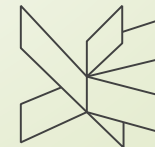


Body and Ethics in Professional judgement in Social Pedagogy/ Social Education

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- Study resources – 400 work hours each during 2014-15



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- From the legal framework:
- *“The education of pedagogues is planned and organized so that students develops and perform professional judgement during the study, being able also to support other people’s developing (ability of) judgement.”*
- The education is of 210 ECTS, with to main learning arenas: 1/3 is training/education in practice, in social and pedagogical institutions.

Work Strategy

- ▶ Examining 9 students' telling of 'self-practice' – embodied professional experiences of ethical dilemmas and personal challenging situations
- ▶ A phenomenological and hermeneutic approach
- ▶ Reflections and interpretations on stories of what just happened - 'the truth'
- ▶ From narratives via dialogue, interviews, workshops, rewriting to new experiences
- ▶ Asking of *what is said* (carefully listening) to *what is spoken of* (references, reflections, connections, patterns)
- ▶ From understanding to tentative explanations and *conclusions*

Challenges in social-pedagogical praxis

- The ability to act in various and unpredictable daily life situations
- The ability to cope with countless dilemmas and (often) despite rules and institutionalized concepts
- The dilemmas of being a professional and a person, agent and 'a self'
- The conflict of care and social control

Goals and presumptions

- Social and pedagogical work in *people's daily living* - a situated complex praxis, that we must try to get as close to as possible
- Experiences are often *hidden* behind the language of professional, intentional decisions, planning and goals
- Developing a language to express the complexity of (invisible) experiences (and tacit knowledge) in an educational context
- An understanding of moral life and ethical acting, knowledge and emotions, of cultural and social competencies as *embodied*

Between experience and expression

- How to capture the full meaning and experience of everyday and professional life:
- when it comes into expression it always escapes expression – leaving something more to be expressed (Merleau-Ponty)
- *The expression can be seen as a new experience in its own right* and even in this case present meaning to the social life possibly producing new meaning and thoughts.

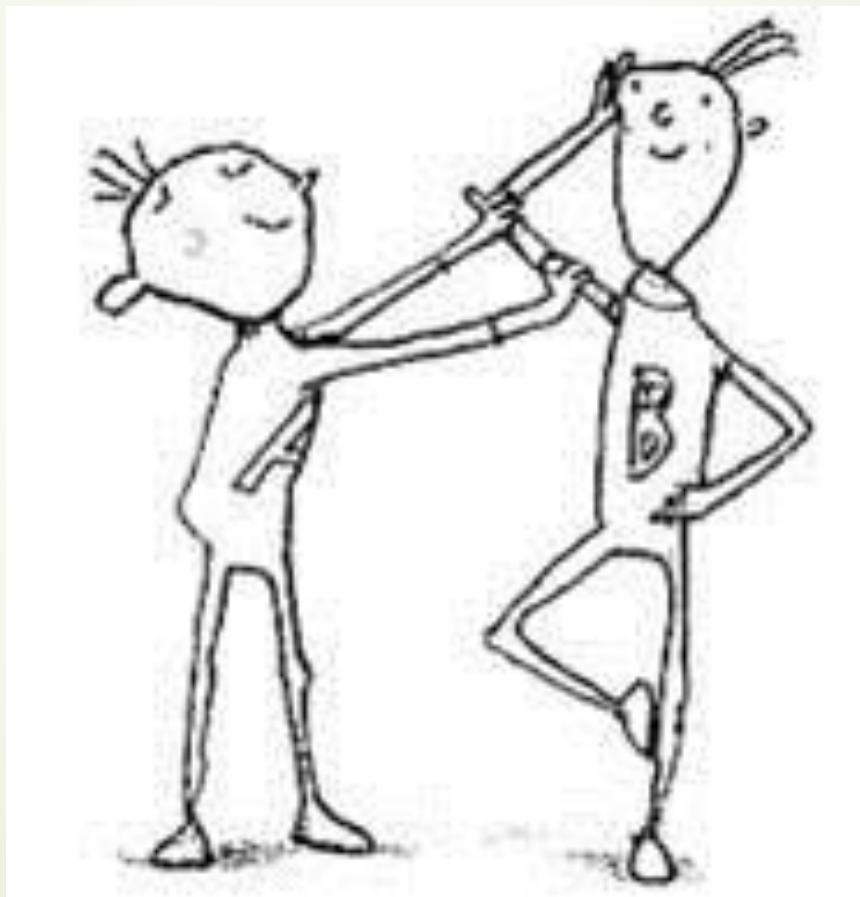
Three positions and motivations for action in the self-stories from praxis

- ▶ Stories of dilemmas between institutionalized expectations and demands and personal inclination and judgement (I knew what 'they' expect of me in this situation versus What is the problem of giving him what 'he' wishes and needs here and now)
- ▶ Stories of being tense, from frustration to panic, in a situation and mostly searching for some kind of exit and relief (I feel I have lost control and stand without any good answers or useful actions)
- ▶ Stories of reactions, needs and experiences of 'the other'. Worries about the relationship (I feel he is very angry, but I'm not sure if it is his mother or me he is most angry with or: I was very worried about his situation and of how his problems should come to an end)

To learn to do by knowing and to know by doing (Dewey)

- Experience is an integrated process of sensation, acting/investigation and recognition
- Experience is circular, developing in situations of changes and disturbances of habits
- Learning is reconstructing habits through experiences and growth in dispositions, mastering and knowledge
- Experience becomes social and critical when integrated or compared with imaginations and judgements of others

To be Bodies



Phronesis – practical and ethical wisdom

- A capacity to deem without recourse to a *formal decision procedure*
- Involves knowledge of *what is (in general) good for man*
- Involves the ability to perceive *what is required to choose and act*, to differentiate in particular situations
- It is based upon intuitive and deliberate reasoning on variable matters, on imagination and some forward-looking-ability
- It is based upon the dialectic of *sensitivity and determination*
- It cannot be taught without experience of life and virtue, without *being a good man*

Ethical judgement and ethical praxis

- Ethical discourses are very often focusing on ethics as cognitive operations detached from bodily, social and temporal contexts
- Education and philosophy more interested in *the concept of the good life, what is the good life, than how to live the good life*
- Practising ethical life - a practical embedded sense: embodied

The Ethical Demand

12

...One never interact with another, without **holding a part of this person's life in his hand...**

...There is always power in human relations and because of that power, we are condemned to *to decide*,
if we want to use that power for the other's good or for our own good....

(from K.E. Løgstrup, 1956)

Ethical demand in professional judgement

- ▶ Being and acting in the situation – unspoken demand in the inter-human situation
- ▶ Reflection after action as retrospection (Løgstrup, 1972)
Critical observation of what has been felt, thought and done
 - ▶ Awareness (knowledge and perception) of one's own 'bodily taste' in the situation:
 - ▶ Sensing the situation (senses, emotions, thoughts)
 - ▶ Acting in the situation (reasons to act - motives to act)
- ▶ Qualified awareness in being and acting in coming situations

TOOLS and METHODS

- retrospection on stories of self-practice

How to make experiences by telling of self-practice - getting new knowledge of bodily and ethical dimensions in professional judgement

- ▶ Focusing on a specific situation by writing in *present tense* and *first-person perspective*
 - ▶ Through body-anchored and experience-based descriptions (Stelter, 2008; Winther, 2014),
 - ▶ Mixed with situative, scenic descriptions (Nagbøl, 2002, Winther, 2014)

"The true philosophy is learning how to meet the world as new. In that matter, fictive genres can be as deep expressions of life than philosophical articles"

(Merleau-Ponty)

A chain of reflections

15

Give 'voice' to the embodied situation

A specific situation
(senses, emotions,
thoughts, actions)

An explicit and
reflected situation

Listening to
the resonance from
the body and ask for 'more'

Reflection in theoretical,
cognitive and existential
terms

New knowledge of
bodily and ethical
dimensions

Findings and discussions

- ▶ An elaborated understanding of professional judgements also as moral judgements working with care and development of other people in pedagogy
- ▶ Stories of challenging experiences in practice, in educational and professional life are productive but also a challenging method to get nearer to 'the lived and professional body'
- ▶ An understanding of the meaning of *ethical know-how* is a necessary challenge to the term of reflection-in-action: professional judgement has been given a voice of pre-reflective dimensions
- ▶ The question then: in the sense that professional actions are motivated by the body and morality may be understood as embodied what are then the consequences for education and training directed to this profession? – how to expose the embodied experiences as learning capacity?

Time for more questions?

- ▶ Ethical training will form our 'taste', our moral character. Is this 'dangerous'? – or rather fraud not to expose the fact of pedagogy as a moral practice?
- ▶ What did you find interesting and important for educational activities – maybe in your own context?
- ▶ In which alternative ways can you expose and train embodied and moral dispositions connected to professional work?

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