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Phenomenology of the innovative question when based on wonderment.

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Abstract

Keywords: phenomenology, philosophic-hermeneutic, wonder, innovation, entrepreneurship

Questions we care about:

This paper questions, how we, from a phenomenological point of view, can describe and understand the phenomenology of innovative questions and processes of questioning when based in a wonder-driven approach to innovation and entrepreneurship.

From this starting point, we would like to discuss the following issues on the conference:

- How can we as educators challenge and support students to develop their own and independent thoughts? Which kind of independent thoughts can contribute to innovation and entrepreneurship?
- How can we as educators support the students to dwell in processes of innovation and wonderments, which they probably will first see the meaning of much later? And what does it actually mean to dwell in a process of innovation?
- How can we describe the connection between thought and action in a process of wonder-driven innovation and entrepreneurship? How do we prevent losing the aim of innovation, our *why*, in the enterprising part of the project phase? And how do we turn our wonderments, longings and call onto others? And where should we be cautious doing so?

Approach

In our research we take on a phenomenological, philosophic-hermeneutic and wonder-driven approach to innovation and entrepreneurship.

Results

The innovative questions arising in a wonder-driven approach to innovation and entrepreneurship are mainly characterized by two conditions. First the questions seem to be from the heart of the existence of the questioner. Second the questions seem to arise from *within* the profession, being in resonance with some kind of meaningfulness.

Implications

A wonder-driven approach to innovation and entrepreneurship seems in some way and degree to grasp the meaning of our professions and the deeper meaning of our existence through what we, inspired by Hansens earlier work, have named a 'meaning-receiving paradigm'. Such approach seems to make sense in non-business educations; especially professions working with human beings, as innovation and entrepreneurship in these kind of educations is not always about inventing new products but also to get in a resonance with some kind of meaningfulness.

Value/ originality.

The study has originality because of the phenomenological research-approach to innovation and entrepreneurship and because of the philosophic-hermeneutic and wonder-driven approach to innovation and entrepreneurship teaching.

Full Text:

A pick up from a dialogue in wonder-driven entrepreneurship education

Teacher: You have now told us a story from yesterday of you as a nurse student playing with a 3-year old boy at the hospital and how this playing made it possible for you to measure his temperature. Can you explain to me, what made an impression on you in this situation?

Student 1: Hmm... I think... I don't know really. It's just... I felt like... did I really play with him? - Or did I just play to obtain a goal that was mine. Afterwards I had this feeling of cheating him. Like... you know... He gave himself away in our playing – but I only gave something as long as I could see the goal in front of me... the possibility of measuring his temperature. But maybe that's OKAY? I am a nurse student – I am supposed to measure his temperature – not playing around ...

Teacher: Is that right? At a children's ward I mean... Are you not supposed to play here?

*Student 2: No I don't think it's right. We are supposed to play – but we are supposed to play the way you (student 1) described it... play with an aim. It's only the hospital clown who is allowed to... you know... **really** play.*

Student 1: And maybe that's the reason - she has such a fantastic contact with the children. She is their friend and comfort through almost everything... She does it in a different way...

*Teacher: This is interesting. I sense there is something going on here. I mean – I would believe a children's ward were filled with doctors and nurses playing... but I have never thought of the difference between playing and then “**really playing**”. So... what is it the hospital clown does, when she is playing with the children? What is the difference between her “really playing” and the way nurses play? What does it mean to “really play” at a children's ward? Maybe we as nurses could learn something new here...*

This short dialogue is a pick up from one of many dialogues we through the last 3 years have had with nurse-student and student teachers as we developed our model of “wonder-driven entrepreneurship teaching” in professional bachelor educations in VIA University College, Denmark. By presenting this dialogue we want to give a sense of what it means to take on a phenomenological and philosophical *wonder*-driven approach while teaching entrepreneurship and innovation – and at the same time point out the kind of innovative questioning such an approach can come up with.

Aim of the paper

In this paper our aim is to introduce to our newly developed model of “wonder-driven entrepreneurship teaching” by specially focusing on and discussing the kind of innovative questioning, this model and approach seems to generate in professional bachelor educations.

Background

Contemporary research in innovation and entrepreneurship has now for a decade or more mainly been focusing on the social-constructive, pragmatic and socio-cultural dimensions of creative and innovative processes (Bager et al. 2010, Brinkmann & Tanggaard 2010, 2012, Sarasvathy 2008, Bason 2012, Kirketerp 2011). Research within these approaches tends to draw on theories and methodologies primarily from social sciences (Steyart & Katz 2004, Rosa 2013) and psychology (eg. Kirketerp 2011). Contemporary entrepreneurship-education primarily seems to draw on, what the Indian professor Sarasvathy, names *effectuation* (Sarasvathy 2008) and thereby processes driven by means – instead of, like earlier, working towards some kind of pre-set goal (eg. Bager et al 2010,

Kirketerp & Greve 2011).

Among the newer approaches to innovation and entrepreneurship we also see an upcoming of more existential and phenomenological-hermeneutic approaches to innovation and entrepreneurship. The Italian professor Roberto Verganti and his research team (Verganti & Öberg 2013) suggest a change from user- to meaning-driven innovation, Scharmer and Kaufer (2014) talks about “pre-sensing” as a place of absolute attentiveness and “hearing the call from an emerging future” and Hansen (2014) suggest a change from a meaning-making paradigm to a meaning-receiving paradigm through wonder-driven approaches to innovation and entrepreneurship.

These new approaches seem to make sense in professional bachelor-educations working with human beings, because of their focus on meaning, values and existence. As a nurse-student innovation and entrepreneurship is not necessarily or only about inventing new products or starting up your own business – but also about changing processes and cultural pre-understandings of the delivery of care and the way nurses are present in care situations.

Although these approaches seem relevant in professional bachelor-educations we did not find them represented at the University Colleges in Denmark and we did not find the pedagogy of these new approaches described within the pre-graduate area.

In line with these new frameworks for innovation and entrepreneurship, we in 2012 established a 3-year phenomenological action-research project named “Wonder-driven entrepreneurship teaching in professional bachelor-education”. The aim was to try out- and discuss the possible educational implications of a phenomenological, philosophic-hermeneutic and wonder-driven approach to innovation and entrepreneurship teaching by investigating how Socratic and philosophical dialogues and different forms of phenomenological and existential reflections in so-called “wonder-labs”(Hansen 2015), could contribute to the existing innovation- and entrepreneurship teaching. Ten senior lecturers from nursing and pedagogy participated.

Through the research-period more than 400 students from different professional bachelor education have been through different kinds of “wonder-labs”.

In this paper, we want to pay a special attention to the kind of innovative questioning a wonder-driven approach seems to raise. In other words, we want to describe and discuss the phenomenology of the innovative questions when it’s based in a wonder-driven approach to innovation and entrepreneurship. And we will describe how this kind of questioning arises.

To do so, we start by describing what we mean by phenomenology and philosophical wonder as a driver in innovation- and entrepreneurship processes and we will shortly present our newly developed model of wonder-driven entrepreneurship teaching as it is within this model and approach to innovation- and entrepreneurship-teaching, the innovative questions developed.

Phenomenology – a research approach and a starting point for innovation

Phenomenology is the study of phenomena’s and our lived experience of being involved in these phenomena’s (van Manen 2007, 2014). As the Canadian phenomenologist Max van Manen writes: “... *Phenomenology is also a project driven by fascination: being swept up in a spell of wonder, a fascination with meaning. The reward phenomenology offers are the moments of seeing meaning or “in-seeing” into “the heart of things”...*” (van Manen 2007 p.12)

In this part we will shortly show how phenomenology – this special kind of “seeing into things” - has informed both the research process and our approach (and starting point) in innovation- and entrepreneurship-teaching.

Phenomenology as research approach

To take on a phenomenological approach in research inspired by van Manen (2007, 2014) and

Hansen (2012, 2014), means to take a starting point in our lives and experiences of being *in* an innovative moment rather than starting out by defining, conceptualizing and theorizing *about* innovation or entrepreneurship.

As our research has its departure in a phenomenological approach, we did not start by defining which kind of questions or dialogues we – within some pre-defined theoretical view – found innovative. We started by listening with fascination to the questions that arose among students and senior lecturers through Socratic and philosophic dialogues in our “wonder-labs”. After listening to these dialogues and questions we reflected upon them, trying to lift up what actually happens and is at stake in these dialogues and questions. With the words of van Manen, we tried to lift up in words what we already in a pre-reflective way was engaged in (van Manen 2007) – our lived experience of being in these dialogues and questions – and the essence and meaning of them.

From these lived experiences and reflections we tried to describe innovation and entrepreneurship from a new and wonder-driven approach, by describing our lived experience of being in wonder-labs with pre-graduate students and how we found, that these “wonder-labs” brought the students and ourselves to the edge of our knowledge into a special kind of openness. These descriptions took form as essays written by the participating senior lecturers (for essays see Melberg 2013).

In this paper, we will pay a special attention to the meaning and essence of the innovative questions that arose within our wonder-labs and the special kind of openness we experienced in this kind of questioning. Our pivotal point will be questions like “which kind of questions arose in our wonder-labs?” And “what are the essence and meaning of this kind of questioning in processes of innovation and entrepreneurship?”

Phenomenology as the starting point in entrepreneurship-teaching.

As mentioned above, phenomenology also plays an important role in our model of wonder-driven entrepreneurship teaching. As phenomenology is the study of our lived experiences, and innovation and entrepreneurship also cares about our daily living, we found it interesting to start the process of innovation with a “phenomenological turn”, inspired by the pedagogical model:

Kundskabsvaerkstedet (Erstad & Hansen 2013).

The phenomenological turn refers to a turn towards a situation from practice that made some kind of impression. All students entering our “wonder-labs” are asked to bring a story of a situation from one of their internships that made an impression on them. The story has to be open-ended in the sense that the student are not allowed to have a special point or already fixed moral telling about the story.

In many processes of innovation and entrepreneurship storytelling takes part, but mostly with a focus on problematic stories with the aim of defining some kind of disharmonies that could be solved through different creative processes of innovation (eg. Bager et al. 2010). In our research, we do not go specifically for the problematic stories, but stories of situations as such that made a special impression on the narrator. Often these stories are good stories of beautiful moments in life and in the professions - and often they are driven by the narrator experiencing some kind of “call” or appeal from the situation. With van Manen’s word, the stories often show how the narrator has been “seeing into something”. An example is the nurse-student in the telling above, seeing or sensing something new and meaningful while playing with a child at a children’s ward.

In small groups we ask the students to tell such stories to each other. In many other educational settings, students in professional bachelor educations are taught to do problem identification and problem solving. We ask the students to approach the stories from a different point of view, namely by turning themselves to the wonderments arising from these stories.

This means, from the storytelling in the phenomenological turn we try to bring the students and ourselves into a *community of wonder*.

What do we mean by wonder?

In this part, we will give a brief introduction to philosophical wonder as phenomena as a basis for understanding what can be meant by wonder-driven innovation and entrepreneurship. To do so, we draw on Hansens extensive work on the phenomenology of wonder (Hansen 2008, 2010, 2012, 2014, 2015) and on Gadamer's ontology (Gadamer 2006).

Following Hansens work, wonder is a kind of ontological event happening to us while living our lives. Wonder happens to us when special life-situations call upon us and make us re-think understandings, we normally take for granted. Wonder then, is an experience that differs from curiosity, systematic analyzing and critical reflection by the way it brings us into a *distanceless* thoughtfulness. We *are* in wonder. Wonder is not something we do – but something coming to us, taking possession in us. Wonder can be described as a special kind of attentiveness and gazing, an opening for a silent dimension in our lives, a standing in the openness. When we take that step into the open, we can experience a possibility to enlarge our horizon or even sense a radical and innovative breakthrough, as now seeing something in a radical new and different way.

We experience the philosophical wonder, when life meets us with a sense of beauty, goodness or truth and we on behalf of these situations get in contact with circumstances we find meaningful, precious and truly long for. Being in this kind of philosophical wonder (what the Greek called 'thaumazein'), we sense some kind of ontological relationship *with* the world, and a form of I-Thou-dialogue, where a strange form of meaningfulness seems to talk to us.

However, as wonder has something to do with a special kind of silent and lived-ontological dimension in our life, it can be very difficult expressing our wonder in words. Expressing wonder is a struggle to say, what really cannot be said in words alone. We all need help to release our wonder by searching for the right words. Therefore Hansen describes the phenomenology of wonder as a kind of dance between poetic dwelling and Socratic dialectics (Hansen, 2012; Hansen & Herholdt-Lomholdt 2014). A dance between being under impression of something that "calls" upon us, at the same time trying to express this impression as a philosophical questioning and through Socratic dialogues (Hansen 2008).

With the phenomenology of wonder as an underlying tone we try to approach innovation and entrepreneurship from a new view. We do not do problem-solving or seek explanations. Instead we try to fulfill some kind of meaningfulness given to us by life, we strive to become in line with our "seeing into the heart of things". This also means, that we do not, as the social-constructivist does, approach innovation and entrepreneurship from a 'meaning-making-paradigm'. Instead we prefer talking about a 'meaning-receiving-paradigm' (Hansen, 2014).

In our wonder-driven entrepreneurship-teaching, we asked the students to help each other expressing their wonder in a philosophical questioning. These questions and Socratic dialogues were afterwards "their leading star" in the process of innovation and are the ones we later in this paper will give a further and phenomenological description.

Unfolding an educational model for wonder-driven entrepreneurship education

So – how did we actually teach wonder-driven innovation and entrepreneurship? In this section we will give a brief introduction to our model of wonder-driven innovation and entrepreneurship-teaching, as it has developed until now.

At first we, inspired by the Danish researcher in innovation, Lotte Darsø (2011), separated the process of innovation into two, a *pre-ject* and a *pro-ject*.

The *pre-ject* is the very early part of an innovation process. Here we see the phenomenological turn and first expressions of the philosophical wonder. The *pre-ject* is a place for listening and for to “seeing into things” through dwelling, dialogues and longing. The aim is to let the students sense and reflect on what they, on behalf of their lived experience, really are longing for in their life and professional work and through Socratic dialogues help the students to qualify this wonder and longing.

The *pro-ject* is the place for realization and letting things happen by further qualification of the students wonder and longing, drawing on available resources, making plans, prototypes or small tests of their ideas.

As the innovative questioning arose in the *pre-ject* phase, we will further describe our pedagogical and dialogical movements from the telling of a story to the expression of a philosophical wonder and qualified longing. Basically, the *pre-ject* has involved four pedagogical movements inspired by “*kundskabsvaerkstedsmodellen*” (Erstad & Hansen 2013). These are:

1. A phenomenological turn and wonder, as described above
2. A Hermeneutic turn, where the personal wonder through dialogue meets the Grand Stories of humanities about the same themes and questions. Grand Stories refers to arts, music, philosophy and other kind of artistic comprehensions of life, that can enlarge our horizon and make it possible to break through our cultural pre-understandings.
3. A Socratic and dialectic turn referring to the way we are in the dialogues in a community of wonder. Inspired by Socrates we ask for the students independent and original thoughts instead of some kind of downloading of the already known theoretical views. In a playful atmosphere we search for the possibilities and limitations of these individual thoughts.
4. An existential and phronetic return to the ‘cave of our ordinary living’ - as a kind of “gate” between the *pre-ject* and the *pro-ject*.

In the *pre-ject* we see students connecting their *own* values to the process of innovation and entrepreneurship. Therefore we talk of our wonder-driven approach as an existential turn in innovation and entrepreneurship-teaching. At the same time, we see students receiving some kind of meaningfulness from life itself in moments of authentic wonderments, why we also talk of the wonder-driven process of innovation as an ontological turn and sometimes mediated through a wondrous dialogue with the Grand Narratives of humanity.

The innovative questioning.

What kind of questions did we then see? How can these questions be described? What are the special meaning and essence of this kind of questioning? And how do we connect these questions to a process of innovation?

Let us now turn to the phenomenology of the innovative questioning, when it is based in a wonder-driven approach to innovation and entrepreneurship. In the figure below we present a broad range of wonder-driven questions, we have met during our research:

What is “joy of life”? Asked by a nurse working with suicidal people

What does it mean to trust in someone? Asked by a psychiatric nurse

What is the difference of being alone and being lonesome? Asked by a group of students working with elderly people

What does intuition precisely mean – and what is calling upon our intuition? Asked by a student teacher in her internship on a home for disabled children.

What is a good fellow-feeling among young people? Asked by a group of students working with smoking prevention.

What does it mean to be vulnerable – and when is it a good thing? Asked by a student social-education worker

Figure 1: Examples of wonder-driven questions

Basically we will present two interesting circumstances around these questions:

- The questions seem to rise from- and touch the heart of our existence.
- The questions seem to get in touch with the heart of our professions.

To question something from the heart of our existence

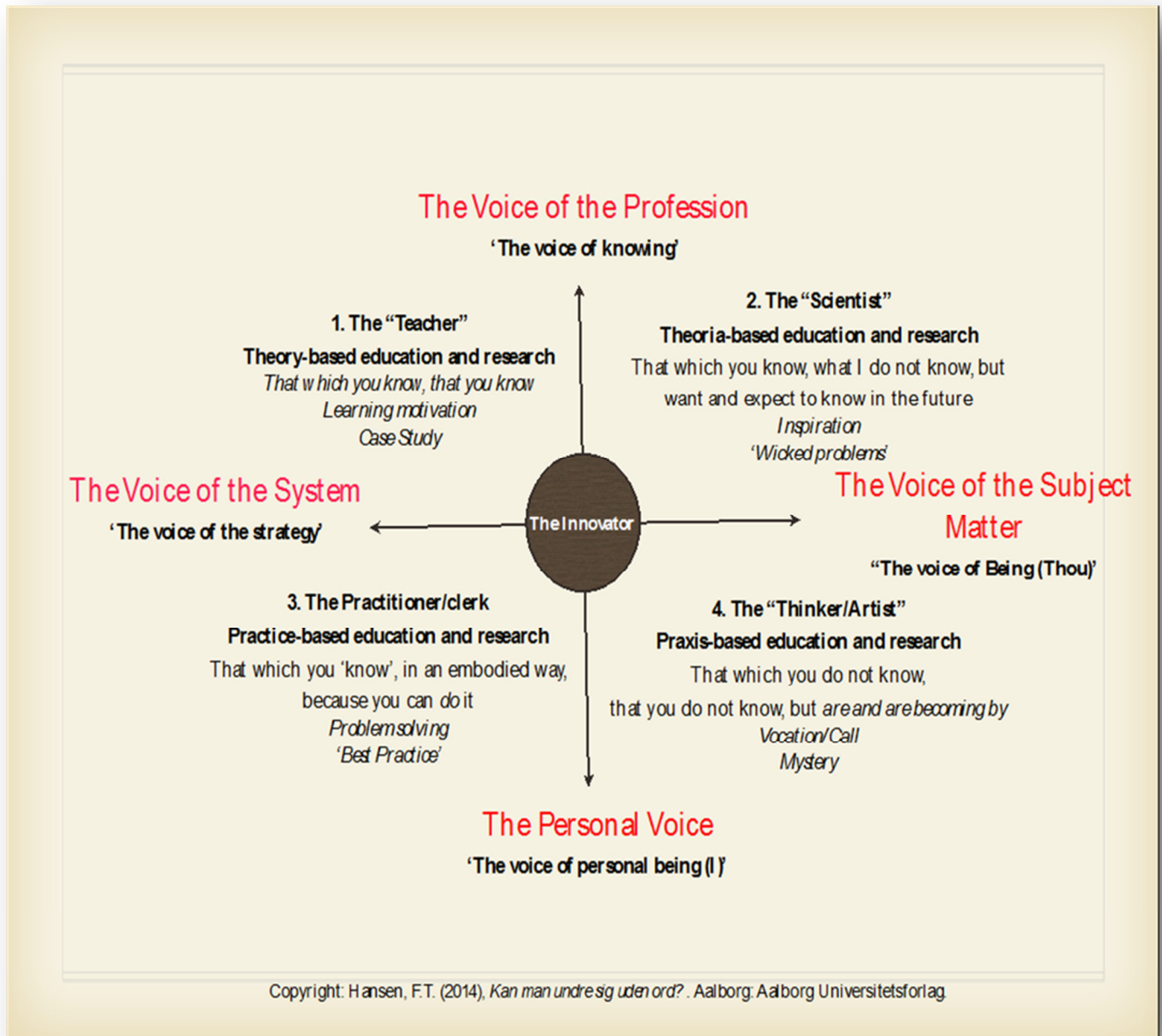
“The golden thing in this approach is seeing the students being able to recognize themselves again.... Without getting lost in themselves...”

(said by a senior lecturer while she was presenting her essay and phenomenological description of wonder-driven entrepreneurship teaching).

As the senior lecturer points out in the quotation above, it seems like the questions arising from a wonder-driven process make the students “come home”. Some students and also senior lecturers describe it as a kind of strange experience expressing a question, that they on the one hand has never been expressing before – but on the other hand feel very familiar with. On the one hand it is a new question for them – and on the other hand, they feel that it’s a question they have always been living in – or asked without asking.

This means, that although the wonder-driven questions are new, the students express some kind of belonging to the question. It is *their* wonder and questioning, raised from the deepest of *their* lives and personal experiences. And at the same time it is a question with a universal perspective. A question that actually could be the question of everyone, although it isn’t.

We have experienced, that this special kind of existential “belonging to the question” is a very effect full start in a process of innovation. The students get in contact with something they as persons find meaningful and precious. They find their own voice in all the voices represented in their educational setting. To understand the need of finding your own voice in innovation and entrepreneurship processes, we will shortly present a model named “the four voices” developed by Hansen (2014):



The model shows how basically four voices speak in an educational setting.

We see the *voice of the system*, telling the student what is right and wrong and what the professional is supposed to do in a specific cultural context. This voice mainly speaks through strategies and different kinds of rules and guidelines.

We see the *voice of the profession and science* who mainly through analytical and empirical research tell the students what we already know and what is worth knowing as the basis of being a professional.

Then we see the *voice of the subject matter*¹, which is a voice of a kind of “call” from a specific situation or phenomena in practice, which can be connected to van Manens “seeing into things” (van Manen 2007), and will be further described in the next coming passage.

At last we have the *personal voice* engaged in questions like “who am I in all these voices?” “What do I long for?” And “how do I develop some kind of personal touches and style in my profession?”

If we, following Hansen’s model, in an educational setting, overlook the personal voice, we will lose the possibility to go beyond what we already know and can do. We will, as a researcher in Nursing, Kari Martinsen (2006) once described it, be a kind of bookkeepers or accountants, doing what we are told to do by the system and the research. But we will cut off the possibility to go beyond the already known, which means a cut off of the possibility to be radical innovative. The personal voice then can make a breakthrough to the already known possible.

But, as innovation and entrepreneurship always is about pleasing more people than just yourself, we could be worried, if this questioning was only about finding yourself as a student again. The personal voice can be an idiosyncratic and narcissistic voice if it’s the only voice talking. You can, as the senior lecturer mentions above, get “lost in yourself”. This is one of the reasons we have been asking the students to do the earlier mentioned hermeneutic turn and listening to ‘the universal in the particular experience and personal story, and listening as well to something from the outside, that is, the Grand Stories of humanities connected to the subject matter in focus. And this is the reason why we are pleased to see, that the innovative questioning – when being said in a tone of wonder – also seems to raise from the heart of the profession – or from a listening to the subject matter or phenomena itself.

To question something from the heart of the profession

“What I really like about this is the closeness to our professions. I see a special attentiveness in the eyes... or in the way we are present IN our professions” (senior lecturer, while presenting his essay and phenomenological description of the wonder-driven processes of innovation)

This quotation shows the same kind of experience as described before. An experience of questioning something new, that has been there all the time. But this quotation also shows an intimate connection between the wonder-driven questions and the professions in which they are developed. After having being grasped by a philosophical wonderment ignited by a lived experience from ones own professional practice it is as if the professional practitioner begins to see and understand his or her own lived experiences and professional practices from *within*. It is a strange experience but we do see, that the practitioner also seems to get into a more profound thoughtfulness and attunement with what he or she experience as important and care for in his or her professional practice. In a way you could say – which is a typical Socratic feature (Dinkins 2005) – that by coming into a philosophical wonderment and a community of wonder we also seem to get into a closer relationship with what we really care for and love.

If we look at the questions in figure 1, these questions seem to be very important questions in the setting and professions in which they appeared. As an example it seems of greatest importance to give “joy of life” some thoughts, if you actually on daily basis work with suicidal people trying to help these people into some kind of happiness in life. BUT, what we actually see are students and

¹ The term ‘the subject matter’ (or as Heidegger and Gadamer would say “*der Sage Selbst*”) must in this context be understood in its ontological and philosophical-hermeneutic sense. It is the ontological event of understanding and of experiencing the phenomena itself. (Gadamer 2006).

senior lecturers telling us, that these questions have never been discussed in their professional work. They describe it, as if these questions in a way are so obvious – that they are overlooked! As if these questions are too self-evident.

Some students describe the questioning as a kind of relief. Now the question and wonder is out in the open, now it is a joint question, not a question the students are going to handle all by themselves. And at the same time, the questioning make the students able to see something new, some new ways to go or some new possibilities in their professional attitudes and being. The wonder-driven questions open up for many possible answers – and many possible future practices.

This questioning seems to have something to do with the voice of the subject matter, as mentioned in the figure above (Hansen 2014). The subject matter is the place for letting phenomena speaks to us. A place for stepping aside for the “call” from a situation or relation in practice. Following Hansen (2014) so easy the voice of the system and profession can shout the voice of the subject matter down. So easy we forget the greater intentions of our professional work, our bigger existential *Why*, when confronted with all the other pragmatic, technical and scientific voices telling us *what* to do and *how* to do it. Listening to the subject matter, trying to open ourselves for the “seeing into the heart of things” seems to make us come back to the greater aspirations of our profession and it’s values, ideals and possibilities. A graduated nurse attending one of our courses said it in this way: “*Now I am back where I started... this is the reason why I became a nurse. I just forgot it on the way*”.

Following the model of the four voices, it is challenging but also very interesting in the perspective of innovation, to focus especially on the fourth room in the model (see figure). In this room innovation can grow from a sensing of something, that we did not know was there, something which we didn’t even know, that we did not know, but at the same time sensed that we were under an imperceptible impression of, calling at us – some what like a painter would feel the call of a not-yet-actualized painting. Something is speaking to us, from the *Why* of our profession and the *Why* of our existence. And when hearing that Call we try in each individual way as a professional and as a human being to give our own individual answer or response to this call.

Philosophical wonderment (as well as aesthetical inspirations) can bring us into this emerging and silent state of epistemological not-knowing and yet an ontological confidentiality *with* the word (Marcel 1950; Arendt 1978).

To deeply question something, as we have seen it in our wonder-labs, seems to be a powerful driver for innovation and entrepreneurship. But at the same time, raising these questions in professional bachelor education is also challenging and sometimes even difficult.

Challenges in a wonder-driven approach to innovation and entrepreneurship

Some challenges have arisen through our research process while supporting the students in developing their personal voice and their ability to listen to the voice of the subject matter.

First of all it seems difficult for students of today, to think for themselves. For several years the students in professional bachelor educations have been taught to imitate and re-produce the thoughts of others, often they reproduce the theories and methodologies of importance in their professions. It seems difficult for the students, to believe in the value of their own independent thoughts. One student even asked us, if we were sure that she was allowed to do so! Some of the students don’t even know what they are thinking anymore, as they are more familiar with the thoughts of others. To meet this challenge it seems of importance to have a comforting and playful

atmosphere during the dialogues, showing the students that no thoughts are wrong, but all thoughts (even the thoughts and answers of the senior lecturers!) can be qualified (of course).

Another challenging part, is keeping the students in the dialogues. It takes some time to raise a question from the heart of our existence. It is necessary to slow down, when you try to listen to a call from the subject matter or phenomena itself. Many of our students find it difficult to “stay in the dialogue”. They want to move on, want to find problems and creative solutions or explanations and do not realize that the first solution only seldom is the best. An inter-professional group of students told us, after a 3 weeks course of innovation, that they at first found the wonder-driven approach much too slow and sometimes even boring. But – after the first 2 weeks they realized, that their joint wonder and longing from the *pre*-ject, made them suggest totally different and innovative ideas in the *pro*-ject phase, than the ones they came up with at first. But not all students have a 2-weeks-patience, which is why we as educators struggle to motivate students to stick to it.

Finally we as researchers, developing a model of wonder-driven innovation and entrepreneurship, feel challenged by the connection between thoughts and action. How can we as educators support the transformation from wonder-driven questioning and longing, to the realization of an idea without losing this life-giving connection to the questions from the heart of both existence and profession? How do we, in that transformation, prevent that the “how to do it” do not shut down the “why we are doing it”?

These challenges lead to the questions we care about and would like to discuss at the conference.

Questions we care about

How can we as educators challenge and support students to develop their own and independent thoughts? And which kind of independent thoughts can contribute to processes of innovation and entrepreneurship? Is there a limit? And where is the limit?

How can we as educators support the students to dwell in processes of innovation and wonderments, which they probably will first see the meaning of much later? And what does it actually mean to dwell in a process of innovation?

How can we describe the connection between thought and action in a process of wonder-driven innovation and entrepreneurship? How do we prevent losing the aim of innovation, our *why*, in the enterprising part of the *pro*-ject phase? And how do we turn our wonderments, longings and call onto others? And where should we be cautious doing so?

Conclusion

In this paper we have, in an overall way, presented a new phenomenological and wonder-driven approach to innovation- and entrepreneurship teaching. We have mainly been focusing on the early start of the process of innovation and entrepreneurship named the *pre*-ject, by focusing on the kind of innovative questions and openness we have seen through our research process. Questions that seems to arise from the heart of our existence and the heart of our professions. A wonder-driven approach to innovation and entrepreneurship seems in some way and degree to grasp the meaning of our professions and the deeper meaning of our existence through what we, inspired by Hansens earlier work (Hansen 2014), have named a ‘meaning-receiving paradigm’. Such approach seems to make sense in the kind of non-business educations as for instance nursing, where the pivotal point is - and always will be - working with and for human beings. To do innovation and entrepreneurship

in these kind of educations is not always about inventing new products but also - and even more important - to get in a resonance with some kind of meaningfulness given to us in specific situation. A meaningfulness calling upon us from within the lived experiences of our professional practices and lives.

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