

1: Amedeo Giorgi, The Descriptive Phenomenological Psychological Method - PhilPapers

The descriptive phenomenological method in psychology was developed by the American psychologist Amedeo Giorgi in the early s. Giorgi based his method on principles laid out by philosophers like Edmund Husserl and Maurice Merleau-Ponty as well as what he had learned from his prior professional experience in psychophysics.

Descriptive phenomenological method in psychology Save The descriptive phenomenological method in psychology [1][2] was developed by the American psychologist Amedeo Giorgi in the early s. Giorgi based his method on principles laid out by philosophers like Edmund Husserl and Maurice Merleau-Ponty as well as what he had learned from his prior professional experience in psychophysics. This allows the researchers to attend to the descriptions of the participants without forcing the meaning of the descriptive units into pre-defined categories. An important aspect of the descriptive phenomenological method in psychology is the way by which it distinguishes itself from those approaches that are strictly interpretive. Through a sort of empathic immersion with the subjects and their descriptions, the researchers get a sense of the ways that the experiences given by the participants were actually lived, which is in turn described. During this process, however, theoretical or speculative interpretation should be avoided so as to flesh out the full lived meaning inherent to the descriptions themselves Giorgi, , p. Phenomenological intuition The Descriptive Phenomenological Method involves neither deduction nor induction in order to find meaning, but instead asks the researcher to intuit what is essential to the phenomenon being studied. In the context of this research method, therefore, intuition is used in order to get a sense of the lived meaning of each description so as to relate them to what is known about the phenomenon of interest in general [11] These types of generalities are not statistical probabilities nor universally posited, but are dependent upon the lived meaning of the descriptions and the meaning of the phenomenon being studied. Data analysis The phenomenological psychological attitude is to be assumed while analyzing the data in order to ensure that "the results reflect a careful description of precisely the features of the experienced phenomenon as they present themselves to the consciousness of the researcher" Giorgi, , pp. In the phenomenological psychological attitude, the psychological acts of the participants are affirmed to be real while the objects at which those acts are directed are reduced to what appears as psychologically relevant to the particular experience being attended to. In this sense, the researcher attends to the phenomenon in its "own appropriate mode of self-giveness, thus [meeting] the demand for scientific objectivity concerning the subjective: After a single description is broken down into separate units, each unit can then be transformed from the language through which it was given into "psychologically sensitive" meaning units, which is done with the help of imaginative variation. This process is meant to flesh out the horizons of the lived meaning more fully in order to expand the possibilities inherent to the phenomenon being studied. Finally, after all the descriptions have undergone these steps, general psychological structures, in the sense described above, are sought. For Giorgi , "essential psychological structure" refers to: The psychological structure is not a definition. It is meant to depict how certain phenomena that get named are lived, which includes experiential and conscious moments seen from a psychological perspective. A psychological perspective means that the lived meanings are based on an individual but get expressed eidetically, which means that they are general. It may be the case that such structures turn up many times again, or their relevance may be limited to the cases studied in a particular study. Either way, they have the potential to reveal a lived understanding of a certain phenomenon without first requiring a certain theoretical framework in order to comprehend it. The Descriptive Phenomenological Method in Psychology. Phenomenological research methods for counseling psychology. Journal of Counseling Psychology, 52 2 ,

2: Phenomenological Approaches in Psychology and Health Sciences

The analyses and methods presented in Phenomenological Method in Psychology will be attractive to psychologists, phenomenologists, and researchers involved in qualitative research throughout social and human science disciplines.

Soly Erlandsson, University West, Sweden. Accepted Feb This article has been cited by other articles in PMC. Abstract This article will closely examine the phenomenological method as applied to qualitative inquiry in psychology and psychiatry. Much of their work depended on interviewing subjects about the particularities of their ongoing experiences. Another difficulty appeared at the point of interpretation by the investigators. The result was that the same phenomenological data could be construed in a number of ways and could end up far removed from the lived experiences of the subjects. The many challenges in adopting a phenomenological philosophical approach to the sciences of psychology and psychiatry are nothing new. Close to half a century ago, Herbert Spiegelberg, the eminent historian of phenomenology, noted shortcomings in adaptations of phenomenology in psychology and psychiatry. He wrote, It is certainly true that phenomenology and existentialism have had a fatal appeal for a good many band-wagon climbers and freeloaders on the fringes of scientific psychology and psychiatry who try to profit from the prestige of the new movement by name-dropping or even without it. But this is no good reason for rejecting the legitimate claims of those who have taken serious account of the philosophical foundations of their enterprises. In fact, the problems of certain qualitative methods referring to themselves as phenomenological have been a significant issue for those who take the phenomenological tradition to qualitative research seriously. For example, Amedeo Giorgi, recognized as the founder of the descriptive phenomenological approach to qualitative psychology, has consistently and uncompromisingly critiqued approaches to qualitative psychological methods that have not followed phenomenological criteria for some recent critiques, see, for example, Giorgi, . Hence, there are still good reasons for serious developers of qualitative research methods based on phenomenology to continue to build their methodology on solid philosophical grounds. The purpose of this paper is to take a closer look at what constitutes a phenomenological qualitative science within psychology and psychiatry. The overall question that I raise is: Even if we use the phenomenological method and end up with an eidetic generalization Giorgi, , as opposed to an empirical generalization, at a certain stage in the research process we do engage with real psychic events. The term empirical then becomes broadened for us to include the unreal. In developing a qualitative method, we are also explicitly dealing with various obstacles in the logical relation between scientific aim, method, and research object. Our method, adopted from philosophy, has a direction of logical fit towards the study of the object; however, our aim has changed from the philosophical region to the human scientific psychology and psychiatry. Hence, we must modify our philosophical approach in order for it to be more sensitive to issues in psychology and psychiatry Giorgi, To accomplish such a modified approach, we will have to adhere to scientific i. In other words, the phenomenological philosophical method needs to be congruent with our overall aim of a qualitative human science. Of course, this will make our inquiry unique and the challenge is to clarify our framework to the rest of the scientific community. One has to remember that all science has its methodological roots in a philosophy, which is equally true for the natural sciences, and historically, it was not that long ago since we made a transition from a natural philosophy to a natural science. Our human science rests on the method developed in a phenomenological philosophy, because this particular method is better suited for disclosing the subject matter we are studying. Although Davidson specifically argues that his transcendental turn is motivated by a wish to avoid a so-called transcendental psychologism to be discussed later, I will argue that his orientation towards recovery-oriented research in psychiatry also plays a crucial role in his use of the transcendental reduction. Nevertheless, by drawing such a comparison, I will also hope to disclose what makes a qualitative approach to inquiry definitively phenomenological in a Husserlian sense. Despite the many misunderstandings of phenomenology both inside and outside the qualitative research tradition, the most widely accepted interpretation is that a method is required in order to make an inquiry of an object, that is, in terms of phenomenological inquiry, to disclose a priori structures of consciousness. Husserl wrote,

Phenomenology: But it also and above all denotes a method and an attitude of mind. Davidson provides us with an elaborate account, Like the Sirens beckoning Ulysses, we find ourselves tempted at every turn to abandon our slow-going but steady labor in the realm of experience for the lure of more accessible results through a short cut into causal explanation. As we find in most get-rich-quick schemes, however, such escapes into naturalistic causality lead inevitably to the bankruptcy of qualitative approaches. More so perhaps than other theoretical perspectives grounding qualitative methods, phenomenology is very clear on this score, and it is partly for this reason that we have chosen it. In other words, without a fully spelled-out phenomenological epistemology, non-phenomenological qualitative researchers too often interpret their research results within the predominant naturalist assumptions of mainstream psychology and, again, subvert their own efforts to escape reductionism. With this shift we simply describe what we find to belong to psychological subjectivity as it appears, or is experienced, in everyday life. We find our experiences of the psychic to include not only the material-physical aspects that have been isolated and studied by natural science but also the evaluative, ethical, emotive, and aesthetic aspects that previously had been excluded from our narrow natural-scientific focus on causality. In other words, we are starting to see the direction of logical fit between method and the object of study. The external, natural laws as regulated by causality, independent of subjectivity is not what the phenomenological method gives us access to. In fact, this is what is bracketed. Many times students first misinterpret bracketing as a process that leads one to assume the role of an independent, completely unbiased observer. However, as has already been observed, phenomenological human scientific inquiry is based on a phenomenological theory of science because it has a different subject matter and is situated within life-world and subjectivity, with the researcher as a participant observer Giorgi, . As Giorgi showed us nearly a half a century ago, recognizing that one has a different subject matter from that of the natural sciences means that one must adopt a different approach and a different scientific methodology. Phenomenological research in psychology and psychiatry does not investigate causality but rather intentionality, which is another epistemic relation and that is what demands another approach and method. Embree , p. Instead, as Embree , p. The ideal goal here is a purified seeing of essences. In other words, it is possible to phenomenologize nature and to look at the natural sciences from a phenomenological theory of science. However, such essential attitudes in the natural sciences are rarely ever disclosed philosophically because positivism has achieved such hegemony in the sciences, so much so that science envisioned positivistically is most often mistakenly equated with science as such. It is a partial reduction, meaning that one remains in the natural attitude, in which psychic events are considered real and thus empirical. Developing a qualitative method for psychology based on phenomenological philosophy means that one would, in some respect, be dealing with the empirical level, for example, interviewing real persons about their real experiences in relation to real events, and at the same time finding a way to clarify the results on an eidetic level by means of phenomenological analysis. The phenomenological psychological reduction would thus be the bare minimum in order to develop a qualitative psychology based on a phenomenological theory of science. According to Giorgi , With this reduction, the objects of experience are reduced that is, reduced to phenomena as presented , but the acts of consciousness correlated with such objects belong to a human mode of consciousness. Philosophically speaking, this reduction is not as radical as the transcendental reduction, but is more appropriate for psychological analyses of human beings since the purpose of psychology as a human science is precisely the clarification of the meanings of phenomena experienced by human persons. In his article co-authored by Cosgrove, the psychological reduction is described as follows: Through the phenomenological-psychological reduction, we abandon our commonsense understanding of reality as consisting of objects and their causal underpinnings and adopt an appreciation of reality as consisting of the acts of experiencing itself. What may appear to be a subtle shift on the level of ontology has profound significance on the level of methodology. As a result of this reduction we take an entirely different sphere than that traditionally taken by science to constitute its subject matter. We shift our focus away from a concern with the existential status of the objects experienced to concern ourselves solely with the experiencing of these objects in consciousness. The intentional acts of our subjects are considered real, and hence the term empirical as opposed to transcendental applies to these acts. Giorgi , pp. Such a modification is essential because it also points to what Giorgi wants to illuminate. He

writes, A psychology of personal worlds cannot be self-sufficient or autonomous, since these worlds in turn must be grounded themselves. Davidson, , p. However, the proper transcendental turn also moves beyond the human and worldly level, meaning that qualitative inquiry risks becoming philosophical inquiry, that is, to lose its sensitivity to issues of psychology and psychiatry as a science. Is there another way to look at this? According to Embree , p. However, in terms of Husserlian phenomenology, we must also adhere to another methodological step, i. To properly understand this method is also to understand the difference between studying a phenomenon achieved through the psychological reduction and studying a population. To be selected as a participant for a qualitative phenomenological study means that you have had an experience of the phenomenon under investigation, which is not the same as to say that you belong to a population Giorgi, In other words, I would say that, the psychological meaning of a phenomenon always transcends the population in which the phenomenon appears cf. We do not make an empirical generalization of the empirical acts of our participants. As I have argued elsewhere, it is the phenomenon that is general and not the participants Englander, , which also indicates the difference between eidetic and empirical generalizations Giorgi, ; Wertz, This is not to say that one cannot do a phenomenological study of the meaning of a population as a type. As emphasized earlier, it is the existential index of the object that is bracketed, not the acts, and we seek to articulate the psychological meaning of the object, not to arrive at an empirical generalization regarding the acts. Thus, the psychological reduction helps us to make use of the real acts in order to explicate the psychological meaning of the phenomenon, but we are not limited to only considering real acts in our analysis. When one has entered into the psychological reduction one will also carry out the eidetic reduction which is accomplished by means of free imaginative variation. The eidetic reduction is the method through which we seek the essence or the invariant psychological structure of the phenomenon. Such a process of methodical imaginative varying views the empirical acts that we have in the data simply as examples among multiple possible variations of a single essential structure. In fact, a counterexample drawn from our imagination can challenge or lead us to alter the psychological structure of our phenomenon. This imaginative varying does not mean that we are going beyond the data in the sense of adding a non-given explanatory factor like a psychological theory to our analysis; instead it is a way of arriving at and critically challenging our results. It is a critical method inviting a critical attitude that ultimately leads us to general results in which the re-representativeness of the meaning of the phenomenon is possible, or as it is expressed within qualitative research, the transferability cf. The eidetic reduction is critical to understanding the difference between empirical and eidetic science. As already pointed out, the phenomenological method seeks purification, and the eidetic reduction leads to a clarification of the purely essential, in our case the psychological essential structure of the phenomenon. Kasmier , p. Let us briefly return to what the psychological reduction reveals. According to Drummond , p. Thus intentionality has a special meaning in terms of the psychological reduction. This means that if I experience something, that experiential relation is valid, even if the empirical nature i. In other words, even if the object is part of a fantasy e. This is why psychological meaning rests on intentionality. The empirical science in natural scientific psychology and psychiatry aims at the identification of empirical facts and causality; however, explicating the meaning-structure of the phenomenon under study, which is constituted by intentionality, is the purpose of phenomenological psychology. As has been discussed above, this aim is made possible through the psychological and the eidetic reductions. One can only assume that Davidson goes through similar scientific procedures, although it is not spelled out. Nevertheless, the transcendental reduction along with the eidetic reduction is often what we think of when we refer to Husserlian phenomenological philosophy, and the aim to purify the essence of consciousness-the intersubjective a priori. The difference between philosophy and psychology is portrayed as follows by Giorgi , When seeking essences, philosophers always seek the most universal essence, that is, those characteristics without which the object would not be what it is. Universalizing in such a way transcends psychological interest. It represents a philosophical understanding of a psychological phenomenon but without the pertinent psychological dynamics or precise uncovering of the psychological nature of the phenomenon. For example, one could say that learning always involves doing or understanding something new.

3: Phenomenological Psychology | Internet Encyclopedia of Philosophy

Abstract The author explains that his background was in experimental psychology but that he wanted to study the whole person and not fragmented psychological processes.

Movement Phenomenology may be understood as a method for investigating the cognitional structure of experience or as a movement in the history of philosophy. According to Kant, The most universal laws of sensibility play an unjustifiably large role in metaphysics, where, after all, it is merely concepts and principles of pure reason that are at issue. It seems to me a quite particular, although merely negative science, general phenomenology *phaenomenologia generalis*, must precede metaphysics. In it the principles of sensibility, their validity and their limitations, would be determined, so that these principles could not be confusedly applied to objects of pure reason Kant, , p. Two pieces are of the utmost importance in this passage from Kant. First, Kant makes a distinction between the impure and the pure use of reason. Impure reason refers to the a priori aspects of experience, and these aspects are universal within the human experience. In other words, Kant understands the principles of sensibility to belong to the order of necessary and universal conditions of human experience, a. However, because phenomenology studies the universal and necessary aspects of such experience, it is neither merely subjective, nor concerned with a particular psychological subject. Hegel inherited this understanding of phenomenology from Kant. Though Husserl is identified as the founder of this movement, the perplexities involved in understanding this movement as unified are discussed below. However, in what will be a central and career-long concern for Husserl, a descriptive phenomenology or psychology must avoid psychologism. Though what is meant by psychologism is discussed below, it may be simply understood as the attempt to make objective reality depend upon the psychological features of some subject. For example, on the one hand, though some thing may be experienced differently by different humans, it is still the case that there is some thing to be experienced. That means it is not the case that the thing would be there for some humans and not for others. On the other hand, despite differences across human subjects for example color blindness, mental illness, habitual tendencies there are objective aspects of the experience of a thing which are universalizable across humans. Hence, phenomenology is not concerned with the non-universalizable. Psychologism for Husserl is a kind of relativism. In the two volume set titled *Logical Investigations*, which Husserl identified as his entry into phenomenology, psychologism is the theme of the entire first volume. Though different subjects have different perspectives, to claim the reality of a situation is not universally true because it rather depends on the subjective determination of subjects is to be guilty of psychologism. This phenomenology must bring to pure expression, must describe in terms of their essential concepts and their governing formulae of essence, the essences which directly make themselves known in intuition, and the connections which have their roots purely in such essences. Each such statement of essence is an a priori statement in the highest sense of the word Husserl, b, p. Contents of experience derived from the senses, that is the a posteriori, cannot provide universal and necessary knowledge. As an example, then, of someone who takes the method over the movement reading of phenomenology, Tom Rockmore in his *Kant and Phenomenology* provides a cogent characterization. However, Rockmore goes further to explain, Husserl depends on Kant in a number of ways: Carpenter then indicates three requirements. This characterization correctly emphasizes transcendental analysis as a method with which to arrive at not the subjective characters of a phenomenon, but the necessary conditions for a phenomenon. In other words, phenomenological disclosure of the conditions for the possibility of phenomena allows for a subsequent deeper understanding and discussion of the conditions. That the phenomenological attitude has the character of a science is ensured by the universality and necessity of what shows itself to observers who have gained such a relation to phenomena. As the remaining sections explicate more fully, the discussion so far may already allow for a preliminary understanding of how phenomenology may be thought of as a descriptive psychology, and how a descriptive psychology may be understood as a phenomenological psychology. Whether considered as a movement, method, or attitude, phenomenology is understood to involve observation of phenomena yielding results of a specific kind. What is at stake, then, for observational research to be identified as

phenomenological psychology, will involve the kind of results the research seeks to yield. Their primary goal was never psychological. Of all the many distinctions by which the science of psychology may be sub-divided, the distinction between psychology as a natural and as a non-natural science retains priority. This distinction may be seen throughout the entire history of philosophy and psychology compare Brennan, Namely, the distinction is that between psychology as a natural science and psychology as a human science compare Van Kaam, Generally stated, psychology as a natural science seeks to account for psychological phenomena as natural phenomena, and psychology as a human science seeks to account for psychological phenomena as human, social, and cultural phenomena. Whereas the methods of psychology as a natural science tend toward those found in biology, chemistry or physics, the methods of psychology as a human science tend toward those found in history, sociology, and anthropology. There is currently a good deal of debate regarding whether phenomenology should be considered only a method viable for psychology as a human science or as both a human and natural science. Hence, how phenomenological psychology is to be understood is a matter of some controversy. On one hand, phenomenological analysis proper seeks the universal and necessary conditions for the possibility of human experiential phenomena. On the other hand, there is a paradigm for research in psychology as a natural science that seeks to isolate subjective phenomena, for example qualia, for example, for the sake of discovering a correlation with natural phenomena such as electro-chemical activity of the central nervous system. At this point, a number of different ways to identify generally the relation between psychology and phenomenology are available. In this way, the study of such topics and themes should lead ultimately to consideration of the transcendental features involved. Thirdly, psychology as a whole may be divided into the different attitudes of the naturalistic and personalistic with research in psychology as a natural science and as a human science resulting from these, respectively, and with both attitudes subordinated to the properly phenomenological attitude compare Husserl, , p. Notice, in this way all phenomena, as phenomena of human experience, fall within the scope of phenomenology proper; however, it points to a significant confusion on the part of the psychologist when the non-universal, non-necessary aspects of the phenomena are taken as the features to be studied through phenomenological science. Hence, it is as if these three general identifications relate to one another circularly, since failure to accomplish the transcendental-phenomenological viewpoint of the third may place the psychologist, studying merely subjective phenomena, back at the first. Supervenience From the properly phenomenological perspective of the third general identification, then, the following comments by Kant and Husserl are understood more easily. Kant famously argued in the Preface to his *Metaphysical Foundations of Natural Science* that empirical psychology can never be a proper natural science Kant, , p. For Kant, the naturalization of psychology suggests a denial of free will in humans, a position his philosophy fundamentally rejects. Yet, as indicated with the primary division of psychology into natural and human science, psychology tends to take a psychophysical understanding of human being as a point of departure for further research compare [.. In fact, psychologists may be classified by a taxonomy of relations between the psychological and the physical. Next, there are those who seek a reduction of either one of the psychological, or the physical, to the other. Though, again, it seems more popular and plausible today to find the reduction of the psychological to the physical advocated. Lastly, there are those who seek to characterize the relation in terms of supervenience. The perhaps most popular articulation suggests that psychological states cannot be eliminated in favor of, or reduced to, physical states; however, there can be no changes to psychological states without there being accompanying changes to physical states compare Kim, ; compare Kim, According to Husserl, What one has here, from the point of view of natural science, is a number of individual human beings each with a particular consciousness, a particular psyche â€œ belonging to each. In the psycho-physical interrelated context that is made possible by the material interrelations of the animate organisms, there arise in the individual psyches acts that are intentionally directed at something psychically external. But what appears here is always only new states of the individual psyches Husserl, , p. Later in the same book, Husserl clarifies, As we know, there come continually into consideration in the phenomenological exploration of the acts both consciousness itself and the correlate of consciousness, noesis and noema. Wherever we go, we bring the necessary and universal conditions for the possibility of experience to our experiences. Both the naturalization project and the merely

subjective point of view project are misidentified with phenomenological psychology, considering phenomenology proper; moreover, both of these projects may fail at avoiding psychologism compare Husserl, b, p. However, as the above discussion of the progressive movement to transcendental phenomenology shows, there is a continuity to be discerned across the introductions compare McKenna, According to Carr, Husserl attempts an introduction to phenomenology in all of the following books: The characterization of their differences is helpful toward clarifying what is meant by phenomenological psychology. This is because across the differing introductions, it is not difficult to lose sight of the many different unifying themes with which to coherently understand the relation between phenomenology and psychology. The Cartesian way seeks an absolute starting point from which philosophy may be understood as a science. This starting point demands absolute evidence, and this means simply clear and distinct evidence that cannot be doubted. Belief in the mind-external world is then to be doubted, since there is supposed to be no absolute evidence for belief in the mind-external world. Though an exhaustive list of phenomenologists is outside the scope of this article, what follows is a brief list of major figures in phenomenology. The purpose of this list is to suggest that, despite the heterogeneity of approaches across the figures peopling the list, as far as these individuals were engaged in phenomenology, they participated in a method grounded in the transcendental attitude.

Phenomenological Psychology as a Science a. Phenomenography As should be clear, phenomenological psychology, as a science, concerns itself with what is necessary and universal in human experience. This is opposed to the approach to human experience that seeks to record subjective experience as subjective. With this distinction in mind, there are a number of research methods classified as within phenomenological psychology to consider. Hence, the controversy and challenges remain for phenomenological psychology. That is to say, the psychological sciences that self-identify as phenomenological may be interrogated regarding whether they avoid psychologism and whether they might be better classified as phenomenographic.

Phenomenological Psychology as the Analytic of Ontic Dasein a. Heidegger and Science As exemplified by work found in the Zollikon Seminars, Martin Heidegger has provided a number of valuable insights into how phenomenology may relate to psychology. From this discussion, Heidegger provides his understanding of the distinction between psychology and philosophy, and this distinction applies to phenomenology in essentially the same way it was reflected on above in Husserl. That is to say, Heidegger suggests phenomenological psychology is intermediate to phenomenological transcendental philosophy. Heidegger and Psychology What this means for Heidegger is that when phenomenology is used as a method to understand being, then phenomenology is used philosophically, and when phenomenology is used as a method to understand being as human being, then it is used psychologically or anthropologically. Since being is a condition for the possibility of being-in-the-world, an analysis of being will yield ontological insights. To be clear, beings may be described in terms of cultural and historical facts. However, such descriptions fall short of understanding being as the condition for the possibility of beings. Frederick Wilhelmsen famously described this difference in terms of beings as nouns and be-ing as a participle. What this means for phenomenological psychology is that insofar as it merely views the ontic fact domain of human being, then, according to Heidegger like Kant and Husserl before him, it falls short of the transcendental attitude. That is to say, on the one hand, psychology is clearly delimited from ontology. On the other hand, psychology is grounded in ontology. There can be no human being, if there is no be-ing. So, what is the value of phenomenology for psychology? As disclosing the existentials existentialia, then, phenomenology may be used as a method toward an awareness, which is psychologically therapeutic, in its affirmation of human freedom. Just as existentialism and freedom belong together, so too awareness of the conditions making human experiences possible, when considered from the first-person perspective regarding lived experience, may be therapeutic. In essence this is the training of a client seeking psychotherapy to perform a phenomenological reduction to accomplish a transcendental attitude to their own lived experience. This is Da-sein analysis. Ultimately this is ontology, through psychology, not psychology; however, it is still related to psychology as being psychotherapeutic. Further, such an understanding of phenomenology elucidates the consistent thread running through the heterogeneous styles of the major figures standardly considered phenomenologists. In order to clarify further the meaning of phenomenological psychology as a science, phenomenology was contrasted with phenomenography.

Phenomenography refers to the study of the merely subjective aspects of experience.

4: Phenomenology Research Overview - Center for Innovation in Research and Teaching

Provides a calming and informative text for the writer anxious about how to engage the descriptive phenomenological method in their dissertation/thesis. Contrast that to how the the Creswell texts are written.

List and describe the steps involved in a phenomenology study. Describe the basic principles applied to phenomenological methodology and data collection. Discuss ways in which phenomenological data can be collected. Summarize tips for conducting an effective interview. The methodology used in phenomenology differs than most other research methodology because the goal is to describe a lived experience, rather than to explain or quantify it in any way. Phenomenology is solely concerned with the study of the experience from the perspective of the participants, therefore, the methodology does not include a hypothesis or any preconceived ideas about the data collected. Phenomenology makes use of a variety of methods including interviews, conversations, participant observation, action research, focus meetings, analysis of diaries and other personal texts. In general, the methodology is designed to be less structured and more open-ended to encourage the participant to share details regarding their experience. Surveys and questionnaires that are commonly used in other research methods to gather information from participants would be too structured and would not allow the participant to freely share. In other words, phenomenology emphasizes subjectivity. The goal of phenomenological research methods is to maximize the depth of the information collected and therefore, less structured interviews are most effective. Following is a list of principles and qualities applied to phenomenological methodology and data collection: Phenomenology searches for the meaning or essence of an experience rather than measurements or explanations. Researcher should begin with the practice of Epoche. He or she will describe their own experiences or ideas related to phenomenon to increase their own awareness of their underlying feelings. Phenomenology is different in that the researcher is often participatory and the other participants are co-researchers in many cases. This type of research focuses on the wholeness of the experience, rather than its individual parts. Phenomenology differs from other research in that it does not test a hypothesis, nor is there an expectation that the results predictive or reproducible. Additional studies into the same phenomenon often reveal new and additional meanings. The study can be applied to a single case or deliberately selected samples. A phenomenological research study typically follows the four steps listed below: Bracketing – The process of identifying, and keeping in check, any preconceived beliefs, opinions or notions about the phenomenon being researched. Bracketing is important to phenomenological reduction, which is the process of isolating the phenomenon and separating it from what is already known about it. Intuition – This requires that the researcher become totally immersed in the study and the phenomenon and that the researcher remains open to the meaning of the phenomenon as described by those that experienced it. The process of intuition results in an understanding of the phenomenon and may require the researcher to vary the data collection methods or questions until that level of understanding emerges. Analysis – The process of analyzing data involves the researcher becoming full immersed into the rich, descriptive data and using processes such as coding and categorizing to organize the data. The goal is to develop themes that can be used to describe the experience from the perspective of those that lived it. Description – This is the last phase of the process. The researcher will use his or her understanding of the data to describe and define the phenomenon and communicate it to others. Several researchers have described variations of the for the steps used in phenomenology. The following diagram provides an example of a more detailed description of the steps in a phenomenology study.

5: Phenomenology Methods & Data Collection - Center for Innovation in Research and Teaching

Descriptive Phenomenological Psychological Method Historically, psychology has worked diligently to constitute itself as one of the natural sciences (studies concerned with the physical world) through the adoption of their values and.

Phenomenology Research Overview Phenomenology Research Overview This module provides an introduction to phenomenology research and an overview of its main characteristics and uses. Describe how phenomenology is used. List the main characteristics of phenomenology research. Give examples of phenomenological research studies. Begin this module by viewing the following YouTube video that provides a short introduction to phenomenology, types of phenomenology research, methods, and limitations. Phenomenology has its roots in a 20th century philosophical movement based on the work of the philosopher Edmund Husserl. As research tool, phenomenology is based on the academic disciplines of philosophy and psychology and has become a widely accepted method for describing human experiences. Phenomenology is a qualitative research method that is used to describe how human beings experience a certain phenomenon. A phenomenological study attempts to set aside biases and preconceived assumptions about human experiences, feelings, and responses to a particular situation. It allows the researcher to delve into the perceptions, perspectives, understandings, and feelings of those people who have actually experienced or lived the phenomenon or situation of interest. Therefore, phenomenology can be defined as the direct investigation and description of phenomena as consciously experienced by people living those experiences. Phenomenological research is typically conducted through the use of in-depth interviews of small samples of participants. By studying the perspectives of multiple participants, a researcher can begin to make generalizations regarding what it is like to experience a certain phenomenon from the perspective of those that have lived the experience. Following is a list of the main characteristics of phenomenology research: It seeks to understand how people experience a particular situation or phenomenon. It is conducted primarily through in-depth conversations and interviews; however, some studies may collect data from diaries, drawings, or observation. Small samples sizes, often 10 or less participants, are common in phenomenological studies. Interview questions are open-ended to allow the participants to fully describe the experience from their own view point. It focuses on these four aspects of a lived experience: Data collected is qualitative and analysis includes an attempt to identify themes or make generalizations regarding how a particular phenomenon is actually perceived or experienced. Researchers conducting phenomenological studies are interested in the life experiences of humans. This type of research can be applied to wide variety of situations and phenomena. Below are just a few examples of topics that would lend themselves to phenomenological study: How do parents of an autistic child cope with the news that their child has autism? What is it like to experience being trapped in a natural disaster, such as a flood or hurricane? How does it feel to live with a life-threatening aneurism? What is it like to be a minority in a predominantly white community? What is like to survive an airplane crash? How do cancer patients cope with a terminal diagnosis? What is it like to be a victim of sexual assault? The next modules in this series will explore phenomenology research methods, data analysis and the strengths and limitations of this type of research. The descriptive phenomenological psychological method. Journal of Phenomenological psychology, 43 1 , The theory, practice, and evaluation of the phenomenological method as a qualitative research procedure. Journal of phenomenological psychology, 28 2 , Some guidelines for the phenomenological analysis of interview data. Human studies, 8 3 , Existential-phenomenological perspectives in psychology: Exploring the breadth of human experience, A comparison of phenomenology, discourse analysis, and grounded theory. Qualitative health research, 17 10 ,

6: Descriptive phenomenological method in psychology | Revolv

The Descriptive Phenomenological Method involves neither deduction nor induction in order to find meaning, but instead asks the researcher to intuit what is essential to the phenomenon being studied. [11].

Note In this Sept. This was an expedient for getting the revision done very quickly the night before I needed to upload it. The Phenomenology Links page at this site is up do date and a gateway to a wealth of resources and information. Overview and Philosophy of Phenomenology B. Examples of Phenomenological Research D. Experience, Communication, and Society A. To try to help us get at the world that exists prior to our conceptualizing it. Here are a few words of orientation from one of the reviews mentioned above: For those not familiar with the phenomenological approach, the term refers to a particular group of perspectives and methodologies for carrying out qualitative investigation. These perspectives existed for some time in philosophy before psychological investigators developed a set of methods to go with them. Amodeo Giorgi has termed these methods a "human science" approach, in contrast with the dominantly behavioral and analytically cognitive "natural science" approaches favored by academic psychology. These two sets of attitudes and methods in regard to psychological investigation, one oriented toward "predicting and controlling behavior," in John B. Clinical epistemologies are another different matter yet, and themselves differ sharply from one another. Laing, Thomas Szasz, and William Glasser. As we will see below, Gestalt therapy and person-centered therapy fall into this latter class of existential-phenomenological approaches. In short, these epistemologies present several fundamentally different ways of going about the matter of comprehending human behavior and experience. It studies how things appear to consciousness or are given in experience, and not how they are in themselves, even if it is known that the given contains more than or is different from what is presented. For instance, assault victims may experience fear for months or years after the assault, even when no apparent danger exists. What does this fear mean? Where does it come from? How is it experienced? The answers bring us closer to the phenomenon that is lived. In ordinary life, we "capture" and conceptualize everything, using our preconceptions to turn everything into something other than it actually is, one or two steps removed from direct unfiltered experience. Phenomenology strives to clarify our receiving abilities and rediscover the actuality of what is. What is common to the experience of groups of people who have shared the same events or circumstances Existence: Phenomenology developed as a method for exploring that experience. The experiences of another can be known. Says that we need to continually examine and reexamine our biases and presuppositions. The attitude is, "I want to understand your world through your eyes and your experiences so far as possible, and together we can probe your experiences fully and understand them. It is based on the fact that the experience of others is somehow accessible to us. We can enter into it, into an intimate dialogue. A theme that runs through it is that of interconnectedness. There has been historic controversy in psychology whether the subject matter studied should be consciousness the internal viewpoint or behavior the external viewpoint. Some others viewed this as throwing the baby out with the bathwater. Husserl, around the turn of the century, designed phenomenology as a kind of philosophical foundation for all the scientists who had anything to say about what it means to be human. It involved paying attention to our own experience in such a way that you can describe it as fully and completely as possible. In phenomenology there is no rigid dichotomy. It sees both behavior and consciousness as necessary to psychology. Both are seen as different aspects of the same phenomenon--the world as lived by our subject. The water splashed, making a sound. Ripples radiated outward from the spot. Husserl also included another element in his phenomenology. In his view, experience includes both those concrete particulars of this situation here now, experienced as naively as we can experience them, and the categories of meaning to which its things and events belong. A Red Delicious and a Fuji, for example, share the category of meaning that we might call "appleness. These categories of meaning are "structures" in consciousness that are invariant and essential. Describing something implies the faith that you can communicate it. A criticism of that view is that it leaves out the nonverbal dimensions of communication. This view that communication is implice in any act of experiencing or knowing something. This led Husserl to the notion of "inter-subjectivity" as a fundamental component of human

existence. Our experience is based on a faith, as you will, in the possibility of communication. This was a fundamental influence on the development of existential philosophy and psychology in Europe and Humanistic psychology in the U. Phenomenology became primarily a set of methods and attitudes for the study of the conscious experience of others. Phenomenology is more purely epistemological and methodological, while existential philosophy and psychology in their various incarnations have a spectrum of other philosophical dimensions. How do you apply the idea of phenomenology, of appreciating things in an unbiased manner, in concrete situations? But the theory includes methods to minimize its impact on the nature of the data obtained. Try to come as close as you can to understanding the experiences being lived by the participants as they do. There is no claim that phenomenological results are predictive or replicable. Several studies that probe the same phenomenon may discover similar meanings, each described from a unique perspective. These perspectives may also lead to the discovery of new and different meanings. The people in question tell their own story, in their own terms. So "fidelity to the phenomenon as it is lived" means apprehending and understanding it in the lived context of the person living through the situation. Since bias is an inevitable part of the study of human beings, phenomenologists deal with it by putting it completely in the situation, by attempting to become aware of their preconceptions and biases before beginning the study and while the study is occurring, and then "bracketing" or suspending them so as to be as open as possible to what the subject wants to share. Learning to look at things in a way such that we see only what stands before our eyes, only what we can describe and define. In phenomenology, by bracketing our facticity, we transfer our focus from assumed things "out there" to our experience. A direct experience of a person, object, or event, before any of our mental screens of filters change it. In "Empirical and hermeneutic approaches to phenomenological research in psychology," , Serge Hein and Wendy Austin write about the use of bracketing in empirical phenomenology: In this process of "phenomenological reduction," the researcher tries to suspend his or her conceptions of any world other than the subjective world of the person who is being studied. Afterward, the researcher goes through and extracts major themes that are repeated again and again. Then the researcher may or may not discuss these themes with the "co-researcher" for verification or amplification. Finally, the researchers look to see what common themes occur among the various participants in the study, or whether there are clusters of one kind of theme in one group and another kind of theme in another group. The steps of analysis involve in this approaches are: Immersion in the data which requires reading the transcript several times. The statements that are relevant to the phenomenon are identified and thematized. These excerpts and themes are used to develop an exhaustive description of the participant experience of the phenomenon. This description is often referred to as "situated structural description" SSD. If there are more than one participant, then additional SSDs are made for each participant, and they are compared in order to identify shared themes and a synthetic general structural description. The characteristics of the empirical phenomenology are: Emphasis on commonality that is present in the many diverse appearances of the phenomenon. Reliance on the actual words of the participants 3. Explicitness about the design and the steps taken to obtain the findings. These characteristics leads to verifiability and ability to be replicable. Stressing more on rigor of the approach than on its creative aspects. Seemingly irrelevant contents in the interviews which were originally overlooked may be later seen as important clues to themes and feelings that were not initially perceived. This may include observed behaviors, and tensions and gaps in the interview that Giorgi has pointed out can indicate hidden meanings. When the group of respondents is large enough, a researcher may pay explicit attention to whether there are subgroups who cluster around certain themes and others that cluster around others. Since my description of this process in the aforementioned review is clearer than the previous one in this lecture, I insert it here: A major phenomenological method which their article leaves out, dialogical phenomenology, is of particular interest here for two reasons. One is that it is the easiest to incorporate into a class or training program, and the other is that it is closer to clinical or counseling intervention than either empirical or hermeneutical phenomenology. One person interviews the other while bracketing his or her own personal reactions as fully as possible, and then after the interview, goes back over the interview notes and involves the co-researcher in the thematizing process. I have found that this usually works marvellously, and often has a profound effect on participants, even when done as a class exercise. The

minimum practical time is an hour, although longer is better. The researcher interviews the co-researcher about some matter important to the latter, while bracketing her own feelings and trains of personal association, for twenty minutes. Then the researcher involves the co-researcher in the thematizing process, right there on the spot. After that they reverse roles. It can also be done as an outside-class task with no time pressure. In the class assignment to carry out a dialogical based on the word "dialogue" interview, the interviewee or "co-researcher" chooses a subject of sufficient interest that he or she will be able to talk about it for half an hour. The interviewer or "researcher" then listens to the co-researchers comments and takes notes. Notes may be taken about verbal content and also about emotional expression and body language that amplifies the verbal meaning. The central tool that the researcher will use during the interview is bracketing.

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This comprehensive work from one of the leading thinkers in humanistic psychology provides a thorough discussion of the phenomenological foundations for qualitative research in psychology.

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 Langdrige 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 Langdridge. 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.

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The Descriptive Phenomenological Psychological Method. We covered the various interpretations of the meaning of phenomenology when applied to psychology. While including a synopsis of this.

Theoretical perspective[edit] Giorgi promotes phenomenology as a theoretical movement that avoids certain reductionist tendencies sustained by many contemporary approaches to psychological research. This allows the researchers to attend to the descriptions of the participants without forcing the meaning of the descriptive units into pre-defined categories. An important aspect of the descriptive phenomenological method in psychology is the way by which it distinguishes itself from those approaches that are strictly interpretive. Through a sort of empathic immersion with the subjects and their descriptions, the researchers get a sense of the ways that the experiences given by the participants were actually lived, which is in turn described. During this process, however, theoretical or speculative interpretation should be avoided so as to flesh out the full lived meaning inherent to the descriptions themselves Giorgi, , p. Phenomenological intuition[edit] The Descriptive Phenomenological Method involves neither deduction nor induction in order to find meaning, but instead asks the researcher to intuit what is essential to the phenomenon being studied. In the context of this research method, therefore, intuition is used in order to get a sense of the lived meaning of each description so as to relate them to what is known about the phenomenon of interest in general [11] These types of generalities are not statistical probabilities nor universally posited, but are dependent upon the lived meaning of the descriptions and the meaning of the phenomenon being studied. Data analysis[edit] The phenomenological psychological attitude is to be assumed while analyzing the data in order to ensure that "the results reflect a careful description of precisely the features of the experienced phenomenon as they present themselves to the consciousness of the researcher" Giorgi, , pp. In the phenomenological psychological attitude, the psychological acts of the participants are affirmed to be real while the objects at which those acts are directed are reduced to what appears as psychologically relevant to the particular experience being attended to. In this sense, the researcher attends to the phenomenon in its "own appropriate mode of self-giveness, thus [meeting] the demand for scientific objectivity concerning the subjective: After a single description is broken down into separate units, each unit can then be transformed from the language through which it was given into "psychologically sensitive" meaning units, which is done with the help of imaginative variation. This process is meant to flesh out the horizons of the lived meaning more fully in order to expand the possibilities inherent to the phenomenon being studied. Finally, after all the descriptions have undergone these steps, general psychological structures, in the sense described above, are sought. For Giorgi , "essential psychological structure" refers to: The psychological structure is not a definition. It is meant to depict how certain phenomena that get named are lived, which includes experiential and conscious moments seen from a psychological perspective. A psychological perspective means that the lived meanings are based on an individual but get expressed eidetically, which means that they are general. It may be the case that such structures turn up many times again, or their relevance may be limited to the cases studied in a particular study. Either way, they have the potential to reveal a lived understanding of a certain phenomenon without first requiring a certain theoretical framework in order to comprehend it. The Descriptive Phenomenological Method in Psychology. Phenomenological research methods for counseling psychology. Journal of Counseling Psychology, 52 2 ,

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Therefore, the phenomenological psychological reduction as a method becomes essential in order to develop a phenomenological qualitative method for psychology that remains within the limits of a human consciousness, yet is interested in phenomenological results.

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