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## **Transformative Phenomenology: Changing Ourselves ...**

Transformative Phenomenology is a somatic-hermeneutic-phenomenology that is put into action in the lifeworld. It is an application of phenomenology—the study of consciousness and phenomena— that can lead to personal, professional, organizational, and social transformations.

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Transformative Phenomenology: Changing Ourselves, Lifeworlds, and Professional Practice. Paperback – July 15 2009. by Gloria L. Córdoba (Contributor), Lucy Dinwiddie (Contributor), David B. Haddad (Contributor), Steven C. Jeddeloh (Contributor), Marc J. LaFountain (Contributor), Valerie Malhotra Bentz (Contributor), Adair Linn Nagata (Contributor), Jeffrey L. Nonemaker (Contributor), Bernie Novokowsky (Contributor), Linda Nugent (Contributor), George Psathas (Contributor), David Rehorick ...

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The fourteen authors in this collection used phenomenology (the study of consciousness) and

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hermeneutics (the interpretation of meaning) to conduct deep inquiry into perplexing and wondrous events in their work and personal lives. These seasoned scholar-practitioners gained remarkable insight into areas such as health care and illness, organ donation, intercultural communications, high-performance teams, artistic production, jazz improvisation, and the integration of Tai Chi into education. All authors were transformed by phenomenology's expanded ways of seeing and being.

Deathworlds are places on planet earth that can no longer sustain life. These are increasing rapidly. We experience remnants of Deathworlds within our Lifeworlds (for example traumatic echoes of war, genocide, oppression). Many practices and policies, directly or indirectly, are "Deathworld-Making." They undermine Lifeworlds contributing to community decline, illnesses, climate change, and species extinction. This book highlights the ways in which writing about and sharing meaningful experiences may lead to social and environmental justice practices, decreasing Deathworld-Making. Phenomenology is a method which reveals the connection between personal suffering and the suffering of the planet earth and all its creatures. Sharing can lead to collaborative relationships among strangers for social and environmental justice across barriers of culture, politics, and language. "Deathworlds into Lifeworlds wakes people up to how current economic and social forces are destroying life and communities on our planet, as I have mapped in my work. The chapters by scholars around the world in this powerful book testify to the pervasive consequences of the proliferation of Deathworld-making and ways that collaboration across cultures can help move us forward." —Saskia Sassen is the Robert S. Lynd Professor of Sociology at Columbia University and a Member of its Committee

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on Global Thought. "Recognizing the inseparability of experience, consciousness, environment and problematics in rebalancing life systems, this book offers solutions from around the world." —Four Arrows, aka Don Trent Jacobs, author of *Sitting Bull's Words for A World in Crises*, et al. "This unique book brings together 78 participants from 11 countries to reveal the ways in which phenomenology – the study of consciousness and phenomena — can lead to profound personal and social transformation. Such transformation is especially powerful when "Deathworlds" – physical or cultural places that no longer sustain life – are transformed into "lifeworlds" through collaborative sharing, even when (or, perhaps, especially when) the sharing is among strangers across different cultures. The contributors share a truly wide range of human experiences, from the death of a child to ecological destruction, in offering ways to affirm life in the face of what may seem to be hopeless death-affirming challenges." —Richard P. Appelbaum, Ph.D., is Distinguished Research Professor Emeritus and former MacArthur Foundation Chair in Global and International Studies and Sociology at the University of California, Santa Barbara. He is also a founding Professor at Fielding Graduate University, where he heads the doctoral concentration in Sustainability Leadership. "Deathworlds is a love letter for the planet—our home. By documenting places that no longer sustain life, the authors collectively pull back the curtain on these places, rendering them meaningful by connecting what ails us with what ails the world." —Katrina S. Rogers, Ph.D., conservation activist and author "Deathworlds to Lifeworlds represents collaboration among Fielding Graduate University, the University of ?od? (Poland), and the University of the Virgin Islands. Students and faculty from these universities participated in seminars on transformative phenomenology and developed rich phenomenologically based narratives of their experiences or others'.

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These phenomenological protocol narratives creatively modify and integrate with everyday experience the conceptual frameworks of Husserl, Schutz, Heidegger, Habermas, and others. The diverse protocol authors demonstrate how phenomenological reflection is transformative first by revealing how Deathworlds, which lead to physical, mental, social, or ecological decline, imperil invaluable lifeworlds. Deathworlds appear on lifeworld fringes, such as extra-urban trash landfills, where unnoticed impoverished workers labor to the destruction of their own health. Poignant protocol-narratives highlight the plight and noble struggle of homeless people, the mother of a dying 19-year-old son, persons inclined to suicide, overwhelmed first responders, alcoholics who through inspiration achieve sobriety, unravelled We-Relationships, those suffering from and overcoming addiction or misogynist stereotypes or excessive pressures, veterans distraught after combat, a military mother, those in liminal situations, and oppressed indigenous peoples who still make available their liberating spirituality.

Transformative phenomenology exemplifies that generous responsiveness to the ethical summons to solidarity to which Levinas's Other invites us." —Michael Barber, Ph.D., Professor of Philosophy, St. Louis University. He has authored seven books and more than 80 articles in the general area of phenomenology and the social world. He is editor of Schützian Research, an annual interdisciplinary journal. "This book helps us notice the Deathworlds that surround us and advocates for their de-naturalization. Its central claim is that the ten virtues of the transformative phenomenologist allow us to do so by changing ourselves and the worlds we live in. In this light, the book is an outstanding presentation of the international movement known as "transformative phenomenology." It makes groundbreaking contributions to a tradition in which some of the authors are considered the main referents. Also, it offers an

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innovative understanding of Alfred Schutz's philosophy of the Lifeworld and a fruitful application of Van Manen's method of written protocols." —Carlos Belvedere, Ph.D., Professor, Faculty of Social Sciences, University of Buenos Aires" "Moving beyond the social phenomenology carved out by Alfred Schütz, this impressive volume of action-based experiential research displays the efficacy of applying phenomenological protocols to explore Deathworlds, the tacit side of the foundational conception of Lifeworlds. Over twenty-one chapters, plus an epilogue, readers are transported by the train of Transformative Phenomenology, created during what's been called the Silver Age of Phenomenology (1996 – present) at the Fielding Graduate University. An international amalgam of students and faculty from universities in Poland, the United States, the Virgin Islands, Canada, and socio-cultural locations throughout the world harnessed their collective energy to advance the practical call of phenomenology as a pathway to meaning-making through rich descriptions of lived experience. Topics include dwelling with strangers, dealing with trash, walking with the homeless, death of a young person, overcoming colonialism, precognition, environmental destruction, and so much more. The research collection enhances what counts as phenomenological inquiry, while remaining respectful of Edmund Husserl's philosophical roots." —David Rehorick, PhD, Professor Emeritus of Sociology, University of New Brunswick (Canada) & Professor Emeritus, Fielding Graduate University (U.S.A.), Vancouver, British Columbia.

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those suffering from and overcoming addiction or misogynist stereotypes or excessive pressures, veterans distraught after combat, a military mother, those in liminal situations, and oppressed indigenous peoples who still make available their liberating spirituality. Transformative phenomenology exemplifies that generous responsiveness to the ethical summons to solidarity to which Levinas's Other invites us." —Michael Barber, Ph.D., Professor of Philosophy, St. Louis University. He has authored seven books and more than 80 articles in the general area of phenomenology and the social world. He is editor of Schützian Research, an annual interdisciplinary journal. "This book helps us notice the Deathworlds that surround us and advocates for their de-naturalization. Its central claim is that the ten virtues of the transformative phenomenologist allow us to do so by changing ourselves and the worlds we live in. In this light, the book is an outstanding presentation of the international movement known as "transformative phenomenology." It makes groundbreaking contributions to a tradition in which some of the authors are considered the main referents. Also, it offers an innovative understanding of Alfred Schutz's philosophy of the Lifeworld and a fruitful application of Van Manen's method of written protocols." —Carlos Belvedere, Ph.D., Professor, Faculty of Social Sciences, University of Buenos Aires" "Moving beyond the social phenomenology carved out by Alfred Schütz, this impressive volume of action-based experiential research displays the efficacy of applying phenomenological protocols to explore Deathworlds, the tacit side of the foundational conception of Lifeworlds. Over twenty-one chapters, plus an epilogue, readers are transported by the train of Transformative Phenomenology, created during what's been called the Silver Age of Phenomenology (1996 – present) at the Fielding Graduate University. An international amalgam of students and faculty

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This book offers an account of contemplative reflection in qualitative social research. Focusing on the experiences of the researcher – including sensory and emotional experiences – and the work of the mind in the investigative process, it considers the means by which the researcher's basic assumptions can be analysed and bracketed, so as to shed light on the process by which knowledge is produced. Through an exploration of the methods of meditation, auto-observation and self-reports, epoché, 'contemplative memo-ing', and the contemplative diary, the author explores the essential role of subjectivity in qualitative research, providing inspiration for more mindful research. As such, it will appeal to scholars of sociology, anthropology and geography with interests in phenomenology, research methods and the role of the mind in the research process.

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Through a wide-ranging international collection of papers, this volume provides theoretical and historical insights into the development and application of phenomenological sociology and ethnomethodology and offers detailed examples of research into social phenomena from these standpoints. All the articles in this volume join together to testify to the enormous efficacy and potential of both phenomenological sociology and ethnomethodology.

This book showcases ways in which the theory of Coordinated Management of Meaning (CMM) has been applied in a variety of settings. The title reflects the three sections of the book in which CMM is used with individuals and groups toward making meaning together in constructive and generative ways to make better social worlds through communication.

Norman K. Denzin has gathered a team of leading experts to explore and showcase a variety of topics in the field of symbolic interaction. Some of the topics explored include extending dramaturgical and grounded theory, and new empirical and theoretical inquiries into fashion, journalism, stigma, police body work, autobiography, and gender studies.

Although the world is saturated with extraordinary methods, innovation, and technology, the Caribbean seems to have been left behind in the sustainable growth of global development. While the majority of the world defines the Caribbean as "paradise," the reality of life for Afro-Caribbean culture is defined by an unrelenting hardship. This book comprehensively analyzes this phenomenon from a unique and intimate perspective in order to offer a viable pathway to sustainable growth. By examining the historic progression of the Caribbean region and the

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African culture within, the author explores the relationship between creative practice and socioeconomic crisis and questions whether limited access to environments that facilitate original and conceptual ideas correlates with socioeconomic crisis. The outcomes and methods of analysis developed in this book are a useful tool for other cultures or organizations seeking to diffuse socioeconomic crisis and implement a pathway of sustainable growth. This innovative book will be of great interest to students and scholars of cultural and sustainability studies, Caribbean and African Studies, as well as Development and Sustainable Development

In recent years, a growth in dance and wellbeing scholarship has resulted in new ways of thinking that place the body, movement, and dance in a central place with renewed significance for wellbeing. The Oxford Handbook of Dance and Wellbeing examines dance and related movement practices from the perspectives of neuroscience and health, community and education, and psychology and sociology to contribute towards an understanding of wellbeing, offer new insights into existing practices, and create a space where sufficient exchange is enabled. The handbook's research components include quantitative, qualitative, and arts-based research, covering diverse discourses, methodologies, and perspectives that add to the development of a complete picture of the topic. Throughout the handbook's wide-ranging chapters, the objective observations, felt experiences, and artistic explorations of practitioners interact with and are printed alongside academic chapters to establish an egalitarian and impactful exchange of ideas.

Developing inner wisdom as a leadership strength Leading with Spirit, Presence, and

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Authenticity presents the perspectives of leaders, social scientists, and educators from around the world on the topic of developing inner wisdom. Structured around the notions of spirit, presence, and authenticity, the book encourages readers to reflect on their own lives as they read about their colleagues' diverse experiences, all in an effort to address difficult global systems challenges with a foundation of various wisdom lineages and practices. Each chapter is introduced by an editor with deep background experience in the topic at hand, and the book includes an examination of research on the essential nature of authenticity among leaders. Stories of leadership initiative from across nations illustrate the truly global nature of leadership inspiration, and accounts of teaching mindfulness, guiding leaders, and leading in the arts and humanities integrate critical theory with authentic leadership development. Topics include: Subtle interdependencies involved in modern leadership The contribution of sociological mindfulness to leadership education Authentic leadership as communicated through technology The role of spirit, and what the world needs from leaders A diverse mix of contributors, including a Sufi teacher, a social science journal editor, and a CEO, provide a truly inclusive examination of the ways a leader is defined by self and others. Leading with Spirit, Presence, and Authenticity, a volume in the International Leadership Series Building Leadership Bridges from the International Leadership Association, helps connect ways of researching, imagining, and experiencing leadership across cultures, over time, and around the world.