



Process of Phenomenology as Qualitative Research Method in English

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ABSTRACT

Research methodology is a pronounced science that contributes to the study of research in many fields. The literature on research methodology shows how it serves in several ways as it is multi-dimensional and theoretical alongside the features of experimental literature. Based on different philosophies, it involves two significant methods of choice, qualitative and quantitative, with a range of research strategies from simple to complex. Fundamentally, the strategies of the qualitative method are of much use in the study of English literature and to some extent in the studies of English language and Applied linguistics since the latter also deal with empirical study. The current research method, phenomenology, is one of the critical approaches of the qualitative method, and it is all about philosophical experiences. The study of phenomenology in English is necessary as it has been a widely used method in the fields of medical science, philosophy, computers, and business but not still more in English and Second language acquisition studies; therefore, the main motive behind the study is to investigate how congenial the phenomenology research method is to exploit it in English language and literature studies. Concerning the abovementioned facts, the present study will include the conceptualization, periodical developments, classification, and the milestones associated with phenomenological research studies to analyze and extract as a research method in English. The study also endeavors to identify philosophy and language as two important parameters and emphasizes that they are equally necessary to use phenomenology as a research method in English.

Keywords: English, Phenomenology, Qualitative research method

1 Introduction

Glesne (2011) outlines the qualitative method as the provider of social construction to reality with complex and continuous change; hence, the formulation of the method is with human world experiences. The classic phenomenological research method is one of the methods of inductive qualitative research in the Arts and humanities field since it studies various structures (the resources of the study) experienced by humans in consciousness. Following Cohen (2007), phenomenology is for participants' experiences of a phenomenon but not for corporal reality; however, phenomenology is an interpretation of social actions in the social life of humans (Heilman, 2018). Phenomenology is a dynamic system that comprehends experiences, motivations, and actions to get peoples' insights through their assumptions and challenge traditional wisdom.

Phenomenology emphasizes the importance of obtaining first-hand experiences to gather pure and accurate data. It is important to understand that having an individual perspective does not always mean being subjective, which includes phenomenological leitmotifs such as embodiment, horizontality, intersubjectivity, meaning orientation, and intentionality. Ventura (2023) argues that phenomenology is incomplete because of the third person's perspective. Anyhow, phenomenology eliminates the third-person to get a detailed and realistic description of the experienced phenomena in various manifestation forms and generousness from the first-person perspective (Raza, 2022). He refers to the (Dorschel, 2022) indication of the compatibility of subjectivity to phenomenological notions and (Tavory, 2022) references to the development of meaning-making that brings out intersubjectivity. The theoretical and methodological framework integrating first-person and third-person data allows phenomenology to combine with other approaches in cognitive science.



Observation of some new directions in Sartre's Notebooks (Welten, 2023) has an underdeveloped connection with possession in 'Being and Nothingness.' In the same way, Michel Leiris observes a new perspective in Sartre's comments on the zar cult, which opens a new understanding of religion and society. According to Markham (2023), the mundane presence does not screen to realize high-level fundamentals of ethics and politics but Heidegger's notions of being thrown, being fall, and inauthenticity. In phenomenology, the plurality of experiences aids the 'real world' to stand its ground again (Wehrle, 2023). Conversion and renewal (Vries, 2023) are phenomenological logos and telos, which Husserl called rigorous science, a profession of philosophy. Therefore, it is necessary to see what appeals to Husserl's logos and telos and other notions, the new understandings of religion and society, and plurality in the literature is a point of emphasis. It is also necessary for phenomenology to understand subjective experience because phenomenology alone is not a whole to understand the deeper mechanisms of interrelated disciplines (McMillan *et al.*, 2023).

The lack of empirical research into the concepts of phenomenology poses a significant challenge. Cudjoe (2023) attempts to bridge this gap by incorporating Husserl's phenomenological concepts like intentionality, lifeworld, first-person essence, and inter-subjectivity into empirical research. However, the inherent nature of philosophy does not allow direct transformation into empirical research because of the lack of widespread adoption of phenomenological principles in empirical research and the existing obstacles. Therefore, a widely acceptable fact is that a complete research methodology should intertwine phenomenology, empirical method, and philosophy. Wallace (2024) predicts that Carl Jung's erotic phenomenology invokes the concepts of instinct, mind, and Eros without empirical support. This passion and divine cure underscore the need and significance of empirical phenomenological research, particularly in English studies.

In medical science, phenomenology extended its roots into various branches like psychotherapy, neurophenomenology, and non-reductive neuro-philosophy. In contrast, this kind of extensive phenomenological exploitation and its application in various forms is not available in the literature. This unavailability highlights the need and importance of phenomenological study in English and Applied linguistics to dive for extension into different fields like theoretical and practical linguistics. The current studies evidence that small research is carried out in ELT and Applied Linguistics using phenomenology. Thus, in what follows, the study attempts to provide suggestions for identifying a phenomenon, using hermeneutics, and studying learning phenomena in language studies to apply the phenomenology method in English language learning and literature studies.

2 Classification

The author of *Literature, Philosophy and the Social Sciences*, Maurice Natanson (1962), underscores the importance of understanding the developmental process of phenomenology, which he bifurcates into two straplines, i.e., geographic history and metamorphic history. This understanding is crucial as it reveals how phenomenology, unlike other methods, has evolved on a critically acclaimed constructive basis, with its formation using reproaches over time. In 2010, Nenon described phenomenology as a project with a long-winded history since its origin. Early/Munich/realistic phenomenology extends the psychology of willingness and motivation, while contemporary phenomenology refers to the commitment to conscious intentionality.

2.1 Geographic History

In the 18th century, Heinrich Lambert used phenomenology for his theory of knowledge that differentiates truth from illusion and error. Gradually, phenomenology grew with time and the logical interpretations of other scholars. Back in those days, Husserl had been the principal investigator of phenomenology. Martin Heidegger challenged Husserl's thought of being after reading Aristotle's being and Husserl's logical investigations. Consequently, he wrote a book *Being and Time* published in 1927. Not essentially, both Husserl and Heidegger belong to the field of philosophy. To get into the truth, Husserl

had a background in mathematics, yet he produced different branches of phenomenological studies. Similarly, Heidegger belonged to religious instinct, but he turned to philosophy. Husserl's doctrine, *Logical investigations*, was controversial with Heidegger's presence of 'being' because Husserl's dearth of certainty allowed Heidegger's notion of unconcealed nature as in truth. Later, some issues of language, perception, and memory were brought to light by Husserl's philosophical study. Notwithstanding the issues, Heidegger's argument also stuck to the same question, the question of 'being,' which also included some manifold regional issues. While this is so, Onwuegbusi (2011) described Husserl's statements as simple and Heidegger's as tinted, and Max Scheler (1913-34), a Munich phenomenologist, not as widespread as the aforementioned German scholars, yet paid attention to some critical issues alongside human issues which popularized his theory. A French theorist, Jean-Paul Sartre, was in Germany from 1905 to 1980 worked on phenomenology and pointed the nonbeing out from Husserl's concept of intuition to explain the importance of human presence through the concept of Existentialism and expressed Husserl's imagination as pre-reflexive-consciousness. Correspondingly, Sartre caught public attention by analyzing Husserl's and Heidegger's proposals about phenomenology. His support for the existential possibilities could not transpose the phenomenological reduction positively, so he described Trans-phenomenality as intentional consciousness that grabs the immediate world to cover the intentionality of its genius. Intentionality does not mean planning or purposefulness; it is all about remembering, thinking, and conscious willingness. In Husserl's conception, intentionality is a *natural attitude*; Sartre's concept of consciousness and all the acts of awareness rejects Husserl's concept of the *transcendental ego*. Maurice Merleau Ponty (1908-1961), a French theorist who had never been to Germany, wrote a Routledge publication in 1945, *Phenomenology of Perception*, which supported Sartre's propositions and was published later in 1962 as the translated English version.

The developments in phenomenology have spread to different parts of the world, and scholars were dealing with phenomenology. The essence of Phenomenology spread in the USA from 1950 to the 1960s. Like Husserl, James Agee (1962) described the Transcendental ego as a priori structure to consciousness that constitutes a matrix of intentional intellectual actions. Another is Frege, an English scholar inspired by Husserl's analytic philosophy. J.N. Mohanty, Indian, collated individual interpretations of Frege and Husserl with the earliest Indian philosophy. While there are some criticisms against Husserl's phenomenology in Spain, Antonio Banfi developed phenomenology in Italy. Roman Ingarden, a Polish close figure of Husserl, wrote some essential phenomenological developments related to ethics and aesthetics. Notably, he dealt with the transcendental ideology that comes from intuition by studying various structures and developing structural ontology. During that time, a friend-cum-student of Husserl, Jan Patocka, became a representative of phenomenology in Czechoslovakia. The two reasons phenomenology stepped into Russia are the translation of Husserl's *Logical Interpretations* (1909) and the study of Roman Jakobson's influence on literary theory. In the early 20th century, Heidegger proposed hermeneutic phenomenology, an interpretation of the human situation. However, phenomenology was a methodical concept involving the essence of knowledge/intuition.

2.2 Metamorphic history

The developments of scholars indicate phenomenology is the study of philosophical experiences witnessing the roots of phenomenology in philosophy. By looking at the details, one can see that the field of philosophy has two branches, i.e., theoretical philosophy and history of philosophy. Some truly captivating theoretical philosophy research areas are axiology, metaphysics, logic, aesthetics, and epistemology. One such captivating research area is *ethics* from practical philosophy, studied concerning literature studies. In 1891, Husserl wrote six books, the first of which was *Phenomenology in Arithmetic*, and the other significant book was *Logical Interpretations*, which contained essential phenomenological roots. In 1906, Husserl inscribed 'The idea of phenomenology' and developed a method of investigation with the inclusion of an entity, 'reduction.' Reduction helps safeguard deep identity, individual-specific features, and perfectness by using reductionism because phenomenology is a scientific study of finding truth through experiences. The reduction also involves the isolation of essential features that are similar to

free imaginative descriptive phenomena. As claimed by Moustakas in 1994, transcendental reduction includes a well-written explanation of meanings and perceptions of phenomena. Per Husserl, the reduction process begins with the horizontal addition of the data. The important element in Husserl's phenomenology was the *Transcendental ego*. Table 1 refers to the concept of pure phenomenology, as in Husserl's *General Introduction to Pure Phenomenology*, in which he explains the difference between noema and noetic. *Noema* means content or object, and *noetic* means an act with intention. Max Scheler (1913-34) improved Husserl's philosophical method of phenomenology as a phenomenological domain of original experiences and explained it as the givenness of phenomenological facts. He also described the essence and values of facts as a priori and extends his theory with priori structures of consciousness. Concerning Husserl, Max Scheler's interest adds spiritual, ethical, and vital sensible values.

The two necessary forms to discuss under metamorphic history are hermeneutics and deconstruction. Oxford Dictionary defines hermeneutics as a division of knowledge interpreting Bible-related or literary texts. Hermeneutics is the study that agrees with interpretation and strengthens the structures regarding biblical and scholarly texts. Friedrich Schleiermacher started Hermeneutics in the 18th century, later extended by Heidegger as human existence in self-interpretation. Schleiermacher was the initial theorist who mentioned a characteristic form of methodical hermeneutics. In this systematic hermeneutics, discourses gave an idea of the totality of the language. While interpreting a text, part of the process is understanding the writer and text; otherwise, it will not be a holistic analysis. It is contrary to the postmodern literary theory, where there is no relevance and access to the author. Hans-Georg Gadamer (2006), Heidegger's follower and a learned interpreter of texts, is contrary to Husserl's concepts, like using ideal meanings and language in hermeneutics, because it is very minute in Gadamer's opinion. Correspondingly, philosophical hermeneutics is the extended ideology of Gadamer (pp.301, 531, 2006).

Regarding Gadamer's (2006) hermeneutics, as quoted in Table 1, Truth and Method are related to studying antique and literary documents. Notwithstanding, Gadamer also interprets the connection between the prior structure and the novelty. Existentialism bounds phenomenology with positive or negative contracts (Natason, pp. 29, 1962), but Jacques Derrida starts criticizing the work of Husserl. Another form of the metamorphic history of phenomenology is deconstruction, which completely rounded up the literary theories. In history, deconstruction influenced many theorists like Sartre, Husserl, Heidegger, and Freud. In Alasdair Fowler's words, deconstruction provides a welcome modification to the already proposed literary theory. According to Bloomberg (2022), Giorgi established a center to accommodate unpublished papers of phenomenologists from Husserl (1891) to Buytendijk's *Pensee Repensee* (1974), and he named the center *Simon Silverman Phenomenology Center*, which has the most significant number of archives of existential literature of phenomenology. Michael Jackson is a famous example of existential anthropology, which draws from a broad range of philosophical approaches, including Existentialism, phenomenology, and pragmatism (Jonathan, 2024).

3 Types of Phenomenology

There are multiple classifications available for conducting phenomenological studies. Phenomenology was classified based on Husserl's ideas as a path to the subsequent phenomenological theorists. Phenomenology has been historically divided into two types based on its fundamental principles. They are Descriptive phenomenology by Husserl and Interpretive phenomenology by Heidegger. Descriptive or eidetic phenomenology explores the underlying phenomenon through lived experiences, whereas interpretative phenomenology tries to explore the meaning underlined from the participants' personal and social worlds. Descriptive phenomenology has two main divisions: transcendental phenomenology and Dutch Hermeneutics (Existentialism). Hermeneutics is the interpretation and meaning in art and science, whereas phenomenology is the study of lived experiences. Pham (2022) studies the understanding of interpretive phenomenology with Heidegger's phenomenology as it includes three thoughts: identification, recognition, and interpretation. Godden and Kutsyuruba (2023) claim that phenomenology is the study structured through consciousness. According to Moustakas (1994), transcendental phenomenology is a

philosophical approach to this qualitative research method that tries to understand human experiences, while Gadamer says Hermeneutics is the theory and interpretation specifically for the biblical text and other similar texts, including wisdom, divine, and philosophical texts. In contrast, van Manen says Dutch Hermeneutics has both interpretative and descriptive bases. According to the Encyclopedia of Phenomenology, four methods are outlined: realistic phenomenology, transcendental phenomenology, hermeneutic phenomenology, and existential phenomenology. There were many methodologists and philosophers such as Adolf, Maurice Ponty, Sartre, Gadamer, van Manen, Scheler, Ingarden, and Edith Stein added many topics to the study of realistic phenomenology, which includes philosophical law, human actions, movies, work related to gender, architecture, music, literature, film, self, and aesthetics. The ternary classification was the contemporary classification of Giorgi (2018), consisting of three types of phenomenological methods. i.e., Descriptive, Max van Manen (2023) hermeneutics, and interpretative analysis of phenomenology by Smith *et al.* (2009).

Philosophy of natural sciences is the existence of conscious life under constitutive or transcendental phenomenology, which constitutes existential phenomenology based on ontology, the nature of being. As stated by many theorists, the subjects of Existentialism include the subjects of human sciences like argument, acts, maltreatment, finale, aspiration, dotage, gender, ethnicity problems, literature, and freedom. Hence, existential phenomenology connects with human existence. As Long (2023) mentioned, Simmon discussed four core concepts of philosophy that aid in understanding the philosophy in phenomenological research: the phenomenological attitude, the four-lifeworld existential components, the mode of being as in hermeneutics, and the significance of mood in his phenomenology for the twenty-first century. Hermeneutics provides an opportunity to produce a rich textual description from those experiencing the phenomena, and this formulated experience connects the collective experiences of others. With hermeneutics, we can study the learning engagement matrix. The material that fits hermeneutics is a document review that includes policies, legislation, artifacts, lesson plans, mission statements, letters, and any written text like diaries, posters, and memos. Hermeneutics also examines visual material like picture blogs, images, photos, artwork, painting, graffiti, and sound material like music, rhythm, and poems. Per van Manen (1997), Hermeneutics also covers 'isolating themes' such as reading skills, speaking skills, and spoken lived experiences. In interpretative hermeneutics, the researcher construes a text or language. However, in descriptive phenomenology, the researcher will get true meaning from the participants' talk. As Husserl claims, there is a link between consciousness and knowledge related to objects. However, van Manen explained it as a relationship between being and practice.

Hans-Georg Gadamer (2006) developed the interpretive schema of phenomenology, known as Gadamerian hermeneutics. For Gadamer, language is natural when there is a world in it. Descriptive phenomenology is simpler than Hermeneutic phenomenology because it includes subjects like pedagogy, parenting, and educational studies. These subjects can be analyzed using pre-existing phenomena through texts, written documents, diaries, and journals. Hermeneutics uses original, pure conscious experiences, concepts, and perceptions by observing the subjects in contexts or situations in environments. The analysis of data represents experiences of a phenomenon.

Max Van Manen (1997) described phenomenology as a science example and explained six signposts that help us avoid being distracted by phenomenology. These signposts are:

1. Stick to the fascinating phenomena because it commits to the world.
2. The experiences of investigation
3. The reflection on essential themes to describe the phenomena by writing.
4. Writing the description of phenomena again and again.
5. Providing a pedagogical relation.
6. Treat the research phenomena as a whole and in parts to balance the research context.

These six principles make the researchers well-trained in the philosophy related to phenomenology. Thus, the researchers are aware of basic instincts to navigate toward complex research. Husserl's phenomenology is conceptual, abstract, and theoretical. Poetic vocabulary surpassed Husserl's technical

vocabulary, and he has thrown human beings into the world of relationships, languages, objects, and more. In psychology, Husserl's being in the world always means perspectival and temporal, so the meaning-making actions of Gadamer (2006) occupy a naval position in the phenomenological investigation. Accordingly, *being* and *time* are Heidegger's hermeneutics that always focuses on the interpretation itself, so for Heidegger, phenomenology is latent and disguised as it emerges into the light where a single word/extract/text is 'part' and the sentences with embedded words/complete text/complete opus is 'whole' to understand in several relationships of concepts of the hermeneutic circle, hence meaning-making is possible when words are in context. According to Gadamer (2006), the lived process is disclosing perceptions and denotations, i.e., exclusive to a person's association with the world. Logic is concerned with different kinds of expressions and their ideal meanings. Meaning-making by Gadamer (2006) is through narrative constructions, conversations, and unrelated comparisons in some settings, such as collaboration and tangible consultations in educational settings. Language and culture are always enmeshed with experience; likewise, cultures are frameworks for meaning-making.

Idiography is one of the approaches that concern 'particular' and claims to some extent that it is in contrast to a general scientific study that helps understand human behavior. It operates on two levels. In Gadamer's (2006) view, 'particular' means detailed, systematic, and comprehensive study. It also explains an event, process, or relationship phenomenon because of specific people in a specific setting. It also commits to single case analysis to more imprecise claims, so it cannot eschew generalizations, given that it develops generalizations cautiously because they locate their unique experiences with an embodiment, situatedness, and perspectival. This study is an argument focusing on 'particular,' so it reevaluates the importance of a single case study. According to Edmund Husserl, epistemology refers to what we notice about the world. It occurs in cartesian dualism, the division of mind and body. They say this is a mechanistic worldview where we come to a point of understanding with the essence of a phenomenon and bracket out of the interpreter nepotism. Table 1 shows that Martin Heidegger used ontology to comprehend the Hermeneutic circle. He believes that the interpreter clarifies the pre-structures of what he understands.

Table 1: *Theorists and their concepts on phenomenology*

Year	Theorist	Conceptual vocabulary
1891	Husserl	Pure phenomenology, ideal meanings, consciousness, transcendental ego, experiences, truth, imagination, reduction, Language, prior intuitions, logical interpretations, natural attitude Supporters: Roman, Ingarden, Maurice, Natanson, Max Scheler
1927	Martin Heidegger	Truth, conscious experience, existentialism, use of ontology for hermeneutics, and the thought of being. Supporters: Hans- Georg Gadamer, Maurice Natanson
1962	Maurice Natanson	Process of phenomenology
1913-14	Max Scheler	Munich phenomenology, original experience of phenomenology
1980	Sartre	Existentialism, Transphenomenonity, pre-reflexive & intentional consciousness human presence Supporter: Maurice Merleau Ponty
1908-61	Merleau Ponty	Phenomenology of perceptions
1930-40	Roman Ingarden	Ethics, aesthetics, structural ontology, Realistic phenomenology
1930-45	Gadamer	Truth and method, Interpretation of texts
1951	Wittgenstein	Thinking
2007	Cohen	Participants' experiences of a phenomenon
2018	Heilman	Social actions, interpretation
2018	Bergoffen	Feminist Phenomenology
2019	Dan Zahavi	Applied phenomenology (AP)
2021	Matthew Burch	Core Phenomenology (CP)
2021	V. M. Bentz & M. James	Transformative Phenomenology

The extensive study of phenomenology over time resulted in a few other concepts De Beauvoir (2023) started feminist phenomenology imbued with Marxist alienated labor for the home chores and Sartre's existential perspectives. In Bauer (2001), de Beauvoir emphasizes that men control typical, neutral, and objective situations as men listen to women's ideas, though they know that men already produce them. Long (2023) proposed transformative phenomenology, where the grounded practices of the lifeworld should lead us to transform individually and collectively to bring oneness among us as it is with coherence and multi-folded realities. According to Bentz & James (2021), the transformation is powerful from the deathworld, like cultural and physical things that cannot be sustained, to the lifeworld using collaborative sharing among unlinked cultural platforms. Aldea *et al.* (2022) illustrated critical phenomenological methods as conditions for the possibility of experience and thinking. It is not just the formal features of thinking and reasoning but also the structures related to existing experiences and consciousness in all its forms that brighten situations with authentic history and facts.

Critical phenomenology also involves first-hand experiences, but the first person's singularity is before intersubjectivity and the intricate forms of social life (Oksala, 2022). Marder says phenomenology is critical when it asks for logos in a phenomenon. The development of existential phenomenology (Giorgi, 2012) is to apply to non-philosophical contexts. This approach is known as applied phenomenology, which describes the practical application of phenomenology in non-philosophical contexts. Therefore, phenomenology received criticism as it applies to philosophical-based contexts. Applied phenomenology means using phenomenological ideas in situations beyond philosophy that describe the first-person experience without any characteristic information. It contains classical phenomenology, which displays the interest of some philosophers who explained how applied phenomenology differs from pure phenomenology through experimental dimensions. Pure phenomenology is worthless because of knowledge; it offers only subjective experience, whereas applied phenomenology is worthy due to its distinctiveness and practical value. Anthony Fernandez compared the existential dimension of Husserl in phenomenology to the study of manifestations or moods across diverse populations in applied phenomenology. For example, human existence is a pure phenomenological study, and specific moods like anxiety and happiness belong to the applied phenomenological study. Burch (2021) applies core phenomenology (CP) to applied phenomenology (AP), and he encourages the use of CP in interdisciplinary phenomenological research. Jonathan (2024) summarized the range of existential concepts denoted by earlier anthropologists. They are embodiment, emotion, empathy, mood, comprehension, responsivity, and intersubjectivity for various cultural practices and experiences. Table 1 refers to the conceptual vocabulary of Husserl to Bentz *et al.* (2021) transformative phenomenology as used by the various phenomenologists or theorists of their period. The rising consciousness in transformative phenomenology allows researchers to embrace new methods and a new understanding of the lifeworld. This transformative or somatic hermeneutic phenomenology tries to make better transformations on various levels, such as personal, organizational, and professional, in support of their concept. Atmawijaya (2023) reviewed Larsen's eight phenomenological domains and the research methodologies linked to them and emphasized applied phenomenology in education and organizational practices. The questions used in phenomenology belong to eight domains: understanding, attitude, reduction, intentionality, embodiment, and temporal experience. Larsen (2023) mentions Giorgi's (2018) classification, which contains three influential approaches in the phenomenological research method to deal with the current orientations of fresh, depth, and time-sensitive aspects as given in the world (Jonathan *et al.*, 2009). It is the best way to capture fresh experiences before fading because it will not generalize but reveal significant character traits. Among the eight approaches of Larsen (2023), the first approach is naturalizing because of the intersection of the philosophy of mind and cognitive sciences, where the phenomenological data is kept in the scientific picture of the mind. The second approach seeks insights into the phenomenality of lived experience, and the third approach is IPA (interpretative phenomenological analysis) of experiences experienced by specific people or in particular situations. IPA manages a robust, knowledgeable bond with descriptive study and making meaning. This bond will work for those interested in narrative mechanisms from understanding life experiences.

3.1 Data collection and analysis

Husserl's 'intuition' can be replaced with the phrase 'essential insights' that occupy the place of data collection in phenomenology. The participants' experiences come from their insights, so the researchers should extract appropriate lived experiences from them through interviews, observational notes, or conducting observations (Fernandez, 2024). Memoing the data is a fundamental task in phenomenology, where the data can be collected through recording, observations, art, or note-taking during interviews and discourse. The number of participants may vary from one individual to many. However, single-individual data may need more validity as it encounters collision-prone situations, whereas data from many individuals strengthen the results with thick descriptions and support humanizing education praxis (Giles *et al.*, 2012). As mentioned by Ravn (2023), the interviews can be the Explication type of Interview (EI) (Bitbol & Petitmengin, 2013) and the Micro-Phenomenological Interview (MPI) (Petitmengin *et al.*, 2019). The interviews represent the experience structure from the answers to the questions of 'how' and 'that' experience with the participants. The significance of disclosing the interview protocol to the participants is that it allows them to recollect their lived experiences so that the researcher can collect the data in the investigative interview procedure under ordinary circumstances (Petitmingen *et al.*, 2019). Data collection methods include interviews, interview manuscripts, notes, personal markings, tape recordings, jottings, conversations, participant examinations, focus group meetings, and text analysis. Researcher interviews are based on the participants' experiences to get first-person account responses such as I do, I see, I think, I believe, etc., with a sample size of 6 to 20 participants (Ellis, 2016). The sample size also ranges from 3 to 6 with one-time or multiple interviews with the same group, with questions around 6-10, and time approximately 45-90 minutes of conversation to investigate deeper by using why, explain about yourself, what experience you got, how you can manage, etc. with closed and leading questions (Jonathan *et al.*, 2009). The thorough investigation involves examining a research study's physical, mental, and psychological aspects.

The phenomenological analysis includes narration of shared experiences and empathic reflections of the respondents (Englander & Morley, 2023). The complexity of Phenomenology makes it laborious as a methodology of investigation because the collected data must be analyzed through interpretation (Smith *et al.*, 2009). The standard point important during the phenomenological study is Bracketing, a reduction process that brackets something that is not applicable. Avoid all the presuppositions using *bracketing* about the subject; this process is called 'Epoching,' which means 'cessation' or putting aside or suspension from the judgment. Therefore, the researcher should be aware of the evidence and cautious about the commonness of the data and what to omit. The written transcripts of the interview present the meaning of the speakers' talk. The written texts need to be organized according to themes, so a small sample size is suitable for phenomenology, as the large number makes the analysis messy. However, this method will not restrict a large sample size. Select and highlight the phrases, words, and sentences in a transcript and possibly discuss them with an assistant or supervisor for similar comprehension. The first step in analyzing the transcripts is reading and rewriting them, not necessarily all. Then, the process is followed by initial noting and descriptive comments. In the second step, original transcripts should be written with exploratory comments/linguistic and conceptual comments deconstruction before developing themes. Step three is to check for the links between the developing themes. Polarization is the fourth step of examining written scripts to find variations in the existing themes. The fifth step is contextualization, which identifies the narrative and contextual elements. Numeration must align with the need while analyzing the themes and searching for specific functions. An independent audit is a good discipline of the researcher from the initial to the final document before the paper trial (Devine, 2012). (Max Van Manen, 1997) suggests classifying the themes as spatial, corporeal, temporal, and relational. Therefore, it is most pertinent to comprehend the statement's meaning and place it under a theme to which it belongs. Later, a researcher has to search for uniformity with intuition from the data to analyze themes. The crucial part of analysis includes bringing themes together and taking them to deeper levels of interpretation. During analysis, the themes that are

sorted out seek manifold statements in support of themes. The classification of themes goes according to their meaning, and a code is allotted to them. In the final step, the researcher has to present the definition or meaning and the understanding of the phenomenon process. Phenomenology does not produce any theories but uses theories to support the research findings. The commonalities of the interviews are findings that are strengthened with the support of theories. As the analysis consists of many steps, the analysis part of phenomenology is a critical description.

A researcher needs to collect the philosophical element from the stories of experiences, record them as transcripts, and read and reread the stories in transcripts to uncover the thematic understandings. An example study of phenomenological speech-language pathology among speech-sound-disordered children revealed two themes: they could not speak or listen properly. Data analysis is to get an idea as a whole, divide the data into parts, assign values to each part or unit based on their subjective experiences, develop themes from units, explore meaning, and get the concept of deep ideology. IPA does not deal with epoche and reduction (Smith *et al.*, 2009), but it does with epoche and reduction (Max van Manen, 2023). The non-philosophical contexts of applied phenomenology also need to use epoche or reduction (Zahavi, 2013). Georgi claims that Husserl's epoch and reduction are crucial elements that must be included in phenomenological studies. As phenomenology deals with lived experiences, it is a vigorously used approach to study their meanings.

Creswell (2007) compared it with grounded theory, which states that the phenomenological approach does not generalize things but finds a phenomenon (Urcia, 2021). Phenomenology does not study the impact, go beyond the description, or make any substantiative theory. Williams (2021) supports Jonathan *et al.*'s (2009) mature and holistic phenomenology as it is multi-dimensional and privileges any theorist. Pham (2022) suggests that proper research strategies that suit the research issue are required to exploit Heidegger's phenomenology inquiry due to the existence of multiple and alternative worldviews. The researchers have to comprehend the philosophical assumptions to get the foundations of epistemology for the research. This methodical analysis should reflect systematically in finding the phenomenon by keeping the goals of describing or appreciating social reality and understanding the deep symbolic meaning of the experiences. Zahavi (2021) is keen on analyzing the applied forms of phenomenology, which causes misunderstanding because Dahlberg *et al.*'s, (2008) phenomenological notions are rearranged and used for no valid usefulness; hence, importance should be given to constructive analysis and discussion section of the phenomena during investigation rather than the application of the method. The study of feelings or expressions of failure students provides us with an eccentric theme (Bonyadi, 2023). A list of themes includes writing, conversation, philosophical language, the challenges of art, and the bond between philosophy and ethical life (Schmidt, 2023).

The issue with the IPA (Interpretative *et al.*) is its validity and reliability. With the criteria given by Lucy Yardley in qualitative psychology, four broad principles are sensitive to significance, thoroughness, openness, setting, consistency, and influence. Validation is the required process after the end of any theory. In Urban's (2018) writing, Husserl allocated language in thought settings to figurative approaches and sign structures. He differentiated many scientific devices and pointed out that validation is the best methodological device, but this is an auxiliary methodological device that does not match accurate validations. Auxiliary methods are of two types. The primary auxiliary method is abbreviation and substitution for validation. Husserl stated that the second type is an important validation for future ideas, concepts, and thoughts because it requires one's thoughts to be readily distinguishable with unambiguous signs as a prerequisite. At this point, it is wise to recall Habermas's (1979) request for truthful communication to secure from deathworlds and rejuvenate the lifeworld.

Broadly, phenomenology relates to consciousness, but it cannot satisfy the fundamental principles of philosophy. In addition, as expressed using Lebenswelt, the second criticism is that conscious actions are lived experiences that may differ from interpretation. Within a phenomenological study, the scope of the lifeworld can vary significantly from youngsters to elders and from community to community. The methods and order of methods used to study influence the subject matter as Ravn (2023) indicates, Schmicking

(2010) studied the methods and order of methods used to influence the subject matter. Therefore, a researcher must be skilled enough to have creative talents and sensitive interpretive skills to use the phenomenological approach. Husserl's descriptive phenomenology is widely used to collect the philosophical experiences of patients and nurses (Al-Sheikh Hassan, 2023). However, they often use phenomenology by leaving the underpinnings of philosophy and phenomena in their research study Rautenberg, N.J., (2023), which is an important element. Hence, those who would like to exploit phenomenology as a research method should be aware of its holistic approach and meticulously match the study with the approach. Some epoch and bracketing elements should support a phenomenological study to make it scientific research (Giorgi, 2021). Philosophy and phenomena are the two elements that are important in transcendental phenomenology for philosophical and non-philosophical applications. Some authenticity problems of phenomenology are identified using Husserl's discussion. Hence, adherence to philosophical phenomenology is important to ensure it aligns with the research issues while selecting the methodology (Williams, 2021). For example, the canonical phenomenological tradition cannot become genuine in characterizations. Nonalignment challenges the trustworthiness of the research Creswell and Poth (2016). Phenomenological study analysis is a dialectic because it swings between individuality and generalization, explanation and analyzation, and subjectivity and objectivity (Williams, (2021). Phenomenology does not generalize things but reveals essential features (Hogan, 2023). Hermeneutics and grounded theory used the types of questions that bring out the essential feature of Hogan's (2023) phenomena from participants' experiences (Folgueiras-Bertomeu & Sandín-Esteban, 2023). Phenomenology helps improve the quality of care by including flexibility in the organization, contact, and move-in with professional kindness (Walloe *et al.*, 2024).

Phenomenological empirical research is one of the essential and topical techniques to analyze the data. Enquire about a phenomenon from a first-person perspective and bring philosophical assumptions like ontology and reality from life world, either humanly created or social, into empirical inquiry through descriptive and interpretive empirical phenomenological methodologies. The typical dimensions of lifeworld are time, space, self, body, and relationships, where the philosophical assumptions contribute to the empirical phenomenological inquiry. The interviews are structured using explicit knowledge to collect the data through reactive texts that help develop meaningful themes. The empirical phenomenological result discourse usually has genre features, including everyday language, which varies from scholarly and poetic texts. However, the analysis is highly relevant, and the richness of meaning is a hallmark of the data and analysis. Though later writings of Heidegger are about mindlessness, Matthews (2023) recalls the different thoughts of Heidegger's mindfulness practice. He states that it is a tool to embrace the world with genuine connections and meaningful experiences, foster an open association with technology to unlock the full potential, explore new horizons, and live to gain fourfold opportunities. The common practice is to analyze the data collected first-hand. Contemporary research uses data coding methods like Colaizzi (Kalantari M. *et al.*, (2023), Creswell and Poth's spiral analysis, and Schlossberg's methods in science and business research. The results of nursing phenomenological studies are examined by software such as MAXQDA for analysis. Data coding and analysis software are scarcely utilized in English language research.

3.2 Phenomenological Studies in English

Given the theoretical frameworks of many scholars, many different explanations exist for the term language. It is evident from Husserl's theory that he developed reductionism, which supports finding the truth. In the same way, Heidegger's notion of unconcealed nature also supports finding the truth. Thus, phenomenology tries to discover the truth and compares it with its findings. There are many phenomenological research studies and few journals of phenomenology with extensive research in medical sciences, philosophy, and business fields. Merleau-Ponty (1974) states that a linguistic expression provides meaning in literature. *Literary language* is the initial pace at which a passage or process is made from perception. Understanding ideas, their style, and expression is crucial in writing literature because it takes

us beyond the description. In Merleau-Ponty's view, literature and painting are expressive through how they are perceived, as Husserl's prior intuitions. *Sur le Probleme de la parole* is an unpublished course by Merleau-Ponty that explains the link between literary writing and perception. According to him, novels and paintings are the same as they relate to a subject. Also, the data resources are expressed tacitly. The visibility of a painting and writing of language is analogous to Merleau-Ponty, but its ambiguity is not apparent. For him, perception is Husserl's notion, whereas Husserl says this perception phenomenon lets us know its exact meaning. Merleau-Ponty finds this phenomenon in the form of the perceived phenomenon because he says perception is the expression of being, so there is a need to develop an interconnecting passage between perception and language to avoid risks. By taking the sensible elements like memories, impressions, and scenes from Proust's novel, 'Time and regained,' Anden (2019) stated that Merleau-Ponty exemplifies literary style by incorporating elements because it is a product of effort. Literary style is the writer's choice out of perception. Therefore, literary work uses language to create and connect the passage between the world of language and the perceived world. Research in English using phenomenology has not yet been widely developed, except for some doctoral theses and other investigations. Despite the small amount of research in English using phenomenology, the research conducted so far has been in fascinating areas of English in connection to this, and a few are being examined closely.

According to Husserl, language offers a sign system to express thoughts and represents an imperfect aid towards strict research. A careful thinker takes artificial precautions to use language not to be unambiguous and should not lack sharp meaning. Phenomenology is what and how it is given for description (Wittgenstein, 1929). Wittgenstein is closer to Mach because Mach expressed that sensual data, stream of impressions, and experiences create reality. Using language for phenomenology reflects or provides an image of experiences (Chernavin, 2021). Thinking is equal to the field of meanings with two entities: one is no parallelism, and the other is fundamental parallelism. These two antithetical ways are like grammatical fundamental analysis and semantic overlap, so language analysis occurs in semantic overlap; ergo, the acceptable way of usage is to erase the two entities and apply for the middle position with partial overlap and partial diverge of grammar structure and meanings. Some theorists believe that there is logically no difference between the two entities. Nevertheless, Husserl made a list of differences because of rhythm, speech sound discord, and uniformity of expression, believing that these reflect aesthetic tendencies. Men's intellectual activities of all generations and nations are in writing, so written linguistic expression is essential for documentation. Language is for documentation and communication. Language is a tradition of knowledge and an auxiliary methodological device that functions as a validation instrument like an artificial methodological measure. Science exists in literature, so when scientists use language in its natural form, it is usable for scientific purposes; if not, it is unusable. Examples of unusable language are unequivocal terminology usage and nominal definitions incompatible with scientific norms. Language is a tool in scientific research to express thoughts. Husserl cautioned against using artificial precautions while using natural language in scientific research because of adequate linguistic expression. Fernandez (2024) stated that Glossolalia (nonsense to outside people) challenges conventional speech as straight thought. It is a type of inner-thought speech that reveals the speaker's place of divinity, where they receive God's gift. Glossolalia reveals the gestural meaning of language, such that the sacred becomes concrete in embodied experience.

In language investigations, the logical overlap is considered as 'pure logic,' so Husserl introduced 'pure grammar,' which is the fundamental idea of pure logic. A linguistic investigation is mandatory for pure logic as they must study the disinterested description of natural language use. However, they have close links with general discussions covering the objective theory of knowledge, experiences of thinking, and knowledge of pure phenomenology. Linguistic expressions and structures differ from grammar, including subjective acts in logical objects. The objects of pure logic are in grammatical attire or appear before us by embedding themselves in the concrete mental status. They function as meaning intention or meaning fulfillment workouts for verbal expressions. These verbal expressions create phenomenological unity

(Husserl, 2001). Husserl argues that logical analysis of the linguistic discussion of language and the grammatical analysis of language is needed for interactions. Urban (2018) referred to the linguistic practice as everyday experiences where specific meanings correspond to words and some relationships between meanings that agree with them. However, how long it extends language structure parallelism and what insofar to the meaning field this parallelism of speaking and thinking explains are questionable. Merleau-Ponty demonstrated that sense and signification are important aspects of linguistic meaning with many dynamic and complementary relations. He found primarily ambivalence in Husserl's discussion of language, and he is concerned with language as an important symbolic system required to preserve scientific knowledge. He applied the difference between the supreme domain and existing life to science, language, and logic. He explained the necessity of linguistic investigation from the relationship of science, language, and logic.

Phenomenology, a powerful tool in the realm of philosophical inquiry, also finds its utility in exploring poetic studies. The concept of 'shining,' a key idea in poetic inquiry, is particularly well-suited for critical inquiry and fits seamlessly into Hermeneutic phenomenology. Gadamer, for instance, used the term 'shining' language to illustrate the appearance of light that has fallen on something. On the other hand, Heidegger transitioned from rhymed text to rhythmical verbs with varying formats like rhyme, ekphrasis, commentary, and aphorism. This shift from the poetic world of being to language, a signification, is a testament to the role of phenomenology in understanding poetry. As language is endowed with proper functions, Sartre deviated poetry from language. Ca Jun, an artist from China, reviewed the poetry of John Salli's songs of nature in paintings. This philosophical work relied on aesthetic principles and historical influences with a convergence of pictorial and calligraphic elements. The elements of Chinese artwork are image, inscription, and title; however, the elements of calligraphic work are title, poem, and inscription.

Another essential dimension that makes Phenomenology a highly effective method is conducting book reviews. Kivle (2022) reviewed a monograph on music and aesthetics from the books of Peter Cheyne, Andy Hamilton, and Max Paddison. The definition of rhythm is taken from 28 authors around the world and searched with metric structures in selective pieces of music, paintings, poetry, and philosophy. The book is about thematic organizations with rhythmic manifestations. This book review answers questions like, 'Is there any moment in rhythm?', 'Why is rhythm deeply rooted in humans?', and 'Why does rhythm change its structure from stable to flexible like rhythm to art and human experience?' One more book review by Susan Steward in Somhegyi (2021) about *The Ruins Lesson: Meaning and Material in Western Culture*. Another is Blanchot's vigilance by Iyer, Lars. (2005) discusses his psychology and circumstances. Reading Derrida's writings gives a feeling of too much writing, whereas Blanchot gives a feeling that does not seem like a lot, though he writes quite a lot. Even though he works with paradigms, blanchoterian text takes an esoteric air of aloofness without a phenomenological attitude.

It is necessary to see what decides the materialistic feature of an aesthetic object. Setting apart enactments of a drama is an artistic venture that leads the viewers to be attentive to the next scene. At the same time, a non-artist experiences reduction from the same drama and finds meaning in such reductions; on the other hand, intentional perception is possible for the artist concerning the product. Philologists for whom paintings hold no allure. There was a marked thesis on selected paintings with elevated pupils of the 18th and 19th centuries where the eyes and iris created a discrepancy with other paintings. The author used Merleau-Ponty's (2012) visual art, perception theory, and presence theory to describe the possible philosophical reasons that affect the students' being out of the match with the rest of the paintings. So, concerning this, Madsen (2019) suggested that a pictorial description can be taken and written as literature explaining the phenomenon/truth/meaning through interpretation behind the un-sync using philosophical text. Rich text-like words and phrases provide the essence of a phenomenon (Bonyadi, 2023). e.g., the rich text related to the pain phenomenon (Saulius Geniusas, 2020) and the text on the pregnancy phenomenon in the literature (Burzynska, 2022).

Philosophical texts are not ineligible for phenomenology (Capra, 2020). Based on the estimation of understanding of gaining knowledge through reading texts from Stanley Cavell, Hans Georg, and

Gadamer's literary texts, Liakos (2019) argues that being knowledgeable beyond self-knowledge happens as theory imposes subjective meaning to the text. The review of Anne (2014) on Bayard's novel is to check how meaning occurs in literary readings and convened discussions. Thus, a seminar is organized to discuss the novel under eight eminent academicians. The meaning of the novel with individual reading changed after discussion. Each deliberation paves the way for new meaning among participants with their more profound understanding of the creativity of reading, so creativity cannot be disclosed without the plurality of subjectivities. Initially, it is a sharing of individual reading experiences, but later negotiations materialize when the discussion progresses. The successive associations of ideas from one to another make new meanings from the same writing.

This paragraph illustrates two phenomenological studies in the field of pedagogy. In Dance Moment Therapy (DMT), phenomenology is used as a research method (Blanc, 2021). The study with DMT educators and two focus groups study participants' experiences reveals that both the educators and students are aware of their identities so that they can come out of their circle to make learning relationships. Another phenomenological study draws a connection between the perception of course failure and the student's emotional journey, revealing the reason for the failure as a psycho-sociological shock (Bonyadi, 2023). This case study is vital because the pedagogue can understand the reason for the course failure, leading to some advances in academic success. The collection of conscious experiences of elementary school children paraphrases two characteristic dilemmas or conundrums, the functional and the situational (Shi, 2011). Shi compares descriptive to interpretive, objective to subjective, and participant to researcher's declaration as fundamental conundrums and language, culture, and research limitations as situational dilemmas. Phenomenology researchers must be cautious of the challenges (reduction) their influence brings out differences in truth (Shi, 2011). There was an interesting phenomenological study concerning the maintenance of ESL among EFL learners who did not use their English knowledge for professional purposes (Yashiro, 1992), so language maintenance is based on their motivation and attitudes. Accordingly, the study investigated learners' motivation and attitudes that made them use the English language in daily life and their practicing strategies. Since English is learned as a second language, the researchers find reasons for speaking anxiety, attitude towards speaking, and coping strategies of Indonesian senior secondary school through phenomenology. The students accepted there are limitations to English access, grammar difficulty, fear of negative evaluation, pronunciation errors, lack of vocabulary pool, and learning conditions that cause speaking anxiety. The students disclosed an inferiority complex and fear of making mistakes as their attitudes. Anyhow, they use media intervention and out-class support as coping strategies to overcome anxiety issues. Consequently, this study provided the consciousness phenomenon that aids learners in speaking English. In a study of Ecuador, English language learners are encouraged to use an application called 'sounds and pronunciation' to expose themselves and check their pronunciation. Subsequently, the researcher provided a deeper understanding of English phonemic awareness through the International phonetic alphabet. The researcher revealed that the learners are more attentive to the information as psychomotor learning is provided through an extramural presentation to make unique sounds with enhanced pronunciation in an interactive conversation.

The Research in Phenomenology journal offers specific examples of phenomenological studies. One paper by Acosta López (2022) was about 'Grammar from the listening' during trauma, where the writer describes trauma as violence and colonizing form as their features make people listen to the trauma situation and conceptualize the challenges followed by the evidence of trauma. The author's view of trauma listening can be explained only by decolonizing the grammar frameworks for clarity and audibility. Listening is a disturbance to ethical subjectivity during a traumatic experience, and to understand how listening is initiated by diachronic movement and how it is found based on face-to-face situations.

The 'signature text' of Jacques Derrida's (2014) paper 'The Promise of Speech Act' discusses the connection with aboriginal speech acts and their connection to speech acts, writing, evidence, end-of-life, and non-appearance to live as per aboriginal speech acts. If the questions are about experiential features of being hungry, the suitable approach to study is phenomenology, as it focuses on the typical structure of

anger as an experience. The suitable method of approach for the question 'How do people who complain make sense of being angry?' is interpretative phenomenological analysis because it focuses on its meaning and brings out meaning in a specific setting of participants. Gadamer (2006) explained it with abstraction and subsumption. Abstraction includes too much thinking, sorrow, misery, and sudden surprise, whereas subsumption includes elements of Ordinate themes like self-lost, bereavement, self-questioning, and self-management. Language is the central point of existence, whereas interpretations are designed and permitted by language (Gadamer, 2006). A research topic must be approached and conceptualized from different angles to understand it better (Larkin *et al.*, 2006). Experience means a person's thoughts and feelings about the phenomena, e.g., *love*, viz. love with self-involvement in native culture, native linguistics, and local places. That means the IPA of a person's present personal method of engagement with some specific background, e.g., a Turkish celebration or an ongoing involvement in an intimate relationship, can be glimpsed. Another study by Puspitasari and AUFAR (2020) was on graded reading (GR), where the students were given three types of texts to grade reading. They graded the first reading as beneficial material as it was with vocabulary repetition and illustrations. The second reading was considered unfamiliar due to its limited information, albeit the third one had limited details, so they graded it as less enjoyable. A phenomenological study by Drood *et al.* (2020) included Iran EFL learners' experiences with Ph.D. students (tertiary level) as participants to learn about their lived experiences of English in Foreign language classrooms using Colaizzi's seven-step coding strategy. The study analysis was categorized into the teachers' characteristics and students' classroom performance through their interaction and found that the students were in a state of readiness for input in the classrooms. Another phenomenological study in Iran by Ostovar-Namaghi *et al.* (2017) states that watching English movies, reading English, revising learned material, and internet communication helped EFL learners' language proficiency. Sonza *et al.*'s phenomenological study of English (2022) suggests a mobile library for rural students and slow learners in modular distance learning. Another finding is that the students had different consensus about the classroom setting, but interaction became possible in a complex system. Therefore, the researcher called the classrooms' positive messy'. The researcher recommended using phenomenology for the scope of future studies conducted in various areas of the English language, such as translation, TEFL, and literature. The themes of the phenomenological study by Romero *et al.* (2023) are traumatic experiences, self-awareness, and the essence and value of the English language are better reasons than the reasons in previous research. Several phenomenological dissertations have been submitted using phenomenological study at Liberty University. One thesis by Elizabeth Irene Minney (2024) was about the lived experiences of active and distracted students, and the thesis of Athena Pualeilani Jackson (2021) was about English teachers' beliefs about grammar instruction and tried to identify how teachers' beliefs influence their teaching practices. Another thesis by Cynthia DeLozie (2014) concerns the diversity and use of instructional models with limited means due to overwhelming tasks, so the provision of resources is inconsistent. It is common in the classrooms of the United States of America as the growing need for funding is increasing. Consequently, the study exemplified the pull-out function in the EFL inclusion model. Another dissertation from Southeastern University by Yobouet (2021) on the lived experiences of 3 male and two female non-native EFL interviewees with different sociocultural environments are interviewed. The primary data analysis uses Creswell and Poth's 5-step spiral analysis process. The results included the practices applied by the learners, such as interaction with friends, speaking to English-speaking family members, participating in English clubs, and engaging with native speakers to improve their English speaking outside the school environment. They further emphasized that in-school learning of English plays a crucial role in becoming proficient speakers of English. A phenomenological study with a focus group of 15 High school English teachers highlights themes like faculty altruistic acts, reshaping the teaching strategies, and flexibility (Talampas & Martinez, 2021). Teaching tips are provided to the ELL (English Language Learning) faculty to practice and enhance speaking skills in learners (Manakan *et al.*, 2023). The study with emergency distance teaching (ERT) proved that online teaching was not a barrier to teaching productive skills (Nayman & Bavli,

2023). There is a need for research to overcome the challenges by equipping themselves with new skills and implementing alternative plans in modular education (Del Mundo-Sales *et al.*, 2022).

3.3 Application of Phenomenology in English

Phenomenology has an influential effect on the literary works of poets, artists, and novelists. Since its origin, it has grown as social sciences have adopted it. Rhetoric is one of the significant characteristics of language that helps in phenomenological research; thus, some topics of literature and applied linguistics in English are the most suitable for phenomenology. According to Husserl, phenomenology is the study of the essence of science with human consciousness. A collection of the author's experiences while producing valuable treatises and books is a good example of identifying the phenomena they underwent, or that resulted in their writings. Further, treatises, books, and significant literary works of tragedies, comedies, and satyrs are a good match to study using hermeneutics. Apart from this, choosing small thematic writings and enquiring themes for the story to read. e.g., the reasons behind the Black sheep conception (bringing disgrace or defame) of the literary text. The judgment given by the analysis is related to the true theory. As readers of short stories and novels, many of us have a slight focus on how quickly we are reading stories or novels. Of course, reading novels is intensive, and textbook reading is extensive as textbooks are for information or knowledge. Generally, reading speed varies from individual to individual and story to story. For instance, some individuals enjoy reading language with more focus at a slow pace, and when the story provokes toward a climax, reading goes fast. In this scenario, there is the possibility of questions like, "Do we need consciousness while reading novels and short stories?" Elaborate on the questions and discuss in detail with interviewees to understand the reading phenomena of stories and novels by exploiting the phenomenological research method.

According to Husserl's theory of signitive-intention, here is Sokolowski's (pp.79, 2000) style of example to share. In the morning news on TV, the newsreader from the Paradise Assembly Hall announced the President's declaration about a limited supply of commodities due to unexpected inflation. The usual immediate impression will be the scarce supply of commodities because the words stand out. This perception changes while watching other news because these stand-out words will follow us along with Paradise Assembly Hall as the unintended object will be in our perception. This type of intendedness is called 'signitive-intention.' It is an empty but established intention, but the words mark Paradise Assembly Hall, though the object is not there. These signitive-intentions can be explained appropriately by comparing them with other intentions. The signitive-intention is far from imaging, though it has a visual image in mind. The name Paradise Assembly Hall will be bringing the image of the President, and our intention comes through the words that follow us. These signitive-intentions are discrete, but the distinct meanings give statements when they follow syntax rules. The syntactical arrangement of language makes the linguistic system compatible with humans to work for truth. Phenomenology relates this arrangement to truthfulness. To test the understanding of 'being' among the second language learners during a phenomenon or activity, list questions like, did you perform better than the role explained? Did you see/hear something that happened at the beginning of the activity? Did you succeed, or what resolution would you declare if you were part of the simulation? to check the level of involvement and examine what they say about their participation, i.e., being in reality. When the discussion is of a famous painting without its physical presence, it creates empty intentions, and, in its physical presence, the discussion is going to create filled intentions because the discussion is with intuition in the presence of the painting. Correspondingly, if the sentences are recited in their absence, they result in empty intentions, but when used mindfully with evidence, they result in filled intentions. In these instances, phenomenology brings out the mix of intentions during the presence and absence of the object. Looking at a picture gives more perception than signitive-intending. The study using hermeneutics is an outstanding investigation tool for finding ground realities. Rasid *et al.* (2021) checked on Schutz's (1967) multiple reality-like fantasy and dream realities. They explained that a phenomenon appears in any form in human consciousness, e.g., as a result of fiction or something tangible. Phenomenology says reinforcement through receptive skills, consonant practice, and coping strategies are

needed for the participants (Valdellon & Lovitos, 2022). Some examples include investigating the ground realities of a phenomenon that influenced the literature of a period or from the texts of an author or contemporary literature. What needs to be made sure of is not to investigate the conditions and reasons behind the literary text but to study if there is a phenomenon in the list of influences or what makes sense from the texts and what they mean by or truth or interpretation of theory and methodology from texts like bible or wisdom texts. Shakespeare's writings are well-known in various genres, namely tragedy, comedy, and history plays. Some other authors, including Christopher Marlowe, Ben Jonson, Thomas Dekker, Thomas Middleton, and John Webster, covered various genres. In contrast, some other authors' writings are related to only a few genres. For instance, most of Emily Elizabeth Dickinson's poems are under the themes of loneliness and death, so we can look for the phenomenon of truth behind her monothematic poetry and investigate why her poems are limited to a few themes. The understanding of poetic thought is present in Heidegger's 'being' and 'time,' and meaning makers gather more shining and hermeneutics. So, poetic means it is a point where poetry collides with phenomenology. The 'being' might be studied using Existentialism with the interviewees or the non-being by researching literary texts (Natason, pp.112-115, 1962). Another example of this kind of literary research is the powers and possibilities that are inculcated by Wolfe's rhetoric. The participants' experiences reveal a phenomenon from their original talk. For example, taking care of students of universities Polkinghorne-1989, i.e., gathering experiential textual descriptions in universities in the form of stories collects data for the 'care' phenomenon. Some other examples of phenomena are anxiety, ecosophy, and joy.

Collect data like Albert Camus, an artist known for his critical questions like, 'Can humans live religiously without God?' and 'Who are we to be the executioners or saviors?' to check how and what humans comprehend these questions. The answers to these questions will go as I am / I will.... represent 'self' related answers, which can be counted as 'empirical ego.' If the self is against the world, the ego is called the 'transcendental ego,' which represents truth and accountability for verification of judgment. The ego can be divided into three stages. In the first stage, it is representative of intentional acts. The second stage is about the achievement of heightened identity, and the third stage is also about achieving an identity that develops truth and claims truth for scientific entities. Create questions to get experiences of reading books and sharing your college English course experiences. What is a person's understanding of self-transition into an author? What are the live experiences of a non-native singing among an English audience? What is it like for students when they compare themselves using English languages five years ago and now? The philosophy or meaning behind the language needs to be investigated from the collected data. The meaning-making process from treatises, such as biblical texts, is a crucial aspect of hermeneutics. It involves the interpretation of the actual meaning and all possible meanings, followed by applying gaps like language, time, culture, geographical barriers, and connotations. Lexical knowledge is essential for analysis to bridge the gaps. Ancient poems and the Bible are excellent examples of research through interpretative hermeneutics. The phenomenological study also aids in identifying the limits of truth, allowing for the recognition of phenomena in English language and literature studies, such as the convalescence of language, philosophy in language, the phenomenon of betraying, love, charity, and rehabilitation. The primary instrument of phenomenology is collecting lived experiences, yet some theorists underpin philosophical thoughts that deter the research in other areas (Emma Farrell, 2020). Core phenomenology (CP) must be applied to applied phenomenology (AP) and used in interdisciplinary phenomenological research to recognize the benefits (Burch, 2021). Further exploration of phenomenological approaches using innovative technologies like MAXQDA and arts-based approaches is necessary for interdisciplinary research to discover new dimensions of understanding individuals' lived experiences (Larsen, 2023).

4 Conclusion

Phenomenology is about the lived experiences of a phenomenon, and the studies identify phenomenology as philosophy, approach, and research method to apply. For decades, many theorists have struggled to define the same word, phenomenology, from multiple dimensions, as its roots are in

philosophy, education, psychology, psychiatry, sociology, anthropology, and methodology. In addition, phenomenology is concerned with many branches of science and humanities. Consequently, this is an applicable research method for sciences and humanities. There are a lot of developmental terminologies during the phenomenological movement, and most of them are helpful when deciding to exploit a particular phenomenological approach. Though this terminology drags the reader into ambiguity, an in-depth study paves the way for new comprehension and novel notions. The present study highlights two crucial developments in practice phenomenology in English and literature studies. Descriptive phenomenology helps to discover a phenomenon by extracting human experiences from language philosophy and language learning processes, which are the primary areas of this research that support the findings and theories concerned. Hermeneutics helps in meaning-making and applying interpretation from the existing literature and scriptures. Fundamentally, the most useful phenomenological approach for English is Hermeneutics because it deals with interpreting texts and interpretative phenomenological analysis. Secondly, as phenomenology basics are deeply firm in philosophy and psychology, these disciplines are associated with language. Hence, English is quickly eligible to use phenomenology as a research method. Phenomenology is one of the best qualitative research approaches to getting to know a phenomenon/meaning out of conscious experiences and interpretation of biblical texts for truth, theory, and methodology because Phenomenology says referencing the original philosophy does not serve the needs of the research study whereas the phenomenological findings do. Essentially, the conscious experiences of phenomenology are first-hand experiences that extend the scope of future research. There are two fundamental ways of utilizing phenomenology in English research. They are meaning-making using interpretation and finding a phenomenon out of experiences. However, the study should be scientific with constructive phenomenological epoche or transcendental reduction. To further research, applied phenomenology can be used for interdisciplinary studies using core phenomenology, and the findings of other disciplines and empirical phenomenological research support results.

5 Declarations

5.1 Competing Interests

The author declares no potential conflicts of interest with respect to the research, authorship, and publication of this article.

5.2 Publisher's Note

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