

A PROLOGUE TO PHENOMENOLOGY AND PHENOMENOLOGICAL RESEARCH

R.GNANASEKARAN

Assistant Professor, Department of English, IFET College of Engineering, Gangarampalayam, South India

Abstract: This study sets up a prologue to indicate how phenomenology a branch of philosophy, a theory can be connected to study things, writing and arts and looks at some hypothetical angles which make Husserl and Heidegger as phenomenologists. Of the various phenomenological procedures, two are taken for dialog. They are Epoche and Reduction. Phenomenological strategy empowers us to suspend our characteristic mentality and lead us to that which is most initially given in all fields of human action. The common stance is supplanted by philosophical or supernatural point of view and through this the world is seen as the purposeful correspond of cognizance. Here we move from the universe of items to the centrality of cognizance.

Keywords: Phenomenology, Intentionality, Temporality, Epoche, Reduction.

I. INTRODUCTION

Phenomenology is a term incorporating both a philosophical development and a scope of research methodologies. The phenomenological development was started by Husserl as a better approach for doing thinking. Later scholars, for example, Heidegger have recast the phenomenological task, moving far from a philosophical control which concentrates on cognizance and forces of phenomena towards expounding existential and hermeneutic measurements.

Connected to research, phenomenology is the investigation of phenomena: their temperament and implications. The thought is going through things show up to the analyst. This act of manifesting itself can be possible only by experience where the phenomenologist arranges to give a textured depiction of lived experience. The examiner's assignment is, in the announcements of Husserl, to come back to the things themselves. To return to that world is to return to the things themselves which goes before knowledge, of which knowledge reliably talks. The things here prescribe the universe of experience as lived. To return to that world is to return to the things themselves which goes before knowledge, of which knowledge reliably talks.

The life-world is a key thought and focal point of examination for phenomenology. The life-world contains the universe of articles around us as we see them and our experience of ourselves. It is the locus of coordinated effort amidst ourselves and our perceptual surroundings and the universe of experienced horizons inside which we conclusively stay together. It is normally viewed as subjective: cognizance and the substance of cognizant encounters, for example, judgments, observations, and feelings. In fact phenomenology tries to be logical, it doesn't endeavor to study cognizance from the viewpoint of psychoanalysis or psychology. Rather, it looks for through methodical reflection to focus the crucial properties and structures of experience.

This lived world is pre-wise – it happens before we think of it as or spot it into dialect. The considered life world is that we exist in an ordinary world that is stacked with complex ramifications which outline the setting of our customary exercises and coordinated efforts. The technique serves to quickly eradicate the universe of hypothesis by giving back the subject to his or her primordial experience of the matter, whether the thing of investigation is an inclination, a thought, or an observation. As per Husserl the suspension of faith in what one underestimates or gather by guess reduces the force of what he generally hold onto as target reality. There is no inward man and just on the planet does he know himself.

II. THE ARRIVAL OF PHENOMENOLOGICAL RESEARCH

Phenomenological researchers put there are certain significant segments of the life world, for instance, a man's inclination of selfhood, representation, sociality, spatiality, transition, wander, talk and perspective as-environment. These interlinked "segments" go about as a lens through which to see the data. The task of the expert is to draw out these estimations and show the essential whole that is socially shared while in like manner experienced in individual and particular ways. The general purpose of life world investigation is to depict and clarify the lived world in a way that amplifies our understanding of individual's life.

A man's mindfulness is continually composed at something in or about the world. Mindfulness is reliably perception of something. When we are mindful of something an item we are in association with it and it means something to us. Thusly, subject (us) and thing are joined together in shared co-constitution. This crucial phenomenological thought is called deliberateness and it is a key habitat for examination.

In research, the investigator's point is to disclose the idea of Intentionality is to allude to the idea that cognizance is dependably the awareness of something. The word itself ought not to be mistaken for the common utilization of the idea of 'intentional', yet ought to rather be taken as the etymological bases of it.

Suggestions uncovered by the analyst grow out of the pro's demeanor and way the researcher offers friendly exchanges. In particular, the authority intends to "area" or suspends past suppositions or understandings to be keen on the sensation as it appears. This separating method is every now and again misconceived and twisted like a push to be target and reasonable. Maybe, the expert plans to be keen on and see the world in an unforeseen way. The strategy incorporates putting aside how things apparently are, focusing rather on how they are experienced.

The Task of a Beginner:

Beginners are frequently overpowered by the plenty of exploration philosophies, making the determination of a suitable analysis outline for a specific study troublesome. The point of this essay is to outline to researchers, both beginner and experienced yet with little involvement in phenomenology, an intensive configuration, complete with an elucidation of how it was actualized.

Taking after four years of investigation of examination approach the researcher arrived at the decision that one needs a grip of an unlimited scope of exploration strategies so as to choose the most fitting configuration, or mix of plans, most suitable for a specific study. Further one needs to make an exhaustive investigation of the systems picked, to execute great examination hone. Frequently, writers negate each other, which obliges that researchers need to practice very much educated decisions, settle on their decision known and justify it.

The researcher here needed to do examination with respect to a part of writing, which, in view of the researcher's experience and writing audit, however the researcher discovered the exorbitance of the inquires about in the field of writing. Requiring a suitable explorative examination outline that would counteract or confine the specialist's own inclinations, after some examination the researcher picked phenomenology. Having chosen a suitable exploration outline, the researcher found that the Puducherry Institute of Linguistics and Culture library held a gathering in overabundance of more than twenty titles on phenomenology. The majority of the titles are retired under reasoning and the rest of brain research, writing/dialects, training and social science. Then again, the specialist experienced significant trouble in discovering writing that gives rules on leading phenomenological examination. In this manner, despite the fact that the researcher does not respect this article definitive, the researcher offers it as a manual for extra different specialists some anguish.

Avoiding Presuppositions:

The German professor, Edmund Husserl (1859 – 1938), tried to add to another philosophical strategy which would give total conviction to a breaking down development. Despite the fact that the inceptions of phenomenology can be followed back to Kant and Hegel, Vandenberg views Husserl as the originator of phenomenology in the twentieth century.

Husserl rejected the conviction that protests in the outer world exist autonomously and that the data about things is dependable. He contended that individuals can be sure about how things show up in, or present themselves to, their cognizance. To touch base at assurance, anything outside prompt experience must be overlooked, and along these lines the outer world is decreased to the substance of individual awareness. Truths are along these lines regarded as immaculate

"phenomena" and the main supreme information from where to start. Husserl named his philosophical technique 'phenomenology', the investigation of immaculate 'phenomena'. The point of phenomenology is the arrival to the concrete, caught by the trademark 'things themselves'. Husserl defines Phenomenology in *The Crisis*,

Phenomenology frees us from the old objectivistic ideal of the scientific system, the theoretical form of mathematical natural science, and frees us accordingly from the idea of an ontology of the soul which could be analogous to physics. Only blindness to the transcendental, as it is experienceable and knowable only through phenomenological reduction, makes the revival of physicalism in our time possible—in the modified form of a logicist mathematicism which abandons the task, put to us by history, of a philosophy based on ultimate insight and on an absolute universality within which there must be no unasked questions, nothing taken for granted that is not understood.

Husserl's professor Franz Brentano, who gave the premise to phenomenology. Brentano initially focused on the deliberate way of awareness or the inward experience of being aware of something. Husserl's student Martin Heidegger, presented the idea of "Dasein" or 'Being there' and the interpretation between a man and his reality. Heidegger and Husserl individually investigated the 'lived-world' and "Lebenswelt" as far as a normal presence in a standard world. A devotee, Alfred Schultz, promoted the thought that the human world includes different territories of importance. The existential phenomenology of Heidegger was conveyed forward by among others Jean-Paul Sartre and Maurice Merleau-Ponty. The works of Sartre and Merleau-Ponty broadly extended the impact of Husserl and Heidegger.

In any case, by 1970, phenomenology had not yet settled itself as a suitable distinct option for the conventional common exploratory approach in psychological examination. The reason, agreeing was that a phenomenological praxis, a precise and maintained way, had not yet been produced. In such manner, after phenomenology prospered amid the initial a quarter century the Second World War, this methodology was overlooked for some time. Nonetheless, in the 1970s, phenomenological therapists built up a praxis, which is a methodological acknowledgment of the phenomenological philosophical mentality. Husserl differentiates Phenomenology with Psychology. In *Logical Investigations*, Husserl clarifies clearly of what Phenomenology and Psychology are.

Phenomenology, however, does not discuss states of animal organisms (not even as belonging to a possible nature as such), but perceptions, judgements, feelings as such, and what pertains to them a priori with unlimited generality, as pure instances of pure species, of what may be seen through a purely intuitive apprehension of essence, whether generic or specific. Pure arithmetic likewise speaks of numbers, and pure geometry of spatial shapes, employing pure intuitions in their ideational universality. Not psychology, therefore, but phenomenology, underlies all clarifications in pure logic (and in all forms of rational criticism). Phenomenology has, however, a very different function as the necessary basis for every psychology that could with justification and in strictness be called scientific, just as pure mathematics, e.g. pure geometry and dynamics, is the necessary foundation for all exact natural science (any theory of empirical things in nature with their empirical forms, movements etc.). Our essential insights into perceptions, volitions and other forms of experience will naturally hold also of the corresponding empirical states of animal organisms, as geometrical insights hold of spatial figures in nature.

“Things Themselves”

Phenomenology hints essentially a thought of system. It doesn't depict the "what" of the objects of philosophical exploration with respect to their substance however the "how" of it. The more truly reasonable a thought of framework is and the more totally it chooses the key conduct of a science, the more at first is it set up in experience with the things themselves and the more removed away it moves from what we call a specific system—of which there are various in the speculative controls. The expression "phenomenology" conveys a maxim that can be figured: "To the things themselves!" It is against each and every freefloating improvement and unintentional revelations; it is also negated to accepting control thoughts just evidently showed; and in like way to false-addresses which consistently are spread abroad as "issues" for times. Yet, one may scrutinize that this axiom is, things being what they are, extensively obvious and, furthermore, a presentation of the rule of all experimental learning. It is not clear why this typical should be unequivocally put in the title of our investigation. Really we are overseeing something clearly evident which we have to get closer to, seeing that that is basic for brightening of the method in our treatise. We ought to clarify only the preparatory thought of phenomenology. Phenomenology has two sections, phenomenon and logos. These backtrack to the Greek expressions 'phainomenon' and 'logos'. Seen outwardly, "phenomenology" is shaped like the terms philosophy, science, humanism, deciphered as the investigation of God, of life, of the group. Moreover, phenomenology would be the craft of phenomena. The preparatory

thought of phenomenology is to be indicated by depicting what is suggested by the two portions, phenomena and logos, and by building up the significance of the consolidated word. The chronicled scenery of the word itself, which started evidently with the Wolffian school, is not significant here.

The Ideas of Epoche and Reduction:

In phenomenological procedure, we follow two methodology; epochē and reduction. Epochē is the method of presuppositions. This perspective and feelings take us past what is particularly displayed in experience. Epochē is the suspension of each one of our judgments about the association being alluded to. With this we move from the ordinary system for comprehension awareness and the world to the fittingly phenomenological strategy for considering them. Epochē continues running all through the phenomenological framework and reduction implies that which is proficient in differing discernable periods of the process. In phenomenological exploration epochē is depicted right now included in blocking predispositions and presumptions so as to clarify its own particular characteristic arrangement of significance. One genuine method is known bracketing. This includes efficient strides to "set aside" different presumptions and convictions around a sensation so as to look at how the phenomenon presents itself in the realm of the experience and the experienced.

Eidetic reduction is a type of creative variety by which you endeavor to diminish phenomenon into its essential embodiments. This is finished by hypothetically changing distinctive components of a working thing in order to realize which qualities are fundamental for it to be it without being something else. In the event that a nature is changed, and the article stays unaltered, the nature of the object is pointless to the substance of the thing, and the other way around.

The essential strides of an eidetic diminishment are triple: to start with, you must pick some particular sample. At that point, you differ the case creatively. The third step includes making sense of that which can't be dispensed with while the case remains itself. That which can't be exited is a piece of the case's substance.

III. CONCLUSION

Phenomenology is a standout amongst the most convincing philosophical advancements of the twentieth century. Sadly, its relationship was not one of gainful cooperation and exchange, yet rather kept running from rejection to through and through opposing vibe. To the degree that intellectual science has been educated by explanatory theory of psyche, this state of mind was now and again sustained in the middle of phenomenology and psychological science. Of late, nevertheless, this circumstance has begun to change and is rapidly coming to seem, by all accounts, to be outdated, shortly itself illustrates. Social affairs on mindfulness now routinely fuse colloquia instructed by phenomenology adjacent scholarly science and informative hypothesis.

In the twenty first century there appeared another journal, *Phenomenology and the Cognitive Sciences*. Diverse journals, for instance, Consciousness and Cognition and the Journal of Consciousness Studies, fuse articles organizing phenomenological, mental coherent and interpretive approaches to manage mindfulness. Given these progressions, the prospects for cooperation and exchange among these traditions in the examination of perception now look amazingly reassuring.

REFERENCES

- [1] Bernet, R. Kern, I. and Marbach, E. (1993). An Introduction to Husserlian Phenomenology. Evanston, IL: Northwestern University Press.
- [2] Davidson, D. 2001. Subjective, intersubjective, objective. Oxford: Oxford University Press.
- [3] Heidegger, M. 1982. The Basic Problems of Phenomenology. Trans. A. Hofstadter. Bloomington, IN: Indiana University Press.
- [4] Heidegger, M. 1996. Being and Time. Trans. J. Stambaugh. Albany, NY: State University of New York Press.
- [5] Husserl, E. 2000. Logical Investigations I-II. Trans. J. N. Findley. London: Routledge Press.
- [6] Zahavi, D. 2006. The Phenomenological Tradition. In D. Moran (ed.), Routledge Companion to Twentieth-Century Philosophy. London: Routledge.