

# **TWELTH INTERNATIONAL CONFERENCE OF AUTOETHNOGRAPHY**

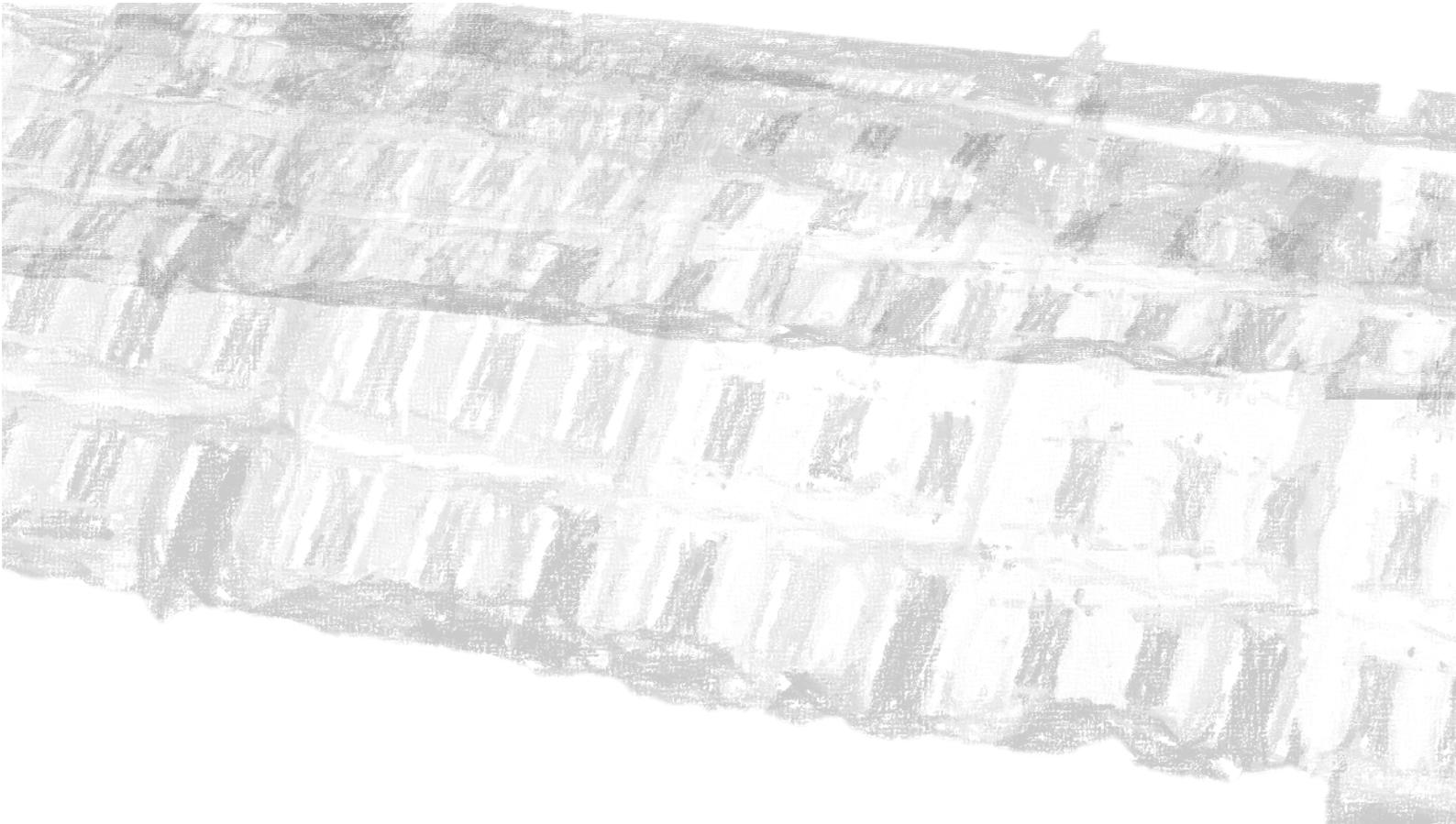
**Bristol, UK and Online**

**Monday 14<sup>th</sup> July and Tuesday 15<sup>th</sup> July 2025**

9:00 am Bristol; 1:00 am Los Angeles; 5:00 pm Osaka

Online pre-conference workshops: Sunday 13<sup>th</sup> July

Conference Theme: Breathing Spaces



# CONFERENCE VENUE

Engineers House  
The Promenade, Clifton Down, Bristol, BS8 3NB



## By Air:

Engineers' House is 8.2 miles from Bristol Airport (15-30 minute drive, depending on time of the day). There are taxi ranks at the airport or a bus service to Bristol bus and coach station in the city centre.

## By Bus/Coach:

From Bristol bus and coach station take a taxi or the number 8 bus. You should get off in Clifton Village (the Percival Road stop). The return bus departs from the same bus stop as when you arrive at Engineers' House.

## By Train:

Coming into Bristol, use Bristol Temple Meads Train Station. Please put destination as Bristol Conf Ctr which will apply an automatic train ticket discount on the GWR website when coming from various London stops such as Paddington. From Temple Meads take a taxi or catch the number 8 bus outside of the station from the designated bus stop. You should get off in Clifton Village (the Percival Road stop). The Return bus stop is the same bus stop as when you arrive at Engineers' House (the Percival Road stop).

## By Car from M5:

Leave the M5 at Avonmouth Junction 19 and follow the A4 Portway exit to Bristol. After approximately 5 miles take a sharp left just before the Clifton Suspension Bridge on to Bridge Valley Road (sign posted Bristol Zoo). At the top of Bridge Valley Road take the 1st right onto Clifton Down bearing right. Follow Clifton Down 0.3 miles and Engineers' House will be on your left just after Percival Road. Parking is available on site.

# INFORMATION FOR PRESENTERS

Thank you for submitting your work to ICAE 2025.

Please note the following:

- Your presentation should not exceed **8 minutes** in length. Shorter presentations allow us to schedule fewer parallel sessions (which equals bigger average audiences) and protects time for audience responses and questions.
- If you have a digital/visual component to your presentation (e.g. slide show, or short film etc.) please note **there are no facilities to accept memory sticks** as these can transmit viruses. If you have not already sent your file to the conference administrator, please store it on the cloud for online access.

## ONLINE PRE-CONFERENCE WORKSHOPS

**Sunday 13 July**

The pre-conference workshops provide an additional opportunity to come together in small groups to explore and develop contemporary issues in autoethnographic practice. Through these workshops we hope to create a supportive protective space to develop our skills and understanding while also learning a little about others from different disciplines and backgrounds.

Further information is available at <https://boomerang-project.org.uk/workshops-2/>  
To register please visit the website <https://boomerang-project.org.uk/registration/>

**Workshop 1: 8:00 – 10:00 am**

**Take a Deep Breath**

Gayle Letherby

**Workshop 2: 10:30am - 12:30pm**

**Autoethnography & Ethics: Negotiating Points of Tension**

Kitrina Douglas & Djenane Ramalho-de-Oliveira

**Workshop 3: 1:30 - 3:30pm**

**Telling Truths**

Tony Adams

## KEYNOTES



### **Missing Each Other: Queer Lapses, Loves, and Longings**

**Tony E. Adams**

Bradley University, USA

There are many popular sayings about the consequentiality of everyday relational affairs. There's the quote attributed to Margaret Mead: "Never doubt that a small group of thoughtful, committed citizens can change the world. Indeed, it's the only thing that ever has." And the aphorism credited to Aesop: "No act of kindness, no matter how small, is ever wasted." There are those inspirational memes: "Some stranger somewhere remembers you because you were kind to them," "Someone heard a song that reminded them of you," and "You knew the other for only a short time but they changed your life for the better." And there's the "butterfly effect," the concept that suggests even the slightest act, maybe a breath, can motivate infinite iterative and compounding acts. In this keynote Tony Adams will use autoethnography to describe the consequentiality of our everyday relational affairs. He will focus specifically on mundane queer encounters—moments of meeting that reference same-gender attraction and LGBTQ+ identities and/or challenge heteronormative expectations about when, where, how, and with whom intimacy can occur. Throughout, he will show how we can, knowingly and unknowingly, change someone with our words and deeds. He pays homage to social interactions that, at the time they occurred, may have felt trivial and unremarkable yet now, upon reflection, feel formative and momentous. In so doing, he illustrates the potential iterative and compounding impact of what we say and don't say, do and don't do.



### **Creating Breathing Spaces in a Brazilian Pharmacy School**

**Djenane Ramalho-de-Oliveira**

Universidade Federal de Minas Gerais, Brazil

Teaching in a college of pharmacy for almost 30 years, I had to learn how to live in a liminal state. My body knows well how to feel to be isolated, to constantly row against the current, and the frantic need to find partnership. I always liked dancing, and that pleasant sentiment that I have a partner you can rely on. As I move, my partner move accordingly, and the magic happens. We must build perfect harmony and synchronization so our bodies sway to the rhythm of the music effortlessly. We not only move together; we connect physically, mentally, and emotionally to create a seamless flow of movement. My partner and I engage in a silent conversation that involves awareness, trust, and flexibility so that we can move as a unit. Dance is about transforming individual movements into a shared and harmonious experience. Dance also includes leading and following, even though each person adds their own expression and interpretation of movements. Perhaps dance is my experiential metaphor as I navigate the world as a clinical pharmacist and a professor of pharmacy. I have been creating new performances for myself and for pharmacists but persistently adapting and responding to others. This journey has required tremendous energy, flexibility, and courage. I have pushed to exercise possible futures for my students and colleagues. I want my "dancing partners" and I to "esperançar" in the arid environment of a pharmacy school. As proposed by Paulo Freire, this means to go beyond simply having hope in a passive way. We are resisting, acting and transforming the reality of the profession of pharmacy towards our new mission to become patient-centered providers. This is a call for change that transpired to be more dramatic than we expected. Thus, we are creating spaces and experiences that provoke the preparation of not only competent patient care providers, but also more critical and compassionate human beings. This presentation is about my encounters and experiences throughout a career working to transform myself and the "*raison d'être*" of a profession. It is about finding the right partners and inspiring them with great ideals to change healthcare. What does it mean to revolutionize pharmaceutical/pharmacological pedagogies"? How have I been engaging qualitative approaches and autoethnography to serve as an interdisciplinary bridge worker around the globe? How did I translate technical knowledge into creative and relational ways of teaching and learning? What has been my experience going through the transformation myself and creating more hopeful and caring spaces in the college of pharmacy? It has been a lot of hard work and sometimes an emotional roller coaster. Finding "dancing partners" and producing meaningful transformation has involved learning to speak multiple languages, connecting hard and soft science, and performing to be accepted in different worlds. What a journey! I am thrilled to share this story with you.

# CONFERENCE SCHEDULE

All sessions are available online and in person

## DAY ONE: Monday 14 July 2025

8:30 (BST)	<p><b>Online Welcome</b> Join Jessie Ip for morning coffee online <b>In-person Registration</b> Douglas Suite, Engineer's House, Bristol</p>	
8:45	<p><b>Conference Welcome: Room 1</b> Jamie Barnes</p>	
9:00	<p><b>Session 1: Room 1</b> Breathing spaces, nutty professors and the biscuit factory: Working in the academy Chair:</p> <p>Boundary crossing: from academic to professional services. Victoria Wright, Loughborough University</p> <p>The Nutty Professors: How Squirrels Became My Greatest Teachers. Jacqui Wilmhurst, The Open University</p> <p>Intellectual activism and care-full performativity in management education: Critical self-reflection on lived experiences to understand the 'Other.' Livia Regina Batista-Pritchard, University of Exeter</p> <p>'It felt like working in a biscuit factory – now I am writing from the heart': Finding a breathing space in the academy. Sue Walters, Institute of Education, University College London</p>	<p><b>Session 2: Room 2</b> In progress (1) Chair: Pat Sikes</p> <p>Breathing. Being. Bound: experiences of a nonbinary, transmasculine, white-black, working-class sculptor in the face of oppression. Sacha DBK, University of Brighton*</p> <p>Uncovering the Hidden Influences in My Songwriting: An Autoethnographic Study. Ricardo Gonzalez Vargas, Université Laval*</p> <p>An Uneasy Transitioning. Barbra Wallace, Independent*</p> <p>Children Depicting Everyday Life As Breathing Spaces. Hamed Yaghmaeian, UNIMORE and Fondazione Reggio*</p>
10:00	<p><b>Changeover</b></p>	
10:10	<p><b>Session 3: Room 1</b> <b>Film &amp; relations in a digital age</b> Chair:</p> <p>Documentation As Breathing Spaces. Hamed Yaghmaeian, UNIMORE &amp; Fondazione Reggio*</p> <p>Silenced trauma, Unresolved Loss: the Art of Bearing Witness in Families of the Missing. Pascale Waschnig, University of West London.</p> <p>A Male Model's Autoethnographic and Queer-Theoretical Screening of gAldar- Can Artificial Intelligence Predict Sexual Orientation, or is the Question of 'Gay or Straight' Wrong. Kari Silvola, University of Jyväskylä</p> <p>A Critical Realist Autoethnography on Understanding Relationality in Blindness and Psychotherapy .Aj Wahiwala, University of Edinburgh</p>	<p><b>Session 4: Room 2</b> <b>In progress session (2)</b> Chair:</p> <p>Autoethnography for Composing Music Aligned with My Inner Purpose. Marie-Laurence Lupien, Université Laval Canada*</p> <p>The time my parents tied me to a chair (because I can't stay still). Lara Decastecker, Edinburgh University*</p> <p>Do I Dare to Dialogue? An Autohistoria Study on Identity, Fragmentation, and Bridging the Self and Social Divides. Ramírez-Muñoz, University of Edinburgh</p> <p>Navigating challenges and transformation in insider-outsider research. Lorraine Tolmie, Abertay University</p>
11:00	<p><b>Morning Refreshments Break</b></p>	

11:30	<p><b>Session 5: Room 1</b>  <b>Spotlight Panel</b>  <b>Autoethnography around the globe</b>  Chair: Jamie Barnes</p> <p>Sharing stories of local autoethnography groups</p>	<p><b>Session 6: Room 2</b>  Care, belonging and love  Chair:</p> <p>Becoming Villain, Becoming Something Else. Karen Kaufman, University of Edinburgh</p> <p>Maternal Love and Taiwanese Cultural Practices through Visual Autoethnography. Yu-Lun Eve Lin, University of the Arts London</p> <p>To Breathe is to Belong: Dreaming Shelter into Being. Yingjie Ouyang, University of Edinburgh</p> <p>A communal breathing space through stories of care. Doaa Morsy and Paisley McManus, UWE</p>
12:30	<b>Lunch</b>	
1:30	<p><b>Session 7: Room 1</b>  Grief and Care  Chair:</p> <p>The Unmourned Grief of Gay Men: "We Were Not Even Allowed to Dream of Fatherhood." An Autoethnographic Study in Creative Writing Workshops. Kari Silvola, University of Jyväskylä</p> <p>Navigating Mental Health, Personal Tragedy, and Self-Care: An Autoethnographic Exploration of Artificial Intelligence and Narrative Identity Theory. James L. Cartee III, Western Carolina University*</p> <p>Bà ngoại returning to the roots - a filmic inquiry into my Vietnamese grandmother's search for her resting place. Tuyêt Mai Trần, University of Edinburgh</p> <p>Breathing life into intergenerational suicide stories through Derrida's deconstruction. Kelly Stewart, University of Edinburgh</p>	<p><b>Session 8: Room 2</b>  Autoethnography Pedagogy and Practice (1)  Chair:</p> <p>Crystallising experiences, shaping pedagogies: from personal journeys to an autoethnographic community in Japan. Teppei Tsuchimoto, Nozomi Fujisaka, Yusuke Katsura, Aya Hayasaki, Mihoko Motooka, Naoko Yokoyama</p> <p>Learning together: some jointly constructed reflections on a creative autoethnographic doctoral journey. Esther van der Walt &amp; Gayle Letherby, University of Plymouth*</p> <p>Healthcare pedagogy, COVID-19 transformations, and the operating department practitioner. Edwina Morris and Michael Bartholomew, University of West London</p> <p>A body and a dark hospital room: experiences of death on clinical placements. Oreoluwa Mohammed and Ana Baptista, Yeovil Hospital &amp; Imperial College</p> <p>Researching, teaching and learning from and through autoethnography in nursing and health sciences. Simone Kreher and Eric Seifert, Fulda University of Applied Sciences</p>
2:30	<b>Changeover</b>	
2:40	<p><b>Session 9: Room 1</b>  Meditations on breath  Chair:</p> <p>Breathless: bodying, worlding, living with a clumsy agglomeration of forces. Ken Gale, University of Plymouth</p> <p>Reading writing breathing: a post-Buddhist autoethnographic meditative enquiry? Tim Stephens, University of the Arts London</p> <p>Finding some love in the blood - an autoethnography of building a soul. Sara Mollis, University of Edinburgh</p> <p>Loss: The Poetics of the Everyday. Jonathan Wyatt, University of Edinburgh</p>	<p><b>Session 10: Room 2</b>  Bodies, Skin, Bone  Chair:</p> <p>A Brown Girl with Red Spots: An Autoethnographic Inquiry. Rose James, Keele University</p> <p>Walls, Bastions and Bridges: An interview conversation with Gertrude. Dione Mifsud, University of Malta</p> <p>A Black(male)ethnography: Resisting the resistance using Black existentialist philosophy with a Rasta revolutionary consciousness. Augustus N. Reid, University of Edinburgh</p> <p>"What do you do after rape?" Performing the post-rape body. Irene Daniel, University of Edinburgh.</p>

3:30 pm	<b>Break</b>
3:45 – 4:45 pm	<p><b>Session 11: Room 1</b>  <b>KEYNOTES</b>  Chair: Kitrina Douglas</p> <p><b>Creating breathing spaces in a Brazilian Pharmacy School</b>  Djenane Ramalho-de-Oliveira, Universidade Federal de Minas Gerais, Brazil</p> <p><b>Missing Each Other: Queer Lapses, Loves, and Longings</b>  Tony E. Adams, Bradley University, USA</p>

## DAY TWO: Tuesday 15 July 2025

8:30	<b>Online Morning Welcome</b> Host: Jessie Ip	
8:45	<p><b>Session 12: Room 1</b>  <b>Poetry Please</b></p> <p>Breathing Too Loud. David Carless and Kitrina Douglas, University of the West of Scotland and University of West London</p> <p>How to turn unbreathing spaces into breathing ones. Eric Seifert, Fulda University of Applied Sciences</p> <p>Lost in the ocean of doubt, Sleeping gods, Breathing spaces, Serendipitous discovery about the self. Freek Sanders, Nyenrode</p>	
9:05	<b>Changeover</b>	
9:15	<p><b>Session 13: Room 1</b>  Borderlands  Chair:</p> <p>Healing Beyond Colonial Fragmentation. Mridula Sridhar, University of Edinburgh</p> <p>Tales of the Night: Autoethnography and Affectivity. Chloe Young, University of Edinburgh</p> <p>Almost Breathing. Paul Boyce, University of Sussex</p> <p>Writing as Breathing: Autoethnography in the Space Between. Yashi Yuan, University College London*</p>	<p><b>Session 14: Room 2</b>  Autoethnography Pedagogy and Practice (2)  Chair: Jamie Barnes</p> <p>“This is how the system works”: A collaborative attempt to explore the power of being systematically non-systematic in mentoring and teaching autoethnography. Trude Klevan and Knut Tore Sælør, University of South-Eastern Norway</p> <p>Autoethnography in pharmacy education and practice. Djenane Ramalho-de-Oliveira, Simone de Araújo, Medina Mendonça, and Ana Cimberlis-Alkmim, Universidade Federal de Minas Gerais</p> <p>Creative relationships, novel responses and falling in love. Andrew Gillott and David Carless, University of Stirling and University of the West of Scotland</p> <p>‘Research group’: democratising pedagogy through Autoethnography. Kitrina Douglas, Chloe Norton Lamb, Joshua Eibenchutz, University of West London</p>
10:15	<b>Morning Refreshments Break</b>	

10:45	<p><b>Session 15: Room 1</b>  <b>Journaling and fiction writing</b>  Chair: Simone Kreher</p> <p>How I left the NHS: An autoethnographic study using thematic analysis of a clinical educator's journal. Helen Sinar-Platt, University of Wolverhampton.</p> <p>Fieldnotes of the self - on journaling and becoming a migrant. Martyna Napierska, University of Edinburgh</p> <p>Breathing the Page: Chinese Medicine, Embodied Writing, and the Moment I Heard 'It Ain't the Same.' Hassan Bishil, the University of Edinburgh</p> <p>The Lover: Exploring Sufi Concepts of Love and Death in Psychotherapy, Elif Zapsu, University of Edinburgh, Üsküdar University*</p>	<p><b>Session 16: Room 3</b>  <b>Love and loss</b>  Chair:</p> <p>Breath: One woman's Journey into Neuroquirky Embodiment and Rhetoric. Annalise Elliott, University of West London*</p> <p>Navigating Unexplained (In)fertility: A Critical Autoethnography of Loss and Hope. Marie Meechan, University of Edinburgh</p> <p>The girl at the table: on beauty as love in form. Fiona Murray, University of Edinburgh</p> <p>The Lover: Exploring Sufi Concepts of Love and Death in Psychotherapy. Elif Zapsu, University of Edinburgh, Üsküdar University</p>
11:45	<b>Changeover</b>	
12:00	<p><b>Session 17: Room 1</b>  <b>Dissertation and Film Awards (Sponsored by Routledge)</b>  <b>Collaboration Award</b>  <b>Lifetime Contribution Award</b>  Curated by Trude Klevan, Knut Tore Sælør and David Carless</p>	
12:30	<b>Lunch</b>	
1:20	<p><b>Session 18: Room 1</b>  <b>Spotlight Panel</b>  Chair:</p> <p>Circulation with Autoethnography: Collaborative Process in Autoethnographic Journey</p> <p>Nozomi Fujisaka, Osaka University  Aya Hayasaki, Kagoshima University  Teppei Tsuchimoto, Ritsumeikan University  Chihiro Suzuki, Higashiyodogawa Special Needs School  Osaka</p>	<p><b>Session 19: Room 2</b>  <b>Activism and Action</b>  Chair:</p> <p>From Silence To Liberation: Healing The Wounded Activist: A Holistic Feminist Autoethnography. Gillian Meghan Walters, California Institute of Integral Studies*</p> <p>Here for the woman's race. Nadia Portelli, Bangor University</p> <p>Running towards belonging: An Autoethnography of transformation through Ultra(trail)running. Neil Stander, University of the West of Scotland*</p> <p>Scenarise „Breathing spaces“ – 1-4. Simone Kreher, University of Applied Sciences Fulda.</p>
2.20	<b>Changeover</b>	
2:30	<p><b>Session 20: Room 1</b>  <b>Weaving identity and knowing</b>  Chair:</p> <p>An Autoethnography of the Land, Stitched Together through Beadwork. Marissa Anne Magneson, York University</p> <p>Weaving is Believing: A Transboundary Autoethnography of Muslims in Japan Part 1. Yusuke Katsura, Ritsumeikan University</p>	<p><b>Session 21: Room 2</b>  <b>Spiritual encounters</b>  Chair:</p> <p>Examining the Grains: Constructing a Theological Autoethnography. Kevin Ellis, Independent*</p> <p>Breath and Bone. Elyse Pineau, Southern Illinois University*</p> <p>Breathing Space—Giving Myself a Break After Balancing So Many Things. Anson MC Sinn University of Hong Kong*</p>

	<p>Weaving is Believing: A Transboundary Autoethnography of Muslims in Japan Part 2. Aqeel Qureshi, Keio University</p> <p>“This is how we do it here.” Edwina Morris, University of West London.</p>	<p>Ghost Dad. Dee Black, University of Edinburgh</p>
3:20	<b>Changeover</b>	
3:30	<p><b>Session 22: Room 1 Spotlight Panel</b> Chair: Kitrina Douglas</p> <p>“Letters from our own correspondents” Reflections on the impact of the current administration in the USA</p> <p>Carolyn Ellis, University of South Florida Art Bochner, University of South Florida Christopher Poulos, University of North Carolina - Greensboro Bryant Keith Alexander, Loyola Marymount University</p>	<p><b>Session 23: Room 2 Growth and new roads</b> Chair:</p> <p>The Generative Power of Silence and Writing: Exploring Their Role in Personal Growth. Freek Sanders, Nyenrode</p> <p>A noise, a gesture, a road and a passing shadow: a new autoethnography course. Fiona Murray, University of Edinburgh</p> <p>The Lover: Exploring Sufi Concepts of Love and Death in Psychotherapy. Elif Zapsu, University of Edinburgh, Üsküdar University</p> <p>Black(male)ethnography – Black wanders (In)&amp;(Out) of ‘Wandering Black.’ Augustus Reid, University of Edinburgh</p> <p>Breathing with the Divine. Kevin Ellis, Independent*</p>
4:30-4:45	<b>Invited Reflections: Room 1 Close</b>	