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Working Paper · February 2017

DOI: 10.13140/RG.2.2.23076.27522

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Transcendental and Hermeneutic Phenomenological Research Approaches

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### **Transcendental and Hermeneutic Phenomenological Approaches**

McConnell-Henry, Chapman and Francis (2009) asserted that transcendental phenomenology developed by the father of phenomenology, Edmund Husserl. His student Martin Heidegger - who was fascinated by the phenomenology concept – developed hermeneutic phenomenology (McConnell-Henry, Chapman & Francis, 2009).

#### *Transcendental Phenomenology*

Husserl developed the transcendental phenomenology in response to his disappointment in natural science to study human experiences. Husserl introduced the ‘life-world’ experiences or ‘lived experience’ and claimed that mind aims at objects and used the term ‘intentionality’ to define his claim (Giorgi, 2012). Further, Husserl declared that knowledge is connected to conscious awareness. Husserl’s transcendental phenomenology approach investigates the world in pre-reflectively approach and encouraged the use of phenomenological epoche – the Greek word means ‘bracketing’ - and stated that to understand the lived experience’s true essence, all preconceived ideas must be ignored (McConnell-Henry, Chapman & Francis, 2009).

#### *Hermeneutic Phenomenology*

In contrast with the transcendental phenomenology who claimed that knowledge is connected to the conscious awareness, Heidegger’s hermeneutic phenomenology focused on interpretation and developed meaning from being and rejecting Husserl’s transcendental phenomenology bracketing (Giorgi, 2012). Heidegger’s hermeneutic phenomenology rejected the phenomenological epoche and claimed that interpretation is needed before understanding. From this opponent perspective Heidegger considered the researcher is a vital component of a research as ‘Being-in-the-world’ of the participant (McConnell-Henry, Chapman & Francis, 2009).

### **Duality vs. Dasein**

Husserl was influenced by the duality 'mind-body' concept in developing the transcendental phenomenology to assemble the essential structure of consciousness (McConnell-Henry, Chapman & Francis, 2009). Consequently to Husserl's influence by the duality, he believed in intentionality where the mind is aimed at objects. In contrast, Heidegger rejected the duality concept and, instead, he invented a concept and named it 'Dasein' which is a German word meaning 'human existence' (McConnell-Henry, Chapman & Francis, 2009). Essentially, Heidegger's hermeneutic phenomenology is concerned about 'what it means to be' or 'Being-in-the-world' where the meaning is always there and should be discovered. In sum, the Dasein concept "allows humans to wonder about their own existence and question the meaning of their Being-in-the-world" (p.9)

### **Bracketing vs. Presupposition**

An essential difference between the transcendental phenomenology and the hermeneutic phenomenology is examining the phenomenon. Husserl's claimed that researcher must avoid any presupposition related to the questioned phenomenon and use the concept as reduction. Consequently, the research will investigate and describe the experience itself but not investigating the meaning of the particular experience. In contrast, Heidegger doubted Husserl's idea stating the researcher is considered a vital participant within the research and the researcher's ability of data interpretation depends on his prior understanding 'fore-conception' and knowledge (McConnell-Henry, Chapman & Francis, 2009; Vandermause & Fleming, 2011).

### **Knowing (Epistemology) vs. Understanding (Ontology)**

The epistemology is concerned with the knowledge theory and how knowledge is obtained. In contrast, the ontology is concerned with investigating the meaning of being exist. Both of Husserl and Heidegger were focusing on the human experience. Husserl, however, was focusing primarily on epistemology interesting in raise awareness but Heidegger was focusing on ontology and interested in revealing the meaning of being. Husserl was focusing on consciousness and knowledge and claimed that lives experiences cannot be explained adequately through natural science and stated that his transcendental phenomenology is the only science that cannot accomplish by subjectivity (Vandermause & Fleming, 2011).

#### *Data Analysis*

According to Ajjawi and Higgs (2007) the purpose of “phenomenological data analysis is to transform lived experience into a textual expression of its essence – in such a way that the effect of the text is at once a reflexive re-living and a reflective appropriation of something meaningful” (p.622) The transcendental phenomenology used bracketing in a mathematical way to treat the research finding as objects and the researcher must transcend his personal attitude towards the research and suspend his belief regarding the object’s existence. In contrast, Hans-Georg Gadamer – Martin Heidegger’s student- extended Heidegger’s concept of the meaning and stated that understanding is openness and achieved between beings only through language which shifts the epistemological transcendental phenomenology into an antological understanding of being (Vandermause & Fleming, 2011).. Both Gadamer and Heidegger claimed that people’s preconceived notions cannot be refrained and the transcendental bracketing, thus unattainable because the researcher is a vital component of the research as he involved the process of interpretation. Thus, understanding cannot be bracketed form

interpretation process as data collected through interviews or been analyzed using the interpretive tradition (Vandermause & Fleming, 2011).

### Temporal vs. Temporality

Temporality is refereeing to time and as Heidegger's concept and thinking considered the 'spaciality' referring to space and 'temporality' referring to time (McConnell-Henry, Chapman & Francis, 2009). In contrast Husserl advocated neglecting and putting away any spaciality-temporality judgment or awareness in order to consider consciousness only because for Husserl, real truth is constituted only through consciousness. Essentially, Husserl considers the experience but ignores the context. Conversely, Heidegger asserted the importance of the context as he stated that the Dasein is related to the context (McConnell-Henry, Chapman & Francis, 2009). Husserl, positioned minimum importance on time as he claimed that "experiences as an accrual of events and that the setting or prior experiences had no bearing on the accumulation of these incidents" (p.11). By contrast, Heidegger asserted that temporality is the fundamental of being and as Husserl stated that experiences and knowledge are gained in a static way by neglecting all pre-assumptions, Heidegger asserted that knowledge is always active as we are "temporal being in a temporal world" (McConnell-Henry, Chapman & Francis, 2009, p.11).

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