

EDPL 737 PHENOMENOLOGICAL INQUIRY

SPRING 2003

INSTRUCTOR: DR. FRANCINE HULTGREN

Time: 7:00-9:45 p.m. Thursday
Room: 1121 Benjamin Bldg.
Credits: 3

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QUOTATIONS FROM "SEASONED" PHENOMENOLOGISTS

By phenomenology we mean all those forms of thinking which in some way maintain a perspective on the lived human experience.--van Manen

The phenomenological interest is not just methodological but existential as we come to the question of how a life ought to be lived with others.--Smith

To present research by way of a narrative text is not to present findings, but to do a reading (as a poet would) of a text that shows what it teaches. One must meet with it, go through it, encounter it, suffer it, consume it and, as well, be consumed by it.--van Manen

A MESSAGE FROM THE ORGANIZER OF THIS PHENOMENOLOGICAL JOURNEY

I share the above quotations with you as we are about to commence our journey through phenomenological inquiry, in order to call attention to main features that will be revealed to you in the course of our journey together. It is my hope that the course of this journey will reawaken your basic experience of the world by allowing you some different vantage points for seeing it. To help us toward that end, I have provided a map that will introduce us to "stopping points" along the way where we can live for a time together as we get to know the terrain. I also invite you to suggest "detours" if the map does not take you where you would like to go. While we live in these carefully chosen places together, I will be asking you to write about what you

experience while there in order for our group to experience a heightened awareness of what each place on the journey can contribute to expanding our horizons. As I planned this journey, I kept the following valued ends in mind that I hope will be realized by each of you (and of course encourage you to establish your own unique ones as well):

- Articulate what phenomenological research is to ourselves and others in order for ourselves and others to move beyond what has previously been taken to be the research tradition.
- Recognize what we face as phenomenological researchers and teachers in helping others understand what we do.
- Discover the transformations we experience in the movement of our intellectual work (construct an autobiographical account).
- Become conscious of the shared social meanings in our words and speech and recognize the limits of our understanding in order for our speaking to go on.
- Describe, interpret, and begin to understand the lived experience of a phenomenon that is of interest to us through our writing and discourse about it.
- Recognize that what we understand has a claim on us as we appropriate its meaning to our thoughts and actions as pedagogues.

As one who began this phenomenological journey in a self quest throughout my own dissertation, I would like to provide for you opportunities for knowing about aspects of such a journey that might allow you to enter with a more informed "itinerary" of where you might choose to dwell to gain the knowledge and experience you seek. At the same time, however, I do not want to jump in and take away the self struggle which is a necessary part of your growth as a human science researcher and teacher. To that end, there will be some tension (anxiety and comfort) that each of you will have to resolve about a "first leaving" (familiar paradigm) and a "first entering" (new paradigm). The following "map" was developed with these tensions in mind as I seek to introduce you to the form of inquiry that is called Interpretive (Phenomenology and Hermeneutics specifically) through a selection of readings attending to the literature about phenomenology and literature exemplifying phenomenology. Then, in recognition of Merleau-Ponty's quote that "we really only understand phenomenology by doing it," the course will also provide opportunities to engage in writing practices in order to bring to speech the awareness of meaning found in the structures of lived experience as it is experienced by you in everyday life. I would offer the following question to guide our work: How can our discourse and the texts we create yield the meaning of what Interpretive Inquiry is like? As we address that question I would hope that we can be "playful researchers and teachers" and experience Phenomenological Inquiry as fun in the process! In the words of Spiegelberg: "Better some early dilettantism than mature sterility!"

TEXTUAL GROUNDING FOR THE JOURNEY

- Abram, D. (1996). The spell of the sensuous. New York: Vintage Books
- Bachelard, G. (1994). The poetics of space. Boston: Beacon Press.
- Berman, L.M., Hultgren, F.H., Lee, D., Rivkin, M.S., & Roderick, J.A. (1991).
Toward curriculum for being: Voices of educators. Albany, NY: State University of
New York Press.
- Moran, D. (2000). Introduction to phenomenology. New York: Routledge.
- van Manen, M. (1990). Researching lived experience: Human science for an action sensitive pedagogy.
Albany, NY: State University of New York Press. (a)
- van Manen, M. (Ed.). (2002). Writing in the dark: Phenomenological studies in interpretive inquiry.
London, Ontario: The Athlone Press. (b)
- van Manen, M., & Levering, B. (1996). Childhood's secrets: Intimacy, privacy, and the self
reconsidered. New York: Teachers College Press.

OTHER SELECTED READINGS

- Aptekar, L. (1992). The child in the ethnographer: Private worlds and the writing of research.
Phenomenology + Pedagogy, 10, 224-232.
- Barritt, L. (1984). Analyzing phenomenological descriptions. Phenomenology + Pedagogy, 2 (1), 1-17.
- Evans, R. (1991). Becoming strong: Theorizing as morally oriented. Phenomenology +
Pedagogy, 9, 78-90.
- Kvale, S. (1988). The 1000 page question. Phenomenology + Pedagogy, 6 (2), 90-106.
- Pringle, M. (1990). The experience of being in a self help group. In Quest for meaning: A
collection of phenomenological nursing research. Victoria, B.C.:SPRIG.
- Smith, S.J. (1992). Physically remembering childhood. Phenomenology + Pedagogy, 10,
85-106.
- Taylor, C. (1991). On the way to teaching as letting learn. Phenomenology + Pedagogy, 9, 351-355.
- Tesch, R. (1987). Emerging themes: The researcher's experience. Phenomenology + Pedagogy, 5 (3),
230-241.

OUR PHENOMENOLOGICAL JOURNEY

A Map of Possible Destinations: Inviting Detours

<u>DATE</u>	<u>TOPOLOGY: (The "Place" of Central Concepts Along the Way and Our Dwelling in Them)</u>	<u>PREPARATION FOR GETTING THERE</u>
WEEK 1 Jan. 30	<p><u>Orienting Question:</u> In what manner are we called upon to be present through announcements of our identity?</p> <p>Meeting "Otherness": Finding Our Ground (Horizon) and Getting in Touch</p> <p>Disclosing Experiences: Finding the Person of Class Members</p> <p>Establishing the Setting (The Tension Between Knowing, Doing, and Being, and Nurturance and Anxiety)</p> <p>Overview of Phenomenological Journey: Making Our Maps (Destinations and Detours)</p>	<p><u>Orienting Quote:</u> "Bringing the personal into our work, in so far as we may learn from our discussions and writings on introductions, rests in being able to witness and reflect on the lived moment in a manner which brings an understanding of our experience of presence forward." --Sillers</p> <p>Talk About Self: Autobiographic Descriptions (Dialogic Exchange and Questioning)</p> <p>*<u>Taylor</u>: "On the Way to Teaching as Letting Learn"</p> <p>The Syllabus</p>

<u>DATE</u>	<u>TOPOLOGY</u>	<u>PREPARATION FOR GETTING THERE</u>
WEEK 2 Feb. 6	<p><u>Orienting Question:</u> What are the specific criteria of human beings in contrast to that which is not human, and how does <u>Human Science</u> do justice to those criteria?</p> <p>The Nature of Human Science The Search for What it Means to be Human</p> <p>Conditions for Understanding the Human World</p> <p>What is Phenomenology? The Descriptive Psychology of Franz Brentano</p>	<p><u>Orienting Quote:</u> "Whoever is searching for the human being first must find the lantern." --van Manen</p> <p><u>DUE:</u> Written Reflection on First Class</p> <p><u>van Manen (a):</u> Preface and pp. 1-34</p> <p><u>Abram:</u> Preface and pp. 1-29 <u>Bachelard:</u> pp. vi-xxxix</p> <p><u>Moran:</u> pp. 1-22 <u>Moran:</u> pp. 23-59</p>
WEEK 3 Feb. 13	<p><u>Orienting Question</u> What is the Meaning of Phenomenology and What is its Relationship to Hermeneutics?</p>	<p><u>Orienting Quote</u> "As I bring the content of lived experience more fully to be and make it my own, in the very same act I also bring myself to be, defining myself essentially and establishing my own self-identity in relation to this constituted content." Burch</p>

<u>DATE</u>	<u>TOPOLOGY</u>	<u>PREPARATION FOR GETTING THERE</u>
Feb. 13 (Cont.)	Husserl's Phenomenology	<u>Moran</u> : pp. 60-191
	Lived Experience and Other Central Concepts in Phenomenology: Being and the Nature of Understanding	<u>Abram</u> : pp. 31-72 <u>Bachelard</u> : pp. 3-37 <u>Pringle</u> : "The Experience of Being in a Self-Help Group" van Manen (b): pp. i-ii, 1-8
		<u>DUE</u> : Written Reflections
WEEK 4 Feb. 20	<u>Orienting Question</u> : In what manner do autobiographical narratives serve as the expression of existence? What is the power of narrative/story in human lives?	<u>Orienting Quotes</u> : "We live and invent our lives through our texts." --Heilbruner
	Finding Our Voices Through Story/Narrative	"Stories and narrative, whether personal or fictional, provide meaning and belonging in our lives. They attach us to others and to our own histories." --Witherell & Noddings
		"Interpretive inquiry in the human sciences...is a form of inquiry in which the researcher's biography is recognized to be a vital part of what is studied." --Darroch & Silvers
		<u>DUE</u> : Written Reflections
	Narrative and Notions of the Self and Other	<u>DUE</u> : Written Autobiographical Narrative <u>Berman et al.</u> : pp. vi-xiii pp. 3-11 "Introduction" pp. 15-16 (Francine) p. 67 (Mary)

<u>DATE</u>	<u>TOPOLOGY</u>	<u>PREPARATION FOR GETTING THERE</u>
Feb. 20 (Cont.)		pp. 89-91 (Jessie) pp. 113-115 (Diane) pp. 137-138 (Louise) * <u>Aptekar</u> : "The Child in the Ethnographer" <u>Bachelard</u> : pp. 38-73
WEEK 5 Feb. 27	<u>Orienting Question</u> : What is human experience like? What is involved in phenomenological writing?	<u>Orienting Quotes</u> : "Phenomenology appeals to our immediate common experience in order to conduct a structured analysis of what is most common, most familiar, most self-evident to us. The aim is to construct an animating, evocative, descriptive (text) of human actions, behaviors, intentions, and experiences as we meet them in the life-world." --van Manen
	The Self Understanding of the Human Sciences	"Aren't the most captivating stories exactly those which help us to understand better what is most taken-for-granted, and what concerns us most ordinarily and directly? --van Manen
	Merleau-Ponty: Perception and Embodiment	<u>Moran</u> : pp. 391-434 <u>DUE</u> : Written Response to a Classmate's Story (Autobiographical Narrative)

<u>DATE</u>	<u>TOPOLOGY</u>	<u>PREPARATION FOR GETTING THERE</u>
Feb. 27	Practice in Doing Phenomenological Writing and Theme Finding Attending to the Speaking of the Language	<u>DUE</u> : Written Reflections <u>DUE</u> : Written Description of a Childhood Remembrance * <u>Barritt et al.</u> : "Analyzing Phenomenological Descriptions" <u>Abram</u> : pp. 73-92 * <u>Smith</u> : "Physically Remembering Childhood" <u>Bachelard</u> : pp. 74-104
WEEK 6 Mar. 6	<u>Orienting Question</u> : What phenomenon am I interested in and how do I relate to it?	<u>Orienting Quote</u> : "A phenomenological researcher cannot just have a question--He or she must live it." --van Manen <u>DUE</u> : Phenomenological Essay on a Childhood Remembrance <u>DUE</u> : Written Reflections <u>DUE</u> : Written Example of Your Turning and Phenomenological Questioning
	TURNING TO THE NATURE OF LIVED EXPERIENCE Heidegger and the Hermeneutics of Being	<u>van Manen (a)</u> : pp. 35-51 <u>van Manen & Levering</u> : pp. 1-19 <u>Moran</u> : pp. 192-247

<u>DATE</u>	<u>TOPOLOGY</u>	<u>PREPARATION FOR GETTING THERE</u>
Mar. 6 (Cont.)	Orienting to the Phenomenon Formulating the Question	<u>Berman et al.</u> : (Francine) pp. 17-33 "Finding Our Own Voices..." pp. 34-47 "My Journey From Knowing to Being..." pp. 48-64 "Destining of Being..." and Ted's Questioning
	Releasing Ourselves in Our Writing	<u>Abram</u> : pp. 93-135 <u>van Manen</u> (b): pp. 9-47
WEEK 7 Mar. 13	<u>Orienting Question</u> : To what sources do I turn to explore and interpret the scope of the lived experience in my phenomenological investigation?	<u>Orienting Quote</u> : "We gather people's experiences because they allow us to become more experienced ourselves." --van Manen
	INVESTIGATING EXPERIENCE AS WE LIVE IT Using Personal Experience as a Starting Point	<u>DUE</u> : Written Reflections <u>DUE</u> : Written Sample of Personal Experience, Etymological Sources and Idiomatic Phrases
	Tracing Etymological Sources	<u>van Manen</u> (a): pp. 54-76 <u>van Manen & Levering</u> : pp. 20-54
	Searching Idiomatic Phrases	<u>Berman et al.</u> : (Mary) pp. 68-71 "What are We Interpreting?" pp. 72-75 "Living Off the Inheritance" pp. 76-85 "Knowing and Saying" and Ted in Conversation

<u>DATE</u>	<u>TOPOLOGY</u>	<u>PREPARATION FOR GETTING THERE</u>
Mar. 13 (cont.)	Obtaining Experiential Descriptions from Others Language and the World Gadaer's Philosophical Hermeneutics	<u>van Manen (b)</u> : pp 49-83 <u>Abram</u> : pp. 137-179 <u>Bachelard</u> : pp. 105-135 <u>Moran</u> : pp. 248-286
WEEK 8 Mar. 20	<u>Orienting Question</u> : (Continued from Mar. 13) Conversation with a Phenomenological Inquirer: A Previous Class Participant Continuing the Existential Investigation: Locating Experiential Descriptions in the Literature Hannah Arendt: The Phenomenology of the Public Sphere	<u>Orienting Quote</u> : "The work of other phenomenologists turns into a source for us with which to dialogue." --van Manen <u>DUE</u> : Written Reflections van Manen (b): pp. 85-115 <u>van Manen & Levering</u> : pp. 55-88 <u>Berman et al.</u> : (Jessie) pp. 92-97 "Perceiving Self in Text" pp. 98-102 "Teaching as Journeying" pp. 103-110 "Contemplating Detour" and Ted in Conversation <u>Abram</u> : pp. 181-223 <u>Moran</u> : pp. 287-319

DATE TOPOLOGY
Week 9
March 27 **Spring Break**

WEEK 10 Orienting Question:
 Apr. 3 (Continued from Mar. 13)

Sartre's Phenomenological Ontology
 – Being For Itself
 – Being-For-Others

WEEK 11 Orienting Question:
 Apr. 10 What themes begin to show themselves in
 the text I have generated and what
 interpretations can I make of them?

HERMENEUTIC PHENOMENOLOGICAL
 REFLECTION

Uncovering Thematic Aspects in Lifeworld
 Descriptions

DATE TOPOLOGY

PREPARATION FOR GETTING THERE

Orienting Quote:
 "Phenomenological sources allow us to see our limits and to transcend the limits of our interpretive sensibilities." --van Manen

DUE: Written Reflections
DUE: Written Sample of Work from Existential
 Investigation

Moran: pp. 354-390
Bachelard: pp. 136-182
van Manen (b): pp. 117-135
van Manen & Levering: pp. 89-119
*Kvale: "The 1000-Page Question"

Orienting Quote:
 "Themes have phenomenological power when they allow us to proceed with phenomenological description."
 --van Manen

DUE: Written Reflections

DUE: Beginning Theme Identification

van Manen (a): pp. 77-109
van Manen & Levering: pp. 120-148

*Tesch: "Emerging Themes: The Researcher's
 Experience"

PREPARATION FOR GETTING THERE

Apr. 10 (Cont.)	<p>Isolating Thematic Statements</p> <p>Composing Linguistic Transformations</p> <p>Gleaning Thematic Descriptions From Artistic Sources</p> <p>Determining Essential Themes</p>	<u>van Manen (b)</u> : pp. 137-165
WEEK 12 Apr. 17	<p><u>Orienting Question</u>: (Cont. from Apr. 10)</p> <p>Levinas' Phenomenology of Alterity</p>	<p>Work on Determining Essential Themes</p> <p><u>Abram</u>: pp. 225-260</p> <p><u>Bachelard</u>: pp. 183-210</p> <p><u>van Manen (b)</u>: pp. 167-195</p> <p><u>Moran</u>: pp. 320-353</p>
WEEK 13 Apr. 24	<p><u>Orienting Question</u>: How do I allow others to "see" the meaning an deeper significance of the lived experience I am seeking to illuminate?</p> <p>HERMENEUTIC PHENOMENOLOGICAL WRITING</p>	<p><u>Orienting Quote</u>: "Human science research is a form of writing. Creating a phenomenological text is the object of the research process." --van Manen</p> <p>"Silence makes human science research and writing both possible and necessary." --van Manen</p> <p><u>DUE</u>: Written Reflections</p> <p><u>DUE</u>: Linguistic Transformation of Themes</p> <p><u>van Manen (a)</u>: pp. 111-133</p> <p>van Manen (b) :pp. 197-235</p>

DATETOPOLOGYPREPARATION FOR GETTING THERE

Apr. 24
(Cont.)

Varying the Examples
Writing
Re-Writing

Berman et al.: (Diane)
pp. 116-122 "To Be in a World of Wicked Problems"
pp. 123-134 "Facing the Stranger" and Ted in
Conversation

WEEK 14
May 1

Orienting Question:
In what manner can understandings of lived
experience lead to new insights and
possibilities for improved practice?

Orienting Quote:
"To be oriented as researchers...means we do not
separate theory from life." --van Manen

DUE: Written Reflections

MAINTAINING A STRONG AND ORIENTED
RELATION

van Manen (a): pp. 135-160
van Manen & Levering: pp. 149-171

*Evans: "Becoming strong: Theorizing as Morally Oriented"
Bachelard: pp. 211-231

The Relation Between Researcher,
Writing and Pedagogy

Berman et al.: (Louise)
pp. 139-146 "Decision as a Theme"
pp. 147-153 "Experiencing Teaching"
pp. 154-161 "The Table as a Gathering Place" and
Ted in Conversation

van Manen (b): pp. 237-252
Moran: pp. 435-474

Derrida: From Phenomenology to
Deconstruction

WEEK 15
May 8

Orienting Question:
What does it mean to be an educator and
human science researcher?
What are the consequences for action?

Orienting Quote:
"Phenomenological projects and their methods often a
have a transformative effect on the researcher himself
or herself." --van Manen

DATE
May 8
(Cont.)

TOPOLOGY
(Half the class will share their essays)

PREPARATION FOR GETTING THERE
DUE: Written Reflections

DUE: Phenomenological Essays Completed

(Half class members share essays)

The Phenomenology of Roundness

Bachelard: pp. 232-241

Coda: Turning Inside Out

Abram: pp. 261-274

WEEK 16
May 15

BALANCING THE RESEARCH CONTEXT BY
CONSIDERING PARTS AND WHOLE

van Manen (a): pp. 161-173

Berman et al.: pp. 165-190 "All Together Now:
Revisiting Themes of Our
Journey"

(Remaining half class share essays)

ASSIGNMENTS

1. Phenomenological Reflections on Class Sessions and Readings:
 Written reflections on each class session addressing the class dialogue and assigned readings to act as written dialogue among class members and constitute a record of the class which may be referred to in future work. I will respond to each of your reflections and sometimes they will be share with class members for response. These reflections will also provide an opportunity for practicing raising phenomenological questions.
DUE: Each class session
2. Written Autobiographical Narrative
DUE: Feb. 20
3. Written Response to Classmate's Autobiographical Narrative
DUE: Feb. 27
4. Written Description and Analysis of a "Childhood Remembrance"
DUE: Feb. 27
5. Phenomenological Essay on a Childhood Remembrance
DUE: Mar. 6
6. Phenomenological Essay (Final Project--Worked on in Stages)
DUE: Mar. 6 Turning to the Nature of Lived Experience
 Mar. 13 &
 Apr. 3 Investigating Experience As We Live It
 Apr. 10&
 Apr. 24 Hermeneutic Phenomenologic Reflection (Theme Analysis)
 May 8 Final Completed Phenomenological Essay

All students are expected to abide by the code of academic integrity throughout this course. Academic dishonesty, including cheating, fabrication, and plagiarism will not be tolerated and will be reported to the Student Honor Council. The full text of the code is available on the web at www.inform.umd.edu/CampusInfo/Departments/jpo/codeacinteq.html.

A student with a documented disability or any other special needs who wishes to discuss academic accommodations should contact the instructor as soon as possible.

Students will not be penalized because of observances of their religious beliefs. Whenever possible, students will be given reasonable time to make up any academic assignment that is missed due to participation in a religious observance. It is the student's responsibility to inform the instructor as soon as possible of any intended absences for religious observances.

SELECTED BIBLIOGRAPHY

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