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ofself-representation within the experience. (Again, see Kriegel and Williford (eds.) (2006).) A somewhat closer to the form of self-consciousness sought by Brentano, Husserl, and Sartre. On the modal model, inner awareness of an experience takes the form of an integral reflexive awareness. That form of awareness is held to be a constitutive element of the experience that renders it conscious. As Sartre put it, self-consciousness is constitutive of consciousness, but that self-consciousness is pre-reflective. This reflexive awareness is not, then, part of a separable higher-order monitoring, but rather built into consciousness *per se*. On the modal model, this awareness is part of the way the experience unfolds: subjectively, phenomenally, consciously. This model is elaborated in D. W. Smith (2004), *Mind World*. In the essay *Return to Consciousness* (and elsewhere). Whatever may be the precise form of phenomenal character, we would ask how that character distributes over mental life. What is phenomenal in different types of mental activity? Here arise issues of cognitive phenomenology. Is phenomenality restricted to the feel of sensory experience? Or is phenomenality present also in cognitive experiences of thinking such-and-such, or of perception bearing conceptual as well as sensory content, or also in volitional or conative bodily action? These issues are explored in Bayne and Montague (eds.) (2011), *Cognitive Phenomenology*. A restrictive view holds that only sensory experience has a proper phenomenal character, a what-it-is-like. Seeing a color, hearing a tone, smelling an odor, feeling a pain these types of conscious experience have a phenomenal character, but no others do, on this view. A stringent empiricism might limit phenomenal experience to pure sensations, though Hume himself presumably recognized phenomenal ideas beyond pure sense impressions. A somewhat more expansive view would hold that perceptual experience has a distinctive phenomenal character even where sensation is informed by concepts. Seeing that yellow canary, hearing that clear Middle C on a Steinway piano, smelling the sharp odor of anise, feeling a pain of the doctors' needle injecting these types of conscious experience have a character of what-it-is-like, a character informed by conceptual content that is also felt, on this view. A Kantian account of conceptual-sensory experience, or intuition, would endorse a phenomenal character in these types of experience. Indeed, phenomena, in the Kantian idiom, are precisely things as they appear in consciousness, so of course their appearance has a phenomenal character. Now, a much more expansive view would hold that every conscious experience has a distinctive phenomenal character. Thinking that 17 is a prime number, thinking that the red in the sunset is caused by the sun's light waves being bent by the atmosphere, thinking that Kant was more right than Hume about the grounds of knowledge, thinking that economic principles are also political even such highly cognitive activities have a character of what-it-is-like to so think, according to this expansive view. Classical phenomenologists like Husserl and Merleau-Ponty surely assumed an expansive view of phenomenal consciousness. As noted above, the phenomena that are the focus of phenomenology were assumed to present a rich character of lived experience. Even Heidegger, while de-emphasizing consciousness (the Cartesian sin!), dwelt on phenomena as what appears or shows up to us (to *Dasein*) in our everyday activities such as hammering an nail. Like Merleau-Ponty, Gurwitsch (1964) explicitly studies the phenomenal field, embracing all that is presented in our experience. Arguably, for these thinkers, every type of conscious experience has its distinctive phenomenal character, its phenomenology and the task of phenomenology (the discipline) is to analyze that character. Note that in recent debates the phenomenal character of an experience is often called its phenomenology whereas, in the established idiom, the term phenomenology names the discipline that studies such phenomenology. Since intentionality is a crucial property of consciousness, according to Brentano, Husserl, et al., the character of intentionality itself would count as phenomenal, as part of what-it-is-like to experience a given type of intentional experience. But it is not only intentional perception and thought that have their distinctive phenomenal characters. Embodied action also would have a distinctive phenomenal character, involving lived characters of kinesthetic sensation as well as conceptual volitional content, say, in the feel of kicking a soccer ball. The lived body is precisely the body as experienced in everyday embodied volitional action such as running or kicking a ball or even speaking. Husserl wrote at length about the lived body (*Leib*), in *Ideas II*, and Merleau-Ponty followed suit with rich analyses of embodied perception and action, in *Phenomenology of Perception*. In Bayne and Montague (eds.) (2011) see the article on *conative phenomenology* by Terence Horgan, and in Smith and Thomasson (eds.) (2005) see articles by Charles Siewert and Sean Kelly. But now a problem remains. Intentionality essentially involves meaning, so the question arises how meaning appears in phenomenal character. Importantly, the content of a conscious experience typically carries a horizon of background meaning, meaning that is largely implicit rather than explicit in experience. But then a wide range of content carried by an experience would not have a consciously felt phenomenal character. So it may well be argued. Here is a line of phenomenological theory for another day. Phenomenology is a qualitative research approach that focuses on exploring and understanding human experiences as they are perceived by individuals. It seeks to uncover the essence of phenomena by examining how people experience and interpret events, situations, or concepts. Rooted in philosophy, phenomenology is widely used in fields such as psychology, sociology, education, and healthcare to gain deeper insights into lived experiences. Phenomenology is a research methodology that emphasizes the study of individuals' lived experiences to understand the essence of a phenomenon. Originating from the works of philosophers like Edmund Husserl and Martin Heidegger, it is grounded in the idea that subjective experiences are a rich source of knowledge. Researchers using phenomenology aim to describe how people experience particular phenomena without imposing their own interpretations or biases. Key features of phenomenology include: A focus on subjective experiences. An exploration of meanings individuals ascribe to their experiences. The use of in-depth methods to gather detailed data. The primary goal of phenomenology is to describe and understand the essence of human experiences. By uncovering how people perceive and make sense of their world, phenomenology helps researchers explore complex, subjective phenomena. Illuminate shared experiences across individuals. Contribute to theory-building by identifying underlying patterns or themes. For instance, phenomenology can help uncover the emotional, psychological, and social aspects of experiences like grief, childbirth, or living with a chronic illness. There are two main types of phenomenology, each with distinct approaches: This type, influenced by Edmund Husserl, aims to describe experiences as they are, free from interpretation or bias. Researchers focus on the what of the experience, striving to identify its essence. Inspired by Martin Heidegger, this approach emphasizes interpreting and understanding experiences within their broader context. It goes beyond description to explore the why and how of experiences, considering factors like culture, history, and individual meaning. Phenomenological research involves systematic steps to gather, analyze, and interpret data. Below are the primary methods used: Researchers begin by selecting a phenomenon to study, such as grief, job satisfaction, or a specific cultural practice. The phenomenon should be one that is significant and deeply tied to human experience. Bracketing involves setting aside the researchers' preconceived notions, biases, or prior knowledge to focus purely on participants' experiences. This ensures that the study captures authentic and unfiltered accounts. Phenomenology relies on qualitative methods to collect rich, detailed data. Common approaches include: In-depth Interviews: To allow participants to share their experiences in their own words. Focus Groups: To explore shared experiences among a group of individuals. Observation: To capture non-verbal cues and contextual details. The collected data is analyzed to identify themes and patterns that reveal the essence of the experience. Steps in phenomenological analysis typically include: Transcription: Converting audio or written accounts into text for analysis. Thematic Analysis: Identifying recurring themes or meanings within the data. Essence Identification: Synthesizing themes to uncover the core essence of the phenomenon. Findings are presented in a narrative form, emphasizing participants' voices and experiences. The researcher may use direct quotes to illustrate key themes and provide a vivid understanding of the phenomenon. Phenomenology has been applied to various fields to understand human experiences. Below are a few examples: Healthcare: Exploring the lived experiences of patients with chronic illnesses, such as diabetes or cancer, to understand their coping mechanisms and emotional struggles. Education: Investigating teachers' experiences with online learning during the COVID-19 pandemic to uncover challenges and opportunities. Psychology: Examining the experience of grief among individuals who have lost loved ones, focusing on emotional and social dimensions. Workplace Studies: Understanding job satisfaction or burnout among professionals to improve organizational practices. Provides deep insights into subjective experiences. Captures the richness and complexity of human emotions and perceptions. Encourages empathy by allowing readers to connect with participants' lived realities. Flexible and adaptable to various fields of study. Time-intensive due to the need for in-depth data collection and analysis. Requires careful bracketing, which can be challenging for researchers. Findings are often subjective and difficult to generalize. Relies heavily on participants' ability to articulate their experiences. Select a specific phenomenon of interest. Ensure that it is meaningful, relevant, and capable of being explored through participants' experiences. Identify participants who have experienced the phenomenon. A small sample size (e.g., 6-12 participants) is typically sufficient for capturing diverse perspectives. Use interviews, focus groups, or observations to gather detailed accounts of participants' experiences. Encourage open-ended responses to capture the depth of their perceptions. Follow a systematic process to identify themes and patterns. Employ coding and thematic analysis to distill the data into its essential elements. Present the results in a way that highlights participants' voices and emphasizes the essence of their experiences. Use narratives, quotes, and thematic descriptions to create an engaging and insightful report. Phenomenology is widely used across various disciplines, including: Healthcare: To improve patient care by understanding experiences like illness, recovery, or end-of-life care. Education: To design better learning environments by exploring the perspectives of students and educators. Social Work: To address societal challenges by examining lived experiences of marginalized communities. Business: To enhance employee satisfaction by understanding workplace dynamics and individual motivations. Phenomenology is a powerful research method for uncovering the essence of human experiences. By focusing on subjective perceptions and lived realities, it provides unique insights that are invaluable across disciplines. Researchers can use phenomenology to explore complex phenomena, offering detailed and meaningful contributions to their fields. While the method has its challenges, its ability to connect deeply with human experiences makes it a valuable tool for qualitative research. Creswell, J. W., & Poth, C. N. (2016). *Qualitative Inquiry and Research Design: Choosing Among Five Approaches*. Sage. Van Manen, M. (2016). *Phenomenology of Practice: Meaning-Giving Methods in Phenomenological Research and Writing*. Routledge. Smith, J. A., Flowers, P., & Larkin, M. (2022). *Interpretative Phenomenological Analysis: Theory, Method and Research*. Sage. Giorgi, A. (2009). *The Descriptive Phenomenological Method in Psychology: A Modified Husserlian Approach*. Duquesne University Press. 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What is the phenomenology in philosophy. Main insight of phenomenology. What is the point of phenomenology. What is the main point of phenomenology.