

**Chapter 1 : SAGE Books - Hermeneutic Phenomenological Research: A Practical Guide for Nurse Researcher**

*Hermeneutic phenomenological research method simplified - Narayan Prasad Kafle This write-up aims to first clarify the notion of phenomenology.*

Much of its scientific method has been borrowed from other disciplines and other schools of thought. As a result, nursing has had to adapt research methodologies developed for and by other disciplines to suit nursing problems. Early in nursing scientific history, therefore, nurses used the experimental design and the sociological method of surveys. Instead, nursing often asks questions about people and how they are living with their illness or treatment. To answer those questions, nurses turned to qualitative research methods. Nursing then wanted to know which qualitative research method is the best one to use. That question, of course, is too simplistic. The question should be which qualitative research method is the best one to answer the question I am asking. To answer nursing questions, the methodologies needed to be adapted. The proliferation of articles on qualitative research methods and the disagreement among researchers as to how to conduct certain types of research have led to the development of this research series. None is intrinsically good or bad. Each has its usefulness and limitations. To do a specific piece of research, however, the researcher needs to be familiar with the particular method and how it can help to answer the question being asked. This series of books is attempting to provide serious researchers with the information they need to select the appropriate research method for a particular project. Because no single method is adequate to answer all questions and because no single researcher is equally good at all methods, these books provide an in-depth resource for serious scholars. Hermeneutic Phenomenological Research is a guide to the conduct of phenomenological research using the philosophical underpinnings of hermeneutics. There are many forms of phenomenological research, many different philosophical positions on phenomenology, and many teachers of phenomenological research methods. This text takes one position and describes it in its entirety. The first chapter gives an excellent overview of phenomenological research, its historical antecedents, and its philosophical underpinnings. The chapters are in the same logical sequence they would follow in any basic research text. The text is also useful as a resource and reference for advanced researchers. One of the unusual aspects of this book is that the three coauthors have maintained their individuality throughout the book. Yet all authors have agreed to the content and substance of each chapter as it fits the work as a whole. Marlene Cohen, David Kahn, and Richard Steeves have collaborated on a number of phenomenological studies. They are a research team. They have been well funded both locally and federally for their work. The book uses their own work as examples of the method. Because they are a team, the book naturally exemplifies team research. Hermeneutic phenomenology can be done by single investigators as well as by a team of investigators, as the authors point out. I believe you will find this a fascinating book. We are about to tell you about the process that we used to write this book. You will notice that each chapter has a named author. This book is not quite an edited book. We worked together to outline the contents of the book, that is, the topics of each chapter. We then divided the work of writing each chapter, and each wrote his or her part. When we sent our chapters to each other, it was clear that we each used very different writing styles. We decided not to edit out our differences for two reasons. First, writing and individuality are very important in hermeneutic phenomenological research. We will describe our method in far more detail throughout this book, especially in Chapter 1. Second, the students I was working with at the time we wrote the first draft of this book read the draft and said they spent a great deal of time trying to figure out who wrote which part. For both of these reasons, we decided to acknowledge our differences and contributions up front and keep our individual styles. We each contributed to all of the chapters. We each read, critiqued, and helped add content to the chapters we did not write. Also, because we have worked together, some of what we wrote has come from that shared work. One of the reviewers of an earlier version of this book suggested it could be used as a text or text supplement for researchers at all levels. We have each conducted a number of studies and, to write the book, we have drawn from our research and from our teaching of research to doctoral students. The chapters stand alone and thus can be read in any order. We have, however, organized them in an order that we thought would

most logically lead readers through the process of conducting their first hermeneutic phenomenological research project. We wrote more about teamwork in this book. I do want to begin by acknowledging that working with this team of authors was, as always, a pleasure. Because we work in different cities, as we each wrote chapters, we e-mailed text to each other. I also want to acknowledge and thank Mrs. Nancy Villarreal for her expert assistance putting these chapters together and resolving formatting problems. We hope you enjoy reading this as much as we have enjoyed writing it. Cohen Dedication [Page xi] This book is dedicated to my mentors, colleagues, students, and informants from whom I have learned so much, and especially to my husband, David M. Cohen, who has made the journey so much more fun. Cohen This book is dedicated to our teacher and friend, Jeanne Quint Benoliel.

**Chapter 2 : Phenomenology Online Â» Hermeneutical Phenomenology**

*Within the philosophy underpinning hermeneutic phenomenology, researchers need to design a research strategy that flows directly from the research question and goals of the research project. This paper explores such a strategy.*

In a triumph of early modern hermeneutics, the Italian humanist Lorenzo Valla proved in that the Donation of Constantine was a forgery. This was done through intrinsic evidence of the text itself. Thus hermeneutics expanded from its medieval role of explaining the true meaning of the Bible. However, biblical hermeneutics did not die off. For example, the Protestant Reformation brought about a renewed interest in the interpretation of the Bible, which took a step away from the interpretive tradition developed during the Middle Ages back to the texts themselves. Martin Luther and John Calvin emphasized *scriptura sui ipsius interpres* scripture interprets itself. Calvin used *brevitas et facilitas* as an aspect of theological hermeneutics. They interpreted Scripture as responses to historical or social forces so that, for example, apparent contradictions and difficult passages in the New Testament might be clarified by comparing their possible meanings with contemporary Christian practices. Friedrich Schleiermacher explored the nature of understanding in relation not just to the problem of deciphering sacred texts but to all human texts and modes of communication. The interpretation of a text must proceed by framing its content in terms of the overall organization of the work. Schleiermacher distinguished between grammatical interpretation and psychological interpretation. The former studies how a work is composed from general ideas; the latter studies the peculiar combinations that characterize the work as a whole. He said that every problem of interpretation is a problem of understanding and even defined hermeneutics as the art of avoiding misunderstanding. Misunderstanding was to be avoided by means of knowledge of grammatical and psychological laws. Howard termed this approach analytic hermeneutics. Understanding moves from the outer manifestations of human action and productivity to the exploration of their inner meaning. In his last important essay, "The Understanding of Other Persons and Their Manifestations of Life", Dilthey made clear that this move from outer to inner, from expression to what is expressed, is not based on empathy. Empathy involves a direct identification with the Other. Interpretation involves an indirect or mediated understanding that can only be attained by placing human expressions in their historical context. Thus, understanding is not a process of reconstructing the state of mind of the author, but one of articulating what is expressed in his work. Dilthey divided sciences of the mind human sciences into three structural levels: Experience means to feel a situation or thing personally. Dilthey suggested that we can always grasp the meaning of unknown thought when we try to experience it. His understanding of experience is very similar to that of phenomenologist Edmund Husserl. Expression converts experience into meaning because the discourse has an appeal to someone outside of oneself. Every saying is an expression. Dilthey suggested that one can always return to an expression, especially to its written form, and this practice has the same objective value as an experiment in science. The possibility of returning makes scientific analysis possible, and therefore the humanities may be labeled as science. Moreover, he assumed that an expression may be "saying" more than the speaker intends because the expression brings forward meanings which the individual consciousness may not fully understand. The last structural level of the science of the mind, according to Dilthey, is comprehension, which is a level that contains both comprehension and incomprehension. Incomprehension means, more or less, wrong understanding. He assumed that comprehension produces coexistence: Heidegger himself did not complete this inquiry. Moreover, they claim that such texts are conventionalized expressions of the experience of the author. Thus, the interpretation of such texts will reveal something about the social context in which they were formed, and, more significantly, will provide the reader with a means of sharing the experiences of the author. The reciprocity between text and context is part of what Heidegger called the hermeneutic circle. Among the key thinkers who elaborated this idea was the sociologist Max Weber. Gadamer et al. Gadamer asserted that methodical contemplation is opposite to experience and reflection. We can reach the truth only by understanding or mastering our experience. According to Gadamer, our understanding is not fixed but rather is changing and always indicating new perspectives. The most important thing is to unfold the nature of individual understanding. Gadamer

pointed out that prejudice is an element of our understanding and is not per se without value. Indeed, prejudices, in the sense of pre-judgements of the thing we want to understand, are unavoidable. Being alien to a particular tradition is a condition of our understanding. He said that we can never step outside of our tradition "all we can do is try to understand it. This further elaborates the idea of the hermeneutic circle. His work differs in many ways from that of Gadamer. He applied his model to discourse ethics with political motivations akin to those of critical theory. He also criticized Marxism and previous members of the Frankfurt School for missing the hermeneutical dimension of critical theory. Habermas incorporated the notion of the lifeworld and emphasized the importance for social theory of interaction, communication, labor, and production. He viewed hermeneutics as a dimension of critical social theory. His main statement regarding symbolic understanding of the world is that meaning is a symbolic healing of injury. Two other important hermeneutic scholars are Jean Grondin b. Mauricio Beuchot coined the term and discipline of analogic hermeneutics, which is a type of hermeneutics that is based upon interpretation and takes into account the plurality of aspects of meaning. He drew categories both from analytic and continental philosophy, as well as from the history of thought. New hermeneutic[ edit ] New hermeneutic is the theory and methodology of interpretation to understand Biblical texts through existentialism. The essence of new hermeneutic emphasizes not only the existence of language but also the fact that language is eventualized in the history of individual life. Robinson are the scholars who represent the new hermeneutics. Marxist hermeneutics[ edit ] The method of Marxist hermeneutics has been developed by the work of, primarily, Walter Benjamin and Fredric Jameson. Benjamin outlines his theory of the allegory in his study *Ursprung des deutschen Trauerspiel* [31] "Trauerspiel" literally means "mourning play" but is often translated as "tragic drama". Its goal is to provide all scholars who use the methodology of objective hermeneutics with a means of exchanging information. Our approach has grown out of the empirical study of family interactions as well as reflection upon the procedures of interpretation employed in our research. For the time being we shall refer to it as objective hermeneutics in order to distinguish it clearly from traditional hermeneutic techniques and orientations. The general significance for sociological analysis of objective hermeneutics issues from the fact that, in the social sciences, interpretive methods constitute the fundamental procedures of measurement and of the generation of research data relevant to theory. From our perspective, the standard, nonhermeneutic methods of quantitative social research can only be justified because they permit a shortcut in generating data and research "economy" comes about under specific conditions. Whereas the conventional methodological attitude in the social sciences justifies qualitative approaches as exploratory or preparatory activities, to be succeeded by standardized approaches and techniques as the actual scientific procedures assuring precision, validity, and objectivity, we regard hermeneutic procedures as the basic method for gaining precise and valid knowledge in the social sciences. However, we do not simply reject alternative approaches dogmatically. They are in fact useful wherever the loss in precision and objectivity necessitated by the requirement of research economy can be condoned and tolerated in the light of prior hermeneutically elucidated research experiences.

**Chapter 3 : Hermeneutics and Phenomenology**

*Hermeneutic phenomenology is a qualitative research methodology that arose out of and remains closely tied to phenomenological philosophy, a strand of continental philosophy. Although phenomenology's roots can be traced back centuries, it became a distinct philosophical project in the mids with the work of Edmund Husserl.*

Overview[ edit ] In its most basic form, phenomenology attempts to create conditions for the objective study of topics usually regarded as subjective: Although phenomenology seeks to be scientific, it does not attempt to study consciousness from the perspective of clinical psychology or neurology. Instead, it seeks through systematic reflection to determine the essential properties and structures of experience. Phenomenologists reject the concept of objective research. They believe that analyzing daily human behavior can provide one with a greater understanding of nature. They assert that persons should be explored. This is because persons can be understood through the unique ways they reflect the society they live in. Phenomenologists prefer to gather "capta", or conscious experience, rather than traditional data. They consider phenomenology to be oriented toward discovery, and therefore they research using methods that are far less restrictive than in other sciences. The object of consciousness is called the intentional object, and this object is constituted for consciousness in many different ways, through, for instance, perception , memory , retention and protention , signification , etc. Throughout these different intentionalities, though they have different structures and different ways of being "about" the object, an object is still constituted as the identical object; consciousness is directed at the same intentional object in direct perception as it is in the immediately following retention of this object and the eventual remembering of it. Though many of the phenomenological methods involve various reductions, phenomenology is, in essence, anti- reductionistic ; the reductions are mere tools to better understand and describe the workings of consciousness, not to reduce any phenomenon to these descriptions. As a philosophical perspective, phenomenology is its method, though the specific meaning of the term varies according to how it is conceived by a given philosopher. Sometimes depicted as the "science of experience," the phenomenological method is rooted in intentionality, i. Intentionality represents an alternative to the representational theory of consciousness, which holds that reality cannot be grasped directly because it is available only through perceptions of reality that are representations of it in the mind. Husserl countered that consciousness is not "in" the mind; rather, consciousness is conscious of something other than itself the intentional object , whether the object is a substance or a figment of imagination i. Hence the phenomenological method relies on the description of phenomena as they are given to consciousness, in their immediacy. According to Maurice Natanson , p. To "bracket" in this sense means to provisionally suspend or set aside some idea as a way to facilitate the inquiry by focusing only on its most significant components. The phenomenological method serves to momentarily erase the world of speculation by returning the subject to his or her primordial experience of the matter, whether the object of inquiry is a feeling, an idea, or a perception. According to Husserl the suspension of belief in what we ordinarily take for granted or infer by conjecture diminishes the power of what we customarily embrace as objective reality. By shifting the center of gravity from consciousness psychology to existence ontology , Heidegger altered the subsequent direction of phenomenology. Hegel , phenomenology is an approach to philosophy that begins with an exploration of phenomena what presents itself to us in conscious experience as a means to finally grasp the absolute, logical, ontological and metaphysical Spirit that is behind phenomena. This has been called dialectical phenomenology. When generalized to the essential features of any possible experience, this has been called transcendental phenomenology see Varieties. Although the term "phenomenology" was used occasionally in the history of philosophy before Husserl , modern use ties it more explicitly to his particular method. Following is a list of important thinkers, in rough chronological order, who used the term "phenomenology" in a variety of ways, with brief comments on their contributions: Carl Stumpf â€” , student of Brentano and mentor to Husserl, used "phenomenology" to refer to an ontology of sensory contents. He is considered to be the founder of contemporary phenomenology. Max Scheler â€” developed further the phenomenological method of Edmund Husserl and extended it to include also a reduction of the scientific method. Francisco

Varela " , Chilean philosopher and biologist. Developed the basis for experimental phenomenology and neurophenomenology. This branch of philosophy differs from others in that it tends to be more "descriptive" than " prescriptive ". Varieties of phenomenology[ edit ] The Encyclopedia of Phenomenology Kluwer Academic Publishers, features separate articles on the following seven types of phenomenology: Naturalistic constitutive phenomenology see naturalism studies how consciousness constitutes things in the world of nature, assuming with the natural attitude that consciousness is part of nature. Generative historicist phenomenology see historicism studies how meaning"as found in our experience" is generated in historical processes of collective experience over time. Realistic phenomenology also realist phenomenology elsewhere studies the structure of consciousness and intentionality as "it occurs in a real world that is largely external to consciousness and not somehow brought into being by consciousness.

**Chapter 4 : Hermeneutics - Wikipedia**

*Hermeneutic Phenomenological Research is a guide to the conduct of phenomenological research using the philosophical underpinnings of hermeneutics. There are many forms of phenomenological research, many different philosophical positions on phenomenology, and many teachers of phenomenological research methods.*

Box , Copenhagen K, Denmark. This article has been cited by other articles in PMC. Abstract A whole family of qualitative methods is informed by phenomenological philosophy. When applying these methods, the material is analyzed using concepts from this philosophy to interrogate the findings and to enable greater theoretical analysis. However, the phenomenological approach represents different approaches, from pure description to those more informed by interpretation. Phenomenological philosophy developed from a discipline focusing on thorough descriptions, and only descriptions, toward a greater emphasis on interpretation being inherent in experience. An analogous development toward a broader acknowledgment of the need for interpretation, the influence of the relationship and the researcher, and the co-construction of the narrative is mirrored in qualitative analytic theory and the description of newer analytic methods as, for example, Interpretative Phenomenological Analysis and Critical Narrative Analysis, methods which are theoretically founded in phenomenology. This methodological development and the inevitable contribution of interpretation are illustrated by a case from my own research about psychological interventions and the process of understanding in general practice. Qualitative and quantitative methods rely on different forms of logic Patton In quantitative research the logic is at a population level and depends on statistics; in qualitative research the logic is at a conceptual level. Qualitative methods take their point of departure in philosophical theories, many of them in humanistic theories Polkinghorne Nonetheless, the logic remains the same. Qualitative methods take a critical stance toward knowledge. They recognize the influence of history and culture and appreciate how such knowledge is constructed intersub-jectively. One set of qualitative methods is inspired by phenomenological philosophy. For the phenomenological methods, focus is on rich description of some aspects of experience, described through language. However, phenomenological philosophy has developed in different directions. Therefore each phenomenologically inspired approach has a different emphasis depending on the specific strand of phenomenological philosophy that informs the methodology Langdridge In phenomenologically inspired methods research findings are analyzed using concepts from phenomenological philosophy to interrogate the findings and to enable greater theoretical analysis. However, the phenomenological approach covers different approaches, from pure description to approaches more informed by interpretation. The different methods do not use all philosophical concepts, or they have reworked them. In this article, my aim is to illustrate different phenomenological approaches through aspects of my own research into psychological interventions in general practice. I think the development that took place in my analytic approach throughout that project mirrors that in phenomenological philosophy and the consequent development of different analytic methods in the phenomenological family. First, I give a brief overview of phenomenological philosophy and its development from being purely descriptions to having a greater focus on interpretation. Then I explain how I did my study and briefly mention the themes and the results. The understanding of the main theme, mentalization, was also rooted in phenomenological thinking, just as the theoretical analysis of another theme, time, was founded in phenomenological ideas. Finally, I touch upon the direction in which phenomenological methods are moving, giving an additional example from my own study. They do, however, have a common point of departure and agree on the fundamental phenomenological task: Likewise, a clearly delimited definition of the term phenomenology is difficult. Spiegelberg adopts a broad definition, which includes the use of a direct intuition as the source and final test of all knowledge to be incorporated as faithfully as possible in descriptions Spiegelberg. The phenomenological philosophy emerged at the end of the nineteenth century. It was anticipated by the work Psychology from an Empirical Standpoint by Franz Brentano and was developed by Edmund Husserl, who is normally considered the founder of phenomenology. Phenomenological philosophy was initially referred to as phenomenological psychology Brentano However, the connection between the philosophical theory and psychology has been a matter of

great debate. Brentano considered psychology to be the proper lever for the necessary reform of philosophy and for the restoration of scientific metaphysics. However, he realized that none of the previous psychologies could fill his specifications as they lacked the indispensable primary clarification of their fundamental concepts. Brentano hoped to develop a scientific psychology that constituted the philosophical prolegomena to an empirical psychology Spiegelberg. Nevertheless, many of the thoughts in his book *Psychology from an Empirical Standpoint* from Brentano are considered to be the founding of phenomenology. In addition, modern psychological theory Fonagy et al. Phenomenology has developed to become one of the main currents in modern philosophy, especially in Europe, but also in the United States. Phenomenology represents a rupture with an epistemological dualism and is concerned with the study of consciousness. Phenomenology tries to unite philosophy, science and lifeworld and attaches importance to rich contextualized descriptions, based on experience. In this way, it becomes an essentially reflexive enterprise Toombs. In addition, it demands a scientific approach to subjectivity Natanson, as also stressed by Schutz. The different methods study this through rich descriptions or narratives that can illuminate the lived world. The aim is to see things in their appearance. He did not believe that it was possible to separate the experiencing subject from what is experienced in the world. The world can only appear for a subject and the condition for its appearance lies outside the world itself, namely in the subject Zahavi. He wanted to describe how phenomena appear to the subject and how experience is established. Husserl thought that it was not possible to isolate the objects from the subject experiencing them. His aim was to describe and develop a universal phenomenology conceived as the ultimate foundation and critique of all knowledge, claiming that phenomenology could put philosophy and science on the right course Spiegelberg. Some of the concepts Husserl developed are used in phenomenological qualitative methods. In contrast to Brentano, Husserl does not distinguish between the intentional and the real object. Human consciousness is intentional in the sense that it is not empty; it is always directed against something Zahavi. One cannot think or feel without thinking or feeling something. Whenever a person is conscious or aware, he or she is conscious or aware of something in the world outside the subject. Intentionality is that component of any act that is responsible not only for pointing at an object but also for interpreting pre-given materials in such a way that a full object is presented to our consciousness Spiegelberg. Husserl insisted that it is philosophically unacceptable to take the validity of the natural attitude for granted. We should not let preconceived theories form our experience but rather let our experience determine our theories. Husserl describes how we should let our intuition be the source of all knowledge. We must suspend our acceptance of the natural attitude and bracket its validity. In phenomenological reduction efforts should be made to treat all details with equal value. This is achieved through horizontalization, trying to understand all phenomena at the same level by not prioritizing phenomena Langdrige. Insight can also be gained through eidetic variation, which means attempting to imagine the object being different from how it currently is Zahavi. This can be done by imaginatively varying features of the phenomenon, for example, when analyzing data about medical issues imagining doctors are nurses and vice versa. Husserl thought that through different stages of reduction it was possible to reach a more fundamental understanding of the phenomena Spiegelberg. Husserl thought that this transcendental reduction was possible, while some of his successors thought this could be only partially achieved. The aim is the same in qualitative research: Some phenomenologists maintain that it is possible through thorough detailed description to reach an understanding of the essences of things or phenomena Giorgi without the need for interpretation. This has been rejected by others. In relation to qualitative methods, this discrepancy is mirrored in the disagreement about whether interpretation has a place in the analysis or whether the analysis must depend solely on description. Heidegger Heidegger introduced the existential turn in phenomenology. His aim was to understand existence. According to Heidegger, being always presupposes the being of something. The investigation of Being must choose a thematized being for analysis. Dasein is not another nomenclature for the human being man or subject but rather an expression for a definite structure which makes our understanding of Being possible Figal and includes a dimension of disclosure Large. Entity is more dehumanized Stolorow. Dasein understands itself in its Being Heidegger. Heidegger considers his method of investigating our own understanding to be a phenomenological one aimed at illuminating the fundamental structures of our own understanding of our Being. It must be unconcealed by

means of interpretation of that understanding: Phenomenological interpretation must make it possible for Dasein itself to disclose things primordially; it must, as it were, let Dasein interpret itself. Heidegger , p. However, Heidegger thinks that all description inevitably involves interpretation and he develops phenomenology in a hermeneutic direction. Heidegger , pp. Through his concern with the ontological foundation of experiencing and understanding Heidegger displaces the concept of understanding. Understanding is a way of being situated in time and space. We are always already thrown into a preexisting world of people and objects, language, and culture and this constitutes our existence. The conditions for all human Being are an understanding which is not rationalistic but is rooted in our very existence. This existing is always factual Heidegger Our understanding is always rooted in a world of doings and practice Dreyfus Time and temporality was a major issue of concern for Heidegger Heidegger Our experience and our existence are always understood in a temporal context between past, present, and future. Dasein is a process in a threefold temporal context and directedness: Each element of care has its basis in temporality and the meaning of care is temporality. Temporality reveals itself as the meaning of authentic care. We understand things from certain framework conditions, which we cannot objectify or explain completely. We see things in their appearing, which means that a phenomenon is not clearly showing itself but that it makes itself known, announcing itself without showing itself. Finding a meaning therefore always involves an element of interpretation Smith et al. The word phenomenology is derived from the Greek phenomenon and logos.

Chapter 5 : Phenomenology (philosophy) - Wikipedia

*User Review - Flag as inappropriate I have rarely written a review that commended the efforts of a writer. The application of hermeneutic phenomenology in a qualitative research has often been confused with grounded theory research.*

Introduction to Hermeneutic Phenomenology: A research methodology best learned by doing it Written by: Husserl argued that we are always already in the world and that our only certainty is our experience of our world, thus to understand the structure of consciousness can serve as the foundation for all knowledge Husserl, They were not interested in phenomenology as a philosophy but as a unique way to understand human existence van Manen, We are enmeshed in our world and immediately experience our world as meaningful because our worldâ€™with its other people, its histories and cultures, and its eventsâ€™precedes any attempt on our part to understand it or explain it. The purpose of hermeneutic phenomenological research is to bring to light and reflect upon the lived meaning of this basic experience. Researchers attempts to describe phenomena as they appear in everyday life before they have been theorized, interpreted, explained, and otherwise abstracted, while knowing that any attempt to do this is always tentative, contingent, and never complete. While having a relatively simple objective, doing hermeneutic phenomenological research poses many challenges. First, the object of our interest is experience before it is put into language and yet that experience cannot be accessed other than through descriptive account. Second, what do we do with the accounts once we have them? While there are a range of activities that may be used, including as line-by-line reading, thematic analysis, and existential analysis see: This is not to say, however, that phenomenology is not a rigorous or specific approach. Instead, it acknowledges that no one approach is suitable to all phenomena. The Chinese philosopher Confucius famously wrote: I see and I remember. I do and I understand. As much as we might read about and study texts, we cannot truly begin to understand hermeneutic phenomenology until we practically engage in its activities. This involves formulating phenomenological questions, identifying and collecting experiential material, and reflecting on concrete experiences. Through grappling with the challenges of doing phenomenology, we begin to develop a sense of what movements bring us closer to the phenomenon as it is lived through and which lead us astray into theory or explanation. For this reason, the most effective phenomenological workshop and courses are laden with activities that challenge its participants to move beyond thinking about the methodology and towards embodying it. The experience of the other in online classrooms. A phenomenology of learning large: Distance Education, 35 2. The Experience of Waiting on Weight Loss. Qualitative Health Research, 23 2 , Facing the Ugly Face. The crisis of the European sciences and transcendental phenomenology. Human science for an action sensitive pedagogy. Althouse Press Van Manen, M. Meaning-giving methods in phenomenological research and writing.

**Chapter 6 : Phenomenological Approaches in Psychology and Health Sciences**

*Hermeneutic phenomenology and phenomenology have become increasingly popular as research methodologies, yet confusion still exists about the unique aspects of these two methodologies.*

All my knowledge of the world, even my scientific knowledge, is gained from my own particular point of view, or from some experience of the world without which the symbols of science would be meaningless. To return to things themselves is to return to that world which precedes knowledge, of which knowledge always speaks, and in relation to which every scientific schematisation is an abstract and derivative sign-language, as is geography in relation to the countryside in which we have learnt beforehand what a forest, a prairie or a river is. There is not one way of defining this term. Therefore, in the spirit of what I have found hermeneutics to mean, I have decided to look not only at several brands of hermeneutics in the field qualitative research, but to examine the historical development of the term. However, the depth and type of interpretation, and the object under interpretation has changed throughout history. Originally, hermeneutics emerged as a response to the debate about interpretations of biblical scriptures Byrne, ; Hunter, Reformers of the Roman Catholic Church felt that the true meaning of the biblical texts could only be extrapolated through the lens of tradition. Without tradition a biblical text could not be interpreted. To the contrary “ and here we see the entry of a newer brand of hermeneutics “ the Reformers believed that some version of the true meaning of these biblical texts could be derived from contemporary, ordinary readers, many of whom were not versed with the traditional viewpoints of Catholicism Hunter Shortly thereafter, Freidrich Ast offered a new view. He believed that hermeneutics involved more than just the interpretation of biblical texts; rather, it involved interpreting text and uncovering the spirituality of both the person who reads the text and the author of that text. He believed that the texts humans produced were expressions of their world view. He also felt that a particular world view could be shared by humans who shared the same context, and that persons were bound by intersubjectivity Byrne, ; Hunter, Today, within the sphere of qualitative methods, the word hermeneutics seems to be interchangeable with the term phenomenology Byrne; They are linked closely, but they in fact do have different implications to qualitative researchers. Both phenomenology and hermeneutics are modes of analysis used by qualitative researchers to interpret data Myers. The two modes share the underlying assumption that interpretation of a text, or of an artifact, should be approached from a multi-perspective vantage point. Edmund Husserl, a phenomenological philosopher believed the object under study and the subject studying that object could be separated Byrne, He believed that in order to understand what the subject knows about the object, that what is know can and should be bracketed. This is more of a phenomenological point of view Byrne, Heideggeran hermeneutics states that through the study of shared stated of being, articulated through dialogue texts, and parts of texts , that common beliefs and practices can be revealed Bryne; Gadamer stressed the importance of examining the historical and cultural consciousness embedded in artifacts Bryne; The relevance to current trends in qualitative research of this type of hermeneutics is that it implores the researcher to keep track of his her prejudices during the research. Rather than judging these prejudices, they become an integral part of the study. Gadamer offers a critical form of hermeneutics, whereby the analysis of conversations, whether that be through texts or other artifacts, the silent assumptions and prejudices embedded by a particular race, gender, or culture, are made visible. In conclusion, hermeneutics in the field of qualitative research seems to be a mode of analysis used to interpret artifacts. I have described several ways this term has been conceived throughout history. Although each of the perspectives on hermeneutics imply differences, I think that the application of any of these views rests on the same basic assumption; that is, one should consider many perspectives in order to provide the most accurate frame of understanding for the object under study. The scope and type of perspective may bear differences; however, the core of hermeneutics rests on the premise of varied interpretations. Of course, this is all just my interpretation.

**Chapter 7 : A phenomenological hermeneutical method for researching lived experience.**

*And the phenomenological research text under discussion can be read aloud to highlight its vocative dimensions. ( Hermeneutic Phenomenology & Bildung as Relational Pedagogy Pedagogy requires a phenomenological sensitivity to lived experience (children's realities and lifeworlds).*

Hermeneutics is the art of understanding and the theory of interpretation. This definition is really two definitions combined and much of the later history of hermeneutics can be diagnosed as the working out of the tension between the two definitions, between the technical, theoretical task of interpretation and the art of understanding texts, historical periods, and other people. The Birth of a Discipline Aristotle used it in the title of one of his works *On Interpretation*, or *Peri hermeneias* to designate how the logical structure of language conveys the nature of things in the world. Reformation, Renaissance and Enlightenment: Its establishment as an independent discipline dates from the Reformation and Renaissance. Several factors influenced the early development of this theory. He argued that, when interpretation of the bible was difficult, better training and not ecclesial pronouncement was the way forward. Renaissance is important because of its rediscovery of classical texts; the need to reconstruct original texts from fragments, and to translate and interpret texts, caused much attention to be paid to the principles of interpretation. It was usually thought of as a part of logic, for the principles of both logic and interpretation apply to all disciplines, and can be studied in a general way independently of all disciplines. Premier example was Chladenius, whose *Introduction to the Correct Interpretation of Reasonable Discourses and Books* was his attempt to provide a consistent theory of interpretation together with a body of rules for training students in the actual task of interpretation. Schleiermacher was a major turning point in hermeneutics, since he was a synthesizer of the trends in various approaches, and laid the groundwork for the future. The main achievement was two-fold. First, he insisted on what can be called the "linguisticity hypothesis. Second, he argued that understanding a spoken or written utterance depended upon on both: Neither of these was ever found without the other. Wilhelm Dilthey Dilthey was the link between the 19th century Romantic hermeneutics preeminently Schleiermacher and the 20th century bearers of the hermeneutical tradition. His major correction to Schleiermacher was rejecting the linguisticity hypothesis in favor of the view that understanding was a process of life itself; it is an existential category. For Dilthey, we do not first live as linguistic creatures speaking and hearing, writing and reading, and then subsequently understand and interpret, but rather we live as understanding, interpreting creatures in every aspect of our lives, and interpreting verbal and written utterances is just a special case of what we do to live. This remains problematic today. Phenomenology Phenomenology is the science of phenomena. In terms of knowledge, the basic issue is: Do essences of things show up in phenomena? Does Being peek through appearances and disclose itself in them? In relation to hermeneutics, the issue is one of the power of interpretation: What can we get at through interpreting? Can we get at Essences of things? Phenomenology in the specific sense is a philosophical movement taking its rise from Husserl, who advocated a specific answer to these questions. There is a lovely picture of Husserl here. The gallery has many more. Motivation and Aim Husserl opposed inquiry that began with nature and saw human beings as mere specifications of that nature. This leads in his view to relativism, skepticism, and will-to-power ethics. Husserl attributes this huge mistake to Democritus all things including human beings are clumps of atoms in the void, opposes it to the Platonic-Aristotelian philosophical tradition, and describes the results relativism, etc. With this motivation in place, his aim was to rethink knowing, and in this his project is akin to that of Descartes and Kant. It follows that Husserl answered a resounding "yes" to the question of whether we can get at the essences of things. He aimed to identify what had to be the case about the world in order for people to say and do things that had public meaning. The basic conclusion is that a world of public essences is disclosed in the world of public meanings. We can agree on what these essences are and how they relate to one another. However, it is very hard to get at these essences, because there are lots of oversimplifications we are used to making. Husserl argued that a careful method of interpretation could disclose both the meanings of actions and words that are intended to be meaningful, and the way the world had to be in order for those meanings to be possible. This

method was something to be done, because phenomenology is a tool for getting information non-sensually about the world. Husserl frequently warned about the prejudice in favor of the senses that interferes with the operation of the phenomenological method. Method This method is a kind of disciplined asceticism of interpretation. It strives to discover internal essences through reductions of phenomena of experience to the essential elements of experience. It involves several tasks. To do this, we need to enlarge our range of experience as much as possible. We need to intuit through all of these activities what the essence of the thing under investigation is, what makes it essentially itself, by searching for the most general features of which the specific characteristics we see in the object of investigation are instances. We need freely and imaginatively to vary the components of the phenomena being studied in order to determine which are their essential, and which their conditional, features; in this way we can detect what the essential relations between the things under consideration. When these essential predicates have been identified of human being, for example, then we have immediate unmediated, apodictic knowledge. This is used to create a world of ideas *eidoi*, which is a universal and so public world. But are these descriptions true? By correlating the results of the phenomenological reduction pure experiences with the results of the eidetic reduction essential essences, a public world can be reconstructed. This account includes an interpretation of how human thinking connects with the public world and so permits true statements to be made. Note that phenomenological descriptions are not true because we observe them to be so, but rather because they are first directly intuited and then confirmed through their use in relating whole ranges of different phenomena both real and imaginative to particular instances of our experience. Here we see the phenomenological hermeneutical circle: For example, anything that shows up as a human has rational capacities, yet we identify the nature and meaning of rationality by looking at human beings. Husserl argued that the hermeneutical circle is not vicious, but a part of life, and we can still reach intuitive knowledge of essences in spite of it. In fact, the relative virtues and deficits of continental philosophy after Descartes and Anglo-American philosophy after Locke reflect each other in the same way. Continental philosophy typically begins with the internal world of the self, which is almost impossibly difficult to talk about, but which may be the most important topic for philosophical reflection. It will even sacrifice clarity to achieve some grasp on this most important of topics. By contrast, Anglo-American philosophy, especially in its analytical and linguistic forms, begins with the external world of nature and thinks of human beings as part of that nature. The external world of nature can be discussed with great precision but this emphasis risks minimizing or even overlooking the importance of the human world, even to the point in extreme cases of denying that there is an internal world of self-consciousness. Again, his strength lies in his ability to force-think his way from the internal, private world to the external, public world; his weakness in so heavy a reliance on a hermeneutical circle to the point that common sense aspects of public life can only be talked about after an excruciatingly extended period of expenditure of prodigious effort on the phenomenological method. Pictures of Heidegger are here as a younger man, here as an older man, and here on the right with Gadamer. A picture of the title page of *Sein und Zeit* can be seen here. Born in Messkirch, Baden, Germany, son of a Catholic sexton Constance, then Freiburg Begins to read Husserl. Marriage to Elfride Petri Professor of philosophy, Univ. Publication of *Sein und Zeit Being and Time* Appointed to chair of philosophy, Univ. Elected Rector of Freiburg. Ends lectures with "Heil Hitler. Argues that philosophy can only be done in the German language or, at a pinch, in Greek and that Germany is the only possible successor to the Greek tradition. Very well connected politically. Briefly serves with Volkssturm Home Guard Lectures at Freiburg and in France. Thought reaches height of popularity in France, influencing Sartre, existentialist movement Dies in Freiburg Martin Heidegger *Sein und Zeit Being and Time* Essay, censored by Nazis because of treatment of humanism What is Called Thinking? Was ist das--die Philosophie? Unterwegs zur Sprache On the Way to Language. Zur Sache des Denkens. The Heideggerian "apologias" have been, however, widely utilized. Konradihaus, grammar school in Constance. Educated in Greek, Latin. Simultaneously enters theological seminary and university at Freiburg. Studies mathematics and natural science for a period, but increasing focus on philosophy. Attends lectures of Rickert. Husserl appointed to chair of philosophy at Freiburg. Professor, - There was some hesitancy to offer position to Heidegger because of lack of publications. Full Professor, Fall, Spring, publication of *Sein und Zeit*. Dedicated to Husserl

dedication dropped in ed. Professor, University of Freiburg: Documentary evidence contradicts this Ott.