The Interdisciplinary Coalition of North American Phenomenologists (ICNAP) Conference

Phenomenology and Sustainability: Interdisciplinary Inquiries in the Lived-World of Persons, Communities and the Natural World

May 26 – 30 2016

ASU’s Women and Gender Studies
in the School of Social Transformation
ICNAP 2016 Program
May 26 – 30, Phoenix, Ariz.

ICNAP VIII At-a-Glance

Thursday May 26
5:30 – 7:30 p.m.  Registration Open, Mercado C145
6:30 – 7:30 p.m.  Welcome and Opening Reception, Mercado C145

Friday May 27
7:30 – 8:30 a.m.  Registration Continues
8 – 8:30 a.m.  Breakfast, Mercado C145
8:30 – 10:30 a.m.  Concurrent Sessions 1
9 – noon  Workshop 1
10:40 a.m. – 12:40 p.m.  Concurrent Sessions 2
12:40 – 2:20 p.m.  Lunch (on your own)
2:30 – 5 p.m.  Plenary Session: Husserliana
5:30 – 7:30 p.m.  Dinner and William Hamrick Keynote Address

Saturday May 28
7:30 – 9 a.m.  Registration Continues, Mercado C145
8:30 – 9 a.m.  Breakfast, Mercado C145
9 a.m. – noon  Workshop 2
9:30 – 11:30 a.m.  Concurrent Sessions 3
12:15 – 1:45 p.m.  Business Meeting, open to all members, Mercado C145 (lunch provided)
2 – 5 p.m.  Workshop 3
2 – 4 p.m.  Concurrent Sessions 4
5:30 – 7:30 p.m.  Dinner and David Abram Keynote Address

Sunday May 29
8 – 8:30 a.m.  Breakfast, Mercado C145
8:30 – 10:30 a.m.  Concurrent Sessions 5
10:40 a.m. – 12:40 p.m.  Concurrent Sessions 6
President’s Welcome

to ICNAP VIII: Focus on “Sustainability”

I am very pleased to welcome all of you to Phoenix, Arizona, and the 8th annual meeting of the Interdisciplinary Coalition of North American Phenomenologists.

This year’s conference promises to make sharp and insightful contributions to our understanding of one of the most important social issues of our time—“sustainability.” Over the past few decades, problems of “sustainability” have come into our social consciousness in unprecedented ways. Yet, as all good phenomenologists know, with that heightened level of social consciousness comes many layers of presumptions related to both the meaning of “sustainability,” and the many interrelationships that constitute the particular contexts within which we come to see “sustainability” as relevant. You will find concerns with these issues reflected throughout the program in disciplinary contexts that include philosophy, communicology, psychology, education, social work, health care, ecology, architecture, and more.

Our keynote speakers, William Hamrick and David Abram, will take up this theme by calling on us to think very carefully about “nature” and our relationship with it. Both speakers bring the full force of phenomenological inquiry to projects that advance our understanding of the every day life-world as much as our intellectual projects.

This year’s conference continues our special plenary session on Husserliana, this year focusing on volume XLII. Organized by George Heffernan and including presentations by Thomas Vongehr and Thomas Nenon, this plenary will focus on Husserl's contributions to “the enduring well-being of persons, communities, and the natural world in their interrelations.” It is worth noting that Husserl began taking up these issues precisely one century ago, which evidences the wide-sweeping relevance of the phenomenological tradition to contemporary life.

I’d also like to draw your attention to another special feature of this year’s conference: our Phenomenology Workshops. These workshops are designed to bridge the gap between the careful and precise study of phenomenological philosophy, and the application of phenomenology to the concrete world of people and experience.

The close of this conference brings to an end my term as President of ICNAP, a position I have been honored to hold. Over the past two years I have worked very closely with Michael Barber, who is our next President. During my tenure as President I have relied greatly on Mike for his insight and phenomenological acumen. He will be an excellent President! I would like to thank Mike, and all of the members of the Executive Committee for their work on behalf of ICNAP: Luanne Fortune, Richard Wilson, Scott Churchill, Athena Colman, and James Morley. Finally, I’d also like to thank my ASU colleagues: Barbara Lafford, Head of the Faculty of Languages and Cultures, and Duan Roen, Dean of the College of Letters and Sciences, both of whom have been tremendously supportive in my effort to bring ICNAP to ASU’s downtown campus.

I hope you enjoy the conference, and that you have time to catch up with old friends and meet new ones. Most of all, I hope that we continue to foster the interdisciplinary connections that allow us to realize the full potential of an interdisciplinary phenomenology.

Have a Wonderful Conference!

Jacqueline (Jackie) Martinez
ICNAP President
Keynote Addresses

**William Hamrick**

**An Ontology of Sustainability**

The aim of this paper is to provide a brief account of Maurice Merleau-Ponty’s ontology of flesh as a theoretical foundation for thinking adequately our most basic, fundamental relationship to nature and therefore to ground a “deep ecology,” to use Arne Naess’ phrase, that is necessary for sustaining not only human flourishing, but also life itself. Merleau-Ponty’s last ontology, his “fundamental thought,” can accomplish this objective through its rejection of key attitudes embedded in unsustainable relationships with nature, by grounding Heidegger’s critique of technology better than the latter did, and by opening the way to an appreciative concept of nature in an aesthetic naturalism.

**David Abram**

**The Visible and Invisible Earth: Phenomenology as Depth Ecology**

The careful practice of phenomenology cannot help but disclose the uncanny influence of the Earth in all our experience. This talk will, I hope, make evident a few facets of a genuinely ecological phenomenology, one that discloses our human embedment within a more-than-human collective of animate agencies. For such a geophilosophy, not only the human body but even our vaunted human intelligence shows itself to be dependent upon a tangle of divergent animal powers, interlaced with the sentience of innumerable plants and structured by the creative dynamism of the rocks, waters, and winds of this breathing planet.
Program

**Thursday May 26, 2016**

5:30 – 7:30 p.m.
Registration Opens
Mercado, C145

6:30 – 7:30 p.m.
Welcome and Opening Reception
Mercado, C145

**Friday May 27, 2016**

7:30 – 8:30 a.m.
Registration Continues
Mercado, C145

8 – 8:30 a.m.
Breakfast
Mercado, C145

8:30 – 10:30 a.m., Concurrent Sessions 1

**Technology and Sustainability**
Mercado, C216
Chair: William Hamrick
Bob Sandmeyer  
*The Way of the Machine: Wendell Berry and Martin Heidegger on the Essence of Technology*
Colette S. Jung  
*Phenomenology and the Ethics of Sustainability*

**Communicology: Historical Development and Exponential Potentialities**
Mercado, C230
Chair: Barbara Lafford
Richard Lanigan  
*The Confluence of Phenomenology and Semiotics in Communicology*
Hong Wang  
*Two to the Power of Ten*

**Transcendental Phenomenology in Psychology and Healthcare**
Mercado, C240
Chair: Nicole Piemonte
Frederick J. Wertz  
*The Relationship between Transcendental Phenomenology and Psychology*
Mary Beth Morrissey  
*Contributions of Transcendental Theory of Method to Understanding of Suffering and Maternal Analogy*
9 a.m. – noon, Workshop 1

Phenomenology, Post-phenomenology, and Anticipatory Ethics
Mercado, C213

Richard Wilson
This three-part workshop includes an overview of phenomenology and postphenomenology, followed by a discussion of anticipatory ethics, and concludes with case-studies involving drones, 3D printing and autonomous cars.

10:40 a.m. – 12:40 p.m., Concurrent Sessions 2

Relation to Nature
Mercado C216
Chair: Frederick Wertz
Michael Barber The Ecological Epochē
James Morley Denaturalizing Nature

The Environment
Mercado C230
Chair: Hong Wang
Jerry Williams Understanding Environmental Opinions: A Phenomenological Analysis
Kimberly Langmaid Disclosing Climate Change

Personal Relationships and Sustainability
Mercado C240
Chair: Jay Taylor
Barbara Klein and Jacqueline Martinez How Twin Studies Can Shed Light on the Relationship between Phenomenology and Sustainability in Human Relationships
Erik Garrett Phenomenology and Urban Sustainability

12:40 – 2:20 p.m.

Lunch on your own

2:30 – 5 p.m.

Husserliana XLII Plenary Session: Sustainability as a Limit Problem of Phenomenology
Mercado, C145

Husserl’s investigations of persons and communities in their natural and social environments suggest that phenomenology — as a philosophy that explicates how persons and communities intentionally constitute the worlds in which they live, that eschews the meaningless view of the world as a materialistic, mechanistic, and monolithic given, and that embraces the roles of human agency, environmental empathy, and rational responsibility in the positive transformation of the world — is preeminently suited to thinking critically about issues of sustainability.

Chair
George Heffernan
Panelists
Thomas Vongehr
Thomas Nenon

5:30 – 7:30 p.m.

Dinner and William Hamrick Keynote Address, An Ontology of Sustainability
Mercado, C145
Saturday May 28

8 – 8:30 a.m.

Registration Continues
Mercado, C145

8:30 – 9 a.m.

Breakfast
Mercado, C145

9 a.m. – noon, Workshop 2

Applying Phenomenology to “Cultural Experience”: Semiotic Phenomenology and Communicology in the Study of Embodiment
Mercado, C213
Jacqueline Martinez, Richard Lanigan

9:30 – 11:30 a.m., Concurrent Sessions 3

Husserl
Mercado, C216
Chair: George Heffernan
Eric Chelstrom  Intersubjective Challenges to Husserl’s Understanding of Horizons
Kevin Hermberg  Husserl’s Lifeworld and Active Sustainability

Phenomenology and Ontology
Mercado, C230
Chair: Erik Garret
Shotaro Iwauchi  Some Remarks on the Confrontation between Essentialism and Constructionism
Lester Embree  The Husserlian Ontology of Dorion Cairns

Technology and Sustainability
Mercado, C240
Chair: Richard Lanigan
Richard Wilson  Postphenomenology, Hydraulic Fracturing, and Social Sustainability
Michael Lucas  The Projective Phenomenology of Transformational Infrastructure: A Case Study of Morro Bay

12:15 – 1:45 p.m.

Business Meeting (lunch provided)
Mercado, C145
2 – 5 p.m., Workshop 3

Learning to Employ “Empathic Intuition” and “Imaginative Variation” in Phenomenologically-Based Qualitative Research  
Mercado, C213  
James Morley and Scott Churchill

2 – 4 p.m., Concurrent Sessions 4

Understanding and Experience in the Healthcare Context  
Mercado C216  
Chair: Ian Derk  
Nicole Piemonte  
Brigitte S. Cypress

Teaching the Lived Experiences of Illness and Suffering in Healthcare Education  
Understanding Uncertainty among Critically Ill Patients and their Families

Politics and Race  
Mercado C230  
Chair: Heather Curry  
Seigfried L. Mathelet  
Athena Colman

A Phenomenological Approach to the Politics of Passion  
Institution and Race: Merleau-Pontyian Responses to Fanon

Practical Transformations  
Mercado C240  
Chair: James Morley  
Michael Lucas  
Sarah J. Tracy

Presence Before Representation: Making-in-the-World as the Beginning of Beginning Design  
Creating Communication Expertise via an OPPT-in Approach: Moving from Practical Application to Practice in Context

5:45 – 8 p.m.

Dinner and David Abram Keynote Address, The Visible and Invisible Earth: Phenomenology as Depth Ecology  
Mercado C145
Sunday May 29

8 – 8:30 a.m.

**Breakfast**
Mercado C145

8:30 – 10:30 a.m., Concurrent Sessions 5

**Phenomenological Methodology**
Mercado C216
Chair: Sakena Young-Skaggs

Scott D. Churchill
*A ‘Strict’ Phenomenological Paradigm for Intentional Analysis of Perceptual Experience: Moving from the Transcendental to the Psychological Level of Analysis*

Lucian Delescu
*Intentionality and Meaning Variations: Thinking with Correlates*

**Narrative, Writing and Phenomenological Reflection**
Mercado C230
Chair: Heather Curry

Matthew C. J. Donovan
Sarah J. Tracy
Jessica Kamrath
Thor Gibbons
Dennis O. Robelo

Matthew C. J. Donovan
*A Study of Meeting Phenomenology through a Phenomenological Method of Inquiry*

Sarah J. Tracy
*Sustainable Writing Pedagogy: (Re)Visioning Classrooms and Places Through Place-Based Writing*

Jessica Kamrath
*Descriptive Phenomenology: Narrative Identity work and Organizational Culture*

10:40 a.m. – 12:40 p.m., Concurrent Sessions 6

**Therapists and Therapies**
Mercado C216
Chair: Erik Garrett

Monica Lawson
*Experiences of ‘At Homeness’ in Therapeutic Communities*

Jamie Jones
*A Phenomenological Study of the Office Environment of a Clinical Social Worker with High Client Retention*

**Kindness and Touch**
Mercado C230
Chair: Michael Barber

Jay Taylor
*Staircase of Grace*

Heather Curry
*Touch, Subjectivity, and the Possibility of Community*

**Sustainable Action**
Mercado C40
Chair: Kim Langmaid

JoAnn McCallister
*A Phenomenological Reflection on a Connection to Nature and Commitment to Action*

Justin G. Smith
*Buying Local, Buying Fresh, Buying Just: A Phenomenological Inquiry in Sustainable Food Consumption*
Special Plenary Session On Husserliana XLII

Sustainability as a Limit Problem of Phenomenology

Chair and Organizer
Heffernan, George
Merrimack College, Department of Philosophy

Panelists
Vongehr, Thomas
Merrimack College, University of Leuven, Husserl Archives
Nenon, Thomas
University of Memphis, Department of Philosophy

At its annual conferences the Interdisciplinary Coalition of North American Phenomenologists offers special plenary sessions on recently published sources of phenomenology. The Husserliana, or Collected Works of Edmund Husserl, is an invaluable resource for understanding Husserl, the phenomenological movement, and its enduring influence. The latest volume (XLII: 2014), Grenzprobleme der Phänomenologie (Limit Problems of Phenomenology), presents research manuscripts of Husserl from 1908 to 1937. Edited by Rochus Sowa and Thomas Vongehr, they contain phenomenological investigations in four areas: (1) unconsciousness, (2) instincts, (3) metaphysics, and (4) ethical reflections of the Freiburg years. Although Husserl does not employ the expression “limit problems” (“Grenzprobleme”), its use is justified because these texts approach problems that lie beyond the rigorous bounds of the phenomenological reduction but that, according to Husserl, can only be treated “scientifically” (“wissenschaftlich”) if their solutions are grounded in phenomenological reflection.

The largest and most important group of texts documents Husserl’s ethical reflections in his Freiburg years (1916–1928). In this time, Husserl moves away from the ethics that he developed, under the influence of Brentano, in his Göttingen period (1901–1916); he shifts, under the influence of Fichte, toward an ethics of the person, the community, and humanity. The distinctive feature of this ethics is a richer concept of practical reason. Rational, and thus imperative, are no longer merely individual acts that realize the best that one can reach in a given situation; rather, imperative is now an absolutely justified shaping of the life that is, in each and every case, that of an individual person, as well as a rational shaping of the lives of national and trans-national communities guided by the ideal of a community of love based on mutual caring. In the face of the irrationality in the life of the individual and in the history of humanity, Husserl poses urgent questions about the meaningfulness of ethical action generally. In this connection, the phenomenon of love, as a source of binding values and as the motive of ethical action, as well as the phenomenon of the individual call to a personal task in life, move to the center of Husserl's reflections on ethics.

The conference theme, “Phenomenology and Sustainability: Interdisciplinary Inquiries in the Lived-World of Persons, Communities, and the Natural World”, focuses attention on the enduring well-being of persons, communities, and the natural world in their interrelations. The contemporary German term for sustainability, Nachhaltigkeit, does not occur in Husserliana XLII, but the German term for environment, Umwelt, is found on 117 of 527 main pages of the volume. Thus Husserl’s investigations of persons and communities in their natural and social environments suggest that phenomenology—as a philosophy that explicates how persons and communities intentionally constitute the worlds in which they live, that eschews the meaningless view of the world as a materialistic, mechanistic, and monolithic given, and that embraces the roles of human agency, environmental empathy, and rational responsibility in the positive transformation of the world—is preeminently suited to thinking critically about issues of sustainability.
**The Ecological Epoché**

Barber, Michael  
Saint Louis University, Department of Philosophy

According to Alfred Schutz, within everyday life, those bodily actions that overtly gear into the outer world and seek to realize a projected state of affairs are characterized as "working," and such actions, in concert with others’, constitute the "world of working." The working self originates its ongoing acts as a self, undivided and resistant to adopting a reflective stance through which it might appear as a past, partial self, as a "Me," opposed to "I," according to Mead.

Although one must maneuver pragmatically within the world of working to secure one's own existence, this paper suggests that the world of working lies at the basis of the present ecological crisis imperiling earth's sustainability. Furthermore, the paper will explore sites within everyday life, which includes working, in which working encounters resistance, transcendences that resist its efforts at overcoming them, such as in sign-behaviors between individuals or in the various finite provinces of meaning (announced by symbols) into which one leaps, on the basis of particular epochēs (analogous to the phenomenological epochē). In these provinces, one adopts different, non-pragmatic relevance-systems (e.g., scientific theory, dreams, phantasy, religion, literature, art). Modeled on the idea of finite provinces of meaning, the paper will explore whether an analogous ecological epochē is possible, how it might be evoked, how it might usher one into a distinctive province of meaning (but one similar to religion and art) with a distinctive attitude toward nature, how one's relevances within such a province might be reordered, and how entrance into this attitude supports resistance to the imperatives threatening the earth that derive from our unreflective working, aimed at efficiency and survival.

**Intersubjective Challenges to Husserl’s Understanding of Horizons**

Chelstrom, Eric  
St. Mary’s University, School of Humanities and Social Sciences

Simone de Beauvoir and Frantz Fanon help us further our understanding of phenomenological horizons. They do so through their examinations of the lived experience of oppression. In Beauvoir's case, the emphasis is on the oppression of women, though her discussion of oppression in The Ethics of Ambiguity is more far reaching. In Fanon's cases, the emphasis is on race and those subject to colonial oppression. Though, his focus on the internalization of a false consciousness in relation to one's own being isn't limited to such cases. I argue that the analyses of oppression and its effects on how the individual understands herself and her possibilities undermines any clear division between internal and external horizons. A similar challenge can be mounted through an appreciation of the social phenomenologies of Alfred Schütz and Aron Gurwitsch, specifically in their understanding of the social constitution of role formations. In response to these challenges, one might argue that this applies only to the case of the self, or at most to the experience of subjects. That is, to claim that internal and external horizons are distinct in the case of non-egological phenomena. However, such a defense fails insofar as our relationships with objects are constituted in relation to gender, racial identity, and class status. One could further add how technology reframes our orientation in the world. Where this challenges traditional phenomenology is insofar as it undermines Husserl's defense of the possibility of a meaningful horizon called, in Cartesian Meditations, a "sphere of ownness." The paper closes by exploring whether Husserl has resources at his disposal to offer any further defense in favor any sphere of purely individually constituted horizons of meaning.

**A ‘Strict’ Phenomenological Paradigm for Intentional Analysis of Perceptual Experience**

Churchill, Scott D.  
Psychology Department, University of Dallas

One of the specific interests of phenomenological psychology is how consciousness is involved in structuring the world of everyday life. How is experience given to us, both as lived and as known? Previous philosophical investigations of constitution (Husserl, 1913/1982/1948/1973) explicate the concept of “intentionality,” which refers to the structural (i.e., dynamic and dialectical) relationship between the perceiver and the perceived; and Husserl’s (1910-1911/2006) “empathy lectures” presented empathy itself as a constitutive dimension of our perception of others. An intentional analysis of experience is an examination of the ways in which the perceiver is present to an object such that there is a thematic grasp of the object as having a particular meaning. Phenomenological philosophy raises the question of givenness or constitution at the transcendental level, that is, within the realm of “pure” subjectivity. In contrast, a phenomenological psychology at the empirical level takes as its domain the intentionality of human subjects in specific situations.

My interest in a past study I conducted was to articulate a phenomenological understanding of the psychologist’s experience during the interview phase of a psychodiagnostic assessment. Although practicing psychologists recognize or at least acknowledge that they themselves are an “instrument” of psychodiagnosis, little has been said in the way of clarifying concretely how the psychologist is constitutively involved as a perceiving agent in the task of psychodiagnosis. The question here is how to make the clinician’s subjectivity accessible. Based on an inspiration from Husserl’s early (1907/1970, 1913/1982) investigations into the intentionality of experience, I conceive my research as an intentional analysis of the psychologist’s acts of consciousness. I sought to make explicit the implicit constitutive functions that are lived by the psychologist. I attempt to bring to light the way that clinical impressions originate in the psychologist’s illuminating presence to the client.
“Institution and Race: Merleau-Pontyian Responses to Fanon”

Colman, Athena V.
Department of Philosophy, Brock University

Scholarship on the notion of Merleau-Ponty’s “corporeal schema” is well-developed and has contributed to theorizations of embodiment ranging from embodied cognition to disability studies. However, less articulated and more contentious is the question of whether, in addition to the corporeal schema, there is also a ‘body image:’ a distinct but related pre-reflexive structuring of experience which subtends inscriptions of the figuration of our body. Whether or not Merleau-Ponty himself recognizes a clear distinction between ‘corporeal schema’ and ‘body image’ (or body schema and body image) has been a matter of some debate. I begin by briefly reengaging with this debate in order to respond to Frantz Fanon’s criticism of Merleau-Ponty, which argues that his phenomenology cannot adequately account for the experience of racialized or colonized bodies.

I read Fanon with Merleau-Ponty in order to cultivate sites of his thinking that respond to Fanon’s important critique. First, I explore whether or not the tension in Fanon’s description of the relation between the ‘corporeal schema’ and the ‘historico-racial schema’ still holds in an account of Merleau-Ponty that develops the notion of the body image as distinct from, but in relation to, the corporeal schema. Second, I turn to Merleau-Ponty’s later lectures where he claims that alongside the corporeal schema there is a “practical schema [schéma praxique] that produces the dimensions of intersubjectivity.” How does this discussion of the ‘practical schema’ extend or depart from the notion of the ‘body image’ when read in light of Merleau-Ponty’s later thought on ‘institution’? I conclude by explaining the “double aspect of institution,” and argue that, with institution, Merleau-Ponty offers us a way of thinking the very depth of racism and racialization complexifies the socio-historical field of perceptual possibilities, and the possibilities (and responsibility) of initiating a divergence from the norms of racism in individuals’ own instituting.

“Touch, Subjectivity and the Possibility of Community”

Curry, Heather
College of Letters and Sciences, Arizona State University

How do we experience community? How do we experience the self as subject and the abjection of an other/Other? Community is a primary concern within the phenomenological tradition. In his genealogy of community thought, Roberto Esposito (2010) reads Heidegger’s more general philosophy of community, in which Heidegger, according to Esposito, “makes” Kant accountable to time. That time is understood to “stretch” the subject to the breaking point; that it is the “abyss” where the subject is constituted outside of himself, now interrogates the idea of the subject as closed or discrete (87). We commune around our common disappearance.

And yet, the experience of time is not a monolithic, spatial arrangement—seconds, minutes, hours to mark the distance we cover, the movement between home and work, life goals, destinations, always moving forward, backward, onward. If, as Erin Manning argues, touch engages us in a “vastly altered concept of time and space” (2007, xiii), how might we reimagine community as an emergent boundary that creates the simultaneous points of contact and rupture? And what might shifting our sense of community from a visually oriented sense of space and time to one oriented toward touch potentiate in terms of reimagining communal subjectivities?

This work operates along two trajectories: first, it is a meditation on the lines of tension in community thought within contemporary phenomenological inquiries (e.g., Roberto Esposito, Jean-Luc Nancy, Frantz Fanon); second, this work locates the philosophical project within the lived experience and dailiness that creates our sense of community. Here, I look to visible homelessness (and those who live visibly homeless as bodies that are feared in their visible threat as ruptures to normative community “values”), as a phenomenon that reveals the deep fracture that sustains community in its tension with itself.

“Understanding Uncertainty among Critically Ill Patients and their Families: Perspective from a Phenomenological Study”

Cypress, Brigitte S.
City University of New York. Lehman College

The concept and high levels of uncertainty experienced by family members of critically ill patients are related to the precarious nature of the illness process in critically ill for the patient. Related studies reveal that uncertainty is a consequence of the intensive care unit admission, a consequence felt for its psychological impact and its major changes in families’ social and economic lives. These investigations note a gap: research studies do not include the patients as participants, but rather the family members alone, the caregivers, and at times the nurses.

The purpose of this paper is to explore, describe, and understand the concept of uncertainty among patients and family members during critical illness in the intensive care unit from the perspective of a phenomenological study. “Uncertainty” is one of the specific themes illuminated through a qualitative phenomenological study conducted in the intensive care unit in 2010. Five from each category of patients, family members, and nurses were interviewed until data saturation was achieved. The data were analyzed using a wholistic, selective, and detailed line-by-line approach to arrive at a set of themes. The patients perceived that they “do not know what is going to happen,” “if they are progressing or not,” or “if they will make it or not.” Understanding the concept of uncertainty and its effects on critically ill patients and their families may assist the professional rendering of care that is geared toward helping them make more informed decisions about treatment options, subsequent interventions, and the ability to construct meanings for illness events. A better conceptualization of uncertainty and its importance can change clinical practice and allow for the development of interventions that will help facilitate a positive adaptation to the critical illness experience.
“Intentionality and Meaning Variations: Thinking with Correlates”
Delescu, Lucian
Humanities and Social Sciences, Berkeley College

Critics have formulated two observations against phenomenology: a) there is no evidence for conscious intentional participation, and b) even if one would admit the ontological reality of conscious intentional participation that entails epistemological subjectivism since subjects have specific experiential modalities, hence their statements lack general epistemological relevance. We respond to the second observation by exploring the difficulties of the transition from specific modes of conceptualization to general modes of conceptualization. More precisely, we can explore the relation between parts and wholes without direct ontological reference in order to understand if a form of subjectivism is inherent to any kind of claim, not only to phenomenological claims, and if subjectivism is indeed a good reason to discard conscious intentional participation. The integration of a claim, in this particular case of the phenomenological claim regarding the ontological reality of conscious intentional participation (or simply, conscious intentional experiences), within a generally accepted philosophical and scientific nomenclature, also depends of the modality in which one unravels the relation between specificity and generality and what precisely one intends to achieve when establishing their hierarchy. Therefore I will focus on the second observation following the assumption that if we wish to understand if the relation between things-to-be-known and knowing-the-things entails conscious intentional participation we must begin by looking into the dynamics of the transition between claims with local epistemological relevance and claims with general epistemological relevance. I argue that a form or other of solipsism is inherent to any epistemological claim, and yet there is no reason to fear solipsism if accepting conscious intentional participation. On the contrary, without it, objectivity cannot be achieved. This paves the way towards a correlative epistemology where the hierarchy specificity-generality emerges from the analytics of their dynamics instead of preset onto-epistemological standards.

“A Study of Meeting Phenomenology through a Phenomenological Method of Inquiry”
Donovan, Matthew C. J., Tracy, Sarah J. and Kamrath, Jessica
Hugh Downs School of Communication, Arizona State University

In the last ten years, a community of international scholars across multiple disciplines have developed an ontological-phenomenological approach to teaching the “being” of being a leader and leadership. Much of the material developed in this approach is sourced from Werner Erhard, a larger-than-life person with a sensationalized past—best known for his founding of EST transformational training seminars. In this paper, we narrate three communication scholars’ foray into this community and our learning and practicing its ontological-phenomenological approach. Through autoethnographic self-reflexivity and a phenomenological lens, we narrate our as-lived experiences with this group of scholars and the adventure of practicing a pedagogical approach that has been met by others with a complex mixture of curiosity, suspicion, and delight. Our story hopes to provide insight about what it means to discover phenomenology through the teaching of it and how phenomenology as a teaching and learning method can give access to both self-discovery and deeper phenomenological inquiry. Our paper ends with a discussion of how the pedagogy and scholarship of an ontological-approach might stand up to rigorous discussion from the larger phenomenology community and how it might contribute to current conversations among those who study phenomenology.

“The Husserlian Ontology of Dorion Cairns”
Embree, Lester
Philosophy Department, Florida Atlantic University

Dorion Cairns is arguably Husserl’s closest follower, something now well supported by his The Philosophy of Edmund Husserl [Harvard Dis. 1933], ed. Lester Embree [Dordrecht: Springer, 2013] and including his later creative developments of Constitutive Phenomenology (cf. Lester Embree, Animism, Adumbration, Willing, and Wisdom: Studies in the Phenomenology of Dorion Cairns [Bucharest: Zeta Books, 2012]. Aron Gurwitsch reported Husserl once saying after Cairns had left a discussion in his kitchen, “There goes the future of phenomenology in the new world” (pers. com.) Cairns’s teaching at the New School in its Golden Age of the doing of phenomenology was the foundation of the work of many students, including—to mention only two of the deceased—Maurice Natanson and Fred Kersten. The present paper is the latest for a second series of studies of aspects of Cairns’s phenomenology that are well documented in his Nachla, but will be difficult to discern in the coming volumes of his Philosophical Papers.

Perhaps contrasting with Heidegger, Cairns distinguishes beings and what it is for something to be. On that basis, he is shown to have surveyed eight positions in the history of chiefly Western Philosophy for most which the world has an absolute existence and several (Protagoras, Berkeley, Kant, and Husserl) for which the world is more or less relative to minds. Along the way, he objects in effect to the so-called Realistic Phenomenology for not understanding Husserl’s theory of intentionality. Next, Cairns’s noematico-noetic account is conveyed in detail on how in the psychological-phenomenological perspective being or existence is a positional character objectivated as “status” and how then transcendental epoché, reduction, and purification are required to overcome the so-called idealistic paradox of mind being in the world and having the world as object.
“Phenomenology and Urban Sustainability”
Garrett, Erik
Department of Communication and Rhetorical Studies, Duquesne University

Integration of diverse communities into urban environments is a major issue facing the twenty-first century. The phenomenological method begins with the examination of our “taken-for-granted” assumptions. I begin with the question what type of relationships with diverse communities do current city constructions foster? As we recognize the true potential of urban design to create places for community; do we also understand how they have historically pushed us apart? How can we do better? This presentation is part of an ongoing case study into the inner city of Pittsburgh. In the 1950's, city planners constructed various monstrosities that cut off the African-American community from the rest of the city that maintained conditions of segregation. Under the coded rhetoric of "renovation," "redevelopment," and "revitalization" life centers of African-Americans were torn down and hundreds were displaced as that community was cut off from the expanding downtown

Using the phenomenological research into the understanding of “place” by Edward Casey I look at how a neighborhood was deemed to be “placeless” because of various prejudicial and racist assumptions of that time. Through a study of archival pictures I will show how the neighborhood was literally cut off via by the design of urban planners. I argue that cities offer a unique response to sustainable living in the future, but we must account for the taken-for-granted edges in both history and the present that divide communities and turn the city into an unsustainable environment. Cities will only be sustainable when we overcome the way that segregation has become historicized into the very fabric of urban living.

“Sustainable Writing Pedagogy: (Re)Visioning & (Re)Connecting Classrooms and Places through Place-Based Writing”
Gibbons, Thor
English Education, State University of New York at Oneonta

Schools today are inundated with high-stakes testing and decontextualizing writing assignments. Accordingly, writing pedagogy is often seen by educators as inauthentic, formulaic, and meaningless beyond extrinsic factors. Moreover, for many teachers of writing, the last decade and a half of education reform has arrested their own development of becoming agentive educators of writing while delimiting their own senses of themselves as writers. The Common Core State literacy standards place great emphasis on writing, and outline explicit objectives requiring students to write for multiple audiences and purposes across academic disciplines, all of which require students to write in “authentic” contexts of content disciplines. These contexts entail student writers have some understanding of place(s) and the boundaries thereof. One approach to grounding students’ academic writing in authentic literacy practices is through place-based writing portfolios. Place-based writing, a pedagogical movement developed by rural educators and rural sites of the National Writing Project, grounds students' writing in the authentic lived experience of the places in students’ lives that encourage big ideas on exploring sustainable futures of their places: rural or (sub)urban communities, schools, green places, natural resources, etc. Edward Casey’s phenomenology of place Van Manen's phenomenology of practice provide the theoretical and methodological foundations to explore the following questions regarding the lived experiences of pre-service teachers in a college composition and writing pedagogy class: in what ways does place-based writing using a multi-genre approach foreground both place(s) and the place(s) of writing? What are students’ lived experience of these places? How might these lived experiences of these places change or evolve by writing multiple perspectives and genres? In what ways do these pre-service teachers develop their own sense of becoming both writers and teachers of writing? Themes emerging from this study will be explored and highlighted, as well as activities engaging in place-based writing.

“Husserl’s Lifeworld and Active Sustainability”
Hermberg, Kevin
Dominican College

As the call for papers says, “Phenomenology and Sustainability seeks to question the suppositions underlying scientific and humanistic projects and unreflective practices that might thwart sustainable relationships or impede their full realization.” One way of understanding those underlying suppositions is to explore Husserl’s concept of the lifeworld (Lebenswelt)—after all, the lifeworld provides the rational structure underlying the “natural attitude.”

My proposal is modest: to trace out the main elements of the lifeworld and some of the intersections (and interdependencies) of world, self, and Others. The discussion will then turn to ways in which we might employ an understanding of the lifeworld to inform and foster progress vis a vis sustainability—whether by weaving a concern for sustainability into the natural attitude or by motivating various sorts of activism.

In The Crisis of European Sciences, Husserl describes the lifeworld as both the ground or field of self-givenness on which scientific evidence is based and as always already there, pre-given, underlying and informing not only the objective-scientific world but every intentional act. The lifeworld, then, informs both scientific work and perception itself. Because the lifeworld includes external horizons of intentionality, it takes us quite a step away from the isolated individual knowers described in some of Husserl’s early works toward truly intersubjective epistemology. This pre-givenness and intersubjectivity afford one the opportunity to shape the perceptions and natural attitudes of others and this, in turn, can help in the fostering of an attitude of (or concern for) sustainability.
"Some Remarks on the Confrontation between Essentialism and Constructionism: A Phenomenological Perspective"

Iwauchi, Shotaro
Graduate School of International Culture and Communication Studies, Waseda University

This paper aims to reconsider the confrontation between essentialism and constructionism phenomenologically. The author claims that phenomenological essentialism as a “science of intersubjective confirmation” and a “science of mutual recognition” will conciliate the radical epistemological and ethical aporia between essentialism and constructionism. Phenomenology, however, is not viewed as a compromise; it is a new, completely different form of essentialism than traditional essentialism.

Plato and Leibniz provide a foundational schema for traditional essentialism. Clearly, the concept of “essence” is closely connected with the concept of “substance,” so that it retains invariable, absolute characteristics which may turn out to oppress social and cultural minorities because the idea of substantial essence can label someone as having substantial unchangeable characteristics. On the other hand, philosophers (e.g., Hume and Nietzsche) point out that human cognition or knowledge is inevitably constructed, and they claim that knowledge can be regarded as “a bundle of impressions” (Hume) and as something “power-correlational” (Nietzsche). Constructionism may be more persuasive than essentialism in terms of the possibility of experiential verification and obtaining a clear vision of cognitive structure on the surface, but the situation is not simple.

If concepts such as “freedom,” “equality,” or “justice” and social systems such as “law,” “education,” or “human rights” are socially constructed by the interaction of a community without any evidence, these concepts and systems will lose the ground of universal justification. That is, it is not possible for constructionists to establish a universal basis for ethics and morals in order to liberate the voiceless of social and cultural minorities.

A way of thinking is required which does not abandon the possibility of universal “intersubjective confirmation” but simultaneously denies the principle of violence that suppresses social and cultural minorities. A new form of essentialism should be oriented to the “mutual recognition” of difference.

“A Phenomenological Study of the Office Environment of a Clinical Social Worker with High Client Retention.”

Jones, Jamie
Graduate School of Social Services, Fordham University

This phenomenological study seeks to understand the experiences of one licensed clinical social worker (LCSW) in full time private practice and with high client retention in regards to her office space. This study focuses on the meaning the space holds for the therapist and the experiences she had in the space. Guiding questions are: 1.) What meaning does the office space hold for the LCSW?, 2.) What are the LCSW’s experiences related to her office space?, and 3.) What are the essential elements of office space design used by this LCSW? The LCSW was interviewed for 45 minutes in her private office. Data was analyzed following the methods by Amedeo Giorgi. Meaning units were reflected on using the recommendations of Frederick Wertz. Out of twenty five meaning units, individual themes found based on the LCSW’s experience were: 1.) clients have made assumptions about her based on the office space, 2.) the office revealed a conflicting desire to be both public and private, and 3.) experiences with her previous analysts influenced her office design choice. General findings of the study suggest that an office space designed by the therapist is: 1.) revealing about that person, and 2.) therapists design spaces based on previous experiences. Limitations and suggestions for future research are addressed. This study was done as part of a graduate level qualitative course and was the precursor to a larger study that is currently being done. It is the authors’ first experience in qualitative design. It addresses the category of understanding the lived experience of practitioners.

“Phenomenology and the Ethics of Sustainability”

Jung, Colette S.
Department of History, Humanities, Global Studies, Philosophy and Religious Studies, Benedictine University

This presentation takes up phenomenology to inform a way of thinking the “ethics of sustainability” and explores the normative parameters of sustainability through description, interpretation and reflection.

There is no meta-language to which phenomenologists must “stick” when describing phenomenon. In fact, quite the opposite, because I am “always already” standing in what is called an intentional relation. (Husserl) And as I stand as an intending subject, I keep in mind the limitations of my bodily perception and historicity throughout my descriptions. (Merleau-Ponty) In this way, phenomenological analysis accounts for the facticity of embodied perceptual experience and respects the creative and transformative potential of ambiguity in relation to the question of sustainable development. Phenomenology does not take “sustainability” to be essentially objective and good, rather, uses a philosophical approach that provides a multidisciplinary methodology open to differential socio-cultural perspectives. (Kaelin and Schrag, 1989; Marx, 1992)

As an interdisciplinary inquiry into the lived-world of persons, communities and the natural world, this presentation calls attention to the difficulty that lies with modern humanism and intercultural, human relations. Throughout history, its structures of representation and patterns of organizing people have proven dehumanizing and non-viable. Specifically the superior/inferior hierarchical structure upon which the humanist style of communication operates. A phenomenological analysis best addresses concerns of sustainability in intercultural communications and enables a better theoretical and practical understanding of the more global space in which we live.
Under phenomenological inquiry, this presentation questions the presuppositions underlying scientific and humanistic projects as practices that are not reflective but unilaterally motivated. I examine modern, colonial projects of intercultural communication. I hope to build sustainable modalities of communicative practice in intercultural relationships and offer guidance for decolonial perspectives and practices that question the mechanistic and humanistic ways of thinking and being that objectify the lived-world of persons and communities.

Kamrath, Jessica (see Donovan, above)

“How Twin Studies Can Shed Light on the Relationship Between Phenomenology and Sustainability in Human Relationships.”
Klein, Barbara, Psychoanalytic Self-Psychologist
Martinez, Jacqueline M., College of Letters and Sciences, Arizona State University

For psychological and genetic researchers of identical and fraternal twins, the supposition has been that twins provide science with a unique opportunity to study the relative impact of genetics and environment. As a result, the most crucial aspect of twin existence — the interrelationship of twins themselves, is eliminated.

Phenomenological studies of twins, in contrast, provide a unique entrée into the very formations of consciousness and personality that differ significantly from the formations of consciousness and personality that occur for singletons. The primary attachment for twins—which is between each other rather than between mother and infant—remains an essential aspect of twins ways of perceiving, understanding and communicating with others and the world throughout their lives. Psychological enmeshment is common in twin relationships, and phenomenological descriptions of the many forces pushing toward and away from both enmeshment and individuality shed unique insights on human interrelatedness that are unavailable in studies that take singleton existence as the only possible existence through which human consciousness and personality forms.

In many respects, twins are indistinguishable from singletons. There is no tell-tale sign that one is interacting with a twin absent the obvious condition of one’s identical twin being immediately present. Many of what we might call “twin dispositions” in communicating and forming relationships are very much like those of singletons. A phenomenological approach taken in a psychotherapeutic setting reveals nuance and complexity to communication and relationship formation that simply escapes singletons, even those that are the most highly trained psychotherapists.

A phenomenological study based in clinical psychotherapeutic practice furthers our understanding of relationship development and psychological health in important ways. The psychotherapeutic relationship and its complicated attachments offers unique and nuanced insight to the development of an authenticity that leads to the sustainability of the healthiest human relationships.

“Disclosing Climate Change: A Phenomenological Study Toward Eco-Social Sustainability”
Langmaid, Kimberly
Walking Mountains Science Center

By shifting attention to the relational space between ourselves and the world around us, we can turn our thinking more precisely inward and outward at the same time, thus opening up an experiential sense of the changing world and climate within which we exist and sustain ourselves.

In this phenomenological study, prominent field ecologists convey the significance of witnessing climate change in more personal ways than found in their own peer-reviewed scientific literature. We see here how this group of natural scientists makes meaning of climate change while persevering and sustaining themselves within challenging scientific, professional and political climates. By exploring the experiences and reflections of field ecologists as they conducted their ecological research, this study opens up new possibilities for understanding human-environment relationships in the context of climate change and sustainability, and reveals themes and descriptions that may be used more effectively to communicate and educate about climate change.

This study is an innovation in interdisciplinary human-environment research that builds upon the philosophy and methodology of phenomenology. It fills an interdisciplinary gap by revealing underlying themes and patterns of meaning that structure our distinctly human experiences of a changing world and ways of constructing the very disciplines we seek to integrate

“New School Comportment Collaborators: The Confluence of Phenomenology and Semiotics in Communicology.”
Lanigan, Richard
International Communicology Institute

The New School offered a critical nexus point for theory development in the human sciences. The goal of my working analysis is the accurate description of the confluence of phenomenology and semiotics in the USA when research methods (qualitative “human science” versus quantitative “social science”) were first emerging around 1950. There were a series of conversations between and among pairs of scholars at the New School (Schütz and Morris, Lowe and Peirce, Lasswell and Freud, Urban and Cassirer, Lévi- Strauss and Jakobson). I propose a preliminary sketch of each of these conversations that are focused on (1) the dynamic “behavioral” (comport; acting) feature of speech (qualitative; semantic; rhetoric générale) as opposed to (2) the static “behaviorist” (behavior; act) feature of language (quantitative; syntactic; grammar générale). These New School “qualitative conversations” are largely unknown, misunderstood, and badly conflated. They stand in direct contrast to the virtually parallel “quantitative conversations” across town at the Macey Foundation conferences (Bateson [and Ruesch] and Mead, Weiner and Shannon, von Neumann and Weaver). These latter conversations are better known, but also misunderstood and badly conflated.
“Experiences of ‘At Homeness’ in Therapeutic Communities”
Lawson, Monica
Psychology Department, Duquesne University

Phenomenologically, the experience of home provides an orienting context in the world. Feeling at home is to live and be in the world in a secure way where one feels a sense of belonging and fit. Such a feeling may arise existentially in the relationships that make up a home or from the physical space one inhabits as a home. Such security provided by a home is significant for psychological functioning as evidenced by the literature on attachment and place attachment. This paper seeks to illustrate the phenomenological importance of “home” by drawing on the phenomenological scholarship of Husserl, Heidegger, Levinas, and Casey. The importance of “at homeness” as explored in the phenomenological literature is then applied to the work of therapeutic and residential communities. As a place of dwelling, both physical and existential, therapeutic communities may create a sense of home for individuals whom lack a sense of place or belonging. The work of R.D. Laing and the Philadelphia Association in creating therapeutic communities is considered in light of their potential provision of home for residents. Portions of interviews with former residents of the PA are reviewed (from the text Testimony of Experience) to shed light on how such communities appear to embody the phenomenological understanding of home and its importance in healing relational and existential wounds. Therapeutic communities are argued as a potential innovative treatment milieu for individuals suffering from existential homelessness and a lack of relational bonds.

“The Projective Phenomenology of Transformational Infrastructure: a Case Study of Morro Bay”
Lucas, Michael
College of Architecture and Environmental Design, Cal Poly

Morro Bay is the largest estuary on the California Central Coast, terminating at a dramatic 250-meter tall dormant volcanic plug rising from the surf adjacent to wind sweeps. The site of the indigenous Northern Chumash for almost ten thousand years, a fishing community also known as Morro Bay grew over the last seventy years about the bay mouth to the sea. The town experienced a post-war boom for those on holiday from the heat and industrial agriculture of the California Central Valley. This visitor-oriented town of ten thousand on some weekends swells to twenty thousand. It currently dumps its sewer effluent, peaking at over 28 million liters/day, into the Pacific Ocean. Required by Federal law to upgrade to a higher level of effluent treatment, the presentation outlines a ten-year saga of transformation from an ‘engineering upgrade’ of the current plant on the beachfront into a broader intergenerational commitment, and recognition of ethical obligations and sustainable opportunities across interwoven environmental relations.

A fifty-year-old planning vision of the town that guided siting of the original wastewater plant in what were thought of as waterfront ‘wastelands’ came up against new community grassroots understandings of local ecology and the emerging recognition of climate change, which suggested a managed withdrawal of infrastructure inland. This holistic model dictated a need for transformational infrastructure: resilient and regenerative water recycling for groundwater basin recharge, expanded farm irrigation, stream reclamation, and drinking water.

The presentation provides a vivid demonstration of eco-phenomenal place as a gathering of ideas across disciplinary boundaries, focusing on competing paradigms of environmental ethics: ego-logical ‘mastery’ pragmatism, based on isolated analytical framings, versus an eco-phenomenal network paradigm of natural capital, transgenerational ethics, and latent collateral opportunities and obligations, extending even to the non-human.

“Presence Before Representation: Making-in-the-World as the Beginning of Beginning Design”
Lucas, Michael
College of Architecture and Environmental Design, Cal Poly

A Beginning Design studio sequence for 300 architecture and architectural engineering freshmen was constructed specifically around a pedagogy of being-in-the-world. Across the academic year, outcomes included a collaborative studio culture, and commitment to an arc of making initiated from within an existing lifeworld situation. Design becomes understood as a lived relational transformative act vs. mere object.

Pier: Fall concludes with an immersive experience with an 1890’s oil pier. The pier, tides, floating dock, aged wood structure are engaged by teams in a dimensioning effort coupled with investigation of textures, light, actions of people, and changes in sky. The fieldwork is the basis for drafting and an evolving model of individual teams’ pier sections within a thirty foot class model as a first public group installation.

paraSITE: Winter develops shop-based prototyping toward full-scale realization. Teams are assigned common place settings within the design college and execute site and time studies expanding the set developed for the pier. The groups develop and execute full-scale, site-specific interventions recognizing, extending, framing, enhancing, and collaborating with specific phenomena present. These ‘paraSITES’, dependent on the host site, are a thing in and of themselves.

Dwelling: An annual design-build event features students creating dwellings that must be transported by hand two miles up a remote canyon, assembled on site without power, and lived in for a weekend. The Beginning Design students form their own community, engaging sustainable materiality/reuse of materials [primarily from paraSITE works], taking on the added challenges of terrain slope, lightweight structures, and team member’s weights, while addressing wind loads, sun as well as possible rain, fog, dampness, night creatures, and means of assemblage. The manner and care for being-with, and dwelling together in the canyon meet material and spatial invention.
"A Phenomenological Approach to the Politics of Passions"
Mathelet, Siegfried L.
Philosophie Department, Université du Québec à Montréal

Contemporary theories of mind and of ideology indicate a renewed interest in affect. Chantal Mouffe appeals to "politics of passions" to counter national-populism in Western Europe. Populism relates to a rhetorical narrative about the demos that mobilizes affects and passions, grafts to ideologies, and often portrays a negative view of minorities. The affective component is now considered an active feature of ideologies, and considered as such by many – especially in cases of extremist political or religious violence. Do these types of acts have any intentional object? If they do not, how do they relate to intentional or social action?

The phenomenological concepts from Husserl, Schutz, and Gurwitsch help clarify how affective features, such as moods, feelings and emotions, are related to intentionality and could participate, through their narrative expressions, in a social activity that further pressurises political institutions. Such features commonly appear as non-representational contents; permanently co-present, or self-conscious, as secondary objects related to the body’s corporeal scheme; that they color both the stream of consciousness and the horizon of the environment; and in such a way that they always remain peripheral to the theme of consciousness, when they do not invest it. The way they effect agency is by enacting, not enacting, or inflecting schemes of topical, motivational and interpretational relevance. They participate in expressions of collective effervescence, instrumental to anchoring and stabilising ritual narratives.

I use a phenomenological approach to contemporary populism to describe how ambivalent ‘passions’ stabilize stereotypical views and visceral hostility toward minorities and equally passionate, if not fetishist, views of the national community. European and American populism will exemplify how such ‘passions’ pressurize political institutions. We will show that, both side of the Ocean, the global populist movement cultivates ambivalent affects in a way that maintains social pressure on mainstream political parties, when not on social and political institutions themselves.

"A Phenomenological Reflection on a Connection to Nature and Commitment to Action"
Mccallister, JoAnn
Human Science Institute

This research study was undertaken to illuminate the lived experience of individuals who have made a long-term commitment to act on behalf of the natural world. This study was designed within a narrative research framework to include interviews, casual conversations, observation, and review of selected writings. In-depth interviews were conducted with five individuals, all over 45, who are long-term staff or volunteers working with environmental programs affiliated with the Golden Gate National Parks. The interviews focused on the individual’s lived experiences of being in nature and how such experiences were connected to their commitments. These, and the researcher’s self-narrative, were explored through a hermeneutic-phenomenological lens. In addition, a hermeneutic review of selected writing on the human connection to the natural world was undertaken to situate the individual stories in the community of those who, with Aldo Leopold, cannot live without “wild things.”

I followed van Manen's phenomenology of practice approach to meaning formulations, the development of themes, and in-depth description of the phenomena in analyzing the interviews. A not unexpected finding shared by all was a feeling of connection to nature and while expressions of this varied a word that might characterize these feelings is “love.” Another primary finding was the shared experience of freedom as a child to explore and enjoy unmediated experiences of the natural world. This finding, particularly, suggests further research with younger persons, similarly engaged in environmental action, who may not have had the “free-range” childhood of previous generations, to answer the question “where will the next generation of environmental activists come from?”

"Denaturalizing nature: Phenomenology and Social Ecology"
Morley, James
Psychology Department, Ramapo College of New Jersey

This presentation will explore the principle idea of Social Ecology as elucidated by Murry Bookchin: that our relation with nature is synonymous with our relation to one another and that the domination of nature is an extension of our domination of one another. Therefore if humans could develop a civilization that is free from the dominating practices of social hierarchy, trauma and violence so, in turn, would our violence toward nature come to cessation. Following on Gail Weiss’ insight that the natural attitude is not fixed but something contingent to culture and history and therefore malleable and changeable, it will be argued that the chief contribution of phenomenology to social ecology is to develop a radical and perpetual interrogation of our uncritical acceptance of a worldview that is accepting of domination. It will be argued that our “natural” attitude toward human “nature” as a Hobbsian negativity is, more than categorically false, dangerous to the natural world and therefore our survival as a species. Time permitting, we will explore ideas for life-long phenomenologically oriented pedagogy for non-dominating social relationships as well as relations to the natural world.
“Contributions of Transcendental Theory of Method to Understanding of Suffering and Maternal Analogy”
Morrissey, Mary Beth
Fordham University

This paper is an exploration of the contribution of transcendental philosophy to psychosocial problems. I place this inquiry in a social context – the crises of the suffering person and of our contemporary culture in the presence of the one suffering. I draw on the findings of two studies of suffering and decision making among older adults utilizing phenomenological methods (Giorgi, 2009; Wertz, 2005, 2010), as well as the theory of phenomenological method of Eugen Fink in the Sixth Cartesian Meditation subtitled, “The Idea of a Transcendental Theory of Method” (Fink, 1995). Fink’s “systematic” (Fink, 1995, p. xxxvi) revisions to the work of Edmund Husserl in the Sixth Meditation elaborate on Husserl’s concepts of transcendental phenomenology for psychology (Fink, 1995). In applying Fink’s theory of method to scientific studies of suffering, I aim to explicate how transcendental methods and insights may illuminate how suffering is constituted. In particular, inasmuch as psychological science aims to conceptualize subjectivity, it requires insight into what Fink and Husserl call ‘the unity of the pre-given life-world,’ in this case that of suffering human beings, as a subjective transcendental achievement whose constitutive processes can be revealed.

I will focus specifically on: (a) how suffering is constituted through what I describe as the ‘Maternal Ground,’ and (b) how the process of analogizing transcendental insights by means of mundane metaphors such as “maternal” may illuminate how transcendental insights may have practical mundane applications that will contribute to the very real crises of the suffering person and better equip our culture to care for ones suffering.

“Teaching the Lived Experiences of Illness and Suffering in Healthcare Education”
Piemonte, Nicole
Lincoln Center for Applied Ethics, Arizona State University

Although many of us would agree that compassion and empathy are requisite for patient care, questions endure about how—or whether—such qualities can be cultivated. Empathy in particular is an allusive concept, and there is doubt about whether empathy can be “taught.” As such, a more useful notion might be that of the moral imagination—the capacity to imagine what it might be like to be someone else, which requires a recognition and understanding of the lived experiences of suffering, illness, and death. According to medical humanist Ronald Carson, the moral imagination can, indeed, be educated. It is through tutored exposure to stories of suffering a strength—which can include narratives, poetry, music, and art—that students can come to know what it might be like to be ill, or frightened, or lonely, or hopeful in the midst of crisis, even before they see their first patients.

This paper argues that educating the moral imagination is critical in health and pre-health education and that exposing students to the phenomenological understandings of health, illness, and suffering is essential for doing so. Drawing on the work of Heidegger, Merleau-Ponty, Toombs, and Svenaeus, the author will discuss the importance of teaching students about the lived body, especially given contemporary medical epistemology and pedagogy that tend to perpetuate medicine’s misrepresentation of being an applied science that is only concerned with the objectified, biological body. The author will then discuss how the lived experiences of health, illness, and suffering can be taught, using examples from her own experience teaching pre-health students in the undergraduate setting. Special emphasis will be placed on her pedagogical strategy of using narrative and poetry written by patients and physicians in conjunction with philosophical texts within the phenomenological tradition.

“Descriptive Phenomenology: Narrative Identity Work and Organizational Culture”
Rebelo, Dennis
School of Continuing Studies, Roger Williams University

This research presumed that Design-For-Lean-Six-Sigma (DFLSS) adult learners encountered formative experiences as they migrated course materials into practice within their current organizations. To that end, this study’s purpose was to explore how a professional student may have experienced a formative, influential moment in their life-work story linked to the use of technology intended to promote organizational or project sustainability. The research question posed was: “How do technology driven managers and leaders effectively become relational responsive during moments of migrating new knowledge into organizational settings when promoting long term sustainability?”

Given our society’s dependency on technological innovations driven in part by hypercompetitive markets, the complexity of leading through change tends to remind leaders of leadership’s relational purpose and increased consciousness of cultural implications stemming from such leader-member exchanges.

This study was disruptive in nature; its results implied that leadership style and approach are richly connected to often unexplored identity formation experiences linked to migrating new models of thinking and designing technologically driven initiatives to support sustainability. The stories unveiled the importance of reclaiming face-to-face conversations, the high touch nature of dialogical communicative moments and ways to invite reflective, inter-subject moments into contemporary work environments. Key findings emerged through themes including (a) a desire to engage in generative dialogue, (b) becoming conscious of critical meetings that may disrupt project progression, (c) a desire to become vulnerable with respect to sharing stories of learning in efforts to engage another, (d) renewed understanding of the emotions one can feel when needing to adapt in workplace settings, and (e) learning to honor the interdependency of work including acknowledging human activity systems as being of equal or greater importance to technological systems when promoting sustainability. The study’s outcome led to further validation of a model for effective personalized embodied leadership storytelling."
Sandmeyer, Bob
Department of Philosophy, University of Quebec at Montreal

I intend to offer an account of the essence of technology which I see similarly articulated in the works of Wendell Berry and Martin Heidegger. Berry, like Heidegger, is not so much against individual technologies. Rather the essence of technology is the subject of their critique. Both Heidegger and Berry, I hold, seek to prepare a free relationship to technology. In short, the critique of technology by each is not a critique of any particular technology, whether that be a computer or a coal-fired power plant. It is rather a radical putting into question of the manner by which modern technology holds sway over the human being and frames her relation to the natural world. For both Heidegger and Berry, to have a free relationship to technology means to recognize the essence of technology to be a mode of revealing. Insofar as we are held in the sway of technology, it is a revealing that challenges nature in an extractive manner, e.g., in the way that modern industrial farming is extractive. This presentation concerns Heidegger’s post-phenomenological thinking, admittedly. However, I believe it has a place in ICNP, especially considering the theme of sustainability this year. For what is it that needs holding up and support from below? This cannot be answered without a clear conception of that which threatens. The great threat is that we remain unfree in our relation to the essence of technology. This, I will argue, is a view advanced by both Wendell Berry and Martin Heidegger.

“Buying Local, Buying Fresh, Buying Just: A Phenomenological Inquiry in Sustainable Food Consumption”
Smith, Justin G.
Washington State University Extension Mason County

Sustainable consumption is viewed as a crucial policy objective and strategy for addressing the ecological degradation and social inequality associated with industrial society. The impact of enlarging sustainable consumer lifestyles rests in part upon people embracing a larger sense of social and ecological responsibility and transforming that sense of responsibility into a form of monetary value when making purchase decisions.

This study begins to address the need for developing a better understanding of the nature and context of consumer choice as it relates to sustainability through a systematic investigation of the practice of sustainable food provisioning as a conscious or intentional behavior change. The phenomenological perspectives of Merleu-Ponty and Abram provided an initial point of departure for exploring the embodied socio-physical experience as it related to local food provisioning. Perspectives from landscape ecology served as an additional lens through which to consider the role of landscape pattern and history to interpret the experience of intentional-attentive food consumption across heterogeneous landscapes.

The research consists primarily of autobiographical accounts, and a series of interviews that were conducted with four families residing in urban, rural and suburban settings in Texas and Washington State from 2011 to 2014. While each family and each environment revealed significant differences, the analysis revealed the importance of that difference — particularly in the ways social-physical environments structure habituated patterns of consumption, as well as the ways those same structures direct, constrain, and scaffold intentional acts with respect to making sustainable food decision. This suggests that extent to which sustainable consumption can be actualized in daily life will be contingent upon the social, physical and economic contexts regardless of one’s degree of intention and commitment.

“Staircase of Grace: A Mere Sketch”
Taylor, Jay
Hugh Downs School of Communication, Arizona State University

The term kindness has history, and it invokes many meanings out of this history. What should be of primary concern to us is the meaning of kindness within any given historical or contemporary context. Here begins the slip of language, from which we are not protected. Our method of apprehension must be one of meticulous monitor. Specifically, this meticulous monitoring of word use is paramount in discourse regarding such virtuous ethics as kindness. Unfortunately, the everydayness of both the use and conception of the term kindness has made any careful consideration about it especially problematic. Because of this, I propose two points: 1) Adopt the term Grace in protest over the triteness of kindness and 2) Utilize hermeneutic phenomenology as our primary method of apprehension. I envisage, out of the aforementioned, a kind of accomplished kindness (Grace) that when laid against the backdrop of sustainability might help us to better understand intra and inter community relationships.

What does grace reveal to us? How does this mode of comportment, or modes of concern as Heidegger would have it, help pull off the paradoxical separation blanket? Is separation not the antithesis to grace? At either end, what are the conditions for the possibility of both? Let us take the steps that might help to inform these central questions by, first, giving a descriptive account of kindness in ways it might readily show itself in our daily lives. This descriptive account is a significant first step in uncovering the common and taken for granted affairs of the kind and unkind. We will then take the necessary step of providing relief for conceptions of kindness by reflecting on the phenomenology of grace. It is our intention to employ kindness as a sensitizing primer for grace.
“Creating Communication Expertise via an OPPT-in Approach: Moving from Practical Application to Practice in Context”
Tracy, Sarah J.
Hugh Downs School of Communication, Arizona State University

Human communication has continually associated itself as a practical discipline. However, this paper makes the case that the traditional ways the communication discipline has approached practical application are not enough for cultivating expert communication as a practice or craft. The paper opens with a brief description of some common ways that communication has approached practical application and makes the case that these activities are appropriate for creating communication competence, but that they fall short motivating higher levels of proficiency and expertise. Using Dreyfus and Dreyfus’s five stages of learning, the paper discusses how typical notions of “application” are insufficient for creating expertise and, in some cases, might stunt expertise. The heart of the paper lays out an ontological-phenomenological-phronetic-transformative (or OPTT-in) approach devised by the author and her colleagues that might motivate expert practice of communication. This approach — which draws from literature in ontology, phenomenology, phronesis, and transformative learning — suggests the importance of examining positive deviants of communication mastery, encouraging self-reflexivity, and repeated practice of communication crafts in contexts where the actors have a stake in the outcome of their performance. The paper closes with providing on the court examples of OPPT-n pedagogy and scholarship. Time permitting, the paper presentation will include leading interested audience members through the process of creating an OPPT-in classroom assignment.

“Two To The Power Of Ten”
Wang, Hong
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The simple mathematical formula of two to the power of ten speaks to the potential power of communication in the global endeavor for environmental sustainability — when few mindful individuals start interacting with each other on changing our status-quo perception of the natural environment, and when these few commit themselves to reaching out for ripple effort. One of the key questions for researchers and practitioners alike would be “what are they that disable the exponential power?” That is, in what sense are ordinary citizens connected to the communication network, and how could people be reached in the joined efforts. This paper reports on an in-field study in the organizational structure of environmental communication in a heavily polluted mega-city, the structure that overshadows part of its citizens' embodied life-world.

“The Relationship between Transcendental Phenomenology and Phenomenological Psychology: Contribution to the Emergence of Person-Centered Health Care”
Wertz, Frederick J.
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Husserl struggled with the relationship between philosophy and psychology throughout his career, from his critique of psychologism and his early characterization of phenomenology as “descriptive psychology” to the final Part 3B of his posthumously published work, The Crisis of European Sciences and Transcendental Phenomenology. “The Way to Phenomenological Transcendental Philosophy from Psychology,” In these later reflections, Husserl (1954) discusses the “fateful separation” and the “alliance and difference” between transcendental philosophy and psychology as well as the misunderstandings and decisiveness of the correct understanding of the relationship between these two disciplines. The relationship revolves around the “great problems of paradox, namely, that man, and in communalization mankind, is subjectivity for the world and at the same time is supposed to be in it in a worldly manner” (p.262). An authentic psychology depends on its being informed by transcendental phenomenology and to employ transcendental insights in the understanding of human beings as real entities related to other real entities within the world.

This paper attempts to clarify first, the relationship between transcendental phenomenology and the science of psychology, as a paradigmatic human science. This establishment and sustainability of this relationship is applied to the problem of sustaining human beings themselves in healthcare. Although medicine has historically focused on disease, etiology, and treatment by means of naturalistic, objective science, there has been a profound international movement called ‘person-centered healthcare’ that insists on the centrality of mental health and with that an understanding of subjectivity.

Second, this paper attempts to clarify the way in which the psychological study of subjectivity, required in the emerging bio-psycho-social-spiritual model in person-centered medicine, if properly informed by transcendental phenomenology, offers an important methodological contribution to person-centered health-care research.
In the United States public opinion about global warming is deeply divided. While a majority of Americans believe that global warming is happening, less than half think that it is human caused (Yale 2016). This, of course, is in direct contradiction to the scientific evidence that leaves no room for doubt. Human activities are indeed changing the climate. Hoping to better understand mass opinion, social scientists treat opinions as “social facts” — as the representations of a collective social reality (Skwom et. al. 2015). This way of approaching mass opinion about environmental issues, however, treats opinion in a particularly unsystematic fashion — as simply a quantifiable social fact. This is so because it inadequately considers how in the context of everyday experience, mass opinion about environmental problems is formed, maintained, and changed.

In what follows, I pursue a phenomenological investigation of environmental opinion and make two related contentions. First, on the level of consciousness opinion does not exist as a preconceived facticity. Further, opinions about environmental problems are not static “bits” of knowledge. Rather, opinions arise in specific social and rhetorical circumstances that carry with them particular horizons of relevance. I come to an opinion not by recalling it ready made from my stock of knowledge, but instead as an original act shaped variously by the rhetorical needs of the circumstances that prompted me to have an opinion at that particular moment.

The second contention made here is that opinion exists on the level of consciousness as a halo or orientation toward a particular subject, and that once oriented in a particular direction, it is very difficult to change. To explore the order making function of opinion orientations, I first consider a pragmatic understanding of opinion articulated by William James (1904). In subsequent sections I elaborate upon James’ insights using phenomenological analysis.

Hydraulic fracturing poses several challenges to developing sustainable sources for energy and to social sustainability. Sustainability has three dimensions, there is first environmental sustainability, second economic sustainability and third social sustainability. This three-fold approach is the most widely accepted as a model for addressing sustainability. The concept of “social sustainability” (which I link to intersubjectivity) in this approach encompasses such topics as: social equity, livability, health equity, community development, social capital, social support, human rights, labor rights, social responsibility and social justice.

Phenomenology and Postphenomenology provide an important framework for assessing the environmental, economic and social sustainability of Hydraulic Fracturing.
Descriptions of Workshops

1. Phenomenology, Postphenomenology and Anticipatory Ethics

Richard Wilson, Philosophy Department, Loyola University in Maryland

The workshop will be divided into equal three parts

1. Phenomenology and Post-phenomenology
2. Postphenomenology and Anticipatory Ethics
3. Postphenomenological Case Studies

1. Phenomenology developed as a method aimed at overcoming the subject object division that dominated modern philosophy. Husserl's notion of the intentionality of consciousness employed the notion of an irreducible intentional relation between human and world or in other words, subject and object. It was this recognition of the intentional relation that from a Husserlian perspective transcended the subject object division. The intentionality of consciousness means that acts of consciousness are always collated with “the things themselves.” In lived experience there is always an inescapable (except by abstraction) collation between subject and object. Postphenomenology builds upon the notion of the intentionality of consciousness and transcends the problem associated with alienation that characterizes the view of existential philosophy towards technology, by extending intentional description and analysis into the examination of technology and technological artefacts. Postphenomenology builds on the phenomenological tradition starting from deep descriptions of human experience. Postphenomenological claims about technology are posed from an embodied and situated perspective. Postphenomenology focuses on case studies of human-technology relationships. Postphenomenology is the application and analysis of the framework and extension of the concepts developed Don Ihde. Ihde has adapted insights from the phenomenological tradition, particularly from Husserl's notion of the intentionality of consciousness, for use in concrete description of human relations with and to technology and technological artefacts. In addition, Postphenomenology is concerned with clarifying the role that technology plays in mediating between humans and the life world. The postphenomenological focus is on the co-constitution of humans and artifacts. A series of examples will be given exemplifying how this mediation takes place.

2. The second part of the workshop, which will introduce four versions of anticipatory ethics, is an effort to clarify definitions, conceptions, and the focus of different versions of anticipatory ethics. The four forms of anticipatory ethics and the insights developed by each of these variations are all related back to the development of technology and to the design, development and use of technological artefacts. The issues related to anticipatory ethics point to several ambiguities related to what it means to be an agent and what it means to act. Four representative views of the relationship between “subjects” and “artefacts” are identified and how four different authors present differing views of anticipatory ethics based upon how subjects and objects are related. The authors under discussion will include Don Moor, Deborah Johnson, Phillip Brey, and Peter Paul Verbeeck. What will be argued is that anticipatory ethics has to be developed in conjunction with “an empirically oriented philosophy of technology” and that this empirical orientation for information technology ethics has to be in turn anchored in case studies of specific technologies and artefacts. The reason for this emphasis on specific technologies and artefacts is due to the exponential rate of development and growth of technology. This is also the reason for the need to develop anticipatory ethics. In order to carry out this analysis, we will first need to provide a conceptual background. This conceptual background will provide a foundation for understanding the emphasis of each of the four versions of anticipatory ethics.

3. Case Studies

The third part of the workshop will briefly introduce three technologies and the artifacts at the center of these technologies. A Postphenomenological analysis will be described for each of the following technologies. A. Drones B. 3D printing C. Autonomous Cars
I. RATIONALE

A. Overview: All experience is cultural in significant respects. Our ability to discern how experience is cultural is, however, a difficult task, particularly for those raised within socialities of egocentricity. In contemporary research, phenomenology is often categorized as a “qualitative methodology,” and praised for its ability to “give voice” because it focuses research on the lived-experience of individual persons. Such praise often also include calls for “self-reflexivity” in research practice. Such praise, however appealing, fails as phenomenological absent a showing how something is achieved rather than merely asserted. This showing how opens the possibility for discerning the difference between experience that is merely idiosyncratic and experience that reveals cultural dispositions. This workshop aims to teach participants precisely this “showing how” as distinct from “mere assertion” through an applied workshop experience.

B. Philosophical Grounding: As an applied research methodology, phenomenology has a distinct advantage over research practices that are routinized as technique or pure method. That advantage is the seriousness with which the facticity of lived-experience as it is inherently imbued with self-other-world relations is taken. Philosophical and theoretical phenomenology provides an immense corpus of knowledge related to detailing the precise relations and conditions in which consciousness and experience emerge as they do. Husserl's early efforts to establish phenomenology as a rigorous science recognized the problem of undetected presuppositions as they inform our epistemological assertions. Husserl's critique of both “psychologism” and “naturalism” provides essential insight into two of the most consequential sets of presumptions that allow persons to evade the facticity of the lived-world. Yet, Husserl's efforts remain philosophical because the effort to imbue philosophy with greater philosophical and theoretical precision is a task one step removed from the very facticity that it seeks to feature. The application of Husserl's insight, particularly as detailed in Merleau-Ponty's Phenomenology of Perception, allow for a more tightly interwoven relation between the facticity of lived-experience and our ability communicate about it.

C. Topical Focus: Stressed Embodiment, Sexual Embodiment: The workshop will take lived experiences of stressed and sexual embodiment paradigm cases. The workshop will engage participants in a exercise of “completing the story.” In this exercise participants are given a narrative that stops in the middle of an unfolding event. The participants complete the story. The completed stories become the basis for group interaction. Discussion of the participants’ experience in writing and sharing their stories provides the basis for showing how of applied phenomenological research.

II. WORKSHOP STRUCTURE: A. Overview of the Problematic (20 minutes) B. Semiotic Phenomenology (30 minutes) C. Applied Exercises (2 hours)
3. Learning to Employ “Empathic Intuition” and “Imaginative Variation” in Phenomenologically-Based Qualitative Research

James Morley, Ramapo College of New Jersey
Scott Churchill, University of Dallas

How can we learn to appreciate the role of our own intuitions in developing a deeper understanding of qualitative data, while still adhering to respectable standards of reliability and validity? To this end, the role of empathy in the reading of narrative descriptions will be brought front and center in discussing the actual “how” of producing qualitative “results” from the analysis of data. Researcher “reflexivity” will be the focus as we consider the phenomenological notion of “intuition” as a direct “looking at” the experience of the other, while maintaining a critical attitude. Examples drawn from psychology thesis projects will demonstrate empathy at work in the intuitions of the researcher. Connecting with descriptions of social exclusion, microaggressions, immigrant humiliations, elderly neglect, domestic abuse, and sports injury will be used to reveal how the researcher’s sense of the meaning of data is grounded in one’s own “bodily reflective modes” of understanding (Gendlin, Shapiro).

The use of imagination to proceed from findings at the individual level to an “eidetic intuition” of more general “structures” of experience will be discussed and demonstrated. Narratives thematized at the individual level can also reveal something essential to our understanding of the more generalized dimensions of various “types” of experience. This movement from the individual context of case studies to generalizable knowledge will be explored.

In the course of this discussion, we will consider what, precisely, are the affairs to which Husserl (1901) invited us to return when he stated, Wir wollen auf die ‘Sachen selbst’ zurückgehen … und wollen wir uns zur Evidenz bringen. And how did Heidegger modify the meaning of this starting point for reflection in his early lecture courses? How did the affairs of life that interested the early Heidegger differ from those of his teacher; and how does the researcher’s “forehaving” – which includes one’s own past experiences - come to play in the work of phenomenological research?

Though always inclusive of interpretation, Phenomenology is distinguished from most qualitative research methods by the weight it places on description. This presentation will briefly introduce the foundational principles and methods of descriptive phenomenology. Correcting certain misunderstandings in the secondary literature, it will be shown how phenomenological methodology is radically participatory, social and emancipatory. We will review Husserl’s foundational epistemological principle of ‘direct unmediated intuition’ and how this makes possible an approach to rigorous science that is neither inductive nor deductive. Consequent descriptive methodological procedures such as the epoché, the psychological phenomenological reduction (or what Giorgi calls the “scientific” reduction) and eidetic analysis will be briefly reviewed. Time permitting, further details with regard to concrete interview and data analysis techniques will be offered. The 5-part data analysis procedure will be shown with special reference to two column meaning unit analysis.
Notes