Technology, Justification* (2008) that are in and on constitutive phenomenology. His deepest interest is in the

theory of the cultural disciplines, the theory of American theoretical archaeology in particular.

- **TITLE**: “Constructs for Political Identity”
- **ABSTRACT**: This essay has three parts and an appendix. The first part is devoted to the roots of social constructivism in the work of Alfred Schutz, the teacher of Peter Berger and Thomas Luckmann and, beyond Schutz, Edmund Husserl. In passages from these figures it is described how pre-given things are logically formed and then ideal types or constructs with content are also constituted about things. Schutz begins in the epistemological perspective but goes beyond that to the intersubjective perspective to show how the world of everyday life has constructs received from predecessors as well as contemporaries and shared by in-groups. Something is said about how common-sense constructs are constituted like cultural-scientific ones are, motivation in everyday life is touched on, and the role of the ordinary vernacular in their transmission shown.

In the second part there is an analysis that goes beyond prior work and focused on how constructs have recently been received and/or reinforced by political election polling in the latest presidential election in the USA. A relatively simple set of polling results is appended as an example. These constructs involve results in percentages that can be understood qualitatively for Democrats and Republicans divided into gender groups, generations, races, regions, education, income or social class, and religion.

It is suggested in the third part how this account can be considered reflective, descriptive, and culture-appreciative and thus phenomenological. Similar constructing no doubt occurs in other industrialized countries and affects so-called common sense. Deeper understanding than this analysis reaches is called for at the end of this essay.

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7. Luann FORTUNE (Sociology – Fielding University)

- **BIO:** Luann Drolc Fortune is a doctoral student at the School of Human Development at Fielding University in Santa Barbara, California where she is pursuing work related to her interest in somatic experience. She is also a licensed massage therapist with a private practice in Washington, DC. Luann can be contacted at lufortune@aol.com.
- **TITLE:** “Essences of Somatic Awareness Captured in Verbally Directed Body Scan”
- **ABSTRACT:** Somatic awareness is bodily sensation imbued with consciousness. Directing and cultivating somatic awareness is a practice fundamental to many therapeutic and spiritual enterprises. Recent developments in neuroscience attempt to explain the operational aspects of somatic awareness. But it has long been a topic of conversation in other paradigms, from philosophy to health care. Somatic input provides information for use in wellness treatment applications, including therapeutic bodywork. However, the essence of the experience and its associated language remain imprecise and under-explored holistically. Few current massage therapy

scholarly investigations aim to capture the quality of body awareness experience. This paper implements the therapeutic practice technique of the Body Scan to capture the essence of an inner body exploration. Based on impressions collected during a verbally self-directed exercise, a phenomenological protocol is created to represent one incident of internal body experience. This pilot suggests that the Body Scan offers potential as a research tool, as well as for therapeutic intervention.

In preparation for my presentation, I would like to share the technique I used to collect the self-generated research that is described in my paper. The link is to my personal & professional blog:

<http://lufortune.wordpress.com/2009/04/06/directed-body-scan/>

Instead of advance prep for my presentation by reading my paper, I would like to invite my ICNAP colleagues to try out the practice on themselves. I would welcome their input during my presentation.

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8. Erick GARRET (Communication – Duquesne University)

- **BIO:** Erik Garrett is an Assistant Professor in the Department of Communication & Rhetorical Studies at Duquesne University in Pittsburgh. He earned his PhD from Purdue University in the joint program for Philosophy and Communication in 2007, his MA from Lewis University in Philosophy. His dissertation was a phenomenological investigation of the child-animal bond. Currently he is working

on a manuscript tentatively titled - *Why We Go to the Zoo: A Phenomenological and Rhetorical Understanding of Zoo Visits*. His areas of research/interest/specialization are Husserlian phenomenology, philosophy of communication, environmental rhetoric, and intercultural communication. Erik was a founding member of the Phenomenology Roundtable, and immediate past chair of the Society of Phenomenology and Human Sciences 2008 conference as well as the Semiotics Division of the National Communication Association.

- **TITLE**: “Toward Achieving a Phenomenological Rhetoric”
- **ABSTRACT**: Husserl wrote about the concept of *Leistung*, (accomplishment) as early as his *Philosophy of Arithmetic*, and it continues throughout his work. This concept is crucial to understanding transcendental phenomenology. Husserl even used *Leistung* to explain how the world is constituted for the transcendental subject and the failure to recognize *Leistung* was a root cause of the crisis of the European sciences. The crisis was that science had lost its meaning, thus rendering reason a purely mechanical process. This mechanization is a reductionism that had divorced science from any possibility of having “meaning for life.” Positivism, psychologism, naturalism and historicism are examples of philosophies where the sciences lost their way and became cut off to the truth that their disciplines are *human* achievements. Instead these scientists saw their work as the search for mere objective fact. Yet as Husserl reminds us, the result of this pursuit of facts is “fact-minded sciences making merely fact-minded people.”

It is also my belief that Husserl's notion of accomplishment offers the starting point for the sketching of a phenomenological rhetoric. The field of communication has inherited the mantle of rhetoric from the ancient Greeks. Traditionally rhetoric was defined as persuasion, however when interrogated closer we see that the radical potential of rhetoric lies when this persuasion is treated as human accomplishment and not just as a technique. Rhetoric is ultimately about compelling an audience toward accomplishing an act in the world. In rhetoric we are moved within the space of the polis to achieve.

The field of communication has a rich independent history, but also had some nice historical encounters with those outside of the discipline. For example, Henry Johnstone, Kenneth Burke, Maurice Natanson and Calvin Schrag have all published pieces intended for communication audiences. In his article "Rhetoric Situated at the End of Philosophy" Calvin Schrag talks about the call of a *rhetorical turn*. It is interesting that despite the title of the article he finds the impossibility of the deconstructive project that would attempt to finish off both philosophy and rhetoric. This is evident in his explanation of the rhetorical moment. Rhetoric phenomenologically constituted always operated in an embodied human situation and as such in the space and time of a rhetor's "envirning world."

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9. Saulius GENIUSAS (Philosophy – James Madison University)

- **BIO:** Originally I come from Lithuania. I studied philosophy at the graduate level in Lithuania (Vilnius University), Germany (University of Cologne), Canada (McMaster University), and the US (The New School). In the spring of 2008, I defended my dissertation at the New School for Social Research. My dissertation was awarded the Hans Jonas Prize in Philosophy. Presently, I am an assistant professor in philosophy at James Madison University. I am currently working on a book manuscript, provisionally titled *The Origins of the Horizon in Husserl's Phenomenology*. The paper I am going to present forms a part in this larger project. My recent and forthcoming publications address the works of Husserl, Heidegger, James, Hegel, and Nietzsche. My recent and forthcoming publications include the following: "William James and Edmund Husserl on the Horizontality of Experience" (forthcoming), "On Birth, Death, and Sleep in Husserl's Late Manuscripts on Time" (forthcoming), "The Question of Ethics in Heidegger's *Being and Time*" (forthcoming), "Husserl et la phénoménologie de la donation" (Trans. by Lydia Ardjouni, 2009), "Nietzsche's Critique of the Subject" (2009), "Self-Consciousness and Otherness: Hegel and Husserl" (2008).
- **TITLE:** "What does the Question of Origins Mean in Phenomenology?"
- **ABSTRACT:** In what follows, I address the question of origins in the framework of Husserlian phenomenology. I argue that *both the sense and the methodological justification of the phenomenological question of origins derive from the*

problematic of the horizon. I show that Husserl's notion of the horizon entails two dimensions of sense: the horizon is a horizon of *reference* and of *validity*. As a system of reference, the horizon embraces all the implications that each appearance draws to other appearances. The qualification of the horizon as a system of validity entails a further realization that an actual appearance entails references not only to other actual appearances, but also, and even more importantly, to other *potential* modes of appearances. I interpret the phenomenological question of origins as the question that traces the concealed sense-accomplishments, which qualify the sense of any appearing objectivity. On the basis of what is stated above, I argue that (1) the horizon as a system of validity clarifies *the sense* of the question of origins, and that (2) the *possibility* of the question of origins is secured by the horizon as a system of reference.

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10. Mark GREEN (Philosophy – SUNY at Stony Brook)

- **BIO:** Mark Green is a PhD Candidate in Philosophy at Stony Brook University. He divides his research unequally between phenomenological analyses of perceptual acts, Greek epistemology and metaphysics and ancient and medieval theories of music. His most recent projects include a phenomenological analysis of the perceived pulse in metrical music, an interpretation of the sticky passages in Aristotle's Posterior Analytics in light of Aristotle's conception of “facts” (read: Sachverhalte), and an examination of the weird role

played by hearing in Aristotle's general account of sensation. Apart from his studies he enjoys playing his string bass, woodworking and growing and preserving vegetables. Though he loves living on the North Fork of Long Island, he regularly misses the mountains of his native Washington State.

- **TITLE**: “What does One Second Feel Like? How Rhythm and Duration Call for a New Phenomenology of Perception”
- **ABSTRACT**: Though the experience of perceiving durations saturates human life, the discipline of philosophy is under-equipped to account for how such perceptions are possible and what specific modes of temporal data exist. Though this problem has been eagerly absorbed into experimental psychology, the philosophical implications of this kind of perception are commonly unnoticed. Even the most sensitive of phenomenologists tend to overlook the value of analyzing how lengths of time can become objects of perception. In light of this dearth, phenomenological descriptions of this particular kind of experience are in a position to benefit from disciplines which thematize such durational perception. One such guiding clue is followed in this presentation; namely, the implicit notion found at work in musical pedagogy and performance technique that ‘temporal shapes’ are experienced *qualitatively*. This presentation begins with a set of examples to establish the evidential nature of our perception of durations (§I). I go on to maintain that our more ‘intuitive’ understanding of the relationship between time and perception derives from a

‘form/content schema,’ developed throughout the scientific revolution and modernity (§II). According to this schema, time lies as an empty form to be ‘filled’ by properly sensory content, and I discuss the contradiction between this model and our ability to perceive durational values. I further argue that this implicit understanding has worked its way into phenomenological descriptions of time. Exploiting a graphical feature of Husserl’s time diagrams, I show that the sense of duration is lost in his accounting for the conscious awareness of simultaneity and succession (§III). The resulting structure of time-consciousness fails to account for our performance of elementary epistemological claims concerning durational values (e.g., the kitchen faucet is dripping faster than it was yesterday, or she is playing that note for too long). This possibility has been explored by empirical psychology in a way that invites a renewed phenomenological interest in the perception of time (§IV). In light of the philosophical failure and psychological invitation, I argue that durations must be perceived qualitatively, contrary to our commonsensical understanding how perception relates to time (§V). I maintain that the perception of duration differs from that of spatial values by illustrating a phenomenological difference in the manners in which one can transpose spatial and durational values between different sensory modalities. Finally I argue that we can best describe the perception of durations in terms of their felt qualities, and I show that this understanding is already commonly employed in musical settings and addresses some

puzzles from the rich psychological investigations of temporal perception.

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11. Paul GYLLENHAMMER (Philosophy – St. John’s University)

- **BIO:** Paul Gyllenhammer is an Associate Professor (newly appointed) of Philosophy at St. John's University, Queens, NY. He is the current Chair of the Editorial Board of PhaenEx: Journal of Existential and Phenomenological Theory and Culture (www.phaenex.uwindsor.ca). Research interests: Husserlian based (social) phenomenology; virtue ethics; Ricoeurian narrative theory; hermeneutics of self-discovery.
- **TITLE:** “Optimizing Practice and Neurosis: A Structural Tension in Virtue Ethics”
- **ABSTRACT:** I had the good fortune of discovering John Russon’s text, *Human Experience: Philosophy, Neurosis, and the Elements of Everyday Life*. The intent of my paper is not to summarize Russon’s position. Rather I will use his account of *neurosis* as the dialectical counterpart to the notion of an *optimizing practice*, a notion I began developing a few years ago.

An optimizing practice is any activity that, when mastered, opens the person up to a qualitatively better *being-in-the-world*. Hence, all optimizing practices are related to the general quest for virtue or excellence; a quest we are all engaged in throughout our lives. The notion of *attunement* is a particularly helpful way of describing this kind of “opening-up”

to the world that an optimized practice affords. It is a kind of *enrichment* of one's environment. I offer two simple examples:

- 1) Exercising thirty minutes a day for an extended period of time
- 2) Focused and extensive research in a particular subject matter

1. Exercising thirty minutes a day: Any theory of virtue should have as an essential component the quest for physical health, as a sound body offers the needed basis for sound action. And regardless of where we are on the scale of *soundness*, each of us can improve upon the body we have. Assuming the person under consideration has the most general conditions for motility, thirty minutes a day of aerobic exercise can dramatically improve the person's sense of affective attunement to his/her own body and surrounding context. This affect is especially noticeable to the person who has neglected exercise in the past, and who now experiences the *lively* transformation of the re-habituated body.

2. Focused research in a particular subject matter: Any theory of virtue should have as an essential component the quest for intellectual excellence, as this dimension surely offers the human a profoundly significant sense of well-being. When this aspect is optimized, a sense of re-attunement to the surrounding context occurs in terms of a heightened ability to discuss, explain, refer, identify, justify, etc. Things in the world now reveal themselves in new ways. As I learn to speak about things, things begin to speak back to me, as when an advanced understanding of human physiology allows me to identify and

explain the significance of my lower back pain. The pain now has a narrative context that helps me negotiate the pain, where previously, before the focused research, the pain had no resolution or even suggested resolution. It just *was*.

I should point out that the theory of virtue to which I ascribe does not take Aristotelian *eudaimonia* as an attainable goal. There are indeed ways to improve one's life, both momentary and cumulative improvements. The cumulative levels are the most significant when considering the *progress* implied in optimizing practices. I get better, and my world becomes enriched through a complex layering of skills and affective responsiveness. Nevertheless, there are no cumulative movements toward improvement that do not include *neurotic* dilemmas. In other words, to engage in an optimizing practice always includes conflict such that neurosis is continually on the horizon of human experience. What does *neurosis* mean in this context?

Russon identifies neurosis as a structural feature of human experience, as are intentionality, desire, imagination, time, etc. In particular, neurosis refers to the conflict experienced when a current habituated state—which offered the person a coherent way of engaging the world—meets a situation in which the habituated state is no longer helpful; indeed, the habit frustrates the person's coherent navigation of the current context. The person senses a dense conflict or challenge within the self such that a sense of personal shame or even self-loathing arises.

Neurosis is, in general, the occurrence of conflicted *dissociation*, where a split between two (or more) senses of self is experienced. This dissociation arises when the person attempts to move from a current state of being to a new, imaginatively projected, sense of embodiment. A struggle arises, then, between what one *is* and what one *could/should* be. For example, when someone chooses to engage in an exercise regimen—believing this will lead to a better *sense of being*—the person can easily fail to transform his/her sense of affective attunement. The pain involved in re-habituating—where the familiar must become strange and the strange familiar—commonly derails the whole endeavor. In the failure and retreat into one's present state of being, the individual is disgusted at his/her inability to re-train the body, and a sense of bodily *possession* (as if the body were *possessed* by forces beyond the person's control) reveals the neurotic tension involved in all quests for self-transformation.

The neurotic tension the person suffers does not originate from within the person alone; social norms are factors that serve to constitute the tension as well. In our exercise example, we can easily see how the media and health professions generate the ideal and prescriptive means for the individual. How one engages in an optimizing practice, e.g., health, is set out in advance by a culture such that the *healthy* body is already a *type*, which itself generates the motivation to change, and which is used as a means of comparison, generating the person's self-loathing.

Of course, how one negotiates this sense of self-loathing is not a simple matter. On the one hand, developing an aerobic exercise regimen is important for a positive sense of bodily being in the world. So, one should feel a sense of dissatisfaction with oneself in the failure to retrain the body. However, this passion to become *healthy* can easily generate neurotic feelings of shame that are wholly unwarranted. Here, the creation of a body-dysmorphic disorder can surely arise out of the *ideal* established through the optimizing practice of health itself. Indeed, we must be highly skeptical of the hope that the ideal that inspires us can become fully actualized. A great deal of neurotic tension is generated by false beliefs about what the body can be made to do.

The focus of my presentation will be on the neurotic tension that develops within all quests for optimization or virtue. The presentation will develop neurotic tension within the traditional structure of *incontinence, continence and affective harmony*. I will also justify in what way the quest for virtue is the basic human quest. I will explain how the quest for virtue is the central meaning of human existence, as it teaches us what it means to be human. The quest for optimization is akin to an *ontological education*. Finally, I should note that the discussion will be framed by (but not focused on) Michel Foucault's interest in the "aesthetics of existence." There is a great deal we can learn from Foucault, but only if we incorporate his account into a virtue ethics, which is itself

embedded in the phenomenological recognition of neurosis as a transcendental dimension of the human presence in the world.

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12. Joseph HAMER (Psychology & Anthropology – Duquesne University)

- **BIO:** Joseph Hamer is a doctoral student in clinical psychology at Duquesne University. His therapeutic approach is grounded in existential-phenomenology, drawing selectively from psychodynamic theories. His academic background is interdisciplinary. Public and/or politically engaged scholarship drives him. His research interests are oriented around social suffering and structural violence articulated by critically applied medical anthropologists. He is beginning fieldwork on post-election violence in Kenya, in which he seeks to explore how people attempt to make sense of that violence and how it shows itself or remains present in daily life.
- **TITLE:** “Opening Domains in Phenomenological Psychology: Ethnographic Methods and the Blurring of Disciplinary Boundaries”
- **ABSTRACT:** In this presentation I explore the theory and practice of ethnography and its relationship to phenomenology. I will follow the critical, hermeneutic, postmodern turn in seeing phenomena as contextualized in culture and power. A central question concerns how to address and account for these contextual dimensions of life while remaining close to lived-experience. Here I will draw on George Marcus’ discussion of multi-sited research in *Ethnography through Thick and Thin*. A

number of other theorists will be discussed in articulating an interdisciplinary methodology, that expands the field of Psychology in a way that allows it to better contend with the serious problems of the world today. These include Duranti and Goodwin: *Rethinking Context* and Latour: *Reassembling the Social*. Among other methodological questions, I'll address the limitations and possibilities of research interviews, basing this discussion on Charles' Briggs' *Learning How to Ask*. Finally, I look to the work of phenomenological anthropologist, Michael Jackson for concrete examples of the possibilities revealed through ethnography.

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13. Ami HARBIN (Philosophy – Dalhousie University)

- **BIO:** Ami Harbin is a doctoral student in philosophy at Dalhousie University in Halifax, Nova Scotia. Her main areas of interest are in philosophical conceptions of ethics, feminist philosophies, phenomenology, and 20th century German philosophy, and she teaches courses in Philosophy of Sex and Love and Feminist Theory. Her current research focuses in particular on connecting concepts of disorientation to philosophical understandings of responsible selfhood.
- **TITLE:** “The Disorientation of Embodied Authenticity”
- **ABSTRACT:** Descriptions of disorientation frequently ground phenomenological accounts of physiological, psychological, sexual, social, ethical, and political transformation. This paper explores disorientation from a philosophical phenomenological stance, focusing on a central question: how can embodied

experiences of becoming authentic require, constitute, or produce experiences of disorientation? I characterize what I take to be an important and undertheorized connection between disorientation and authenticity — we can need to be disoriented in order to be authentic — by approaching both themes through a phenomenological exploration of embodiment.

I come to this question from a philosophical stance, motivated by a particular interest in expanding and revising Heidegger's account of authenticity, and convinced of the need to examine more concertedly the shape authenticity takes. I begin with questions about disorientation as tangible experience: how do we experience disorientation concretely in our everyday lives? What disorients? Who can be disoriented? When, where, how, and to what ends do experiences of disorientation take place? How does disorientation change embodiment? Does it function to rework embodiments only in certain places, or at certain times? Drawing on the work of phenomenologist Sara Ahmed, why is it important that we understand disorientation as *embodied*, as a shift or break in bodily orientation within spaces, towards certain objects and away from others? How is this different from understanding disorientation as a predominantly mental experience? How does feminist work on the affect of unsettlement allow for refocusing discussions of disorientation on the bodies in question?

I proceed to examine our experiences of authenticity: what bodily experiences accompany the development of

authenticity? How might we further characterize how thrownness feels on the body? How does existence towards death impact how bodies move? Does the body show signs of being dispersed? Does it appear or act differently when Dasein has ‘collected itself’? In what ways can inauthenticity be experienced as embodied tension, weakness, illness, or fatigue? In what ways can developing authenticity be experienced as a new posture, health, stretch, or strength?

I pursue these questions toward making the following points: as an embodied pursuit, analyses of Dasein’s process of becoming authentic need to be more focused on our embodied experiences. Further, analyses of embodied authenticity need to be more attentive to ways in which we can need to experience disorientation in order to be authentic. That is, such analyses need to account for how we can need to experience embodied disorientation in order to experience embodied authenticity. I outline the shape these analyses should take.

The account of the disorientation of embodied authenticity I provide stems from interest in exploring the relation of authenticity to possibilities for agency and accountability more broadly. I clarify my interest in supporting revised conceptions of Heideggerian authenticity which emphasize our social involvements and relational developments. I explain why an account of authenticity sufficiently attentive to the social constitution of selves can be attractive, and how we can draw on such an account to frame our discussions of agency. In order to be so attractive, a

Heideggerian account of authenticity needs to be revised not only in light of the importance of disorientation, and the insights of relational theory, but also in light of non-abstract phenomenological accounts of experienced embodiment. We need an analysis of authenticity that takes into account our everyday experiences of embodiment, and how they can impact and be impacted by our inauthenticities and authenticities alike. Given this relation of embodiment to authenticity, and given the further relation of authenticity to agency, the account I provide will be of particular relevance to philosophers working in normative phenomenology. It is also one I hope will excite and support recent work in feminist phenomenology that emphasizes the embodiment of agency and the agency of embodiment.

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14. Kathy HOOVER (Education – Independent Scholar)

- **BIO:** Kathy Hoover has worked in public education for over fourteen years. After completing an education doctorate with a specialization in diversity studies, her current focus consists of qualitative research endeavors and multiculturalism. She has authored a book about her dissertation entitled *Sustenance and Spirit: Tales of Sisterhood in Rural Mississippi*. Two articles are in the works that also spun off her dissertation and are coauthored with Dr. Mary Rogers, “Outsiders/Within and In/Outsiders: Varieties of Multiculturalism,” and “Family-Member Researchers: A Phenomenology of Reflexivity and Care in Qualitative Family Research.” In addition, she is

working on a coauthored article with the dissertation students of Dr. Mary Rogers entitled, “The Phenomenology of a Doctoral Learning Community” and various multicultural children’s literature projects.

- **TITLE**: “Recipes as Reminiscence”
- **ABSTRACT**: Recipes play an integral part in the lifeworld of those who cook. They go above and beyond mere instructions for putting together a dish or a meal.

Recipes serve as narratives of memory. When the sisters in my study were growing up, they were aware of my grandmother’s recipe collection. However, most of what they remember about it was that she did not consult it. Having to fend day to day for food left little time for creative cooking. Her recipes had few ingredients, and she knew how to make her special dishes without them. She understood the basic chemical reactions that brought the desired results when certain ingredients were mixed together. She probably learned this from her own mother.

Later, as the sisters grew older, they wanted to recapture the food of their youth. They began to write down the instructions for making the special dishes they grew up often consulting my grandmother. They longed to feed them to their own families. Tried and true recipes, especially served at certain occasions become a part of a family heritage, a bit of a family’s unique culture. This paper describes how recipes express and illuminate that culture.

Cookbooks and recipes are a tangible source of evidence about food as a vehicle for transmitting practical knowledge. As a child, I remember trying to make my mother's fudge. Usually found on the back of the *Hershey Cocoa* can, the recipe was on an index card tucked in her *Betty Crocker's Cookbook*. As I misread the 1/4 teaspoon of salt for 1/4 cup, I learned that recipes must be followed exactly. I ate that fudge anyway, with memories of how it tasted and of Christmas, the only time Mom makes it.

Cookbooks and recipes not only offer printed advice or wisdom but also what we pencil in the margins of its creased and dog-eared pages. Recipes are practical knowledge that often serves as a legacy (Luciani, 2006). Accordingly, how recipes get used is more important than how they are written. Even so, food preparation from garden to table holds more value than eating the meal, which is like a performance followed by audience scrutiny (Goffman, 1959). Just as memories are revisited and revised over and over, so are recipes (Bruner, 1964).

Comito (2001), in her work on her Italian family talks about how recipes serve as narratives of memory. She delineates three levels of "recipe performance," *inherited*, *renovated*, and *recent* recipes. Inherited recipes have been in the family for generations. There is little deviation in following inherited recipes, and some may be referred to as "truly Italian," even though each version of it may be unique to a family, such as marinara sauce. Change can occur with these recipes but

only under the auspices of more authoritative members (usually women). Certain technology can constitute an acceptable change, such as using a food processor or a pasta maker. The participants in Comito's study suggest they show respect by trying to do things exactly as their mothers did. Without the experience of making it with someone who has culinary authority, though, a recipe is of little value.

Renovated recipes are considered tried and true and are often reproduced but not necessarily written down. They can evoke the past but are not dependent on the past for meaning. These recipes can come from newspapers, magazines, friends, or acquaintances. Comito (2001) gives the example of Spanish rice, clearly not an Italian recipe. Renovated recipes are open to modification and experimentation.

According to Comito (2001), recent recipes involve either a written recipe or an improvisation. Cheesecake is an example here. Critique is expected by the participants, and a modicum of status comes to one who can introduce a new recipe or a feasible innovation to a recipe, moving it up to a renovated recipe.

A recipe, according to Comito (2001), is not simply a list of ingredients and the directions for assembling them. Even the Latin root for recipe, *recipere*, implies a giver and a receiver requiring a social context. It also serves as a measurement of a woman's communicative competency. What recipes do not offer is the unwritten part, the part communicated by bodily practices. These unwritten parts often involve teaching values

and passing on who your mother wanted you to be while also “adding a touch of who she is and a pinch of what she values” (Comito, p. 100).

In her study of Russian and Russian-Jewish cookbooks, Nakhimovsky (2006) notes that recipes are often followed by dietary commentary. For example, one cookbook’s entry was followed by a combination of admiration and advice, “A delicious, beautiful dish with a tantalizing aroma. But only for a healthy and physically active person” (p. 71). Another leads to the observation, “good for children and sick people” (p. 73).

According to Bower (2004), cookbooks and recipes offer women the opportunity to maintain a self-image that fits some variation of the role of nourisher, giver, or homemaker. Bower goes on to suggest that women who read cookbooks may sometimes use them as an escape, fantasizing about cooking and serving exotic dishes different from those of her daily life and sometimes unattainable due to limited skills or income.

In a study of African-American cookbooks, Eves (2005) describes how recipes and associated text validate African-American women’s self-images. Eves shows how these books memorialize individuals and community. Her research reveals that many traditional African-American dishes (pigs’ feet, intestines, jowls, ribs) center on enslaved peoples using skill and creativity to feed their families. Such recipes make known not only a history, but also the values of a community.

Eves (2005) argues that the transmission of recipes helps reclaim identity by reinforcing connections with the past. Some

of the cookbooks Eves studied elicited contributions from prominent African-Americans who in turn shared a memory of the recipe they supplied. For example, Magie Laini Raine's recipe for collard greens reminds her of her grandmother picking, washing, and preparing them. Eves' (2005) research implies food is a cultural site for storing and retrieving memories, particularly through recipes. As we read and carry out recipes, memories are evoked. These memories are enhanced by physical and spatial factors similar to what Comito (2001) found.

My Aunt Betty offers an example when she talks about a special Southern cookie called tea cakes. They consist mainly of flour, sugar, and lard, yet, she is unable to find a recipe that even comes close to the tea cakes she had as a child. Often our memories of taste are coupled with feeling and emotion difficult to put into words let alone replicate.

My grandmother inherited her knowledge from her own mother, as many women have through time. Cookbooks, along with the notes in the margins and substitutions, tell a lot about a woman's life. The cookbooks these women kept were not always bought. Some were handmade binding together shared clippings as best they could. Within the margins of the recipes wrought with drippings and smears my grandmother penciled in personal notes about the recipes she used leaving a legacy. "This is the one I used for Don's birthday," is one note she transcribed next to a lemon pie recipe. These notes tell a great deal about women, food, and the social construction of

everyday life. The cookbooks she kept sketch the memories and experiences she might have had during her lifetime. Included in this presentation will be many examples of family cookbooks and recipes.

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15. Elvira KATIĆ (Communicology – Ramapo College)

- **BIO:** Dr. Elvira K. Katić is an assistant professor at Ramapo College of New Jersey, USA. Her principal research interests include visual and social semiotic research, preservice teacher learning and teaching practices, and emergent technological literacies.
- **TITLE:** “Understanding the Chalkboard by Way of the Drawing Board: Exploring Semiotic Analyses of Teacher Images”
- **ABSTRACT:** This study examined premeditated images of teachers that were created by preservice teachers. Social semiotic analyses of these images as well as discourse analyses of textual responses resulted in a reading of preservice teachers’ conceptions of teachers and the teaching profession. Many drew a teacher whose presentation, framing, and other modality cues indicated an isolate, static and somewhat superficial figure. If we believe that conceptions of teachers/teaching play a critical role in shaping educational culture as a whole, then it is important to continue to examine teaching students’ emerging conceptions of such. This study hopes to add to a growing base of research concerned with further understanding the evolving

intersections between educational culture and individual expression.

Summary:

Whenever an individual sits down and attempts to capture their mental imagery via some material form, they cannot help but reflect facets of their own thoughts and ideas, their current and past contextual experiences, social and cultural influences, and ultimately, a tiny facet of the human condition. In human semiosis, these externalized forms that we create are referred to as representations. Representations can be pictures, diagrams, graphs, etc., indeed any material form that we bring into existence in an effort to pinion our mental images. Such model-making, or the creation of representations in order to understand the world, is both typical and critical to all aspects of human life (Danesi, 2007). For example, scientists may create diagrams and costume designers may create sketches and while the two resulting representations may appear vastly different, they both are products that work towards the same end—the attempt to grasp or arrest some mental picture in order to process or gain a better understanding of that picture. Similarly, if preservice teachers are asked to create representations of teachers, the resulting teacher images can be understood as modeled forms that directly speak to the preservice teachers' mental pictures of teachers and the teaching profession. Their approach (and/or motivations) in rendering such images may also be indicative of particular values (personal, social, or cultural, for example) held by the

preservice teachers regarding this subject matter. I believe that understanding student ideologies is an important component in helping teaching educators aid preservice teachers' development. By looking at such representations, I hoped to detect preservice teachers' assumptions about teachers and the teaching profession that permeated each illustrated relationship.

In this case study, I collected images created by preservice teachers for a period of two years. The setting for this study was an introductory, required course to foundational principles and practices of education, designed specifically for preservice teachers, regardless of content area discipline. The course took place in a small, liberal arts college in the northeast. Data collection for this case study included the teacher images as well as the textual responses regarding the images they had created. The preservice teachers were given a simple prompt and a week to create their teacher images. After the students had created their images, they were asked to respond to a series of textual prompts that were designed to clarify their motivation/s, thoughts, and feelings during the creation of their images. In addition to a qualitative, ethnographic approach to the research (Cresswell 1998) and methods for visual semiotic analysis of the images (Kress and van Leeuwen 1996), constructivist grounded theory methodology was used to facilitate the coding of descriptive themes that emerged from the textual data (Charmaz 2000). Image and accompanying text samples (n = 32) selected for analysis were chosen randomly, with an equal number (n = 8) selected from each of the four

semesters. These samples are part of a larger study, where I am currently examining approximately 300 samples.

Visual, semiotic analysis of the images indicated that preservice teachers saw teachers in a variety of premeditated “presentations” that ranged across a spectrum that incorporated superheroes, overachievers, and gold stars on one end to biased, cruel, and even devilish individuals on the other. However, although these ends of the spectrum as well as other points along the spectrum were evident in the data, a majority of student representations fell at the midpoint of the spectrum. This midpoint was only significant in as it was troublingly middling, inconsequential, and average. Many preservice teachers drew what I came to term “The Paper Doll”—an isolated, superficial figure, whose presentation, clothing, posture, framing, and other modality cues indicated a static, shallow individual with “anonymous” qualities.

This finding was both interesting and disconcerting. Several questions were raised and the data was reexamined for potential answers. Did preservice teachers portray teachers in this manner because their conceptions of teachers/teaching profession were limited in some way? Were they portraying the “best” teachers they could imagine: teachers that were safe, reassuring, boring, predictable? Were they parroting cultural values regarding teachers/teaching that were indicative of teachers’ status in our society? Is it actually a good thing for teachers to be portrayed/understood in this way based on cultural values regarding children and education? But does this

preference set a tacit standard that precludes teachers from being vibrant, different, and daring? Perhaps from being themselves?

Preservice teachers are in the process of constructing their own personal and professional teacher identities. The examination of their “teacher” or “teaching profession” ideologies therefore becomes an important part of understanding the students themselves as well as the choices they make regarding their educational preparation. If preservice teachers see teachers/teaching as middling, inert, flat, and somewhat counterfeit (i.e., paper dolls dressed in “teacher clothing” which is separate from “normal” clothing), such cultural understandings may contribute to student ideologies of teachers that are misinformed. Student ideologies that understand teachers to be individuals who are isolated, superficial, and impossibly perfect may have a negative effect not only on preservice teacher recruitment but also on in-service teacher morale and self-identity.

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16.D. R. KOUKAL (Philosophy – University of Detroit Mercy)

○ **BIO:**

○ **TITLE:** “The Exegetical Attitude”

○ **ABSTRACT:**

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17. Christinia LANDRY (Philosophy – Wilfrid Laurier University)

○ **BIO:** Christinia is a PhD Candidate in Philosophy at Wilfrid Laurier University in Waterloo, Ontario. She is working on the

question of appearance and intersubjectivity with the help of Beauvoir, Merleau-Ponty and Arendt.

- **TITLE**: “Engendering Intersubjectivity: The Ethics of Appearance”
- **ABSTRACT**: I argue that bodily appearance engenders intersubjective relations. Although bodily (aesthetic) appearance may not be readily conceived of as a concept worthy of phenomenological inquiry, the apparent body is the phenomenological pretext against which our intersubjective relations are foregrounded and idealized.

In order to answer questions regarding appearance and how it affects one’s intersubjective relations, I employ the phenomenological approaches of Simone de Beauvoir and Maurice Merleau-Ponty. Beauvoir aptly frames intersubjectivity while Merleau-Ponty phenomenologically explores the apparent, socio-culturally engaged body. Together these philosophers provide a fertile ground out of which to develop an understanding of the role of our bodily appearance and our possibilities for engaging in reciprocal ethical relations.

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18. Richard LANIGAN (Communicology – International Communicology Institute, SIU)

- **BIO**: Richard L. Lanigan is University Distinguished Scholar and Professor of Communicology (Emeritus), Southern Illinois University. He is Director and Fellow of the International Communicology Institute, Washington, DC, USA. He has twice been a Senior Fulbright Fellow (China 1996, Canada 2007) and

is a Fellow of the International Academy for Intercultural Research. He is Vice President of the International Association for Semiotic Studies, and, Past President of the Semiotic Society of America. His books include *Speaking and Semiology*, *The Human Science of Communicology*, and *Speech Act Phenomenology*.

- **TITLE**: “The Logic of Phenomena: Comparing West (USA) to East (PRC)”
- **ABSTRACT**: Phenomenology is typically Western in its cultural approach to phenomena. It is somewhat ironic that the great philosophical contest between positivism and phenomenology has been largely debated in the context of positivism, the cultural logic of the West. Because of the failure of bracketing, even phenomenologists has been slow to recognize the more favorable context of Eastern thought when it comes to the perceptual and expressive logic of phenomenology. To explore this “oriental turn” in contemporary phenomenology, I present a brief comparison of West versus East approaches to the logic of phenomena. Because phenomena are culture specific in the domain of human communication, I take the USA and P.R. China as my exemplars. American culture is egocentric (individual centered) which leads to certain assumptions about logic and experience, i.e., logic is (1) linear, (2) causal, (3) digital, (4) oppositional, and (5) self cognitive. This Western cosmology has one thesis: Consciousness, then Experience (the core of Positivism). Chinese culture is sociocentric (group centered) which leads to

alternative assumptions about logic and experience, i.e., logic is (1) curvilinear, (2) combinatory, (3) analogue, (4) appositional, and (5) other affective. This Eastern cosmology also has one thesis: Experience, then Consciousness (the core of Phenomenology). The two logics have direct methodological implications for phenomenology which Husserl refers to as the Order of Experience (Experiencer > Experiencing > Experienced) and the Order of Analysis (Experienced > Experiencing > Experiencer). Last as a human scientist, I need to add the my analysis has been confirmed phenomenologically, which is to say both logically (Lanigan 2007), as a criterion of validity, and statistically (Nisbett 2003), as a criterion of reliability.

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19. Leonard LAWLOR (Philosophy – The Pennsylvania State University)

- **BIO:** LEONARD LAWLOR is Edwin Earle Sparks Professor of Philosophy at Penn State University. He is the author of six books: *This is not Sufficient: An Essay on Animality in Derrida* (2007), *The Implications of Immanence: Towards a New Concept of Life* (2006), *Derrida and Husserl: The Basic Problem of Phenomenology* (2002), *Thinking Through French Philosophy: The Being of the Question* (2003), *The Challenge of Bergsonism: Phenomenology, Ontology, Ethics* (2003), and *Imagination and Chance: The Difference Between the Thought of Ricoeur and Derrida* (1992). He is one of the coeditors of *Chiasmi International: Trilingual Studies Concerning the*

Thought of Merleau-Ponty. He has translated Merleau-Ponty and Hyppolite into English. He has written dozens of articles on Derrida, Foucault, Deleuze, Bergson, Merleau-Ponty, Ricoeur, and Gadamer. He is translating Merleau-Ponty's *L'institution, la passivité* for Northwestern University Press and he is writing two books: *Never will there be enough Written: An Essay on the Problem of the Worst in Deleuze and Guattari* (for Columbia University Press) and *Early Twentieth Century Continental Philosophy: Towards the Outside* (for Indiana University Press).

- **TITLE**: “The Husserlian Limitation to the Mathematization of the Qualitative: A Critical Response to the Project of Naturalizing Phenomenology”
- **ABSTRACT**: This essay attempts to retrieve basic insights from Husserl's last great work, *The Crisis*, in order to show that the recent project (found in the 1998 collection called *Naturalizing Phenomenology*) to root phenomenological experience in naturalistic processes results in conceptual absurdity. The basic insights retrieved revolve around the fact that the qualitative side in the experience of the earth cannot be mathematized. These insights are used then to show that the project of naturalizing phenomenology forgets the “principle of all principles” and forgets the kind of variation that one finds in the qualitative side of experience. In short, the essay shows that naturalizing phenomenology is the crisis.

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20. Frank MACKÉ (Communicology – Mercer University)

- **BIO:**
- **TITLE:** “The Lie and the Existential Bargain”
- **ABSTRACT:** This essay pursues the psychological and communication problematic of “lying” from the standpoint of Merleau-Ponty’s phenomenology, Foucault’s theory of discourse, and the psychoanalytic study of family systems. For purposes of this essay, “lying” will be defined as a conscious misrepresentation of one’s own experiential memory. The essential argument of the essay, closely following Foucault’s interpretation of Bataille, will be that the transformation of selfhood from childhood to adolescent sexual embodiment necessitates the performance of the lie as a necessary “crime” against the home-world of the family system. Finally, the essay will consider possible implications for scholarship in communicology and for psychotherapeutic practice.

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21. Daniel MARCELLE (Philosophy – Florida Atlantic University)

- **BIO:** Daniel Marcelle is a PhD candidate at the Katholieke Universiteit Leuven (Louvain). His defense is planned for the early summer of 2009. His thesis advances Aron Gurwitsch’s project of including gestalt theory in various aspects of Husserlian phenomenology including a field theory of consciousness, the structure of subjectivity, noematic organization and conceptualization, and the structures of the lifeworld. Presently he is the William F. Dietrich Fellow in Philosophy at Florida Atlantic University. He has published articles on problems in perception, phenomenological method

in psychology, and phenomenological aesthetics. His interests include broad issues in phenomenological psychology, ontology, and aesthetics.

- **TITLE**: “From Perceptual to Conceptual: A More Robust Understanding of the Noema”
- **ABSTRACT**: The great debate concerning the noema between followers of Aron Gurwitsch and Dagfinn Føllesdal in the secondary literature ends in a kind of stalemate holding that there is a kind of compatibility between their positions. It has been suggested that the debate can be reconciled by giving Gurwitsch the nod for matters of perception and Føllesdal the nod for conceptual affairs. For many, though, the significance of this so-called compatibility is that Føllesdal’s conceptual interpretation of the noema concerns matters of philosophical importance, while Gurwitsch was trivially stating the obvious. It is true that Gurwitsch spends much time developing the perceptual noema with gestalt properties in many of his writings, but what is lost to those who have contributed to this debate on both sides is that he also writes extensively about how conceptual affairs are constituted from perceptual affairs through thematization and conceptualization; he does not just have a single conception of the noema, but two. Thus, he has a robust understanding of the noema and is aware of the important connection between the perceptual and conceptual, which is absolutely crucial for logic and the sciences, formal and material. Against the backdrop of the “Great Noema Debate” I would like to explore Gurwitsch's understanding of

the conceptual and phenomenologically describe the manner in which the perceptual noema is conceptualizable and establish that many of the gestalt laws that are applicable to the perceptual are likewise true for the conceptual.

In our prepredicative experience we do not simply encounter absolutely individualized particulars, but the greater majority of things that we encounter are objects of a certain kind or type. These kinds and types are inherent in the objects; percepts and concepts coexist. For instance, my bicycle is an absolutely individual object with material, parts, and scratches unlike any other, but the concept of mountain bike is incorporated into it. Through a noematic analysis of perception, it becomes explicit that there is a conceptual moment implicit in the matters of perception. It is then through a process of thematization of such moments that conceptual noemata are constituted. The object taken in its typicality undergoes a thematizing abstraction in which the generic traits are singled out, detached, dissociated, and made into objects of themselves, which are concepts or intensions. It is in this way that the generic becomes general.

Conceptualizing abstraction can then move in either the direction of generalization, which is important for the natural sciences, or formalization, which is essential for the formal sciences. The distinction between the two is whether or not the conceptualization refers to a specific material region. In the case of generalizing abstraction one comes to notions that refer to a certain qualitative content that is its material region, which

gives them the freedom to be universally applied to any and all such regions whatever their qualitative content. It is in this way that it is possible to understand the importance that sciences can be traced back to their perceptual origins, and demonstrates the importance of developing and continuing to develop a phenomenological theory of conceptualization, generalization, formalization, and algebraization. Along these lines, I would like to discuss the theory of conceptualization as it has been developed by Gurwitsch and Husserl, developing examples that are important for the field of psychology.

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22. Jacqueline MARTINEZ (Communicology – Arizona State University)

- **BIO:**
- **TITLE:** “Interdisciplinary Phenomenology and the Study of Gender and Ethnicity”
- **ABSTRACT:** The study of gender and ethnicity (or, equally, sexuality and race) is complicated by the basic ambiguity regarding the meaning and signifying capacity of each of these designations. A phenomenological approach aids in explicating the specific social, cultural and historical terms in which the designations of gender and ethnicity come to have different meanings and signifying capacities. Such an explication reveals variously contested boundaries of knowledge-production, and allows for a return to concrete world where meaning, culture, and history are embodied. The present work examines the study of gender and ethnicity as it has developed

in relation to the postmodern and postcolonial challenges leveled against social science, and argues for an interdisciplinary and decolonial phenomenology that neither ignores the existential and embodied reality as experienced by those are designated objects of scientific study, nor valorizes the experience of social objectification or dehumanization. The present work argues that an interdisciplinary and decolonial phenomenology requires full recognition of the intersubjective conditions in which human recognition (and non-recognition) are possible, as well as a critical approach in assessing how the relationship between experience and perspective leads to the truly insightful understanding emerging in this time and this place.

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23. James MORLEY (Clinical Psychology – Ramapo College)

- **BIO:**
- **TITLE:** “Phenomenology and Yoga”
- **ABSTRACT:** Yoga, the ancient religious/philosophical thread running throughout Indian cultural history, shares a remarkable congruence with the 20th century phenomenology. But this conjuncture is not based on a common aspiration of “transcendence from the world” as argued by previous comparisons. Instead, by applying the more advanced existential-phenomenology of Merleau-Ponty to the more indigenous Tantric stream of Yoga it will be shown that this congruence occurs in just the opposite direction of immersion into the very “flesh of the world,” the lived human body as

homology of the cosmos. Yoga may offer phenomenology a much needed a somatic contemplative praxis as much as Phenomenology may offer Yoga the basis for an appropriate theoretical articulation. This presentation will strive to explore the basis for this mutuality.

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24. Mary Beth MORRISSEY (Law and Social Work – Fordham University)

- **BIO:** Mary Beth Morrissey is a health law attorney practicing in White Plains in the health, hospital and long term care field, and serves as health and legislative consultant staff to the Fordham University Ravazzin Center on Aging. An alumna of Fordham College, Fordham Law School and the New York Medical College School of Public Health, Mary Beth is currently a doctoral candidate in the Fordham Graduate School of Social Services, concentrating in gerontological social work. She is a John A. Hartford Foundation Pre-dissertation Awardee. Mary Beth's research and scholarly interests are in health and mental health policy for older adults, end of life and palliative care, health decision making, and the phenomenology of pain and suffering. Mary Beth teaches Social Policy, Social Work and the Law, and Organizational Leadership at Fordham University. As a leader in both the state and local health law bar and the health and aging community, Mary Beth is involved in policy making at the margins of law, health and social work. A founding member and chair of the Westchester End of Life Consortium, Mary Beth is involved in interdisciplinary and

interprofessional collaboration with more than 35 public and private agencies focused on end of life and palliative care education and advocacy in the Westchester region. Mary Beth also serves on the Boards of the Westchester End-of-Life Coalition, Hospice and Palliative Care of Westchester, the Mental Health Association of Westchester and the Pace Women's Justice Center.

- **TITLE:** “Phenomenology of Pain and Suffering”
- **ABSTRACT:** This paper examines the phenomenology of pain and suffering and the fundamentally social nature of dying for persons at life's end. The paper focuses on three concerns for practice with older adults in gerontological social work: to determine what phenomenology tells us about the ethics of end-of-life decisions; to determine whether phenomenology can provide an account of the essence of the experiences of pain and suffering that is pragmatic for social work practice with older adults; and to develop a phenomenological account of pain and suffering. Particular attention is given to understanding the relationship between pain and suffering in the phenomenological account. Oral history data from interviews with an older adult suffering from advanced chronic illness are analyzed. Levinas's ethical philosophy and conceptualizations of the non-totalizing relation of self to other, infinity and radical passivity, are employed in this paper to help reframe an approach to the ethical relation and the nature of obligation in end-of-life care, specifically with reference to the phenomenology of pain and suffering and their meanings in an

intersubjectively experienced world. Differences in Husserl's account of the other and alterity in Levinas's ethics are explored and explained in the context of phenomenology as a descriptive science that respond directly to the concerns of the paper.

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25. Wiley K. ROGERS (Philosophy)

- **BIO:**
- **TITLE:** "Toward a Phenomenology of Life"
- **ABSTRACT:**
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26. Lori SCHNEIDER (Human and Organizational Systems – CSC)

- **BIO:** Lori Schneider is a learning and development manager at CSC, a large global information technology services provider. Prior to this position, her career included technical and managerial roles in information technology and organization development. Working from a home office and collaborating with colleagues globally caused her to wonder about the experience of being in a place. Lori entered a doctoral program at Fielding Graduate University in Santa Barbara, California. Her studies allowed her to develop theoretical perspectives about place and to deeply explore her lived experience of place. She completed her Ph.D. in Human and Organizational Systems in the spring of 2009. Her dissertation was a hermeneutic phenomenological study of how remote workers in global corporations experience and interpret local place. Lori's scholarly orientation is Heideggerian, interdisciplinary, applied social science. She hopes to use her dissertation findings to help

remote workers become more satisfied and productive employees and more engaged citizens of their local communities. Her long-term research and practice interests center around local sustainable places, and range from place-sensitive phenomenological architecture to community organizing to build sense of place.

- **TITLE:** “Local Workers, Global Work Place, and the Experience of Place”
- **ABSTRACT:** This paper presents findings from a recently completed dissertation, a hermeneutic phenomenological study of how remote workers in global corporations experience and interpret local place. The research was based on Heidegger’s thinking about space, place and dwelling, Giddens’ conception of globalization as “time-space distancing,” research on remote work, and concepts from architectural theory. The eight study participants were knowledge workers in the United States and Europe who work full time from home as employees of three large global corporations.

In this paper I share several insights about remote workers’ rich and varied lived experience of place. Key findings include the importance of managing the threshold between work and home and the need to create spaces for interaction at work. Some remote workers learn to shape, choose, or create places that better suit them, while others prefer to remain in place. Those remote workers who find that working at home brings opportunities to become more deeply involved in their local communities may ultimately help

communities become more globally-connected while retaining unique local qualities.

This research suggests that the essential phenomenological nature of place is both spatial and temporal. A place is a specific location within physical space that acquires personal meaning, arising from a person's past history and evolving with ongoing or repeated experience. Individuals make meaning of place as Center (groundedness or rootedness), Setting (activity, convenience or purpose), and Source (generativity, inspiration or transcendence). Each facet of place experience contains, reflects, and tends toward the others; all contribute to the meanings of place. We shape and respond to places based on these lived meanings; places shape us as our lives take place within them.

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27. Peter L.P. SIMPSON (Philosophy – CUNY)

- **BIO:** Peter L P Simpson is professor of Philosophy and Classics at the City University of New York. He was born and educated in the UK but has lived in the US for over 20 years and is a naturalized US citizen. His main interests are ancient philosophy (especially Aristotle) and moral and political philosophy. He has written books on Aristotle's Politics, on Moral Philosophy, and on Karol Wojtyla, in addition to numerous articles on philosophical topics more generally (details at www.aristotelophile.com). He is currently working on a book on Aristotle's Magna Moralia.

- **TITLE:** “From ‘I’ to ‘We’: Wojtyła’s Phenomenology of Love”
- **ABSTRACT:** Wojtyła’s phenomenological analysis of human being and human action turns on the idea of self-determination, or the way that human beings, in choosing and performing actions, determine themselves through a possession of themselves that is at the same time a free governing of themselves. This self-determination is essentially dynamic, or essentially an energizing and activating of the self’s powers, but it includes acts of cognition. Above all it rests on an awareness and assent to truth. In the case of love, or specifically sexual love, this self-determination presupposes certain affective and attractive feelings in the human psyche. But these feelings, while essential, are but the beginnings or materials of sexual love. They need to be *integrated*, as Wojtyła is fond of saying, into acts of self-determination whereby people not only *feel* for each other but also *commit* themselves to each other. At the level of feeling there is attraction, but there is not yet self-determination. But only self-determination can make attraction into love and only thus does love come truly into existence.

A key element in this analysis is what Wojtyła calls the *Personalistic Norm*, and in the light of this principle, interpreted according to the above idea of self-determination, Wojtyła shows what it means for two people, or two self-determining “I”s, to form a “We”. In what follows I will first treat of this norm and then show how it relates to the idea of love, the idea of integration, the idea of the sexual urge, and

finally the idea of marriage. My presentation will also take the form of commented paraphrase. The reason for this is that Wojtyła's philosophical thought is, despite its penetration and novelty, so little known it is in especial need of being restated and rephrased. When it has been so, it is usually evident enough not to need much more by way of commentary.

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28. Dennis SKOCZ (Philosophy – Independent Researcher)

- **BIO:** Dennis E. Skocz received his Ph.D. in Philosophy from Duquesne University. His studies focus on phenomenology and contemporary continental European philosophy with particular emphasis on Heidegger and Husserl. Thematic interests include science and technology, media, and environment. He has published chapters in *Tensional Landscapes: The Dynamics of Boundaries and Placements*, *Earth Ways: Framing Geographical Meanings*, *Lived Topographies and Their Mediatonal Forces*, and *Ecoscapes: Geographical Patternings of Relations*. He has published journal articles in *Analecta Husserliana*, *Environmental Philosophy*, and *Philosophy in the Contemporary World*. His conference papers appear in the proceedings of Husserl Circle and the North American Heidegger Conference. Dennis Skocz is President of the Society for Phenomenology and Media. A retired career diplomat, he now works as a consultant in strategic planning and professional development.
- **TITLE:** “Keynesian Phenomenology: A Hermeneutics of Economic Paralysis”

- **ABSTRACT:** John Maynard Keynes is a phenomenologist of “the economic.” His careful reflection on the lived-experience of economic actors helped ground his economic theory and enabled him to escape the binds of then-prevailing economic models. With the break-through insights he gained into economic phenomena *as experienced* by key actors – consumers, savers, investors, borrowers, lenders – Keynes was not only able to revise economic science to better describe the operation of the late capitalism of his day but also to prescribe policies to help economies mired in the Great Depression to emerge from that condition.

The paper endeavors to show how key phenomenological concepts inform Keynes’ approach. There is no indication that Keynes “knew” phenomenology. The paper suggests that phenomenology better describes what Keynes was doing when he undertook to bring “psychological” factors within the ambit of fundamental economic analysis.

If the attempt to put economics and phenomenology into dialogue is successful in some measure, then both might benefit. Economics would acquire a method for testing its most basic assumptions regarding the actors whose decisions and behavior are codified and quantified in the functional dependencies and correlations which make up the principles and laws of economics. For its part, phenomenology’s scope will, by definition, be enlarged and – I hope to show – its own descriptions of choice enriched by focusing on precisely the kind of choices humans make when acting economically.

The broader value of thinking phenomenologically about the economic – e.g., economic rationality, risk and confidence, “irrational exuberance,” financial and labor markets – lies in tethering economic theory to economic practice; but, not just that. Economic reality has bifurcated and the metaphors of Wall Street and Main Street signal that bifurcation. It is clearly ambitious to hope that practice on Wall Street will come to be more responsive to life on Main Street, but phenomenology requires that higher-order constructs – both theories and practices – find their grounds in lived experience and so phenomenology offers a way of linking the “two streets.”

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29. Bryan Alan SMYTH (Philosophy – University of Memphis)

- **BIO:** Bryan Smyth is currently Visiting Assistant Professor in the Department of Philosophy at the University of Memphis. He has also taught at Mount Allison University and McGill University, where he received his Ph.D. in 2006. His research deals with the social and political dimensions of Kantian and post-Kantian philosophy, particularly the phenomenological tradition.
- **TITLE:** “Generating Sense: Schizophrenia and Phenomenological Praxis”
- **ABSTRACT:** Theories of phenomenological reduction are subject to fundamental ambiguities as a result of indeclinable commitments to two irreducible themes, viz., transcendental subjectivity and the lifeworld. An account of the reduction in corporeal terms (Depraz) can help resolve this predicament, but

this needs to be developed in the context of a ‘generative’ approach, such as that outlined by Steinbock. But this implies the need to radicalize the core notion of ‘generativity’ on the basis of methodological insights concerning personal historical narrativity drawn from phenomenological psychotherapy. The psychotherapeutic encounter with schizophrenia is paradigmatic of phenomenological practice, inasmuch as it manifests elementarily the movement from ‘non-sense’ to sense. The investigation of such encounter – perhaps the most veritable phenomenology of phenomenology – thus has the potential to lead to a richer and more coherent account of the practical and intersubjective dimensions of phenomenological method in general and across disciplines.

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30. Fred WERTZ (Psychology – Fordham University)

- **BIO: Frederick J. Wertz** received his Ph.D. at Duquesne University in Phenomenological Psychology with clinical training. Currently he is Professor of Psychology at Fordham University. He serves as the editor-in chief of the *Journal of Phenomenological Psychology* and has been editor of *Theoretical and Philosophical Psychology* and guest editor of *The Humanistic Psychologist*. He edited the volume *The Humanistic Movement: Recovering the Person in Psychology* (Gardner Press) and co-edited *Advances in Qualitative Research in Psychology: Themes and Variations* (Swets North America). He received the Distinguished Teaching Award in the Sciences from Fordham University in 2004 and the

Outstanding Professor Award from the Graduate Student Association of the Graduate School of Arts and Sciences of Fordham University in 2006. He was elected and served as president of the Society for Theoretical and Philosophical Psychology (American Psychological Association [APA] Division 24) and of the Society for Humanistic Psychology (APA Division 32). A Fellow of the American Psychological Association, he is currently Fellows Chair of the Society for Theoretical and Philosophical Psychology and an APA Accreditation Site Visitor. In 2007, the Society of Theoretical and Philosophical Psychology presented him its Distinguished Service Award. His scholarship has focused on the philosophical foundations of psychology and he has developed critical perspectives on theory, research methodology, the cultural context, and the scientific status of psychology. He has written from a metascientific perspective on psychoanalysis, cognitive psychology, psychometrics, humanistic psychology, and qualitative research. Through empirical investigations, he has contributed to the development of phenomenological research methodology for psychology. He is committed to a psychology that welcomes, honors and promotes critical reflection on and pluralism in research methodology, theory, and the interpretation of science. Over the years, he has maintained a small practice of psychotherapy with vulnerable population in New York City.

- **TITLE**: “Phenomenology in Psychology compared with Grounded Theory, Discourse Analysis, Narrative Research, and Intuitive Inquiry”
- **ABSTRACT**: One of the great challenges facing psychology is the development of research methods that respect the essential qualities, complexities, and meanings of human lived experience. No doubt the approach with the longest and best established tradition that has responded to this challenge is phenomenology, which has consistently, for over one hundred years, addressed the problems of psychology and has offered a qualitative research methodology *par excellence*. Despite the development of phenomenology as a philosophical discipline and its extension across the broad spectrum of human sciences during the 20th century, only since the 1970s have phenomenological psychologists developed research methods that can be applied to the full range of the discipline’s subject matter. During these same last few decades, a rich and diverse plurality of other non-positivistic methods have emerged through “the qualitative revolution,” which has featured such approaches as grounded theory, discourse analysis, and narrative research. The role and place of phenomenological psychological research methods in this confusing panoply of emerging methods has hardly been sorted out. Although textbooks and graduate courses currently introduce these various approaches to students and scholars, there has been little systematic comparison of psychologists’ application of these different methods. The present paper reviews the basic

ideas, historical development, and empirical research procedures of phenomenological psychology and demonstrates how this method is applied by offering concrete illustrative samples from various stages of research on trauma and resilience. This presentation, although focused on phenomenology, grows out of a project in which experts from 5 different approaches to qualitative research in psychology each analyze the same interview with a 29 year old woman who, on the verge of a promising opera career, suffered thyroid cancer that destroyed her voice, her career, and much of her way of life. In this interview, she describes the process of overcoming the traumatic illness and, living for years on the verge of death in her battle with cancer, reinventing her life. Following the overarching goal of this project, namely to compare these qualitative research methods by examining their approaches to the same data, the current presentation compares the phenomenological approach to each of the others. After demonstrating how phenomenological psychology handles and approaches the interview data in this study of trauma and resilience, this presentation compares the procedures and findings of this approach with those of constructivist grounded theory, discourse analysis, narrative research, and intuitive inquiry.

Phenomenology is a qualitative method of research that has been used in philosophy, theology, literary studies, and various social sciences including psychology. Originally developed by Edmund Husserl in the early 20th century, the

phenomenological movement has consistently insisted that the study of human experience requires different methods from the hypothetico-deductive quantitative analytic ones that have had success with physical nature. Special procedures such as the phenomenological epochés, intentional analysis, free imaginative variation, and eidetic intuition were used informally by psychologists throughout the 20th Century as the larger phenomenological movement took existential, hermeneutic, and narrative turns. The analytic procedures most often currently used in empirical psychological research were developed from these basic principles by Amedeo Giorgi in the 1970s and have been used applied to a wide variety of subject matter. From the interview with a thyroid cancer survivor, a first person description of trauma and resilience was assembled; meaning units were demarcated; in depth psychological reflections were carried out on each; and the overall psychological structure of the experience was elaborated with attention to such themes as trauma, social support, and spirituality. The analysis shows how research participant's existential death, with its uncanny emotions and a collapse of existence, was an occasion for building a wider self encompassing such paradoxical antinomies as emotional surrender and practical action, interdependency and free agency, vulnerability and power, fate and responsibility, and discontinuity and continuity. The movement from this individual analysis toward general knowledge is then discussed with reference to a second description, that of an elite NCAA

Division I gymnast who fell from the parallel bars and suffered a severe injury. Finally, this phenomenological analysis is compared to the findings and procedures of the other 4 methods of qualitative analysis. Numerous convergences and divergences are found. Elements of the phenomenological analysis are found in each of the other four approaches. In comparison to grounded theory, discourse analysis, narrative psychology, and intuitive inquiry, the phenomenological analysis shows such distinctive features as systematic attention to all reported experiences, detailed reflections on the essential meanings, the discernment the interrelations of various constituents within larger structural organizations, and insight into selected themes within the social and temporal contexts of the experiential process as a whole. The origin of these key differences is found in the contrast between phenomenology, as a descriptive approach to lived experience, and the foci of the other approaches on natural scientific model building, on language as a reality in itself rather than as an expression of meanings beyond itself, and a constructive selectivity predetermined by conceptual contrivances and theoretical thematics. Phenomenological research methods are shown to be more radically descriptive, contextual, holistic, and personalistic than the other approaches which, each in their own way, are abstractive and partial in their approach to the human order.

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