

Open and Reflective Lifeworld Research: A Third Way

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Qualitative Inquiry
1-2
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Abstract

With the mission in mind to articulate an approach that is scientifically competent to meet the appeals from health care, education, social work, and other disciplines, the theme of this article is to rethink the essential ideas of phenomenological and hermeneutical research approaches, by exploring their philosophical underpinnings and especially the essential ontological idea of inseparability. We examine the fissure between approaches that favor description or interpretation and explore the arguments for a third approach that has the power to close the false epistemological methodological gap.

Keywords

phenomenology, hermeneutics, Reflective Lifeworld Research, evidence-based inquiry, methods of inquiry

Some time ago, creating a new approach to qualitative research, we searched for one that was scientifically competent enough to meet the appeals from health care, education, social work, and other disciplines with their focus upon human existence. An explicit mission was to utilize the wealth of the phenomenological and the hermeneutical tradition. The aim was to articulate some explicit methodological principles that build upon the essential ideas of this tradition (Dahlberg, Dahlberg, & Nyström, 2008).

It must be emphasized that the aim never was to present “a method” with step-by-step instructions, and it was not to favor one or another philosopher. Instead our ambition was to see what ontological and epistemological themes could be found in these philosophical traditions that could serve as a basis for methodological development and discussion in human science research. The title, *Reflective Lifeworld Research*, echoes that ambition. By arguing that phenomenology and hermeneutics are no separate magnitudes and emphasizing a common thread of lifeworld theory, this book dwells with the question of how an open yet scientifically rigorous attitude to the complexity of existence can be maintained. Considering how lifeworld-oriented research approaches are developing, however, the time has come to revisit this issue.

The Practice of Phenomenological and Hermeneutic Research

A main concern for us is the dichotomy that has grown between the practices of phenomenology and hermeneutics in empirical research, between descriptive and interpretative approaches. In general, researchers tend to prefer one

or another philosopher within the chosen field of philosophy, as well as one or another research scholar who has developed an empirical practical approach. If we stretch these differences, we can describe the two different practices like this:

- i. Phenomenological supporters, often referring to Husserlian philosophy and, for example, Giorgi's approach of phenomenological research, usually emphasize description as well as scientific rigor. There seems to exist a requirement to control one's preunderstanding in order for phenomena's essences to be illuminated. Interpretation is not part of the approach, and theories are often understood as unwelcome. The downside seems to be a too rule-bound approach that allows for too little freedom.
- ii. Hermeneutical supporters, often referring to Heideggerian philosophy and, for example, van Manen's approach to research, usually emphasize interpretation. They seem to appreciate the methodological flexibility that allows researchers to use their (unavoidable) preunderstanding. Researchers are encouraged to move beyond their data and to include external sources such as theory in their analyses. Critical voices warn for a romantic gusto for

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Reflective Lifeworld Research

Scott C. Dulebohn



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