

# ICNAP XII

## Methodology in Interdisciplinary Phenomenology

**June 9-10, 2021**

Hosted online by:  
The Simon Silverman Phenomenology Center  
Duquesne University



INTERDISCIPLINARY COALITION OF  
NORTH AMERICAN PHENOMENOLOGISTS



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***Methodology in Interdisciplinary  
Phenomenology***

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**The Simon Silverman Phenomenology Center**  
Duquesne University, Pittsburgh, USA

**Featured Husserliana speaker & respondents:**

**Dan Zahavi**

(University of Copenhagen)

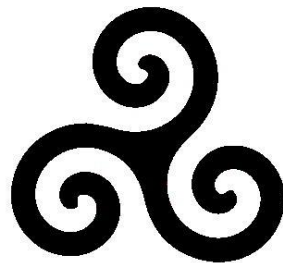
respondents:

**Scott D. Churchill** (University of Dallas)

**Fred Wertz** (Fordham University)

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INTERDISCIPLINARY COALITION OF  
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## **Phenomenology is only accessible through a phenomenological method.**

Merleau-Ponty

### **Conference Rationale**

The issue of methodology speaks to the very heart of the phenomenological endeavor. Such methodological issues open up in ever more intriguing ways when we apply phenomenology to fields other than philosophy. Many phenomenological philosophers have addressed a number of applied fields such as psychology, sociology and psychiatry, just as there have been many researchers with no formal training in academic philosophy who have used phenomenological thought, and methodology, in their applied fields and professions.

Recently there has been a healthy discussion about the nature of phenomenological methodology as applied beyond the disciplinary context of philosophy. Some philosophers assert that phenomenological methodology was designed only to be used for strictly philosophical questions and is therefore being misapplied when used outside of philosophy. Others would contend that philosophy is unique in that it is always already an interdisciplinary discipline and not at all bounded in the way other disciplines are confined to a specific subject matter. It could even be claimed that phenomenological philosophy is already interdisciplinary in its orientation to knowledge. On this view, phenomenology can be understood as an essential part of any vision for a non-naturalistic approach to the social and human sciences. All views, however, would agree that some basic knowledge of phenomenological philosophy is needed if one is to do any kind of meaningful applied phenomenological research – whatever one's field.

The purpose of this meeting is to engage this important dialogue with regard to how we practice phenomenology beyond the boundaries of academic philosophy. We will ask such questions as: can one understand phenomenology without the methodological procedures that make the researcher aware of the natural attitude? Can phenomenological concepts be understood within the natural attitude and applied without a philosophical phenomenological understanding? What do we mean by qualitative phenomenological research and how is this to be distinguished from other qualitative methods that make no reference to phenomenological insights? What existing versions of applied qualitative phenomenological methodology might be more 'successful' than others? What are the goals and nature of good qualitative phenomenology? Do we need more integration between these existing methodologies, or should we develop new methodologies and strategies for interdisciplinary phenomenology? Finally, and perhaps most importantly, what are the unique challenges to teaching phenomenology to non-philosophically trained researchers? What is the pedagogy that is best suited to teaching phenomenology to new audiences?

## Current ICNAP Executive Committee

James Morley, President  
Athena Colman, Vice president, president-elect and program chair  
Michael Barber, past president  
Elizabeth Pienkos, treasurer  
Richard Wilson, Secretary  
Kevin Hermberg, Member at large and webmaster  
Tone Roald, Member at large  
Scott Churchill, Member at large

## FUTURE CONFERENCES:

### **ICNAP XIII**

June 2022

Next year we will hold a live “in-person” meeting hosted by the **Simon Silverman Phenomenology Center, Duquesne University, Pittsburgh, Pennsylvania, USA.**

<https://www.duq.edu/about/centers-and-institutes/simon-silverman-phenomenology-center/about-us>

### **ICNAP XIV**

Summer 2023

In the Summer of 2023, we will again meet for an in-person conference hosted by the for **Phenomenological Psychology and Aesthetics, Psychology Department, University of Copenhagen, Denmark.**

<https://psychology.ku.dk/cppa/>

**icnap.org**

# Schedule for ICNAP XII

## Methodology in Interdisciplinary Phenomenology

Wednesday, June 9th  
8:30am EST Conference Start

[All times are EST; for help with time zone conversions see: [www.worldtimebuddy.com](http://www.worldtimebuddy.com)]

Time	Session info and Zoom links
<b>8:30am-9:00am</b>	<b><a href="#">Zoom Room 1</a>: Conference Welcome &amp; Introduction</b> <ul style="list-style-type: none"><li>• Jim Morley, President, ICNAP</li></ul>
<b>9:00am-10:45am</b> (there will be a break during the session)	<b><a href="#">Zoom Room 1</a>: Featured Husserliana Speaker Session</b> <ul style="list-style-type: none"><li>• <b>Dan Zahavi, <i>Phenomenology in Practice: 3 Dangers</i></b></li><li>• Respondent: Scott D. Churchill</li><li>• Respondent: Fred Wertz</li><li>• Dan Zahavi: response to the respondents</li><li>• Open Q&amp;A</li></ul>
<b>10:45-11:00am – Break</b>	
<b>11:00am-12:00pm</b>	<b><a href="#">Zoom Room 1</a>: The Epoché(s) in Phenomenological Psychology</b> <ul style="list-style-type: none"><li>• Michael Barber: <i>Alfred Schutz's Two Epochés and the Phenomenological Psychological Epoché</i></li><li>• Jim Morley: <i>Interdisciplinary Phenomenological Research - Turning to Merleau-Ponty for Clarity</i></li></ul>
<b>12:00-12:15pm – Break</b>	
<b>12:15-1:00pm</b>	<b><a href="#">Zoom Room 1</a>: Publication Session</b> <b><i>Essentials of Existential Phenomenological Research</i></b> <b>by Scott D. Churchill</b> <ul style="list-style-type: none"><li>• Introduction: Jim Morley</li><li>• Author: Scott D. Churchill</li><li>• Respondent: Magnus Englander</li><li>• Respondent: Marc Applebaum</li><li>• Q&amp;A</li></ul>
<b>1:00-2:00pm – Lunch/Dinner Break</b>	

Time	Session info and Zoom links	
<b>2:00-3:00pm – Concurrent Sessions 1</b>	<p><u><a href="#">Zoom Room 1:</a></u> <b>Hermeneutics, Phenomenology and the Sciences</b></p> <ul style="list-style-type: none"><li>• Eddo Evink: <i>Hermeneutical Phenomenology and Scientific Methodology</i></li><li>• Kenton Engel: <i>The Poverty of Eidos: Meaning Making in Human Science Research</i></li></ul>	<p><u><a href="#">Zoom Room 2:</a></u> <b>Collaborative Approaches in Phenomenological Psychology</b></p> <ul style="list-style-type: none"><li>• Claire LeBeau: <i>Thresholds of Experience and Reflection: Embodied Collaborative Research</i></li><li>• Jessie Goicoechea: <i>Applied Phenomenological Psychology in the Context of Collaborative, Therapeutic Assessment</i></li></ul>
<b>3:00pm-3:15pm – Break</b>		
<b>3:15pm-4:15 – Concurrent Sessions 2</b>	<p><u><a href="#">Zoom Room 1:</a></u> <b>Rethinking Phenomenological Methodology</b></p> <ul style="list-style-type: none"><li>• Tone Roald: <i>Implicit and Explicit Generalization in Qualitative Research</i></li><li>• Alessio Rotundo: <i>The Phenomenological Method as Non-Philosophy and Speculation</i></li></ul>	<p><u><a href="#">Zoom Room 2:</a></u> <b>Love, Ethics and Religion</b></p> <ul style="list-style-type: none"><li>• Lauren Lovestone: <i>A Queer Science: A Steinian Phenomenologist’s Reorientation of Religious Studies</i></li></ul> <p>(Session may end early.)</p>
<b>4:15pm-4:30pm – Break</b>		
<b>4:30pm-5:30pm</b>	<p><u><a href="#">Zoom Room 1:</a></u> <b>Workshop for students and/or those new to the field Key Concepts in Phenomenology</b></p> <ul style="list-style-type: none"><li>• Facilitator: Jim Morley</li><li>• Facilitator: Athena Colman</li></ul>	

Dial-in information for the Zoom Rooms is on page 9.

If any link above does not work:

**All Zoom Room 1 sessions are here:**

<https://zoom.us/j/94122890566?pwd=Z3pKSmY3QVJGSXNDRWhqWmh4VGE2Zz09>

**All Zoom Room 2 sessions are here:**

<https://zoom.us/j/91772988726?pwd=TUtVMDhxQTMrb2JQamdncVRtRVR3QT09>

# Thursday, June 10<sup>th</sup>, 8:30am EST Conference Resumes

[All times are EST; for help with time zone conversions see: [www.worldtimebuddy.com](http://www.worldtimebuddy.com)]

Time	Session info and Zoom links	
8:30am-9:00am	<p><a href="#">Zoom Room 1: Welcome to Day 2</a></p> <ul style="list-style-type: none"> <li>Jim Morley, President, ICNAP</li> </ul>	
9:00-10:15am – Concurrent Sessions 3	<p><a href="#">Zoom Room 1:</a></p> <p><b>Phenomenology for a Cause: Accounts of the Use of Phenomenology in Social Work Research and Practice</b></p> <ul style="list-style-type: none"> <li>Jennifer Ballard- Kang: <i>Perceived Safety in the Postsecondary Learning Environment: A Phenomenological Study</i></li> <li>Michael “Mookie” Manalili: <i>Re-storying and Restoring Embodiment”: Narrative Therapy in Dialogue with Hermeneutical Phenomenology</i></li> <li>Tanzilya Oren &amp; Alexei Gorshkov: <i>Rebuilding Lives, Reconciling Multipolar Identities and Building Community: Interpretive Phenomenological Analysis of the Lived-Experience of Recent Russian-Speaking LGBT Immigrants in the U.S.</i></li> <li>Jamie Jones: <i>Conducting Phenomenological Research: One Researcher’s Experience Exploring the Meaning of the Psychotherapy Room</i></li> </ul>	<p><a href="#">Zoom Room 2:</a></p> <p><b>Phenomenology in Therapeutic Work at the Limits of Emotional and Transliminal Experience</b></p> <ul style="list-style-type: none"> <li>Garri Hovhannisyan: <i>Varieties of Uncertainty: A Hermeneutic Phenomenology of Emotional Experience in Psychotherapy Process</i></li> <li>Patricia Feise-Mahnkopp: <i>Introspection as Method: Reflections on its Benefit for our Understanding of Transliminal Experiences from a Phenomenological Perspective</i></li> </ul>
10:15am-10:30am– Break		
10:30am-11:30am – Concurrent Sessions 4	<p><a href="#">Zoom Room 1:</a></p> <p><b>Phenomenology and Empirical Research: Case Studies</b></p> <ul style="list-style-type: none"> <li>Evi Agostini: <i>Innsbruck Vignette Research: A Phenomenological Approach to Empirical School Research</i></li> <li>Steen Halling: <i>Reflections on the Relationship Between Empirical Psychological Research and Phenomenological Philosophy: A Case Study Approach</i></li> </ul>	<p><a href="#">Zoom Room 2:</a></p> <p><b>Recovering Perceptual Life</b></p> <ul style="list-style-type: none"> <li>Jeffrey McCurry: <i>A New Contribution to Phenomenological Method</i></li> <li>Lawrence Berger: <i>On Bracketing Metaphysical Assumptions</i></li> </ul>



Time	Session info and Zoom links		
<b>11:30am-12:45pm – Lunch/Dinner Break</b>			
<b>12:45pm-1:45pm – Concurrent Sessions 5</b>	<table border="1"><tr><td><p><u><a href="#">Zoom Room 1:</a></u> <b>Phenomenal Attentiveness, Listening and Empathy</b></p><ul style="list-style-type: none"><li>• Idun Røseth: <i>Empathy, Intersubjectivity, and the Observation: Caregiver-Child Interaction</i></li><li>• Ellen Moysan: <i>Describing a Musical Object Phenomenologically: Study of the Inner Song</i></li></ul></td><td><p><u><a href="#">Zoom Room 2:</a></u> <b>Political and Economic Mobilizations of Phenomenology</b></p><ul style="list-style-type: none"><li>• Dennis Skocz: <i>Phenomenology and Economic Life: Toward Economics as a Human Science</i></li><li>• Richard Wilson: <i>A Husserlian Interpretation of the Constitution of Meaning of Hate Symbols</i></li></ul></td></tr></table>	<p><u><a href="#">Zoom Room 1:</a></u> <b>Phenomenal Attentiveness, Listening and Empathy</b></p> <ul style="list-style-type: none"><li>• Idun Røseth: <i>Empathy, Intersubjectivity, and the Observation: Caregiver-Child Interaction</i></li><li>• Ellen Moysan: <i>Describing a Musical Object Phenomenologically: Study of the Inner Song</i></li></ul>	<p><u><a href="#">Zoom Room 2:</a></u> <b>Political and Economic Mobilizations of Phenomenology</b></p> <ul style="list-style-type: none"><li>• Dennis Skocz: <i>Phenomenology and Economic Life: Toward Economics as a Human Science</i></li><li>• Richard Wilson: <i>A Husserlian Interpretation of the Constitution of Meaning of Hate Symbols</i></li></ul>
<p><u><a href="#">Zoom Room 1:</a></u> <b>Phenomenal Attentiveness, Listening and Empathy</b></p> <ul style="list-style-type: none"><li>• Idun Røseth: <i>Empathy, Intersubjectivity, and the Observation: Caregiver-Child Interaction</i></li><li>• Ellen Moysan: <i>Describing a Musical Object Phenomenologically: Study of the Inner Song</i></li></ul>	<p><u><a href="#">Zoom Room 2:</a></u> <b>Political and Economic Mobilizations of Phenomenology</b></p> <ul style="list-style-type: none"><li>• Dennis Skocz: <i>Phenomenology and Economic Life: Toward Economics as a Human Science</i></li><li>• Richard Wilson: <i>A Husserlian Interpretation of the Constitution of Meaning of Hate Symbols</i></li></ul>		
<b>1:45pm-2:00pm – Break</b>			
<b>2:00-3:00pm</b>	<p><u><a href="#">Zoom Room 1:</a></u> <b>An Introduction to Phenomenologically Grounded Qualitative Research (PGQR)</b></p> <ul style="list-style-type: none"><li>• Allan Køster</li><li>• Anthony Fernandez</li></ul>		
<b>3:00pm-3:15pm – Break</b>			
<b>3:15pm-3:45pm</b>	<p><u><a href="#">Zoom Room 1:</a></u> <b>Concluding Remarks and Information about Next Year at Dusquesne (June 2022) and the year after in Denmark (June 2023)</b></p> <ul style="list-style-type: none"><li>• Jim Morley</li></ul>		
<b>3:45pm –</b>	<p><u><a href="#">Zoom Room 1:</a></u> <b>Virtual Reception</b></p>		

Dial-in information for the Zoom Rooms is on page 9.

If any link above does not work:

**All Zoom Room 1 sessions are here:**

<https://zoom.us/j/94122890566?pwd=Z3pKSmY3QVJGSXNDRWhqWmh4VGE2Zz09>

**All Zoom Room 2 sessions are here:**

<https://zoom.us/j/91772988726?pwd=TUtVMDhxQTMrb2JQamdncVRtRVR3QT09>

## **Zoom login information for ICNAP XII: Methodology in Interdisciplinary Phenomenology**

### **Zoom Room 1 url:**

<https://zoom.us/j/94122890566?pwd=Z3pKSmY3QVJGSXNDRWhqWmh4VGE2Zz09>

Meeting ID: 941 2289 0566  
Passcode: 105674  
One tap mobile  
+16468769923,,94122890566#,,,,\*105674# US (New York)  
+13017158592,,94122890566#,,,,\*105674# US (Washington DC)

Dial by your location  
+1 646 876 9923 US (New York)  
+1 301 715 8592 US (Washington DC)  
+1 312 626 6799 US (Chicago)  
+1 408 638 0968 US (San Jose)  
+1 669 900 6833 US (San Jose)  
+1 253 215 8782 US (Tacoma)  
+1 346 248 7799 US (Houston)

Meeting ID: 941 2289 0566  
Passcode: 105674  
Find your local number: <https://zoom.us/u/aijteKwzY>

### **Zoom Room 2 url:**

<https://zoom.us/j/91772988726?pwd=TUtVMDhxQTMrb2JQamdncVRtRVR3QT09>

Meeting ID: 917 7298 8726  
Passcode: 009598  
One tap mobile  
+13017158592,,91772988726#,,,,\*009598# US (Washington DC)  
+13126266799,,91772988726#,,,,\*009598# US (Chicago)

Dial by your location  
+1 301 715 8592 US (Washington DC)  
+1 312 626 6799 US (Chicago)  
+1 346 248 7799 US (Houston)  
+1 408 638 0968 US (San Jose)  
+1 646 876 9923 US (New York)  
+1 669 900 6833 US (San Jose)  
+1 253 215 8782 US (Tacoma)

Meeting ID: 917 7298 8726  
Passcode: 009598  
Find your local number: <https://zoom.us/u/aijteKwzY>

# How to participate in a Zoom Meeting during the Conference

## Step 1 – Download Zoom App

Before joining a Zoom meeting on a computer or mobile device, you can download the Zoom app from <https://zoom.us/download>. This link will take you to “Zoom client For Meetings” – click on download to open app. This is Not a Zoom account and you do not need a Zoom account to join a meeting. You are now set to begin.

## Step 2 – Joining a Meeting

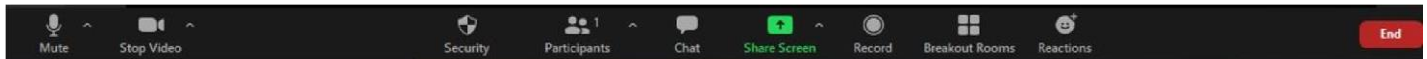
In order to participate in the Talks via Zoom, you will receive the Zoom links and access data by email in advance.

To join a meeting, simply click on the Join Zoom meeting link and follow the prompts. We suggest that you sign in about 10 minutes early to address any problems that might arise.

## Step 3 – Overview – When you have joined the Meeting

When you join a Zoom meeting hosted by another user, you are considered an Attendee.

When on a PC, the attendee controls appear at the bottom of your screen. When using a MAC, the attendee controls appear at the top of the screen.



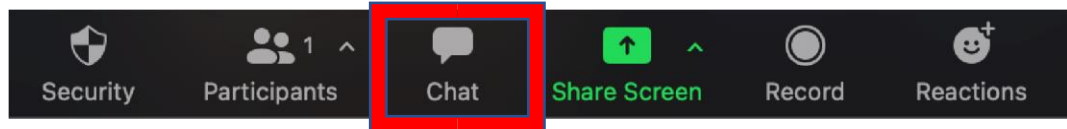
Attendees have access to these features: from left to right:

### To see the tool bar, click on the screen

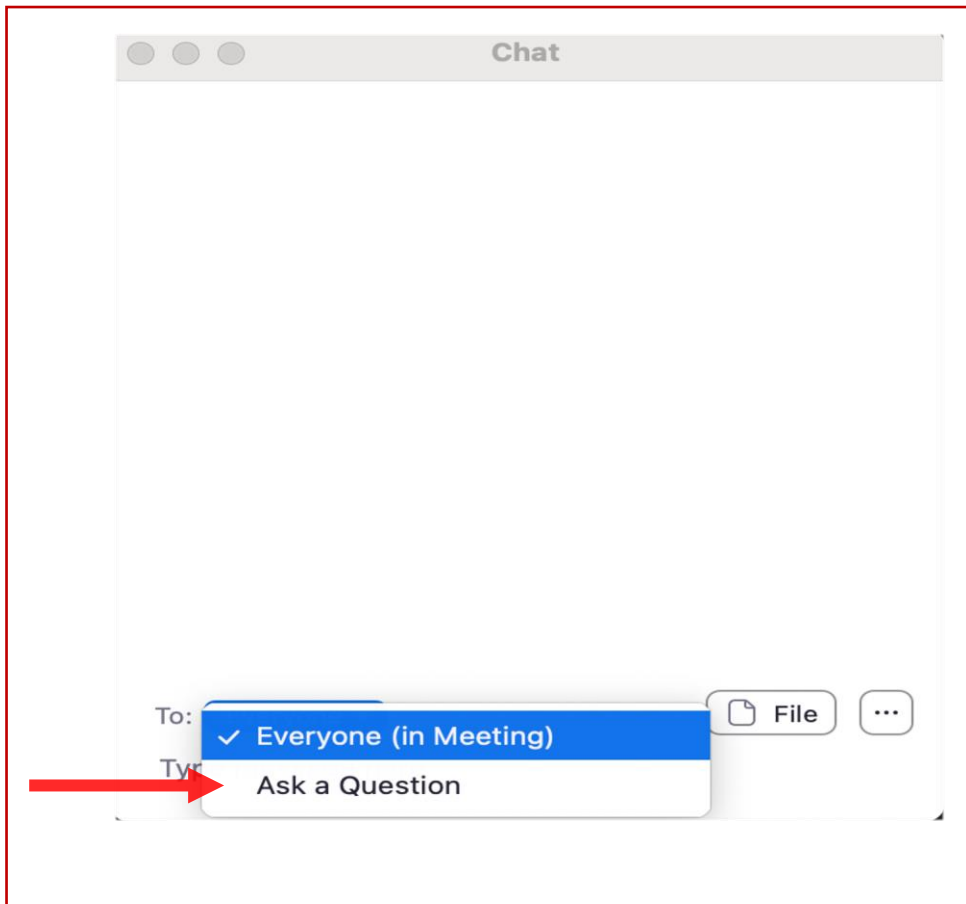
1. **Mute / Unmute:** Mute and unmute your microphone – click on this icon to unmute to talk, mute to silence your microphone. Please do not unmute yourself during the talk.
2. **Start Video / Stop Video:** Turns your camera on or off – this means that if you want, you can turn off video if you do not want others to see you, however you will still be able to see the program.
3. **Participants:** See who’s currently in the meeting. Click on icon and a list of participants will appear on the right side of the screen.
4. **Share Screen:** You can share your own screen – this function will be activated for presenters.
5. **Chat:** Access the chat window to submit questions of the speaker (Ask a Question). Click on chat icon. Chat will open at the right of the screen. Go to bottom and see – type message – write your message and hit the enter button on your computer.
6. **Record:** Attendees do not have access to this function
7. **Leave:** You can leave the meeting at any time even while it continues for the other participants. To do so, click on LEAVE and follow prompts.

## Using the Chat function to Ask Questions

1. Select the “Chat” button at the bottom of your screen




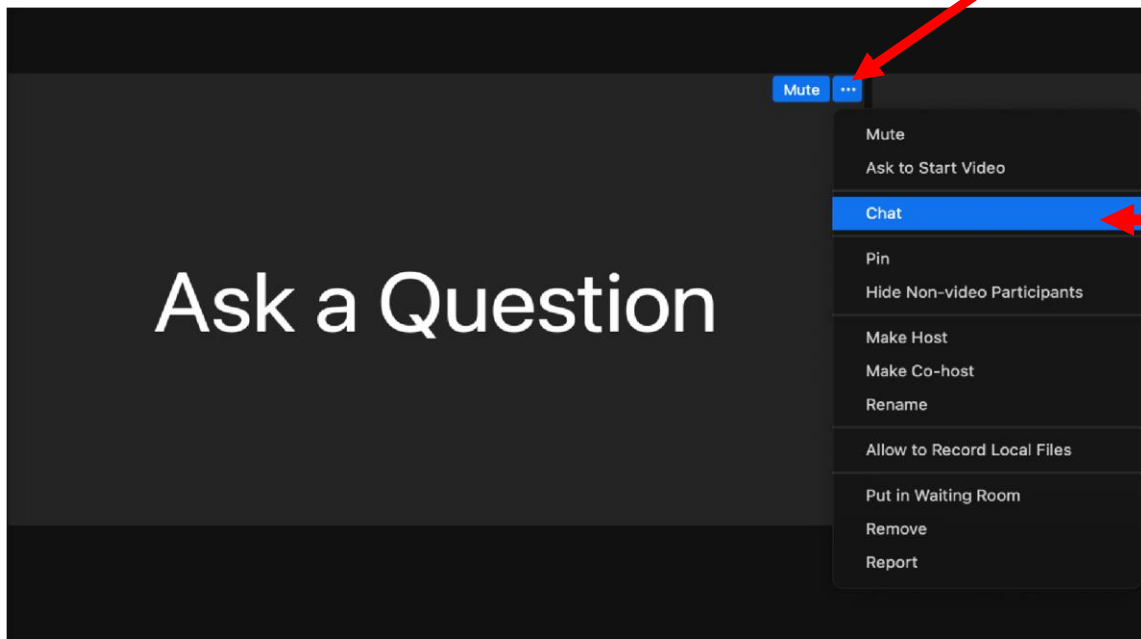
2. Then, from the drop-down menu direct message “Ask a Question”



## Another way to ask a question using the Chat function:



1. Click the  in the top right corner of the “Ask a Question” participant and select “Chat” to send them a direct message



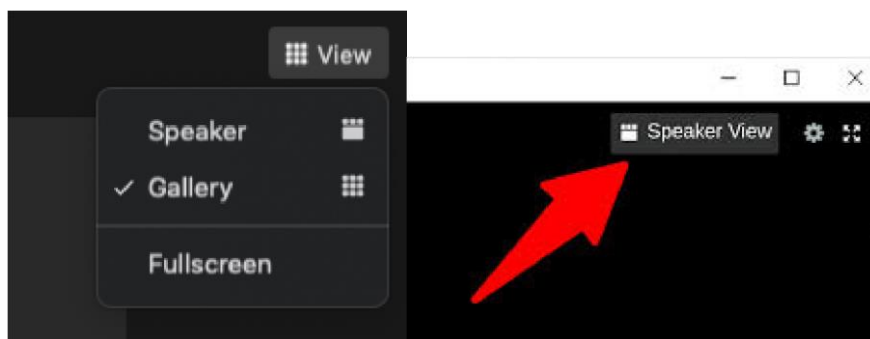
## Changing the Video Layout

During the talks, you will see the presentation in the middle of the screen and the participants at the top. When a presentation is finished, the mode switches back to the “Gallery view”. Here you can see all the participants in small tiles. The person who is speaking is bordered in green. In Zoom you have the option to display the speaking person as large.

You can change the video layout by clicking on the view symbol in the top-right corner.

**Speaker view:** Speaker view will switch the large video window between who is speaking in the meeting.

**Gallery view:** Gallery view lets you see thumbnail displays of participants, in a grid pattern, which expands and contracts as participants join and leave the meeting



If you encounter technical issues please contact: [ICNAP2020@gmail.com](mailto:ICNAP2020@gmail.com) Jane Baker ([jbaker@brocku.ca](mailto:jbaker@brocku.ca)), Sabrina Bungash ([bungashs@duq.edu](mailto:bungashs@duq.edu)).

# Abstracts in order of session schedule

June 9<sup>th</sup>

## Phenomenology in Practice: 3 Dangers

Dan Zahavi

Scott D. Churchill (respondent)

Fred Wertz (respondent)

### The Epoché(s) in Phenomenological Psychology

#### Alfred Schutz's Two *Epochés* and the Phenomenological Psychological *Epoché*

Michael Barber

Recently Dan Zahavi argued that, while the phenomenological epoché is important for transcendental phenomenology, it is debatable whether it is necessary for those engaged in non-philosophical applications of phenomenology—and he targets Amedeo Giorgi who states that no scientific research, particularly in psychology, can claim to be phenomenological without the epoché. [See: Dan Zahavi, “Applied phenomenology: Why it is safe to ignore the epoché,” *Continental Philosophy Reviews*.] This paper will first dispute Zahavi’s interpretation that for Husserl phenomenological psychological epoché occupies an unstable middle ground between simply abstractively designating the psychic domain as its theoretical focus or being simply a stage en route to transcendental phenomenology. I will appeal to Husserl’s account of phenomenological psychology in his “Nachwort” to his *Ideas*, which involves designating the psyche as a thematic domain, but also emphasizing the need to develop 1) descriptions which “bind themselves purely and truly” to what is given in inner experience 2) and a “great, self-standing science” in its own right. In the “Nachwort,” which Zahavi does not cite, Husserl also repeatedly praises Brentano’s descriptive, phenomenological psychology for rehabilitating the root-concept of “intentionality” and thereby actually reforming naturalistic psychology. [See: Edmund Husserl, “Nachwort,” in *Ideen zu einer reinen Phänomenologie and phänomenologischen Philosophie, drittes Buch, Die Phänomenologie und die Fundamente der Wissenschaften*, ed. Marly Biemel, *Husserliana*, Vol. 5 (The Hague: Martinus Nijhoff, 1953), 144,144, 155, 156.] It is to this concept of phenomenological psychology, which, Husserl recognizes, can depend on a phenomenological psychological epoché, that Alfred Schutz appealed to in articulating his *The Phenomenology of the Social World*, which he took to provide a foundation for the social sciences and which Husserl himself endorsed. Phenomenological psychology and its epoché is of greater significance for Husserl and the phenomenological tradition than Zahavi recognizes; it does not occupy a merely unstable middle ground.

While Zahavi is right to claim that that much valuable non-philosophical research has been conducted under phenomenological inspiration but without explicitly implementing the epoché, Schutz, besides his development of a phenomenological psychology, which Husserl saw as dependent on a more substantial use of epoché than Zahavi acknowledges, also analogizes in “On Multiple Realities” the use of epoché. Schutz, describes various forms of the epoché as assorted entry points into diverse provinces of meaning. [See: Alfred Schutz, “On Multiple Realities,” in *Collected Papers 1: The Problem of Social Reality*, ed. M. Natanson (The Hague: Martinus Nijhoff, 1962), 245-259.] Schutz limns the complex features of the epoché-opened theoretic province of meaning, striving to observe and understand the world and resisting the distortive pressures of the natural attitude (pressures that seem to evade Husserl’s notice)—in much the way that Giorgi depicts the epoché-opened phenomenological psychological field. Given Schutz’s account, it could be argued that anyone who endeavors to provide a prejudice-free accurate description of the world has already put in place the theoretical epoché, whether consciously aware of doing so or not. Indeed, we, even in this discussion have already done so.

## Interdisciplinary Phenomenological Research: Turning to Merleau-Ponty for Clarity

James Morley

This presentation will argue that *any* application of phenomenology can, and should, be expected to maintain epistemological foundations in phenomenological philosophy – in some form. I would even go so far as to say that phenomenological philosophy is the *indispensible* foundational discipline to all applications of phenomenology in other fields outside of philosophy. But indispensability is not *sovereignty*. The following presentation will elucidate the dynamic relationship between phenomenological philosophy and its applications to qualitative research. This relationship weaves around the role of methodology in phenomenology – specifically the *epoché*, eidetic analysis and the *psychological reduction*. Beyond philosophy we need to reorient and modify these applications so as to not become confused with philosophical endeavors and to more productively serve our various disciplines.

We will turn to Merleau-Ponty's broadened understanding of methodology in the preface to the *Phenomenology of perception* that can best serve interdisciplinary researchers. Here, we find an exposition on phenomenological *method* - specifically the practice of the *reduction* (his term for the *epoché*) as a "loosening of the intentional threads" connecting us to the world and others. This is, as Merleau-Ponty describes it, a loosening that can never be complete and that it is the inherent incompleteness of the reduction that gives it its methodological efficacy. To the very end of his life Merleau-Ponty was entranced by the power of the phenomenological reduction, as he saw it, to reveal to us the wild or vertical dimension of the world and others that is otherwise unavailable to the habitually objectivizing gaze of everyday life (i.e. the natural attitude). Phenomenology itself is expressed as entry into "the problematic of the reduction."

He continues in the *preface* to next lay out the meaning of the methodological process of *eidetic analysis* – otherwise called imaginary variation. He makes clear that the 'essences' revealed by our act of imaginary intuition (loosened by the reduction) demonstrate our *oneiric engagement* with the world and others – not as *abstractions* as often misrepresented in the secondary literature. Merleau-Ponty's preface highlights how the methodological reduction (or *epoché*) and the act of eidetic (or imaginary) analysis reveal the lived world as a tapestry threaded through by the imaginary-real relationship. Merleau-Ponty suggests that is the purpose of phenomenological method to loosen these invisible threads to make them more visible to make description more possible.

To reiterate, that we can never fully disengage from our interwovenness with the world and others is exactly what the methodological reduction teaches us. But this also shows how we imperfectly disengage to *see* our engagement. This is always a slippage, never a full grasping, a perpetually incomplete and unfulfilled *figure-ground* circularity – but such is the nature of intersubjective 2<sup>nd</sup> person research. This circularity is an outright affirmation of the centrality of this method – as powerful in philosophy as it is in applied interdisciplinary phenomenology. Time permitting, I will relate this understanding to the current discussions taking place in the field.

**Publication Session with the Author,  
Essentials of Existential Phenomenological Research  
by Scott D. Churchill**

Publisher: American Psychological Association  
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This book takes the reader through the basics of doing psychology phenomenologically: from its ontological assumptions and methodological principles to procedures for data collection and analysis built upon these principles. The reader is introduced to how we frame our research questions *phenomenologically* (in terms of our access to intentionality), *existentially* (in terms of our guiding ontological assumptions), and *hermeneutically* (in terms of how our research phenomena are found embedded within texts describing lived experiences). The cultivation of a sensitivity to meanings through the development of an empathic attitude in collecting and analyzing data is emphasized. The various chapters are interlaced throughout with examples of student research projects to clarify procedural steps.

The book begins with an introductory chapter laying out the philosophical "approach" of the method, its "theory of science" (*Wissenschaftslehre*). This includes ontological as well as methodological principles upon which the data collection and data analysis procedures are based. Following Giorgi (1970), Dilthey's (1894/1977) foundational development of the *Geisteswissenschaften* is used to distinguish "human science" psychology from psychology conceived as a natural science.

The reflective method is presented throughout in Husserlian terms, with practical clarifications of the various *epochai*, phenomenological reduction, eidetic intuition (by means of free variation in the imagination), and "structural description." "Phenomenological" research is defined not on the basis of its data consisting of self-reports (as in IPA), but rather on its special method of reflection upon self-report data.

Existential notions of freedom, choice, and transcendence are brought front and center in developing an ontological framework to help guide the researcher's analysis of lived experience. Sartre's (1943/1956) presentation of the phenomenological reduction as "purifying reflection" (in contrast to "impure reflection" which produces psychological determinism and self-deception) opens the door to the seeing of "in-order-to motives" (versus "because motives").

Drawing upon Heidegger's (1927/1962) threefold analysis of the structure of inquiry, as well as the author's 40 years of supervising undergraduate thesis projects, a distinction is introduced between the psychological research "phenomenon" and the "situation" or "lived experience" that reveals it. (In other formulations of the phenomenological method in qualitative research, "lived experience" is often presented as the "phenomenon" under investigation.)

An experiential approach to data collection, following von Eckartsberg's (1971) presentation of "cooperative dialogue," opens the door to better understanding the role of empathy and "deep listening" in grasping the meaning of lived situations.

An argument is made for the "external validity" of phenomenological findings, when structural descriptions are based upon "free variation" – ie, the intuition of "*arbitrary particularizations of the one eidos*" belonging to a universe of experiences (Husserl, 1848/1973, p. 341).

**Magnus Englander (respondent)  
Marc Applebaum (respondent)**



**Hermeneutical Phenomenology and Scientific Methodology**

**Eddo Evink**

According to Edmund Husserl, a strict methodological reflection was paramount for his phenomenology. His transcendental phenomenological methodology, however, was soon criticized and transformed by the second generation phenomenologists, often influenced by Heidegger. In the work of one of these second generation phenomenologists, Jan Patočka, we can find a profound discussion – much more than in the work of his contemporaries – with Husserl’s views on the transcendental phenomenological method. Patočka has converted this methodology into what he called an ‘asubjective phenomenology’ or ‘phenomenology of the appearing as such’. In my presentation I shall first offer an analysis of the main characteristics of this transformation of transcendental phenomenology and demonstrate how it leads to a hermeneutical phenomenology. The embedding of all human perception and action, including scientific research, in historical and social structures, will be discussed with help of the notions of horizon and play. We can see how our experiences and actions are always integrated in structures and developments that we will never be able to entirely survey, but within which we strategically operate. In addition, the main consequences for methodology in the human sciences will be discussed: its basic ontological assumptions; the role of interpretation; its entrenching in social, political and institutional structures; the relations between statistics, causality and meaning. Finally this approach also has consequences for philosophical methodology. It problematizes the Husserlian and Heideggerian separation between the transcendental or ontological domain and empirical domains, and therefore results in a plea for interdisciplinary research. Phenomenological research cannot be done without empirical input from the sciences.

**The poverty of *eidōs*: meaning making in human science research**

**Kenton Engel**

The application of phenomenology as a qualitative method of inquiry in the human sciences is an interesting affair. On the one hand, authors and researchers in fields such as nursing, medicine, pedagogy, sociology and others often repudiate properly philosophical phenomenology as abstract and disconnected from the concreteness of human experience. On the other, these authors appropriate phenomenological concepts such as *Lebenswelt*, *Dasein*, horizontality, and intentionally-lived experiences – to name a few – as a matter of course in their research. Perhaps equally confounding is the extent to which said researchers are either unaware of, or unconcerned with, how debates in the philosophical literature condition the plausibility of their research programs. While disagreements between Husserl and Heidegger concerning, say, genetic constitution may seem of little use to the nurse, or the sociologist, these disagreements and others nevertheless structure *all* phenomenological research and the quality of insights arising from it.

Of these debates, perhaps none are so vexing as those surrounding whether essences and transcendental phenomenology are in principle applicable to the actual. Husserl faced almost immediate criticism after his so-called transcendental turn following the publication of *Ideas I*, and these critiques were taken up and expanded by an entire generation of phenomenologists such as Heidegger, Gadamer, Sartre, and Merleau-Ponty. Though different in form and content, the rallying cry of these phenomenologists is that the turn to transcendental phenomenology – and therefore the search for essentia – violently separates human activity from the context in which it is found and ought to be examined. In other words, the idealism of Husserl’s eidetic project is inapplicable to, and does not describe, the actual of human life. For a researcher in the human sciences concerned with disclosing the *real* elements of human experience, these critiques ought to be of serious concern. Serious concern, because, should transcendental phenomenology and/or the description of essences be found

inapplicable to the actual, any human sciences research making use of these concepts is by extension inapplicable to the actual as well.

In the paper that follows, I argue for this inapplicability, as well as the applicability of hermeneutics and hermeneutical phenomenology as a viable alternative. I start by providing a brief sketch of what I take “eidetic phenomenology” to be as it is applied in the human sciences – principally distinguishing this definition from the kinds of so-called phenomenological research that it is not. With a working definition of this paper’s subject in hand, I then move on to contrasting this eidetic human sciences phenomenology with a hermeneutical phenomenology. I conclude by offering up my thoughts for steps forward.

## **Collaborative Approaches in Phenomenological Psychology**

### **Thresholds of Experience and Reflection: Embodied Collaborative Research**

**Claire LeBeau**

Emotions and memories from the past come as part of the present person. The past changes in a new present. Even if the past is wholly implicit and unnoticed, it can be carried forward into a new whole as part of the new, the process of present experiencing. (Gendlin, 1996, pp. 14-15)

Many of our experiences live at the pre-reflective level. Especially intense emotional overwhelming experiences such as shame, guilt, vulnerability, and even joy and ecstasy are, by their very nature, language elusive. These experiences are embodied prior to language and reflection, lived in the lacuna or gap where the self meets the full contours and shape of the world. At the same time, the worlding of these emotional perceptual fields can shape all of our movements and relationships in the world. Merleau-Ponty (1963) describes the centrality of the body as the anchor for all perception, knowing, learning, habit, and movement through the world as bodily schema or intentional arc (p. 169). Language too is embodied consciousness, not, as he writes (1973), “an accouterment of thought” (p. 4) but “thought inhabits language and language is its body” (p. 102). How then, can we catch sight of these experiences in phenomenological research? For Gendlin (1997b) in what he describes as the “responsive order”, an embodied hermeneutic process of questioning and listening deeply to our own felt experiences to find the “words that work” (Gendlin, 1997a) can help fill in the gaps at the ongoing thresholds of experience and reflection. This presentation will explore a new and unique phenomenological research process that asks the participants, as co-researchers, to locate a new kind of living language utilizing Gendlin’s Focusing Technique (1981) to explore a bodily experienced relatedness to whatever emerges in the research situation to give fresh vitality, interpersonal support, and rich description to the living memories (Sardello, 1978) that are yet-to-be languaged.

### **Applied Phenomenological Psychology in the Context of Collaborative, Therapeutic Assessment**

**Jessie Goicoechea**

This presentation will make use of phenomenological psychology to understand the nature of collaborative, therapeutic assessment results and the methodologies used to arrive at those results. A phenomenological approach to psychological assessment has implications for how we view findings, results, and interpretative processes. Epistemological assumptions about the nature of truth claims in traditional, information-gathering models of assessment will be examined and contrasted with a phenomenological epistemology and methodology. With illustrations from collaborative, therapeutic assessment in a residential substance abuse treatment facility, this presentation will illustrate that the

truth claims offered are intersubjective, contextual, and descriptive. This is in contrast to viewing assessment results and methodology as objective, bearing reference to traits or states within a person, and as explanatory and predictive.

Situated in a natural scientific framework that prioritizes measurement, the information-gathering model utilizes norm-referenced data to provide explanations and predictions about the client. Assessment results are viewed as findings, in that it is through adherence to standardized procedures and measurement that truths about the clients are found or uncovered; standardized procedure is thought to ensure objectivity. Within a natural scientific framework, clinical judgement is viewed primarily as enhanced or made more accurate by tests, rather than as the clinician's capacity to meaningfully integrate and interpret test data in the context of an individual's specific circumstances and lived world.

Implied in discussions of a collaborative, therapeutic model is a very different view of assessment results and interpretation, but these are not clearly spelled out. When tests are used as tools and opportunity for dialogue with the client rather than as arriving at standardized samples of client behaviors, the results bear reference to what is constructed in conversation between assessor and client and not just the test scores and nomothetic data themselves. Phenomenological methodology, when applied to therapeutic assessment, aims at understanding lived experience. Clients contribute to the interpretation and contextualization of test data by sharing their observations about their approach to the tests and by making connections to similar comportment elsewhere in life. Rather than culminating in the vocabulary of scores, traits, and/or diagnoses, collaborative, therapeutic assessment weaves together clinician and client perspectives in a jointly constructed, descriptive narrative about the client's life in process. This presentation will make use of methodological concepts like the phenomenological attitude, reflexivity and interpretation to make sense of and enhance human science assessment praxis.

## **Rethinking Phenomenological Methodology**

### **Implicit and explicit generalization in qualitative research**

**Tone Roald**

A common criticism of qualitative research is that it is unable to make generalizations.

Since its historical origins within the theory of science, 'generalization' has denoted the process whereby one or more individual findings are shown to appear in several other instances. Through a discussion of phenomenological principles, this paper analyses how informal generalization is inextricably linked to the use of method and theory. When the philosopher Edmund Husserl emphasized the historicity of our life-world, he implied that our language, that is, our entry into methods, is full of assumptions. In other words, our use of methods relies on generalized presuppositions handed down to us explicitly and implicitly through tradition. Moreover, several formal methodological considerations (explicit generalization) in relation to the particular qualitative study further ensure that analytical claims can be made on a more general level. Thus, qualitative researchers are part of historical and cultural traditions, and they rely on implicit and explicit generalizations. Implicit generalizations are part of the entire research process. We begin and end the process with implicit generalizations by virtue of our historical situation, with its language and theoretical frameworks. For these reasons, a number of possibilities for generalization exist, each with their own scientific legitimacy adapted to the complexity of the different inquiries whereby generalization is an internal, indispensable and unavoidable aspect of qualitative research.

## The Phenomenological Method as Non-Philosophy and Speculation

Alessio Rotundo

In the course of the twentieth century, *Gestaltist* and phenomenological psychology have had the ambition to practice a phenomenology on an experimental basis. This form of experimental psychology represented a reaction to the ancient speculative psychology while also having, both in its methods and contents, a different sense than a positivistic analysis of objective natural facts. At the same time, experimental psychologists, while philosophically influenced in various ways by Husserl's phenomenology, tended to assume a critical stance towards the method of reflective analysis and favored rather a purely empirical method. This method draws on phenomenology defined, to put it with Johannes Linschoten, as "nothing *more* than a description of immediate givens." Concurrently to this development, the self-critical and methodological advancements internal to Husserlian phenomenology seemed to raise the demand for a renewed form of speculative thought right at the center, and at the bottom, of phenomenological inquiry. This demand for speculation found a first subtle expression in Eugen Fink's *VI. Cartesian Meditation* only to be made explicit in several post-World War II essays that Fink devoted to Husserl's idea of phenomenology. In these texts, Fink's explication of phenomenological activity and of the theoretical experience of the phenomenologizing subject points out an aporia attaching to phenomenological analysis and its commitment to intuitional givenness in description and explanation. To put it briefly, the aporia consists in the fact that the fundamental process of origination of experience that phenomenological analysis purports to clarify can only be framed in terms resulting from this process. From this it follows that the process itself must always escape final framing, even in phenomenologically-driven investigations. Fink's conclusion, therefore, is that descriptive analysis needs to be joined with a constructive analysis. The methodic subdivision of phenomenology in static and genetic was thereby expanded with the addition of a "constructive" phenomenology. The aim of this paper is to evaluate whether these two concurrent directions of investigation in phenomenology (experimental and constructive) are simply heterogeneous or can rather be thought as belonging together in the context of one single project. My thesis is that a unified conception of both phenomenological directions is possible.

### Love, Ethics and Religion

#### A Queer Science: A Steinian Phenomenologist's Reorientation of Religious Studies

Lauren Lovestone

The field of Religious Studies has a flat notion of science. Some of its most notable scholars—Russell T. McCutcheon, Bruce Lincoln, and Robert Orsi—invoke the notion of science as a way to legitimize the study of religion within contemporary debates of why Religious Studies scholarship is valuable compared to the "hard" science disciplines. The key issue in this debate is whether or not the scholar should take seriously the religious realities people express when whether or not the divine entity they experienced, such God or a saint or a spirit, may not be directly observed by the scholar as "real." For the one side, to do so would mean one is no longer a scholar but a "cheerleader." For the other side, to do so is means positing a more expansive notion of empiricism. Both sides do not qualify what they take "science" to mean, although the concept of science is central to how they assert the significance of their methodology.

I desire a different kind of validation and justification for knowledge in my field, one that reorients our aims at being scientific. With Stein, I hope to clarify how scholars of religion can justifiably be scientific in their knowledge claims about religion. Partly this requires identifying what scholars desire. What do scholars want when they are using scientific language? What are the stakes? Out of that clarification work, I hope to advocate for a way of conceptualizing the kind of science religious studies scholars do in terms of Martin Kavka's concept of "queer science." A queer science preserves and deepens the

narratives of difference, affirms boundaries (even in their contingency) between cultures, and does not silence others. With Stein's phenomenology, I expand what Kavka simply characterizes as a kind of science. I draw on Stein to provide the philosophical justification for a queer science with her phenomenology of empathy. This paper is a beginning of my larger dissertation about what a queer science is and how a queer science can reorient the field towards a more appropriate way of referring to itself as a scientific discipline.

**Workshop for students and/or those new to the field Key Concepts in Phenomenology**

**Facilitators: Jim Morley, Athena Colman**

A discussion-based introduction to some of the key concepts used in phenomenology from the perspective of psychology and philosophy. All are welcome.

# June 10<sup>th</sup>

## DAY 2

### **PANEL: Phenomenology for a Cause: Accounts of the Use of Phenomenology in Social Work Research and Practice**

Phenomenology as a qualitative research method was developed in the U.S. and has been adopted and adapted in social work research. The phenomenological approach keeps participants in the contexts of their life situations and considers the whole person in contrast to examining fragmented characteristics of the persons in isolation, as it is done traditionally in behaviorist and positivist social science research. Phenomenological methodology includes a unique step in the research process, called “bracketing” or *epoché*, that attempts to separate the researchers’ experiences and preconceptions from the data collection and analysis process. By focusing on the lived experiences of participants while bracketing own experiences, phenomenology helps shift power dynamics in the researcher/participant relationship, allowing authentic voice to be expressed.

The types of phenomenology as a research practice in social work vary from descriptive to interpretivist, influenced both by the American school of phenomenology practitioners such as a Giorgi and Benner, or following the European school of Husserl and Merleau-Ponty.

This panel focuses on the use of phenomenological methods as applied to the field of social service in both practice and research. The studies presented here, while different in content, integrate fundamental social work values that privilege social justice and social change. The four papers in this group aim to (1) illustrate the process of choice and application of the phenomenological methods within the context of social work and (2) discuss the challenges and advantages of the use of phenomenology for analyzing and working with the lived experience of diverse populations.

### **Perceived Safety in the Postsecondary Learning Environment: A Phenomenological Study**

**Jennifer Ballard-King**

A lack of perceived safety within the learning environment has been shown to have a negative effect on engagement for undergraduate students. Despite the importance of students’ perceptions of safety, research in the postsecondary education context has suffered from an overemphasis on threats to physical safety and a disconnection from research on issues related to diversity and inclusion. Studies have found support for the conceptualization of safety developed by the National Center for Safe and Supportive Learning Environments; however, these studies are specific to the K-12 context, and the validity of this conceptualization has not been examined with undergraduate students. To fill this gap, a qualitative study was conducted with the purpose of developing a conceptualization of perceived safety for undergraduate students in the on-campus postsecondary learning environment that was grounded in the experiences of students. Phenomenology was chosen as the most appropriate research methodology for understanding the construct of perceived safety from the student perspective because it allows the researcher to develop descriptions of the essence of the lived experiences of participants by suspending judgements about what is real.

#### Research Questions

How do students describe their experiences of safety in the college classroom?

How do students define safety in the college classroom?

What dimensions of safety are relevant in this context?

A criterion sampling method focused on maximum variation was utilized, and the sample consisted of 11 subjects (64% non-male, 45% non-White, and 36% non-heterosexual) recruited from four undergraduate core elective courses. Semi-structured interviews were approximately 60 minutes in length and consisted primarily of questions outlined on the interview protocol, with follow-up questions added as appropriate. This study utilized a descriptive phenomenological approach to analyzing the data outlined by Giorgi, and trustworthiness of the qualitative analysis was enhanced through the use of peer debriefing, memoing and bracketing. The qualitative analysis software, Dedoose, was used to facilitate data analysis and allow for inter-rater reliability measurement. Results of the analysis were provided to 5 additional participants from the same populations, and findings from these member checking interviews were then used to revise the narrative description and graphic representation of the phenomenon. Results of the study include a narrative summary of the phenomenon in which perceived safety is defined as the degree to which a student perceives themselves as protected from being harmed by oneself or others or causing harm to oneself or others. A student's perception of safety involves an interaction between the student and the learning environment and differs from the concept of a "safe" learning environment. Initial analyses provided evidence of perceived safety as either a three or four-dimensional construct; however, member checking supported a conceptualization consisting of the following four dimensions: physical safety, psychological safety, intellectual safety, and socio-cultural identity safety. In the future, a brief measurement instrument of perceived safety will be developed based on this conceptualization that can be used as a tool for social work educators and students to prepare for the difficult discussions that are critical to quality social work education.

**“Re-storying and Restoring Embodiment”:  
Narrative Therapy in Dialogue with Hermeneutical Phenomenology  
Michael “Mookie” Manalili**

“So, tell me your story? What is a life worth living for you?” we ask patients. As practitioners, we are entrusted with the care for a suffering Other. As clinicians, we are woven into the medical model that sees the body-subject in a particular way. As social workers, we are trained to see a person in context, aware of the ‘person in an environment’ rather than just free-floating individual ipse. Depending what on the role we value, these narratives then orient our behaviors, motivations, and intentions. Like language handed down and even our embodiment, we both constitute and are constituted-by stories we inherit in our cultures, interpret through lived experiences, and co-create during the therapeutic encounter. This brief philosophical/theoretical paper explores connections between narrative therapy practices – and phenomenological concepts on interpretation and embodiment from Maurice Merleau-Ponty, Paul Ricoeur, and Richard Kearney. Additionally, we weave in therapeutic case examples from the past year of pandemic, racial conflict, and the like- to see how these concepts could affect choices during practice. Narrative therapy is one modality that engages in practices of re-storying, grounded in Foucault’s investigation of knowledge and power. Founded by social workers David Epston and Michael White, it shares in social work values of being strengths-based and contextualized – and applies Foucault’s critical concepts of knowledge and power [savoir-pouvoir] towards a person’s re-telling of their life. Narrative therapists train to be “de-centered and influential” in our approach, utilizing practicing of externalization, re-authoring conversation, statement of position maps, outsider witness letters, and the like. These allow the person to re-constitute themselves towards their story of a life-worth-living. This form of narrative healing can be strengthened by dialogue with the phenomenological tradition – particularly on concepts of embodiment (Merleau-Ponty), emplotment (Ricoeur), and carnal hermeneutics (Kearney). First, we explore pieces of Merleau-Ponty’s concept of chiasm and flesh, seeing a person, not in the mind/body nor object/subject split – but as porous “carnate body” [corps-sujet] intertwining with our shared creative world. Second, we elaborate on the ideas of Ricoeur’s linkage of the study of interpretation, not only in terms of signs and languages – but also lived out in the world, through emplotment, narrative self, and ethics therein. Finally, we introduce Kearney’s current projects

on carnal hermeneutics, the doubleness of touch, and elaborations on narratives of "wounded healer" – to locate the story not only in the mind but through our very actions and embodiment. In bringing phenomenological stances into dialogue with narrative therapy – hopefully, the story of clinical therapy can also be expanded. This is done not only for the sake of shifting abstract conceptions – but rather, to be in better touch with the very embodiment and contexts of the real suffering other, the patient before us.

### **Rebuilding Lives, Reconciling Multipolar Identities and Building Community: Interpretive Phenomenological Analysis of the Lived Experience of Recent Russian-speaking LGBT Immigrants in the U.S.**

**Tanzilya Oren & Alexei Gorshkov**

Russian government adopted “anti-gay propaganda” laws in 2013 prompting an exodus of LGBT individuals who sought asylum in Europe and the U.S. A number of asylum claims from Russia and neighboring countries in the U.S. has surged. Little is known about this new group of asylum seekers. This study aims to explore and characterize the lived experience of Russian-speaking asylum seekers and immigrants in the U.S., focusing on their post-migration subjective experiences of coping and exercising their agency in help-seeking to meet the psychological and resettlement needs and to build a new community in the process. **Methods:** The study employed Interpretive Phenomenological Analysis (IPA) to enable a detailed exploration of the subjective lived experiences with their hermeneutic interpretation (Smith, 1996). IPA is chosen as one of the most compatible methods with the values of social justice by going beyond description to create shared meanings with opportunities for highlighting diverse voices, explanations and to search and solutions together with participants based on their experience, reflections, actions and activism (Chan & Farmer, 2017). IPA offers a means to derive in-depth meaning attending to the complexities of lived experience. IPA extends qualitative inquiry through a double hermeneutic whereby the researcher is making sense of the experiences of participants who are making sense of a phenomenon (Chan & Farmer, 2017). IPA design was used to collect and analyze data from nine in-depth semi-structured interviews, with purposive snowball sampling used to identify participants. Three stages of IPA thematic coding produced four interconnected themes. **Findings:** four major themes are (1) being a new asylum seeker: challenges ranked; (2) reconciling parts of multipolar identity; (3) a sense of safety and freedom vs a shock of nonsupport and discrimination; and (4) belonging: flexible communities and their challenges. **Implications:** social workers at the micro-level must avoid generalizing and essentializing this group of LGBT asylum seekers and immigrants, while addressing the urgent survival needs initially and planning for long-term mental health needs. Multiple affiliation and cultural, ethnic and LGBT identities should be considered in providing culturally sensitive services. At a mezzo level, broader coalitions with informal immigrant communities, service providers and policymakers to support a more comprehensive referral systems and exchange of information and knowledge to prevent misinformation and provide a comprehensive safety net for LGBT newcomers. And at a policy level, social workers need to engage more closely advocating for quality and accessible legal and social services for asylum seekers.

### **Conducting Phenomenological Research: One Researchers Experience Exploring the Meaning of the Psychotherapy Room**

**Jamie Jones**

**Background and Purpose:** There is currently no consensus on how to employ the phenomenological method in the social sciences. As of now, several different procedures are recommended, some at odds with each other. The lack of standardization and vague explanations in many phenomenology studies as to how the data analysis was conducted can be confusing for social work students looking to explore this



method. This paper attempts to provide some transparency by revealing in detail how this author employed the phenomenological method as described by Wertz and Giorgi in her dissertation research on the meaning of the psychotherapy office from the perspective of psychotherapy clients. Specifically, this paper highlights the techniques of identifying and reflecting on meaning units, writing individual structures for each participant, and identifying the essentials of the experience of the psychotherapy room.

**Methods:** Eight semi-structured interviews were conducted with individuals who were currently attending individual psychotherapy treatment in private practice settings. Participants were all female and primarily white. Participants were recruited via local community listserves. Interviews focused on the experiences of psychotherapy offices with the purpose of providing a general structure of the experience of the psychotherapy office. Interviews were all transcribed verbatim and then analyzed according to the recommendations of Giorgi and Wertz which emphasize the use of meaning units and imaginative variation to identify essential components of a phenomenon.

**Findings:** Analysis of interviews identified four main themes in regards to client perception of psychotherapy offices: (1) comfort and safety, (2) insight into the clinician, (3) engagement, connection and relationship, and (4) object-based assumptions and associations. These results highlight the potential importance of the physical environment in psychotherapy treatment, particularly in the room's perceived ability to influence relationships.

**Conclusion and Implications:** Phenomenology is complex. Yet it provides a way to explore phenomena in depth. This paper hopes to bring transparency to one way of conducting this important method of research by providing concrete examples of how this method was employed in social work research. Of note, the lack of diversity represented in the sample recruited emerged as a major limitation in a study seeking to uncover essentials. One participant in particular commented on the need for culturally sensitive office environments and the potential variation of meanings room design and décor may have for different populations. Future studies in this area may want to consider actively seeking input from more diverse populations and locations.

### **Phenomenology in Therapeutic Work at the Limits of Emotional and Transliminal Experience**

#### **Varieties of Uncertainty: A Hermeneutic Phenomenology of Emotional Experience in Psychotherapy Process**

**Garri Hovhannisyan**

The purpose of this presentation will be to explore and articulate some ways in which phenomenological thought can be used by psychotherapists within the clinical context so as to enhance and inform their hermeneutic grip over their patients' psychological lives and the demands set by the patients' therapeutic needs. Its thesis is that anxiety plays a central and pervasive, but often understated role in the genesis of various forms of psychopathology within the clinical population, whereby patients' psychological lives become organized in some important way around avoidance. Accordingly, anxiety-driven avoidance necessarily brings interpretation to a halt, the act of which is necessary for overcoming—or at least adaptively coping with—sources of unavoidable suffering within one's life. In line with the clinical literature, this presentation is predicated on the hypothesis that without voluntary exposure to the sources of one's anxiety, spontaneous or gradual recovery becomes impossible and that psychopathological patterns can only continue to perpetuate in a self-organized fashion, thereby robbing the patient of a sense of agency. A central function fulfilled by the therapist is thus to encourage the patient to engage in acts of voluntary exposure to anxiety-ridden content through language and the

imagination, as well as practical action, so as to facilitate appropriate interpretation of such content and to afford a more effective hermeneutic grip over one's own lived experience.

**Introspection as Method.**  
**Reflections on its benefit for our understanding of transliminal experiences from a phenomenological perspective**

**Patricia Feise-Mahnkopp**

Following James (1902, 426) or Jaspers (1973, 90), there are no fundamental (only gradual) differences between ,sane' and ,insane' modes of religious experience (i.e. psycho-spiritual borderline experiences). In spite of these observations, modern psycho(patho)logy usually does not only maintain the conviction that one can neatly distinguish between both modes, but that religious (or spiritual) experiences are *per se* insane (Freud, 1948). This conviction has only recently, that is in postsecular modernity, been replaced by the notion of transliminal experiences (i.e. non-denominational psycho-spiritual borderline experiences, Tobert, 2010) causing rather therapeutical effects than psychic deformations (Utsch et al., 2014). This paradigm shift could not happen without the application of introspection, that is a truly phenomenological method (Feise-Mahnkopp and Stoellger, 2020). Exploiting introspection, Williams, for instance, was able to demonstrate that psychosis is not an insane, degenerating process, but a sane, constructive effort of the psyche to protect itself under unbearable circumstances, respectively, to stabilize itself in the long run by integrating transliminal experiences (Williams, 2012). A systematic use of introspection will deepen our understanding of psychotic processes (just as of other transliminal experiences). But, as productive as pioneering approaches like Williams' are, they do only too often lack thorough psycho-philosophical and meta-methodological reflections. By drawing on Williams' and my own research on transliminal experiences of persons diagnosed with schizophrenic psychosis, I will reflect theoretically and meta-methodologically on introspection as phenomenological method. Theoretically, I will – in addition to James and Jaspers – particularly refer to Merleau-Ponty's phenomenology of the invisible (2011), to Waldenfels' responsive phenomenology (2002, 2014) and to Walther's psychophenomenology of the self (1927). Meta-methodologically, I will focus on a comparative approach to introspective patient histories combined with videographical instruments (Feise-Mahnkopp, 2017).

**Phenomenology and Empirical Research: Case Studies**

**“Innsbruck Vignette Research” –  
A phenomenological approach to empirical school research**

**Evi Agostini**

Maurice Merleau-Ponty is one of the few major phenomenologists to engage extensively with child psychology (e.g. Merleau-Ponty 2010). Among many other disciplines he therefore also influenced educational sciences. His extensive involvement with topics such as perception and individual and intersubjective experience deeply affected pedagogical issues and led to different varieties of empirical research from a pedagogical perspective. But what are the goals and nature of thorough qualitative phenomenology in the educational field? The methodology used in this contribution is associated with the “Innsbruck Vignette Research”, a phenomenological approach to empirical school research, which attempts to capture and analyse the learning experiences of students in school (cf. Schratz & Westfall-Greiter 2015). The work of Merleau-Ponty (1966) and his representatives in the German speaking world such as Bernhard Waldenfels (2002) and Käte Meyer-Drawe (2012) influenced the source and focus of

phenomenology- based research design. Phenomenology as the philosophy of experience is the foundation of lived experience research (Waldenfels 2002). Since learning is understood *as* experience (Meyer- Drawe 2012), rather than a product of experience, the challenge for researchers is how to capture possible learning experiences while in the field. Therefore, researchers in the field attempt to stay open and particularly attentive to pathic elements such as atmosphere, facial and bodily expressions and tone of voice of pupils and teachers. These details are collected by researchers in protocols, which then form the basis for writing the vignettes. The vignettes are thick descriptions of the lived experience of the researchers and as close as possible to the experience of the pupils in the field. Due to the linguistic expansion, vignettes are best understood as a form of literary non-fiction in which researchers strive to manifest and point to the impossible plurality of the experience by revealing the pathic qualities of a tangible moment perceived by them. To ensure that the researchers communicate as completely as possible the essence of the experience of the pupils without adding their own interpretation, the individual genesis of a vignette is documented, then communicatively validated with the subjects in the field and through a workshop method within the research team. Once vignettes have been crafted, they become the primary data for phenomenological analysis, a process referred to as “vignette reading”. In reading a vignette, researchers engage in the experience as readers, holding back from categorizing and explaining in order to uncover, peel off and add layers of understanding to what is given. As Linda Finlay (2009, p. 11) emphasizes, an appropriate interpretation of data in the phenomenological tradition is one which “points to” phenomena of experience rather than “points out” findings. The purpose of the paper presented is to provide an example of how to practice qualitative research based on phenomenology in the field of pedagogy, beyond the boundaries of theoretical philosophy, but without crossing the borders of a philosophical phenomenological understanding. The paper concludes with a discussion of the nature and goals of good qualitative phenomenology in the educational field.

## **Reflections on the relationship between empirical phenomenological research and phenomenological philosophy: A case study approach**

**Steen Halling**

In the last several years there have been several contentious debates about the proper definition of phenomenology in the human sciences. Although these debates have raised important issues, I do not believe that, overall, they have been constructive. For example, misreading the positions of those with whom one disagrees is a problem in any academic context but especially so within a tradition that has openness and dialogue at its core.

In this presentation, I will start by giving a brief summary of a recent phenomenological study of envy, outlining its basic approach and methods, some key findings, and several implications for addressing the problems of envy in the workplace and everyday life. Using this study as a point of departure, I set forth my own point of view in the forms of assertions about the relationship between empirical phenomenological research and phenomenological philosophy with the primary aim of stimulating discussion and dialogue:

The researcher’s relationship of the phenomenon should be given more attention as a critical element in phenomenological inquiry.

More broadly, I will argue that although phenomenology clearly diverges from common sense, it is nonetheless an approach that makes sense intuitively. In other words, it is an approach that at an elemental level precedes and exceeds phenomenological philosophy.

Although there is no question that empirical phenomenological researchers are indebted to phenomenological philosophy, as researchers we possess our own authority based on a richness of experience arising from our practice--our successes and our failures and the learning that these made possible.

Following from the above, I suggest that we take care not to hold up phenomenological philosophers as authorities in the same manner as do Evangelical Christians with the Bible. Doing so inhibits our own creativity and gets in the way of engaging in a genuine dialogue with any of these philosophers.

### **Recovering Perceptual Life**

#### **Perceptual Life: A New Contribution to Phenomenological Method**

**Jeffrey McCurry**

Phenomenology has always been intimately connected with methodology. The epoché and reductions bracket the natural attitude, and in doing so also put out of play the explanatory schemes of quantitative natural science and speculative philosophical metaphysics. Both approaches offered theories that posited reality outside, behind, or below the qualitative givenness of phenomena. The world is “really” monads or depression is “only” biochemistry.

By refusing to surrender our human encounter with reality to only these approaches, phenomenology seeks to focus upon and contemplate the rich register of meaning and truth found in experience—in the first-person, subjective experience of the world (noesis), and in the world as it is given to this experience (noema).

Merleau-Ponty, in particular, developed a phenomenology of perception to understand the givenness of the world and the subjectivity to which the experience of this givenness was given.

What has been less noticed is the way that for Merleau-Ponty methodology intersected with a kind of ethics in phenomenology. He wanted his readers not only to know and understand the logic of the experience of perception; he wanted them to participate more deeply and intentionally in the experience of perception. He wanted us to live what we might call “perceptual life”: life that is in profound touch with the world as given to embodied, temporal, spatial experience, a world that he says is “mystery” and “miracle”, a world to be met with “wonder.” For Merleau-Ponty, although he does not put it quite this way, there is also an ethical motivation of the epoché and reduction. Phenomenology first brings to our awareness the experience of perception in self-experience and world-experience, an experience we already enjoy to some extent, but which we often blind ourselves to with the speculations of natural science and philosophical metaphysics. But it, second, invited a more deliberate, intense investment in life from the perspective of perception.

#### **On Bracketing Metaphysical Assumptions**

**Lawrence Berger**

Essential to Husserl’s methodology is the notion of bracketing metaphysical assumptions, where such assumptions are held in abeyance, as it were, in the course of phenomenological exploration and description. However difficult this may be in practice, I wish to argue that there is much to be said for the idea. In particular, I examine the standard metaphysical assumptions in philosophy of mind and cognitive science today, in which the primacy of the physical goes unquestioned and the “hard problem” is how consciousness arose out of a purely physical universe. I argue that such assumptions are highly speculative at best, and should always be bracketed. Moreover, I argue that the intentional place of attention in the lived-body environment is essential for the practice of phenomenology.

**Empathy, intersubjectivity and the observation Caregiver-Child Interaction**

**Idun Røseth**

In this article we propose a phenomenological understanding and method when investigating caregiver-child interaction. The current available approaches to understand, analyze and treat caregiver-child interactions are based on attachment and mentalization theories that implicitly rest on a natural scientific perspective and objective, experimental measurements of behaviors. Subsequently they do not resonate well with the present-day emphasis on intersubjectivity and empathy in the field. Neither attachment nor mentalization theorists have taken a clear position on the philosophical underpinnings of the understanding of others. We suggest that phenomenology can provide a suitable epistemological and theoretical ground based on its rich understanding of intersubjectivity and empathy, and a method suited for the investigation of social interaction. An important task for phenomenology is to discern what is given to our intentional consciousness and how. What can we actually observe and describe, and when are we interpreting or applying our theories on what we observe?

**Uncovering of the Inner Song through a Phenomenological *Epoché***

**Ellen Moysan**

As a painter tries to translate his/her vision into a painting and as a writer tries to verbalize the story s/he imagines, so the musician tries to perform what s/he hears “in his/her mind”: the *inner song*. Interpretation means playing the inner song as a specific understanding of a piece of music; improvisation means performing the inner song in the moment of hearing it; and composition means writing down the inner song as it is imagined. In this paper, I will show how the practice of the *epoché* is the necessary first step to grasp the inner song.

Philosophically, the inner song is: (1) a phenomenon—it is given in the phenomenological consciousness— (2) of imagination—it is neither a phenomenon of perception nor an intuitive positing of past or future as true— (3) teleologically oriented toward a performance—it is given as a part of the act of performing— (4) constituted through an intention—chance plays a very little role in its constitution— and (5) sonorous but not necessarily linguistic—it is composed of sounds but language might not be involved. The inner song is at first phenomenologically given in consciousness as fleeting, unsteady, and obscure. However, it becomes clearer as I practice, rehearse, or perform i.e., as I hear how it actually sounds. Phenomenologically speaking, it is therefore more precisely an *obscure phantasy pointing to a possible clear appearance*. The clearer my inner song is, the more refined and musical my performance will be. As a consequence, it is necessary to listen to the inner song attentively in order to play musically and beautifully.

When I rehearse or perform music, the process is the following: I abstract from the sounds I can hear around me in order to listen to the inner song that I imagine, and then I practice with my instrument in order to translate this imagined inner song into a performed sound, a *real* sound. I understand this process as a *practical epoché*. In Husserlian Phenomenology, the gesture of the *epoché* uncovers the phenomenological region of consciousness in which phenomena are given. In my description of the inner song, I understand the phenomenological *epoché* both as a theoretical suspension of the thesis of the existence of the world, and as a praxis of suspension and conversion of the attention. Through the *epoché*, the inner song can appear to the musician as well as the phenomenologist describing the musician’s experience.

In the rest of the present paper, I will show that any access to the inner song requires an *epoché*. In order to do so, I will: (1) go back to the experience of the inner song, both describing my own experience

of it as a musician, and quoting dialogues with musicians I personally met and interviewed about their experience of the inner song, and (2) use the Husserlian framework to provide a phenomenological description of the mode of access to the inner song.

## **Political and Economic Mobilizations of Phenomenology**

### **A Husserlian Interpretation of the Constitution of Meaning of Hate Symbols**

**Richard L. Wilson**

The concept of intentionality, the directedness of the consciousness toward an object, is a basic concept in phenomenology. The point of departure of Husserl's investigation of intentionality is found in the *Philosophy of Arithmetic: Psychological and Logical Investigations*. Numbers are not found ready-made in nature but result from a mental achievement. Here Husserl was preoccupied with the question of how something like the constitution of numbers ever comes about. This analysis (and Husserl's subsequent analyses of constitution) will be extended to the subject of the constitution of hate symbols.

What a phenomenologist must examine is the relationship between consciousness and Being, and in doing so, the phenomenologist must realize, that from the standpoint of epistemology, Being is accessible to someone only as a correlate of conscious acts. A phenomenologist must thus pay careful attention to what occurs in these acts. In the attempt to explain intentionality Husserl developed his notion of constitution, according to which we constitute the objects towards which we are directed. In our visual experience of a hate symbol, for example, we are constituting the hate symbol we are seeing. This does not mean, however, that we are creating the hate symbol, rather it explains how we can perceive a symbol as a hate symbol. With his theory of constitution, Husserl can show how the content of our current experience is shaped by our past experiences and, in a second step, how these experiences themselves are in themselves constituted.

Husserl argues that the constituted object exists independently of the act in which it is constituted. Through his analysis of the temporal structure of our mental acts Husserl realizes that not only the objects, but also the mental acts in which we are directed towards them are constituted. In addition, he argues that every process of constitution leaves a trace as every mental episode becomes part of a retentive background without which we could not have mental episodes in the first place. A historical discussion of the development of Husserl's theory can show how closely his notion of constitution is intertwined with his overall phenomenological position. This analysis is concerned with developing a Husserlian interpretation of the constitution of meaning of hate symbols, which can in turn be employed to understand the contemporary influence of hate symbols. The ultimate goal of this work is to use this foundational analysis to develop strategies to counter these symbols.

### **Phenomenology and Economic Life: Toward Economics as a Human Science**

**Dennis Skocz**

The paper proposed here makes the following points with a view to identifying the elements of a working economic science both qualitative and phenomenological.

Few have applied phenomenology to economic life other than Alfred Schütz.

When phenomenology has addressed economics, it has generally taken two forms: (a) a criticism of economic theory for its reductive view of the economically engaged human actor; and, (b) a "critique of

economic reason” (my phrase), i.e., a kind of Kantian reflection on the foundation of economic theory which examines its scope and limits. Schutz has taken both these approaches.

Arguably, there is no work-a-day economic science – phenomenological and qualitative – that explains market activity, predicts outcomes, and advises on policy. To be sure, there are other social and behavioral sciences using phenomenological qualitative methods. And, a pheno/qualitative economics is conceivable.

As qualitative, such it would employ, inter alia, first-person experience and accounts as “data” – interviews, narrative, open-ended questionnaires, and aggregation of results by identifying recurring themes and perceptions of individuals and groups.

As phenomenological, it would deploy some or all of the following concepts: first-person lived experience, the life-world as meaning-fundament and horizon, intentionality, temporality, motivated-decision-making, face-to-face social relations, and social typification.

Approximations of or candidates for a pheno/qualitative economics could include:

A modified neo-classical economics. Its concept of human action as intentional and purposive is valuable as is its effort to supply *an a priori* foundation to economics. Modification would entail recasting *homo economicus* and revising the decision-making model to see decisions as motivated.

Behavioral economics challenges neo-classical economics and includes “subjective” phenomena within its thematic, but these are seen as “irrational” and treated by a psychology that takes them as aberrant behaviors captured in third-person observations expressed statistically.

Marketing is already a well-established discipline albeit outside the boundaries of economics. Like economics, however, marketing seeks to explain market-behavior. Distinctively, it predict how non-price factors will influence buying and selling. Given this, it could be regarded as a school of economics – and, possibly become a qualitative economics! Marketing focuses on motivation and affection (emotion) and addresses economic actors – mostly consumers – in their lifeworlds. Its treatment of “subjective” factors, however, is largely behavioral-empirical or just anecdotal. It lacks a pheno/qualitative method to go beyond anecdotes from the “world of successful merchandizing.”

In sum, a pheno/qualitative economics – a human science -- would include the following elements.

Attention to economic life and activity within a lifeworld that is horizon and meaning fundament.

A multi-dimensional economic actor: *homo economicus* “with a life.”

A decision-making that is not binary and algorithmic, but informed by “because of” and “in order to” motives stemming from one’s biographical temporality.

Formalization per *Ideas I* (Husserl), morphological rather than mathematical – *a priori* “conditions of possibility” and assumptions not so abstract as to make them unrealistic and predictions based on them of limited use. (Re the latter case, see the conditions for a perfect/free market.)

A methodological practice along qualitative lines. The paper suggests that a qualitative and phenomenological economics is not only conceivable but would give a better account of human economic behavior, anticipate activity with greater fidelity, and advise on policy with greater appreciation of economic life on “Main Street.”

## An Introduction to Phenomenologically Grounded Qualitative Research (PGQR)

Allan Køster & Anthony Vincent Fernandez

In this presentation, we introduce a new approach to using phenomenology in qualitative research. This approach, in contrast with many other approaches to phenomenological qualitative research, does not rely on the methods of philosophical phenomenology, such as the epoché or reductions. Rather, the approach integrates *concepts* from philosophical phenomenology—such as embodiment, selfhood, affectivity, and temporality—with qualitative methods. These concepts, which we, following Heidegger, call “existentials,” provide a framework and foundation that can be used in the design of a study, including in the development of an interview guide. As we explain, the purpose of the qualitative interview is not to study the existentials themselves (as we find in the classical works of phenomenology), but to study the various modes of these existentials in concrete populations. To illustrate this approach, we use examples of two studies that have used PGQR: One is a study of early parental bereavement; the other is an ongoing study of COVID patients in intensive care units.

1. Approximations of or candidates for a pheno/qualitative economics could include:
  - a. A modified neo-classical economics. Its concept of human action as intentional and purposive is valuable as is its effort to supply *an a priori* foundation to economics. Modification would entail recasting *homo economicus* and revising the decision-making model to see decisions as motivated.
  - b. Behavioral economics challenges neo-classical economics and includes “subjective” phenomena within its thematic, but these are seen as “irrational” and treated by a psychology that takes them as aberrant behaviors captured in third-person observations expressed statistically.
  - c. Marketing is already a well-established discipline albeit outside the boundaries of economics. Like economics, however, marketing seeks to explain market-behavior. Distinctively, it predicts how non-price factors will influence buying and selling. Given this, it could be regarded as a school of economics – and, possibly become a qualitative economics! Marketing focuses on motivation and affection (emotion) and addresses economic actors – mostly consumers – in their lifeworlds. Its treatment of “subjective” factors, however, is largely behavioral-empirical or just anecdotal. It lacks a pheno/qualitative method to go beyond anecdotes from the “world of successful merchandizing.”
2. In sum, a pheno/qualitative economics – a human science -- would include the following elements.
  - a. Attention to economic life and activity within a lifeworld that is horizon and meaning fundamental.
  - b. A multi-dimensional economic actor: *homo economicus* “with a life.”
  - c. A decision-making that is not binary and algorithmic, but informed by “because of” and “in order to” motives stemming from one’s biographical temporality.
  - d. Formalization per *Ideas I* (Husserl), morphological rather than mathematical – *a priori* “conditions of possibility” and assumptions not so abstract as to make them unrealistic and predictions based on them of limited use. (Re the latter case, see the conditions for a perfect/free market.)
  - e. A methodological practice along qualitative lines.

The paper suggests that a qualitative and phenomenological economics is not only conceivable but would give a better account of human economic behavior, anticipate activity with greater fidelity, and advise on policy with greater appreciation of economic life on “Main Street.”



## **An Introduction to Phenomenologically Grounded Qualitative Research (PGQR)**

**2:00-3:00pm – Zoom Room 1**

**Allan Køster & Anthony Vincent Fernandez**

In this presentation, we introduce a new approach to using phenomenology in qualitative research. This approach, in contrast with many other approaches to phenomenological qualitative research, does not rely on the methods of philosophical phenomenology, such as the epoché or reductions. Rather, the approach integrates *concepts* from philosophical phenomenology—such as embodiment, selfhood, affectivity, and temporality—with qualitative methods. These concepts, which we, following Heidegger, call “existentials,” provide a framework and foundation that can be used in the design of a study, including in the development of an interview guide. As we explain, the purpose of the qualitative interview is not to study the existentials themselves (as we find in the classical works of phenomenology), but to study the various modes of these existentials in concrete populations. To illustrate this approach, we use examples of two studies that have used PGQR: One is a study of early parental bereavement; the other is an ongoing study of COVID patients in intensive care units.

# Presenter Biographies

(in alphabetical order)

## **Evi Agostini**

University of Vienna

Evi Agostini is an Assistant Professor at the Department of Teacher Education and the Department of Education at the Centre for Teacher Education (ZLB) and the Faculty of Philosophy and Education at the University of Vienna. She lectures on learning theory and anthropology at different Universities in Austria and Italy and is concerned with teachers' and school leaders' professional learning in Austria, Germany and Switzerland. Evi was a visiting research fellow at Hebrew University and Beit Berl College (Israel). She is a member of the German-speaking Innovative Learning Environment Network (ILE) and co-leader of the phenomenologically oriented International Vignette and Anecdote Research Network (VignA – <https://vigna.univie.ac.at/en/>). Her main research interests are linked to (Phenomenological) Learning and Teaching Theories, Responsive Teacher Education and School Development, Aesthetic Education, Ethics and Epistemology.

## **Marc Applebaum**

Saybrook University

Marc Applebaum has taught qualitative psychological research methods psychological research at Saybrook University since 2009, with an emphasis on phenomenology and hermeneutics. He is cofounder of Itlaq Foundation, a California nonprofit committed to the phenomenological investigation of religious experience, fostering interreligious dialogue and sustainable communities and organizations. He can be reached at [mapplebaum@saybrook.edu](mailto:mapplebaum@saybrook.edu)

## **Jennifer Ballard-King**

Kentucky State University

Jennifer Ballard-Kang is an educator and social worker who believes in using research to better understand the experiences of populations that have been underrepresented in the research literature. Dr. Ballard-Kang received a Master's of Arts in Teaching English to Speakers of Other Languages in 1998 and worked as an adult ESL teacher in Chicago, Washington, D.C., Louisville, and South Korea for over 15 years. Her passion lies in helping students who may struggle in the traditional classroom environment.

## **Michael Barber**

Saint Louis University

Michael Barber (Yale 1985) is Professor of Philosophy at Saint Louis University. He is the author of 7 single-authored books, including *The Participating Citizen: A Biography of Alfred Schutz* (SUNY 2004) and *Religion and Humor as Emancipating Provinces of Meaning* (Springer 2017). He has published over a hundred papers in periodicals (such as *Husserl Studies*, *Human Studies*, and *Philosophy and Social Criticism*) and in anthologies published by among others Oxford, Routledge, and Springer. He has edited several collections of work in phenomenology. Most of his publications deal with what might be called the phenomenology of the social world. He is the editor of *Schutzian Research*, and he edited with Jochen Dreher volume 8 of the *Alfred Schütz Werkausgabe, Schriften zur Literatur*. He has been involved

in leadership roles in The International Alfred Schutz Circle for Phenomenology and Interpretive Social Science, the Interdisciplinary Coalition of North American Phenomenologists, and the Society for Phenomenology and the Human Sciences.

## **Lawrence Berger**

The New School

Lawrence Berger has been developing a philosophy of attention as human presence which is inspired by the work of Martin Heidegger and other phenomenologists. His focus is on articulating a hermeneutical circle of attention, language, and understanding that can accommodate phenomena such as Eugene Gendlin's felt sense, and the associated Focusing therapy, as essential elements in the practice of phenomenology. He was formerly a business school professor at the Universities of Iowa and Pennsylvania, then began working in philosophy full time by completing a PhD at the New School (2016) entitled "Dasein as Attention: The Metaphysics of the Effort of Presence." Some recent publications are "Attention as the Way to Being" (*Gatherings* 2020), and "The Divine as the Origin of the Work of Art," forthcoming in R. Capobianco, ed., *Heidegger and the Holy* (Rowman & Littlefield). He is currently working on a book entitled *The Politics of Attention: A Philosophical Inquiry*.

## **Scott D. Churchill**

University of Dallas

Prof. Scott D. Churchill earned his PhD at Duquesne University in 1984. He has taught phenomenological psychology at the University of Dallas for 40 years, having earlier served as department chair and founding director of its master's program psychology. A Fellow of the American Psychological Association, Churchill is currently president of the APA's Society for Theoretical and Philosophical Psychology and served earlier as president and council representative for the Society for Humanistic Psychology. He has been editor-in-chief of "The Humanistic Psychologist" since 2006, after serving as editor for "Methods: A Journal for Human Science" for 15 years. He is a founding member of the Interdisciplinary Coalition of North American Phenomenologists (ICNAP), the Society for Qualitative Inquiry in Psychology (SQIP), and a long-standing member of the International Human Science Research Conference (IHSRC). He has presented papers, workshops, and invited addresses at professional conferences around the world, and has authored numerous articles and book chapters in the fields of phenomenological research methodology, empathy studies, human-bonobo communication, and second-person perspectivity. His forthcoming book "Essentials of Existential Phenomenological Research" will be published by the American Psychological Association and released in early August.

## **Kenton Engel**

Brock University

Kenton Engel has an abiding interest in the intersections between phenomenology as a movement in the history of philosophy and as a method in both philosophy and human sciences. As an MA student in sociology, Kenton used a hermeneutic phenomenological method to investigate the lived experiences of adult students with ADHD. As an MA student now in philosophy, Kenton is interested in phenomenologies of the event. Influenced by a wide range of phenomenological traditions, including Canadian pedagogists like David Jardine, the Utrecht School of phenomenological psychology, and perhaps especially his own mother, a phenomenological researcher in nursing, Kenton seeks to bridge interdisciplinary gaps in moving methodology forward.

## Magnus Englander

Malmö University

Magnus Englander's research is grounded in phenomenological psychology and its relation to qualitative research and a psychology as a human science. At Malmö University, his research is situated within the interdisciplinary research context of Health and Society. Englander's research covers disciplinary perspectives such as, social psychology, social psychiatry, social cognition, social phenomenology, and social work. He also conducts research in the history of science and the theory of science, in order to further the development of qualitative research methodology in psychology and the social sciences. Lately, Englander has researched phenomena such as empathy, social relations, scientific attitudes, epistemic relations, and knowledge claims. The research findings have been applied to ethnographic situations such as, professional encounters and qualitative research interviews.

## Eddo Evink

Open University

Eddo Evink is Professor in Philosophy of Technology, Media and Culture at the Open University in the Netherlands. His main areas of research contain phenomenology, hermeneutics, metaphysics, philosophy of the humanities and philosophy of art. He recently published:

- *Transcendence and Inscription. Jacques Derrida on Metaphysics, Ethics and Religion*, Nordhausen: Traugott Bautz, 2019.
- 'The Idea of Europe in a Post-European Era', *International Journal of Philosophy and Theology*, 81 (2020), 3, p. 211-226.
- 'Différance as Temporization and its Problems', *International Journal for Philosophical Studies*, 28, 3, p. 433-451.

## Patricia Feise-Mahnkopp

Alanus University of Arts and Social Sciences

Is a professor for Phenomenology in Philosophical and (Curative) Educational Contexts at the Alanus University of Arts and Social Sciences in Alfter (Bonn), Germany and a trained art therapist. Her main research areas are phenomenology of religion, (media) arts and creation; phenomenology of extreme mental states; phenomenological approaches to art therapy as well as history and theory of art created by persons with mental disorders. Patricia Feise-Mahnkopp studied Literature and Media as well as Cultural and Religious Studies with a focus on philosophical, psychological and mediating implications, among others, in Berlin, Würzburg and Columbus, Ohio. As a trained art therapist, she has a special interest in phenomenologic psychopathology and curative creation. She holds a doctorate degree (PhD) from the Humboldt-University in Berlin, Germany, a Diploma from the Film-University Babelsberg in Potsdam, Germany, and a Master Degree of the Ohio State University in Columbus / Ohio, USA.

Additionally, she held a PhD-scholarship granted by the Deutsche Forschungsgemeinschaft (DFG) within the Research Training Group Perception of Gender Difference(s) in Religious Symbol Systems at the University of Würzburg and completed just recently her tenure track as an assistant professor.

## **Anthony Vincent Fernandez**

Kent State University and University of Oxford

Anthony Vincent Fernandez is Assistant Professor in the Department of Philosophy at Kent State University and Research Fellow in the Faculty of Philosophy at University of Oxford. He works in applied phenomenology, especially on how phenomenology's philosophical concepts can guide research in psychiatry, clinical psychology, and nursing.

## **Jessie Goicoechea**

Duquesne University

Jessie Goicoechea, Ph.D., Clinical Associate Professor in the Department of Psychology at Duquesne University, is the Director of Clinical Training of the doctoral program and Director of the Psychology Clinic, the primary training facility for the doctoral students. She teaches courses in collaborative assessment, ethics, supervision and consultation, and social psychology. Dr. Goicoechea has a background in community mental health, having completed her pre-doctoral internship at Clinton-Eaton-Ingham CMH in Lansing, Michigan and having then worked for six years as a psychotherapist at Persad Center in Pittsburgh, the nation's second oldest community mental health center specifically for the LGBTQIA community. Dr. Goicoechea received a B.A. in psychology from the University of Dallas, a program which fostered in her a deep interest in phenomenology and led her to Duquesne, where she received her M.A. and Ph.D. She has conducted qualitative research on psychiatric, diagnostic discourse in patient-staff interactions from phenomenological, discursive, and feminist perspectives. Other research interests include clients' experiences of collaborative assessment, and group psychotherapy training. Dr. Goicoechea is a licensed psychologist with a private practice; clinical interests include child-centered play therapy, therapy with sexual minorities, and couples therapy.

## **Alexei (Lyosha) Gorshkov**

Slippery Rock University

is Co-President of RUSA LGBT (Russian-Speaking American LGBTIQA+ Association) and founder of Brighton Beach Pride. Lyosha is also an Assistant Director of Women's and Pride Center, Office for Inclusive Excellence, at Slippery Rock University. Lyosha holds a PhD in Political Science from Perm University, Russia. Lyosha's sphere of academic expertise is gender and queer studies. In July 2014, after being persecuted and physically threatened by Security Services, and Neo-Nazi groups for being an openly gay professor, and vocal advocate for LGBTIQ rights, he was forced to leave Russia. Lyosha was granted asylum in the U.S. in 2017.

## **Steen Halling**

Seattle University

When I grew up in Denmark (1944-1956), I never imagined that I would end up practicing and teaching psychology in the United States. My family and I immigrated to Toronto, Canada where I received my BA in psychology from York University. After working at the maximum-security mental hospital in Penetanguishene, Ontario, I changed my major from *history* to psychology with the goal of becoming a psychotherapist. Having read Martin Buber and R. D. Laing, I wanted to learn more about phenomenology and, accordingly, I entered the psychology program at Duquesne University in 1968. I

earned my MA and PhD there while also teaching at Seton Hill University in Greensburg. I started teaching at Seattle University in 1976 where I worked with George Kunz, Lane Gerber, and others to start the MA program in existential-phenomenological psychology. This is indeed an academic community that values collaboration, scholarship, and research. My late colleague Jan Rowe and I, working with graduate students, developed the dialogal phenomenological approach to research during our research on forgiveness, going on to study hopelessness, self-forgiveness, envy, and social activism using that approach. Also, my publications have focused on the phenomenological study of psychopathology, disillusionment, interpersonal relations, and phenomenological research methods. I have supported the International Human Science Research Conference, a most collegial group, for many years, and was editor of its *Newsletter* 1988-2017. Also, I am co-editor, with Ronald S. Valle, of *Existential-Phenomenological Perspectives in Psychology* [Plenum, New York, 1989], and author of *Intimacy, Transcendence, and Psychology* [Palgrave, New York, 2008].

## **Garri Hovhannisyan**

Duquesne University

Garri Hovhannisyan is currently pursuing his PhD in clinical psychology at Duquesne University. His work has focused on developing an interdisciplinary dialogue between fields like phenomenology, enactive cognitive science, personality theory, and psychological assessment. His dissertation research seeks to articulate the five-factor model of personality in phenomenological terms and to demonstrate its applicability in the clinical context for psychologists. Garri is also one of three co-hosts of PEAK Podcast, which explores the topic of human transformation experiences

<https://www.youtube.com/channel/UCoG0mtKZy>

[Azy0tM8oZkbLg](https://www.youtube.com/channel/UCoG0mtKZy)). You can view some of Garri's contributions by visiting his Academia profile here:

<https://duq.academia.edu/GarriHovhannisyan>.

## **Jamie Jones**

Hood College

Jamie Keaton Jones is a visiting assistant professor at Hood College in the sociology and social work department and an adjunct instructor at Fordham's Online MSW program. She holds a B.A. (2003) from New York University in Individualized Studies focusing on psychology and creative writing, and an MSW (2005) and PhD (2019) from Fordham University. Jamie spent several years working in the field of mental health before gaining additional training in psychodynamic psychotherapy and opening a private practice in Manhattan. She has presented in various national and international conferences on phenomenological research and the meaning of place. Her research interests involve looking at the interaction between the physical environment and human emotions. She currently resides in the Washington D.C. metro area with her family and has plans of opening a DC private practice soon.

## **Allan Køster**

National Danish Center for Grief

Allan Køster is Senior Researcher at the Danish National Center for Grief. He works in both philosophy and qualitative research, including the integration of philosophical phenomenology with qualitative interviewing. His qualitative studies focus on early parental bereavement and, more recently, experiences of receiving intensive care for COVID.

## **Claire LeBeau**

Seattle University  
[lebeauc@seattleu.edu](mailto:lebeauc@seattleu.edu)

Claire LeBeau is an Associate Professor of Psychology at Seattle University. She teaches courses at both an undergraduate and graduate level in existential phenomenological psychology. After completing her Masters Degree from Seattle University in 1997, she worked in the Seattle area in a broad range of community mental health positions and in private practice. She completed her Ph.D. in Clinical Psychology from Duquesne University in Pittsburgh, PA in 2013. Her research interests focus on the interpersonal origins of ethics, primarily through the philosophical work of Emmanuel Levinas, and the therapeutic application of phenomenology to the healing relationship. She is currently researching the application and use of Gendlin's Focusing Technique as a research method and therapeutic practice. Using this new methodology, she is conducting research on the experience of vulnerability for first-time parents couples.

## **Lauren Lovestone**

Florida State University

Lauren Lovestone is a Ph.D. Candidate in the Religion Department at Florida State University. Her dissertation research brings together Edith Stein's phenomenology, trauma studies, and oral history.

## **Michael "Mookie" Manalili**

Boston College

Michael "Mookie" C. Manalili hopes to better orient the complexity of our experiences towards responsibility for others. He received degrees in the areas of civil engineering (BSE) from Loyola Marymount University, theological pedagogy (MA) from the University of Notre Dame, and theological studies (MTS) and clinical social work (MSW) from Boston College. In terms of professional roles, Mookie is co-chair of the [Psychology and the Other](#) conference and a program coordinator in Boston College's Professional and Continuing Education series in the Lynch School of Education and Human Development, which houses the [Psychological Humanities and Ethics](#) initiatives. Additionally, he is a research assistant in Boston College's [Morality Lab](#), which uses behavioral measures and neuroimaging to better understand social cognition and moral judgment. In terms of psychotherapy, Mookie is currently in private practice. He practices by blending a narrative-based (White and Epston), meaning-oriented (Frankl), mindfulness-grounded, culturally sensitive, and neuroscience-informed style. After acquiring his LICSW in 2022, Mookie hopes to pursue a research doctorate in clinical psychology or social neuroscience to further explore ethics, morality, responsibility, prejudice, and humility. Ultimately, Mookie hopes to participate in our duty to bettering our society: particularly for our siblings who suffer injustices... for the widow, orphan, and stranger... and for our children and their friends... for a future and world beyond my-own-self.

## **Dr. Jeffrey McCurry**

Duquesne University

Dr. Jeffrey McCurry (Ph.D., *Religion*, Duke University) is the Director of the Simon Silverman Phenomenology Center at Duquesne University in Pittsburgh, Pennsylvania, where he also Affiliated Faculty in Duquesne's Philosophy Department and a Faculty Member in the Pittsburgh Psychoanalytic Center. His research is currently focused on completing a book exploring the phenomenon of "immediate experience" in Sigmund Freud, Virginia Woolf, and Maurice Merleau-Ponty.

## James Morley

Ramapo College of New Jersey

<https://www.researchgate.net/profile/James-Morley>, <https://ramapo.academia.edu/MorleyJames>

James Morley is a professor of clinical psychology at Ramapo College of New Jersey. He is the editor-in-chief of the *Journal of Phenomenological Psychology* and the current president of the Interdisciplinary Coalition of North American Phenomenologists (ICNAP). Morley's publications and research interests are in the application of phenomenological thought to psychological research methodology and topics such as imagination, mental health, and Asian thought.

## Ellen Moysan

Duquesne University

Ellen Moysan started her education in Philosophy at Paris-Sorbonne IV (France), before studying with the French and German Master Erasmus Mundus Europhilosophy at the Karl University (Czech Republic), Hosei University (Japan), and Wuppertal University (Germany). She is now a doctoral candidate at Duquesne University (USA), and currently visiting researcher at Heidelberg University (Germany). Over the last ten years, Ellen Moysan has researched the notion of "inner song," interviewing more than fifty musicians from different horizons on that topic, and creating a digital archive where the collection of interviews is available in French, Italian, and English. Currently, she is working on her interviews and finishing her dissertation.

Academia: <https://duq.academia.edu/EMoysan?from=navbar>.

Website: <http://www.ellenmoysan.com/>.

Twitter promoting the interviews about the inner song: <https://twitter.com/ellenmoysan>

Facebook page promoting the interviews about the inner

song: <https://www.facebook.com/MusicPerformanceInterviewsInnerSong>

## Tanzilya Oren

Fordham University

Tanzilya Oren is an adjunct lecturer and a Ph.D. candidate in Social Work at the Graduate School of Social Service at Fordham University. She researches transformative organizing in the communities of asylum seekers and refugees, and asylum and refugee policies and practices. She is an NYS-licensed Master Social Worker. She also works part-time as an education advisor at [RIF Asylum Support](#). After a career in women's rights and civil society development in Uzbekistan and South Africa, since 2010 she has worked in New York in the area of immigrant services. She was certified as a Career Counselor at the NYS Department of Labor where she provided career services to immigrant workers and job seekers in the pilot Immigrant Workforce Project. Later, she managed and developed the Andrew Romay New Immigrant Center (ARNIC) at the English-Speaking Union of the United States. She is a founding member of the advisory group on social work education at the International Movement ATD Fourth World, and of the advisory committee at the New York University English Language Institute's Collaborative for New Immigrant Education (CNIE). She holds a MSc in social work from Columbia University, and a combined MA/BA in Teaching and English from Samarkand University, Uzbekistan.

<https://www.researchgate.net/profile/Tanzilya-Oren>



## **Tone Roald**

University of Copenhagen

Tone Roald is an Associate Professor at the Department of Psychology at Copenhagen University. She works within the psychological humanities with special focus on phenomenology and aesthetics and is the director of the *Center for Phenomenological Psychology and Aesthetics*. Selected publications: *Why do we always generalize in qualitative methods?* (2021), *The Subject of Aesthetics* (2015) and *Cognition in Emotion* (2008). In 2016 she received the Sapere Aude Award for outstanding young research leaders from the Danish Council for Independent Research. In 2018 she received The Carlsberg Foundation Distinguished Fellowship Prize.

## **Idun Røseth**

Telemark Hospital Trust

Idun Røseth is a senior researcher and clinical psychologist at Telemark Hospital Trust. She also holds an adjunct associate professor position at the university of Southeastern Norway. Her research interests focus on women's mental health and caregiver-child interaction.

## **Alessio Rotundo**

Loyola University

Alessio Rotundo is currently adjunct professor at Loyola University and Xavier University in New Orleans. He studied philosophy at the University of Turin in Italy and at the University of Heidelberg in Germany. He completed his doctoral dissertation entitled "The Problem of Nature in the Phenomenology of Merleau-Ponty" and received his PhD from Duquesne University in Pittsburgh in 2020. His areas of research are mainly 20th-century phenomenology and philosophical hermeneutics.

## **Dennis Skocz**

Independent Scholar

Dr. Skocz is a veteran U.S. Diplomat and Career Foreign Service Officer currently working part-time in Washington, DC, for the US State Department. He teaches Ethics, Logic and inter-disciplinary courses at the University of the District of Columbia. He has written numerous papers in academic journals and anthologies published by academic presses. He has been an active participant and presenter in philosophical societies like the Heidegger and Husserl Circles as well as thematic/interdisciplinary groups like the Inter-Disciplinary Coalition of North American Phenomenologists (ICNAP), Society for Phenomenology and Media (SPM), and the International Association for Environment, Space, and Place (IASESP). His work reflects his long-time interest in applying phenomenology to issues regarding the environment, science and technology, literature/art/media, cultural studies, and inter-cultural communication. Since the economic meltdown in the fall of 2008, Dr. Skocz has undertaken in-depth and extended phenomenological investigation into economic life and economics with "market-space" serving as the focus of his studies. Several conference papers and two journal articles incorporate his thought in this area. Plans are underway to revise and publish his dissertation under the title: *Re-Thinking Property – Privacy, Enjoyment, and Embodiment*.

## **Fred Wertz**

Duquesne University

Frederick J. Wertz received his PhD in 1982 from Duquesne University in phenomenological psychology. Professor Emeritus at Fordham University, he chaired the departments of Psychology, Communications and Media Studies, and Computer Science. He served as editor of the *Journal of Phenomenological Psychology*, President of the Society for Theoretical and Philosophical Psychology (APA Division 24), the Society for Humanistic Psychology (APA Division 32), the Society for Qualitative Inquiry in Psychology, and Interdisciplinary Coalition of North American Phenomenologists. Coauthor of *Five Ways of Doing Qualitative Analysis: Phenomenological Psychology, Grounded Theory, Discourse Analysis, Narrative Research, and Intuitive Inquiry* (2011), his scholarship has focused on the philosophical foundations of psychology, the history of psychology, phenomenological psychological research methods, comparative research methodology, the analytic procedures in qualitative research, psychoanalysis, and indigenous psychologies. He has researched topics including perception, abnormality, criminal victimization, spirituality, and psychopathology. Over the years, he maintained a small psychotherapy practice. Now retired in Michigan, he continues to study phenomenology, teaches on invitation, consults and collaborates with other scholars, serves on the Council of Representatives of the American Psychological Association, and mentors students conducting phenomenological research in psychology.

## **Richard L. Wilson**

Towson University

Richard L. Wilson is a Professor in Philosophy at Towson University in Towson, MD. Professor Wilson Teaches Applied Ethics in the Philosophy and Computer and Information Sciences departments at Towson while also serving as Senior Research Scholar in the Hoffberger Center for Professional Ethics at the University of Baltimore. Professor Wilson's interests are directed towards applying phenomenology to issues with emerging and innovative technologies.

## **Dan Zahavi**

University of Copenhagen

Dan Zahavi is Professor of Philosophy at the University of Copenhagen and the University of Oxford, and director of the Center for Subjectivity Research in Copenhagen. Zahavi's primary research area is phenomenology and philosophy of mind, and their intersection with empirical disciplines such as psychiatry and psychology. In addition to a number of scholarly works on the phenomenology of Husserl, Zahavi has mainly written on the nature of selfhood, self-consciousness, intersubjectivity, empathy, and most recently on topics in social ontology. His most important publications include *Self-awareness and Alterity* (1999/2020), *Husserl's Phenomenology* (2003), *Subjectivity and Selfhood* (2005), *The Phenomenological Mind* (together with Shaun Gallagher) (2008/2012/2021), *Self and Other* (2014), *Husserl's Legacy* (2017), and *Phenomenology: The Basics* (2019). Zahavi's writings have been translated into more than 30 languages.



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