

Enhanced Ontological Security, the Lifeworld, and Its Multiple Realities--How Can This Theory Explain the Effect of Participation in the Östrich Farm?

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Abstract

In this study, we made interviewed eight adolescents participating in a special behavioral attendance within the Ostrich Farm (FELT) outside Bergen in Norway. Here they could learn new things and participate in a sort of "different school day". Group participation also seemed to increase the subjects' well-being, because they felt more normal and less depressed. The concept of Gidden's (1990) and Laing's (1960) ontological security versa ontological insecurity were utilized to explain the importance and effect of attendance within the Ostrich farm. As well as model-learning, self-efficacy, and apprenticeship learning. The attendance within the farm also seems to ameliorate by integrating these teachers and structures into the student's lifeworld. In terms off, they can view themselves as competent, worthwhile, and consociates that have a resource in which can contribute to society. We applied inductive coding in the data analysis of the semi-structured/ open-ended interviews. Further on, we outline how participation in FELT, might also change their view of the different Lifeworld and its multiple realities (Schuetz, 1945). Through their more changed experiences of the world of working, acquired through the attendance within the Ostrich farm. All the students reported that they learned new things, as well as started to thrive from the participation within the farm. In FELT the pupils experienced a kind of fusion of horizons, as spelt out by Gadamer (1960), in their communication and interaction with the other acquaintance, and mainly the

other pedagogues.

Keywords: Lifeworld, multiple realities-ontological security, ontological insecurities, thriving, adjustment problems, model learning- self-efficacy.

Introduction

The lifeworld is the everyday world that we share with others. This includes all aspects of life barring organized or institution-driven ones. For example, it includes family life, culture, and informal social interactions -as well as our cognitive horizon- according to Habermas. For Heidegger (1936) the method of ontology is phenomenology. "Phenomenology," he says, "is the way of access to what is to become the theme of ontology." Being is to be grasped using the utilization of the phenomenological method. And this brings us further to the concept of ontology, which can be defined as what exists in the world.

In this article, we will try to explain and emphasizes the state and condition of ontological security versus ontological insecurity. Ontological security is a rather complex and taken-for-granted entity for those who have developed it and have integrated it as an entity of their personality. It can be explained as an important inner structure and state, that contributes to the growth of individuals' independence and feeling of self-worth and confidence. And according to Laing (1960) and Giddens (1990) and other existentialist philosophers like Kierkegaard, Sartre, Merleau-Ponty, Binswanger, Heidegger and Boss, this is an inner trust belief and kind of understanding of self as a loveable, separate and worthwhile individual.

Giddens, on the other hand, theorized that ontological security is a kind of broader condition and that it has expanded to include our overall believe and trust in our safety and existence in the everyday life. He emphasizes that the threats and the overall safety of our existence have changed compared with premodern times. With the new-clear bomb, the climate change catastrophe, and with threats of covid-19 (would he claim today), entering the scene and challenging our safety and existence today.

Giddens and Luhmann specifically recognize three forms of trust: institutional (Luhmann 1990) (or in Giddens' (1991) terms, 'abstract'), systems-based (Fukuyama 1995) or faceless (Giddens 1994), and interpersonal (Fukuyama 1995) (or in Giddens' (1994) terms, (face-work).

Whilst trust is undoubtedly an important domain of social capital (Bourdieu 1984; Carpiano 2006), the application of social theories of trust would question its measurement in the current social capital literature.

Luhmann (1990) has added that trust needs to be disentangled from a culturally, ethical and morally point of view. Trust is straight-forward a mechanism to reduce social complexity. And it compounds problem-solving-function for social systems (Luhmann, 1990). The school system happened to be a profound, massive, and important institution in taking care of, educating and learning the upbringing of our children and teachers. As parents, we have the obligation and duty to send our young ones to school. But can we be certain that this system provides our children and adolescents with the appropriate needs, acquirement, emotional support, motivation, and education? Can we as parents trust this system?

Many school researchers emphasize that when pupils fail at school, it is the school's failure. And Ogden (1998) proclaimed; "Why is not school thrown out, and life in within the school system?" And many pupils report that they do not thrive within the normal school arrangement and are also not in the position to meet the required requirements at the school. The central

question at hand ought to be “how can we present offers that adjust and meet the interest, needs and abilities of the individual student?”

The Ostrich farm- arrangement for adolescent at risk.

Outside Bergen, in Norway, there is a place that they call the Ostrich farm, because at earlier times they had Ostriches there. Today it resides different animals like hens, roosters, sheep, and lams, as well as cows and calves, inhabit the farm. This place has been having quite a quintessential success in making an alternative school or alternative activities for adolescents struggling in the normal school, due to being tired of school, and/or showing oppositional behaviour to their teachers for different reasons. (There is also another arrangement that is called Bontveit farm, where the adolescent attends to participating. This initiative has also been called FELT, and this is an abbreviation for focus on the pupil, learning and well-being (trivsel in Norwegian).

According to studying the effects of the participation at attending in the program within the farm, eight pupils were interviewed in 2020 and 2021. Their names were anonymized, and they were questioned with a semi-structured/ open-ended questionnaire although revealing both general and personal information about their participation, and the alleged effects of their participation.

The first group being grown-ups, and with the first author interviewing them about their experience in their teens within the farm. We were hypothesizing that this was an interesting perspective, although it has its limitations. The interesting part was that we from this perspective could see how they turned out as adults. And how they described and interpreted the participation and the meaning of the attendance during the thematic interviews, that later were coded, and compared with the younger participants. The impelling factor was that there seemed to be a rather strong group-cohesion between the participants of this group, due to the fast communication between the group members. They all empathized that the Ostrich farm had all been like a welcomed oases in a chaotic and turmoiled everyday school day and private life as well. The second group is teenager participating on the Ostrich farm for the time-being. And we interviewed them concerning their experience regarding the participation. We also added some theoretical viewpoint to their thriving process.

According to one of the pedagogues working at FELT, they have helped many pupils finishing secondary school. And duly many of them have developed into responsible and trustful grown-ups. Some of the pupils attending in FELT retrieved mechanical work and even some received theoretical education as well. An extended body are living in intact marital relationships, and taking care of their children, as well. The offers have been existing for more than ten years, and during that time span, 50-60 pupils have been attenuating in this arrangement.

Hence it must be viewed as a rather successful overture, since some of the schools in Bergen West, continue to send some of their pupils to these farms, year in and year out. Most of the students reported that they enjoyed participating with the different activities, taking place on the farms. As many of them outlined the atmosphere was more relaxing and the tasks were

more pleasant and in line with their coping abilities, in comparison to within the ordinary school.

Duly, one of the schools has started to give this offer also to children in elementary school, and this is in line with research empathizing the importance of early intervention relative to offering assignment that is within the reach of one's own coping abilities (Krumsvik, & and Sälj, 2013; Lundstrøm & Øygard, 2021; Nordahl; Sørli, & Tveit, 2005; and Nordahl, 2010). They also participated in forester work, so this was a kind of education within the total work of farming. The students were in the 9. and 10. grade in secondary school, and some also got an offer within the eighth grade of the school. But nowadays they also have an offer for pupils within the elementary school. Next to the work on the farm, they got teaching within mathematics and natural science, as well. Three teachers participated in this programme regularly, duly they were anonymized through the research processes. One of the pupils characterized them as "pale teachers", therefore the students had a relaxed and comradely tone. Normally, they were two teachers and four pupils. The pupils were recruited from Løvåsen and Ortun school in Fyllingsdalen, located in Bergen and Norway.

Pupils, who engage in antisocial behaviour, are exposed to different forms of adjustment pressure. For example, in Norway, 7-12 % of all children aged 10-17 demonstrate such a high degree of undesirable behaviours that it, can be considered as having a behavioural problem. Of these, about 2% of the pupils are having severe antisocial behaviour (Nordahl, Sørli, Manger & Tveit, 2005).

Through this article, we are emphasizing answering the following research questions.

Research question one: Does the attendance at the animal farm have an ameliorating effect on the pupil's overall ontological security, and did it participate to erase their confidence in the institutionalized trust (as Luhmann stated it?)

Research question two: Which of the learning-acquisitions theories is active in explaining the effect of participation within the farm?

Research question three: Can the work of Alfred Schuetz (1945) with his empathies of the Lifeworld and multiple realities contribute to the understanding and explanation of the effect on thriving, better self-esteem and learning outcomes?

These are the research questions that we are endeavouring at answering through this article.

Theoretical framework

Ontology is defined as what is in the world. A child's ontological security is built up early in life, through the attentive caregiver's responses to the baby's need for attention, care, protection, and stimulation. The infant is independent of the caregiver's responsiveness and willingness to meet their different needs for nutrition, stimulation, comfort, and responsive-ness. And it is in cases where this responsiveness collapses due to sickness, drug-abuse and even death, that this continuity of the responsiveness collapses, and the child can be left a lot over to itself, and even child maltreatment may occur. If this happens over an extended

period, the child can develop ontological insecurity, which often leads to dramatic maladjustment and even severe sickness like borderline disturbances and psychosis. The ego can be characterized as being fragile, and the person can often experience being overwhelmed by others' presence, and the person may also feel petrification from interacting with others. As well as that one's ego dissolves in the vicinity of others (McDonald, M; Pietsch, T., & Wilson, 2010). Later, this can lead to depression, anxiety, social isolation with dissociation and even psychosis.

On the other hand, giving and building up the infant's ontological security is profoundly connected to Ericson's concept of basic trust (Erikson, 1950b).

Even if basic trust is built up, it is very easily torn apart. As emphasized by Erickson, *basic trust* is also connected to Winnicott's object-relation theory, and the caregivers *holding* of the babies.

By ontological insecurity so the lifeworld disappears, for example through war. One's everyday ritual disappears. And that can create dramatic anxiety as Alfred Schuetz postulated it. Our scientific understanding needs to be understood from the perspective of our daily habits and activities. *We need to transform chaos into the cosmos*. The daily routine contributes to creating the ontological security that we can trust and prohibit other people, society, and institutions. The modernity violates radically with other eras through a. A radical dynamic: the Juggernaut that must fight against the nuclear bomb.

1. Dis-embedding: Social relation became lifted out of local context's and reorganized over extended time and space eras. This happens through new forms for confidence and trust to symbolic sign and expert systems. But the modernity also leading to re-embedding.
2. Reflexive modernity: social practices become continuously validated with references to specialized knowledge. Leads to off-traditionalization and radical doubt.

Trust will be required in relation at which are characterized by ignorance, this counts both for *expert systems*, and *within intimate relations*.

b. Skepticism and to be on guard attitude, in mixing with inferior respect and pragmatic adaption. I the lates term, will the trust in expert knowledge be built upon an element of belief.

Further on, is with a concept from Husserl "objectivism", which means, a one-sided mental orientation, in which everything called "objective" is scientific and true, and everything called "subjective" is called untrue and unscientific. Objectivism makes us a stranger, not only for the subjective but in the outermost consequence strange for the genuinely human and the mental activity in humans. Objectivism does also have a view of the human where mental activity becomes interesting just as a collection of epiphenomena on physiology. When «social constructivism» displays as an own category, is it nearby to join, that we again have with objective reality, the focus is not on the human in society, but on "the structures" (the institution) as an own objective reality, something that makes the society a human.

They identified knowledge with ide knowledge, which we find in reflection and theory. Further

Alfred Schuetz (1946), summarized William James contribution to psychology by empathizing with our collective understanding of the multiple realities, which he called sub-universes. The world of sense or physical things; the world of science; the world of ideal relation; the world of idols of the tribe; the various worlds of individuals' opinions, and the world of supernatural mythology and religion; as well as the world of total madness and vagary.

And the popular mind conceives all these sub universes more or less disconnectedly and when dealing with one of them forgets for the time being its relations to the rest. Each world whilst it is attending to its real after its own fashion, only the reality lapses with the attention.

Animal-human relation

Biophilia, is although more of a conceptual framework than a mechanism, and the human propensity to navigate toward animals warrants discussion. It has been proposed that people may be inherently programmed to affiliate with, or focus their attention on, animals (Wilson, 1984). This so-called “biophilia” is apparent at an early stage of life. Babies focus more on animals than other objects (DeLoache, Pickard, & LoBue, 2011) and even children with impaired social skills (e.g., those with autism spectrum disorders) often display a preference for animal features (e.g., Prothmann, Ettrich, & Prothmann, 2009), and an increase in social behaviours when exposed to animals (O’Haire, McKenzie, Beck, & Slaughter, 2013). It is also the human tendency to attribute intentionality and mental states to animals, that is, anthropomorphize (see Urquiza-Haas, & Kotschal, 2015). From an evolutionary perspective, it is believed that paying attention to animals may offer advantages for individual fitness (Mormann et al., 2011). The biophilia hypothesis recognizes the importance of outside influences (e.g., culture, environmental factors) in shaping our attitudes and behaviour toward animals and may go some way to explain why certain animals a calming effect on us have, while others, especially those which could have posed dangers to our ancestors (e.g., snakes, see Baynes-Rock, 2017), may not offer the same types of health advantages. One must exert caution in adopting biophilia as the primary explanation for animal-related health outcomes in humans. It has been argued that the construct is still too expansive and under-determined to render it a useful theoretical conclusion for animal-assisted intervention studies (Joye, 2011). Some benefits to human health may arise directly from the mere provision of companionship offered by pets. The presence of another living being can simply help to reduce the feelings of loneliness and isolation that some cohorts of society are prone to (e.g., Jessen, Cardiello, & Baun, 1996; Mahalski, Jones, & Maxwell, 1988). Pets may be particularly advantageous for people living alone (Zasloff & Kidd, 1994), or in institutional settings, and indeed a large body of work has explored the effect of pet- or animal-assisted therapy schemes on such individuals.

Method

We applied interpretive description (Thorne, 2016; Thorne, Kirkham, & O 'Flynn-Magee, 2004) to investigate the development of learning, thriving and ontological security and lifeworld phenomenon of explorative work and were anchored in the ontological and epistemological underpinnings of hermeneutic phenomenology. We chose this approach because we aimed to understand and interpret the meaning of the participants' experiences

while being attentive to the constructed and intersubjective nature of knowledge generation. Our approach aligned with Heidegger's (1962) phenomenology in that we examined the participants' experiences contextually and aimed to construct meaning patterns through interactions. In addition, Gadamer's (1989) dialogical hermeneutics guided our research process with continuous movement back and forth between the interpreted and the interpret, between the parts and the whole of the experience, and between our implicit preunderstanding and our explicit contextual understanding. Epistemologically, we recognize that research is a result of the complex interplay among the participants, the research process, the context, and the participation of the researchers (Binder, Holgersen, & Moltu, 2012; Laverty, 2003). We, therefore, practised reflexivity throughout the project to identify our preconceptions and sensitivities and their effect on our interpretations (Alvesson & Sköldberg, 2009; Finlay & Gough, 2003). The interpretive description fits our study aim because it allows for an interpretative account of the themes, patterns, and structure within subjective perceptions of pedagogical understanding generated by informed questioning, reflexive critical examination, and contextualized interpretations (Thorne et al., 2004: ref. in Albaek, Ugland., Binder & Milde, 2019). Moreover, interpretive description allows for abstracted theoretical interpretations that can expand pedagogical understanding of professionals' challenges and facilitators for exploring teenagers' problems, learning difficulties, self-regulation, and adaption, which may propose practical applications (Bandura 1986; Lave & Wenger; 1991; Zimmermann 2009). There were two groups within this study. In the first group the informants were grown up, and the interviews were conducted within a retrospective perspective, that has its weaknesses. In the second group, in which was selected by the daily owner, they were attenuating within the program on daily basis, and we got a direct overview of how they experience the activities, the climate and areas that occupies them within their daily life.

Ethics

The Norwegian Centre for Research Data (NSD) authorized the study protocol, with ref.nr.316242. We provided the participants with both written and oral information about the study and invited them to ask questions before they chose to participate. In addition, the participants were informed that participation was voluntary and that they could withdraw at any time during the interview; if they did so, we would then delete any given information. We recorded the interviews without identifiable information about the participants. The first author had the knowledge of one of the adolescents, before the interview. It was through that relationship that we got knowledge about the Animal farm and FELT.

The participants

We used a semi-structured/ **open-ended** interview, and the interview was tape-recorded during the interview. Some of the informants started to explain more deeply into some of their domains during the interviews. We did not stop them when they wanted to elaborate on some of their problem areas or domains in which they felt were more difficult for them, or weren't adjusted for them. A couple of them were very open, and many of them had a well-articulated understanding of their problem areas. It might be due to the participants' *reflexivity*, about our role as psychologists/sociologists, and as researchers, so they might feel that it was easier to

open- up and reveal private things about themselves. Because they assume that we were supposed to understand these kinds of complex, and intricate issues to a greater extent. It seems that they also felt the need to describe and explain the background and the underlying factors for their problem areas and their behaviors.

The teacher's working on the Ostrich farm could treat the students rather harshly. When they had to dig muck, they sometimes disciplined them roughly. As well as the teachers could treat them toughly if they were lazy. Sometimes it happened that the teachers throw them to the ground if the pupils showed that kind of lazy attitude! The pupils tend to accept this rough treatment from the pedagogues in FELT. On the contrary, if the pupils were struggling with anxiety and depression, the pedagogues treated them more softly and gentle.

Kenneth Deceived 1998
Benjamin
Henry
Tommy
Emelie
Mette
Anastasia
Vidar

Data Collection Method

We performed separate semi-structured, in-depth interviews with the participants in a quiet room (August 2020–June 2021). We chose to interview the participants at the farm for the second group, and at a public place for the first group. To ensure that the interviews covered all areas of interest, we developed an interview guide covering questions elicited through our theoretical experience and perceived knowledge gaps in the research literature. The interview guide delineated key areas of interest that were followed by exploratory spontaneous questions to capture as much information as possible. The first part of the interview invited the participants to share their experience of inquiring about the participation on the farm, whether they found the participation useful and if they were thriving during the participation. The mean duration of the interviews was 69 minutes (range = 44–97 minutes and median = 74 minutes). We transcribed four interviews verbatim, and a professional transcription transcribed the remaining interviews using the same transcription template. All coding and further analysis of the transcripts were performed by the authors. We checked all transcripts for inaccuracies. The

8 transcribed interviews constitute the data material for this study.

The Data Analysis

We applied an inductive coding approach in line with interpretive description and began coding text passages in all the transcripts into broader-based meaning units. This was an active process that evolved from emerging insight from the transcripts while trying different perspectives on and interpretations of the data (Thorne, 2016). New codes emerged and were given broad and descriptive titles to maximize their potential to expand the analysis. Next, we read all the transcripts to obtain an impression of the material and the participant's experiences. We delineated preliminary coded meaning units supported by diverse quotations. We then initiated a joint intellectual inquiry to explore our impressions of the data for possible conceptual linkages and exceptional and contrary examples concerning the research question. Next, we engaged in a shared interpretative process involving dialogue among our understandings of the meaning units and patterns in the data set. Given the purpose of the analysis, we explored different relationships and patterns in the data to find an organizing structure to conceptualize the most meaningful set of findings (Thorne, 2016). We chose to perform the analysis together through critical reflective discussions enriched and challenged by our varied experimental and professional backgrounds while exploring various patterns in the data. We elaborated tentative themes with descriptions and representative quotes and re-examine these with critical discussion. This process was repeated several times before we reached a consensus on the thematic structure.

In the first group, we figured out that a tape recorder may distract the respondents, so it was decided to do the notetaking on the spot. On the other hand, within the second group, it was decided to tape record the whole interview for amenable analysis. Due to word constraints, we decided to present only three of the informant's interviews during this article. And to refer to some of the other informants sporadically and conclusively. These three informants' quotes and biographies were chosen since they highlighted some of the theoretical underpinnings of this article. As well as some of the disciplinary problems and other challenges that were displayed within the ordinary school and in life in general for the informants.

Participants biography: Number one: Kenneth

Kenneth was part of the first group and participated in the arrangement within the farm. Unfortunately, he is no longer with us. The others described that he was thriving while he was participating in FELT. However, he was into drugs, and his parents were also into it. Unlucky in 2008 he passed away from an overdose. We couldn't help ruminating if the **child protection services** had intervened during the time that he participated at the farm and if he still could be alive. It is difficult to say, but a sad story, after all, all of us researchers had to admit. He became part of the first group, and they developed a strong unity during the program. All the other members of the group was quit in shock when they got the news that he was deceased.

Participants biography: Number 2: Benjamin

Benjamin reported that the program was exclusively positive, and he described it as an interruption from the ordinary school. Further on, he stated that the other pupils in the school

envied that they were permitted participation in this program. Benjamin also describes that they developed extensive **group cohesion** (Yalom, 1995; Leszcz, 2005) during the participation. Further on, he depicted how they had to dig in muck from the animals, and how they dug a gravel road. They also had to chop wood, and for that work, they were trained to use a chainsaw. This influenced their autonomy. They become better motivated, and they felt more competent. Henry also reported that the pupil's developed better group cohesion during their participation in FELT. The teachers were functioning more like pale teachers. Claims like: "Hello you dick" could occur. And they could also put the pupils to the ground, to share forces. The pupils tend to accept this behaviour. It was more like gauging forces with each other.

Further on, participating in the program felt like the week's highlights. They also got better coping experiences concerning physical work from the participation. Although, after participating in the farm, they also tended a need to improve themselves within the regular school. And they also felt that the teachers working in FELT adjusted themselves to a greater extent, compared with the teachers at the regular school. This led to greater motivation and feeling of better understanding and that they were more respected and important pupils as well. Benjamin further reports that they went on a fishing trip with some crab bones, this happened during the 10 Grade. Some of the students got the offer at the 8. Grade, as well. But Benjamin started within the 9. Grade. And during that grade, he reported that there were some more pushing, bullying, and acting-out behaviors. But during participation within the farm, this behaviour tends to decline.

There were also some ordinary educations brought up sometimes at FELT. Additionally, there were four pupils and two teachers in each group. Benjamin further describes how his grandfather was functioning as a dad for him, since his mother had left his biologic-colored dad very early in his life, due to domestic violence.

Benjamin additionally explained from the ordinary school day: "I was the favorite pupil to the contact teacher, within the normal school arrangement. I thought she had some difficulties or strain problems. Which is not unusual since the teachers have pressure from everywhere". *I used to ask her how she was doing, and whether she was doing fine. She became very happy because I was concerned for her, and maybe she got a very genuine feeling that I kind of cared about her.* Consequently, I had a good relationship with her. However, I was tired of school, and I was a bit in opposition to the whole school system.

Due to these facts, I think it was very good for me to participate in FELT, because I got more contact with grown-up males. I think they become more adequate role models for me than the pedagogues within the ordinary school, which I was in very need of. FELT was important to me because I was more motivated to do ordinary schoolwork when I came back to school. It also made me more confident that society and the institution were for me, and that I could trust that institution. Overall, it made me more certain of myself, that I have good abilities, and can participate and cope with different situations and tasks. As well as those other people like me and I can trust them, and they can trust me as well.

Later, Benjamin took mechanic education, and at the time being he is working in the North Sea

and have approximately 100 000 euro during a yearly income. Part of Henry's biography needs to include due to some rather devastating disciplinary practices within the school in that region.

Biography 3 Henry: He started within the 9. grade at the Ostrich farm (animal farm). During the 8. grade of school, Henry was very tired of school. Henry tended to have very good contact with the female contact teacher, but unfortunately, she went over into another department. Henry's new teacher and Henry did not come along so well, *since the teacher used to lock Henry into the fruit room*, and he was not able to come out by himself!! He had to be inside the room until the teacher found out that he should unlock him from the room. (**Seems like a strange practice!**). Participation within FELT tended to have a positive effect, and it was a welcomed break from the ordinary school. The teachers at FELT tend to adjust themselves better to the pupils, and the pupils also conduce to justify themselves in greater terms to the teachers. And many of the pupils tend to develop greater coping experiences concerning physical labour. Participation within FELT tends to have a ripple effect on the normal school. The pedagogues were caring more about us at FELT, so we developed more confidence and more openness. I think that most of the pupils felt that the teachers within the animal farm respected them additionally compared to the teachers at the normal school.

During FELT, they were challenging us, and they were treating us nice. Henry was coming from the school called Ortun in Fyllingsdalen. Henry is born in 1994.

After finishing regular school, he went to study electro subject, and with one year of the superstructure and he is now also studying economics.

Biography 4: Vidar.

A shy, silent boy, he has tics and difficulties with his concentration. One of the teachers said it have been confessed that he has sleeping apnea. Vidar is shy, he is not quite sure whether he has effect from the participation or not.....On that question he spells out silently; **Yes, I guess.** Vidar wants to be a musician. When I say that he is going to be the new Justin Bieber. He confirms yes, and his eyes glances. He plays ukulele, and from some of the money that he has earned in FELT from working with cars he has bought a new electric organ. In his free time he plays music with friends and hang out with them. He also has a girlfriend that he like to spend time within his free time, and they listen to music a lot together. He is shy and reclined, but he starts to open and revealing a lot of private information about himself and his family condition. Spelling out; you have that kind of profession, in which you have the insight into how people feel and thing. During the reflection between me and the cowriter we, and with cooperative information from the teacher related to Vidar, we hypothesized whether Vidar has a degree of None-verbal learning disabilities NVL (Rourke, 1987). He doesn't have the sense of take and give, the teacher claims, and the other students also alluded to that there was a little problem in this domain. We postulate that this needs to be further mapped and verified by other health professionals. Thirdly, he explains that the teachers have great problems with making discipline in the classroom, and because of his attention difficulties, it sometimes is impossible to be able to focus.

He sometimes has huge difficulties with his concentration and at times also with his tics. Then he goes to play his keyboard in another room, and often after a while the tics disappears. Although, he experiences the school to be very boring, chaotic, and meaningless. He has an experience of that the

He is going to a psychiatrist, and she gives him some pills, and he likes to talk to her. She is cool he says. In high school, he wants to go to the boy's campus. It is a special arrangement in which he has heard of. He is looking forward to joining that arrangement if he is so lucky to be able participate.

Result

The prominent feature of the data material was that all participants reported extended thriving during the participation in FELT. They got breakfast, and they were treated with respect and expectation about participating and coping. Their participation also seemed to enhance their overall ontological security, related to that they are worthwhile individuals who are taken into consideration. Concerning that, they also can cope with different tasks, as well as that their efforts matter. The student regarded the learning in FELT to also be important learning as well.

The essential themes concerning the self-reported assignment in the Ostrich Farm

1. The teachers at FELT are showing more respect towards the pupils.
2. The student claims that the undertakings were more exciting, challenging and of a more physical nature, compared with the ordinary school.
3. The way of disciplinary the pupils could be rather tough and direct. And the pupils received rewards, in terms of money for some of the undertakings.
4. FELT functioned like a welcomed distraction and a place they could blow out. And that also leads to a positive spillover effect within the ordinary school.
5. The undertakings were more adequately adjusted.
6. The pupils reported that they gained greater self-confidence, autonomy as well as extended ontological security, through that they have a positive expectation in terms of me to cope with the different tasks on the farm. And, that they have respect for me.
7. The pupils also seem to develop extensive group cohesion, which also helped them within the ordinary school.

Discussion

The first group seemed to have a pretty good effect on the participation within the farm. All four young men enjoyed participating in the animal farm, but one of them is no longer with us. He died from an overdose, at a very early age. Within the second group, all of them showed up in FELT, even though some of them had skipped school for over a year before attending FELT. For Vidar, we reasoned that it was the activities where he was earning money, that motivated him mostly. For that money, he bought himself musical instruments. He also fancied fishing and bot life extensively. The girls in the second group also showed contentment. They liked

animals and many of the activities they participated within at the farm.

Nearly all participants explain that the *cohesiveness* that they experienced through participation meant a lot to them. Even if they sometimes did not always go together within the normal school- arrangement participation within FELT means a lot to them. Sometimes they just got a little glance at the other participants within the school, but that was very valuable for them because they knew that they were sharing a common reality. Additionally, they knew that they were supporting each other. They also had the duty of confidentiality within the group. According to that fact, they knew that what was uncovered within the group at FELT, would continue to stay between the participants. Taylor (1989) explains that we need to orient ourselves toward the good and weave this good, into our narratives to have an identity and make sense of our lives.

Was it in the structures or the teachers working within the Ostrich farms that had the ameliorating effect? Both factors were important to explain the ameliorating effect of participation, which also contributed to the approved identity development. The tasks were more practical and varied, and it was a smaller group compared to within the ordinary school, additionally, they also got more attention from the teacher's side. As well as respect from them. Most of the pupils proclaimed that they felt energized from participation on the farm. The air up above the mountain was extensively fresh and clean. They were picked up by car in the morning, and they also received a splendid breakfast. All this participated in the students' reported thriving. They reported that the pupils, that weren't asked to participate in working at the farm envied them. That they got breakfast at the farm, and the other pupils could see that the pupils enjoyed a lot from the participation and started to thrive and got self-confidence.

Among the first group, we can conclude that they are well of now. But of course, the exception is for Kenneth, in respect to the fact that he is deceased.

The three other young men are rather well off, they have good jobs, and they all have girlfriends. Henry is taking higher education, and he is working on his studies. Benjamin is having an education in mechanics and is working at the North Sea. And Tommy is having a good job selling cars. All three of them reported that they benefitted extensively from the participation within the farm. The participation was a break from school and all the constraints, and they could "a kind of blowout," or get a distraction within the Ostrich farm from the ordinary school. As well as participating in pleasant challenging tasks at hand, and receiving a lot of attention, respect, and expectation about cooperation and coping in the workflow within the farm. And they really enjoyed with a full and nutrient breakfast in the beginning. They also experienced coping experiences concerning the labor on the farm and enjoyed a lot to feed and taking care of the different animals.

They felt other constraints and another atmosphere, compared to within the ordinary school. One of the young men had much of the same mimicry and articulations as one of the pedagogues. *Duly, it seems like model learning was the actual significant learning acquisition skill, acquiring for Benjamin.*

Elements of apprenticeship learning can be told to be a monumental ingredient in participation

at the farm (Lave & Wenger, 1991). The pedagogues instructed them on how to build a gravel road and how to build a cottage, and that skill was empathized through situational learning. The pupils also learned from each other and through group cohesion, as well as they were also having theoretical subjects, when there was time at FELT. Lave highlights the premise that learning is a process which is impacted by so many factors that often go unnoticed. Learning is seen as a series of interactions between learners and the information being imparted to them through problem-solving skills, preexisting knowledge, and the ability to transfer this knowledge to the real world.

In the Situated Learning Theory, there is the idea that learning takes place in a social context of school which is often ignored as part of the learning process. Learning is thought to involve social interactions. And it is through these meaningful relationships and communications that students become members of *communities of practice* that shape their behaviors to succeed academically within the school. Through the Self-Efficacy Theory (Bandura, 1977; Zimmerman, Bandura, & Martinez-Pons, 1992; Zimmerman, 2000), a student's own belief in their ability to succeed or fail becomes so important in their decision-making process. Bandura reminds educators that the belief the student brings with them to school regarding their own ability to find success may hinder all efforts that take place within the school. It is so important to take this information into account when looking at school climate and relationships within the school, to help students gain sufficient self-efficacy. This again, lead to an increase in the total amount of energy and efforts in order to entail success.

Although it is important to take into consideration that the constraint with school, needs to be adopted to the students mean intellectual level.

For the second group, the conclusion is not fully set, due to that they are much younger, and their personality, learning development and potential, are not fully developed. And in sum, the fact that they also can have other neuropsychological disabilities, duly makes their school curriculum and work abilities more advantageous and challenging. How they will develop themselves needs to be investigated later, into their further curriculum pipeline. But what we found through the interviews, was that they were thriving at the farm due to the breakfast, the atmosphere and the considerable attention, expectation, and patience of the pedagogues. One of the girls (Emelie) reported that in school during the first two years at high school. There was so much noise, that for her it was almost impossible to concentrate at all. And the teachers didn't have time to pay attention to everybody either. But the whole class was chaos, with high pitches of noise and sound all the time. That was why she dropped out of her first year of high school. Secondly, group cohesion seemed to be an important ingrediency in the reported well-being and thriving. FELT where a place was with and good atmosphere between the pupils, but also between the teachers and the student. They had an open, playful, and respectful tone between each other. Sometimes the teachers were pushing the pupils a bit, but it was done with respect and attention and genuine respect for everyone in the group. For some of the individuals, there was a stabilizing spill-over effect from FELT into a normal school. They also reported that they were learning new things within FELT, and that they experienced the feeling of coping with these tasks. And that these assignments at FELT were important tasks to learn as well, some of the pupils proclaim.

Additionally, they had some mathematical tasks, but from a much more practical viewpoint during the attendance at the farm.

Reflexivity

We were doing the transcription of the open-ended/ semi-structured structured interview through this paper. We chose to focus on the agency-structure perspective to emphasize the discursive discussion about the agency-structure perspective in behavioral, conduct and adaption problems. Was it the structures within the Ostrich farms that had the improving effect, or was it the teachers working within the Ostrich farm, that had an ameliorating effect? The constraints are although not so pervasive through the pedagogic program, and the teachers are adapting their disciplinary technique to the individual pupil. We also had to challenge our preconception that theoretical knowledge is the most desirable, and favorable. The student's in our sample proclaim, that practical skills and training, like changing ties, making roads and sometimes the rather heavy work at the farm also required some skills and that they found that knowledge challenging, stimulating and a skill worth managing. More a kind of apprenticeship learning as Lave and Wenger (1991) would express it. Throughout the analysis of the data, we were discussing the latest informants we were reflexive that Vidar is having non-verbal learning disabilities. He does respond to the fact that a relationship is built upon "give and take", the teacher reported. Although this needs to be further investigated from the pedagogic-psychological services, or a neuropsychological perspective. Due to putting up the earliest interventions in social training and social perspective taking (Rourke, 1987). We attempted to be aware of our preconceptions and how they influenced our interpretation and selection of themes. All the authors had an interest in marginalization, behavioural problems and adaptations, and psychological thriving, which may have directed the interpretations and focus on the analysis of the data. Similarly, we were all interested in research on the pedagogic relationship and its characteristics.

Strength and limitation. The qualitative interview has the limitation, that it is due to SELECTION BIASES. The first group was collected by chance, but the second group was selected by the head female pedagogue. We could have had a greater sample size, but we decided that all eight participants had different characteristics. Therefore, they could become a representative sample of the population. Our selection of the participants had elements of Purposive Sampling, which is often used among researchers. What we thought of after the study was that we should have administrated the questionnaire on thriving before and after the participation. To be able to measure how FELT was able to enhance their actual thriving and flourishing.

Our decision to analyze the data as a joint creative process made each author's independent interpretation unavailable, thus excluding the possibility of inter-agreement indexes among judges. One limitation about this study conceives the fact that there were two age-groups, therefore the result became not so easy to compare. Although, both the two groups contained some valuable knowledge accommodating to the fact persisting from the participation within the farm.

Conclusion

We hypothesize that the farm was an important place for the adolescents to develop an adequate identity development concerning their ability, skills, and interpersonal learning in terms of functioning in a group and learning new and meaningful tasks. All the participants confirmed our hypotheses. The girls reported that they were exhibiting attentional problems, therefore the tasks within the ordinary school were more devastating, and they also had problems with understanding the tuition. One of the girls especially proclaimed that in FELT she perceived the tasks to be more germane and meaningful, and she also explained that she had no problems with displaying this comprehension since she was growing up on a farm. She also explains; "*I enjoy more practical tasks and more apprenticeship learning.*" She is very clever at changing tires in cars, digging muck, and taking care of animals. In school she falls off the track, and has concentration difficulties, she has requested special help, but she proclaimed; "*They don't help me at all.*" Another girl agreed with her statement. She has explained that she has ADHD, and she experiences huge difficulties to concentrate. Duly, she has dropped out of school, and was away from it, for over a year (**Emelie**). The factor that she reports that plays a vital part in her well-being and thriving is the cohesion with the other participants, and that she felt safe and accepted together with the teachers and the other pupils (*she has started to develop greater ontological security, in terms that she is feels accepted and that she can cope with the tasks, presented*). She also says that the notion of the other students when she is in the normal school, gives her support and she feels safer, approved and with the notion that they are having a **group cohesiveness**, as well as they are supporting each other. She also tells that she wishes her mother could be *tougher* and stand up more for her, so she could receive more help for her attention difficulties. She feels that she doesn't get enough attention for those difficulties. Thirdly, Vidar needs to be extensively investigated in relation to our alleged None-verbal-learning disabilities (Rourke, 1989). During the elaborating interview with the teacher at the Ostrich farm, he complains that Vidar has some severe difficulties with understanding the social rules about taking and giving in social relations. Since an extensive body of researchers claims that the none-verbal learning disability syndrome are extensively underdiagnosed in the pedagogical-psychological services, and that the syndrome does not contain a solitary conclusive entity of a syndrome (Goldenring Jodene, Semrud- Clikeman, Bledsoe & Musielak, 2013). We highly recommend that he should be further investigated for this condition.

As Alfred Schuetz (1945) has outlined it in his extensive work of *Multiple realities*. The pupils' attendance got them on track with their participation in their lifeworld of the *everyday working* through the attendance within the farm. Some of them had been out of school for a whole year. We can assume that this participation also inflicted the other realities in the students' sphere, like the realities of dreams, through dreaming of the activities and the other participants in the night. As well as daydreaming about which kind of amusing spare time activities they should participate in after school time. The realities of language will also be affected, by learning new things and concepts while participating. As well as the realities of art and art experiences might also be influenced in FELT due to the experience of nature through attendance. The farm is placed in a beautiful environment with very clean air, close to the mountains, forest, and the sky. If attendance could contribute to religious experience, is rather ambiguous, but at least we could say that participation might lead to greater compassion

towards others through greater interpersonal learning and positive interaction with others. One can also claim that FELT contributed to combating the realities of madness and vanity, through being included instead of being marginalized, and feeling outside of the normal arenas of attendance in society and lacking contact with teachers and acquaintances.

Through FELT the pupils experienced a fusion of horizons, as Gadamer would point it out (1960), that would develop and enrich their life and their learning process. And the new learning could also give room for the realities of *scientific contemplation* and stimulate the pupils to think through and have new interests and curiosity concerning intellectual and scientific domains. We can proclaim that the participation within the farm contributed to elaborating the student's lifeworld.

Secondly, apprenticeship learning is also an appropriate learning form, that took part during the attendance since they learned much from the pedagogues in practical situations. For instance, in the woods, when they were chopping wood using a chainsaw. The teachers showed the pupils first how to use the chainsaw, in order to fell a tree, and then how to chop it up into smaller pieces that can be used as wood in the stove. Most of the pupils learned these techniques fast, through looking and getting assistance from the teachers. At the end of the school year, they also got a certificate on chainsaw if they were to master the tasks with this tool satisfactory. Accordingly, the same learning principle was utilized when they went out in boats, the teachers showed the pupils how to navigate, and steer the boat, and the pupils learned from them through learning by doing, and with assistance from the more experienced teachers.

Inevitable, model learning seems also to be a significant ingredient, since especially one of the attendances had pretty much, the same mimic and gesticulation as one of the pedagogues. And all the other boys in the first group had a pretty steep learning curve, concerning the forestry work that they learned within the farm.

Although all the informants postulated that their overall self-efficacy enhanced during the participation. If it wasn't for the theoretical subjects, it was all practical knowledge-based learning (Lave & Wenger, 1990). And as Emelie postulated it; "that is learning to". To elaborate we can say that the pupils participating in the program, experienced a kind of re-enactment of their social relationships with adults/pedagogues, due to that they were treated with greater respect and exposed to assignments within the reach of their level of coping. And to summarize we can empathize that the attendance with the positive regard and acceptance from the pedagogue's kind of changed their **lifeworld**- about the school system and that institution (Hussler, 1970 & Schuetz, 1945).

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Lillian Lundstrøm, is a psychologist, first she was working as a scientific assistance in the University of Bergen writing a cross-cultural article about the Japanese psychotherapy, empathizing on re-rewriting the symptoms on anxiety into growth pain symptoms. And to empathizing it into growing pains. She has also been sitting in the largest voluntary

organization in Norway concerning marginalization and poverty with network into many NGO's in a whole collaboration in Europe. She later worked under supervision by one of the establishers of the Norwegian psychological faculty in Bergen Alvin Danielsen, with his research interest in time and time-perception, in which they published one article. Lillian Lundstrøm has further been interested in women health and specifically domestic violence, and she did some quantitative analysis from a large dataset in Oslo, under the supervision of Lisbet Øygard. For the time being she is working on her doctoral thesis regarding adolescent and behavioral problems and marginalization. **Atle Møen** is a professor within the sociological institute within the University of Bergen. His research interests have been manifolded. Sociological theory, modernity and globalization, the risk society, historical sociology, classical sociology, psychoanalytic sociology. Welfare and politic, modernity and globalization.

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