

**Theoretical Frameworks, Methods, and Procedures for Conducting  
Phenomenological Studies in Educational Settings**

**Eđitim Ortamlarında Fenomenal alıřmaları Yürütmek İin  
Teorik ereveler, Yöntemler ve Prosedürler**

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**Abstract**

The main purposes of phenomenological research are to seek reality from individuals' narratives of their experiences and feelings, and to produce in-depth descriptions of the phenomenon. Phenomenological research studies in educational settings generally embody lived experience, perception, and feelings of participants about a phenomenon. This study aims to provide a general framework for researchers who are interested in phenomenological studies especially in educational setting. Additionally, the study provides a guide for researchers on how to conduct a phenomenological research and how to collect and analyze phenomenal data. The first part of the paper explains the underpinnings of the research methodology consisting of methodological framework and key phenomenological concepts. The second part provides guidance for a phenomenological research in education settings, focusing particularly on phenomenological data collection procedure and phenomenological data analysis methods.

**Keywords:** *Phenomenology, phenomenological inquiry, phenomenological data analysis*

**Öz**

Fenomenolojik arařtırmaların temel amacı, bireyin deneyimlerinden ve duygularından yola çıkarak belli bir fenomenan üzerinde yaptığı anlatılarında geređi aramak ve bu fenomenana yönelik derinlemesine açıklamalar üretmektir. Eđitim ortamlarında fenomenolojik arařtırmalar genellikle arařtırmaya katılanların belli bir fenomenan hakkında yařantıları, deneyimleri, algıları ve duyguları somutlařtırmak için kullanılır. Bu alıřma, özellikle eđitim ortamlarında fenomenolojik alıřmalarla ilgilenen arařtırmacılar için genel bir ereve sunmayı amalamaktadır. Ayrıca, alıřmada fenomenolojik arařtırmalar için veri toplamak ve bu fenomenal verileri analiz yapmak için arařtırmacılara yön gösterici bir kılavuz olarak sunmak hedeflenmiřtir. alıřmanın ilk bölümü metodolojik ereve ve anahtar kavramlardan oluřan fenomenolojik arařtırma metodolojisinin

temellerini açıklamaktadır. İkinci bölümde ise özellikle eğitim ortamlarında bir fenomenolojik araştırma yapmak isteyen araştırmacılara yönelik fenomenolojik veri toplama prosedürü ve fenomenolojik veri analiz yöntemlerinin basamakları sunulmaktadır.

*Anahtar Kelimeler:* Fenemoloji, fenomenolojik araştırma, fenomenolojik veri analizi

## **Methodological Framework**

Although phenomenology is used in many ways by many famous philosopher such as Kant, Hegel, Heidegger, and Husserl in the scope of research, we can used as referring to first person moral experience. The term phenomenology is derived from the Greek ‘phainein’, which means ‘to appear’, and it was first used by Immanuel Kant in 1764. Kantian phenomenology is based on constructivist philosophy for the reason that the phenomena are constructed by cognitive subject who is human being. In constructionist view, the subject constructs what it knows, and in phenomenological view, the subject knows what it construct which are not appearance but it has appearance in the consciousness (Rockmore, 2011).

Phenomenology as a methodological framework has evolved into a process that seeks reality in individuals’ narratives of their lived experiences of phenomena (Cilesiz, 2009; Husserl, 1970; Moustakas, 1994). Phenomenology includes different philosophies consisting of transcendental, existential, and hermeneutic theories (Cilesiz, 2010). While transcendental philosophy is often connected with being able to go outside of the experience, as if standing outside of ourselves to view the world from above, existential philosophy reflects a need to focus on our lived experience (Ihde, 1986; Langdrige, 2007). On the other hand, hermeneutic phenomenology emphasizes interpretation as opposed to just description. This study used the transcendental phenomenological framework developed by Edmund Husserl who provided the basis for phenomenology (Moustakas, 1994).

Hegel described the phenomenology as conscious knowledge associated with saying what is perceived, sensed, and known from the person’s experience (Moustakas, 1994). Like Hegel’s description of the phenomenology, Lourer (1967) implied that the unique source of absolute existence is based on what the person thinks, feels, and perceives. Moustakas explained the phenomenon as “*what appears in the consciousness*” (p. 26). Husserl was influenced by

Descartes' belief that the “*perception of the reality of an object is dependent on a subject*” (as stated in Moustakas 1994, p. 27).

The aims of phenomenological research are to reach the *essence* of the individuals' lived experience of the phenomenon while ascertaining and defining the phenomenon (Cilesiz, 2010). Max van Manen (1990) stated,

*“The essence of a phenomenon is a universal which can be described through a study of the structure that governs the instances or particular manifestation of the essence of that phenomenon... A universal or essence may only be intuited or grasped through a study of the particulars or instances as they are encountered in lived experiences”* (p. 10).

The general purpose of the phenomenological study is to understand and describe a specific phenomenon in- depth and reach at the essence of participants' lived experience of the phenomenon.

Cilesiz (2010) shows a diagram in her study which is useful to understand the phenomenological concept of experiences. She explained in the diagram that “*The concept of reality in phenomenology is based on the ideal-material duality; every experience has a material and ideal component*” (p. 496). Although ideas and material are separated, they are interrelated and the meaning is obtained from their interrelation. The Figure 1 illustrates the concepts of experiences in phenomenology which is adopted from Cilesiz (2010). In the figure, the rectangles represent the elements while ovals denote the concepts. The explanations are adapted to the original figures.

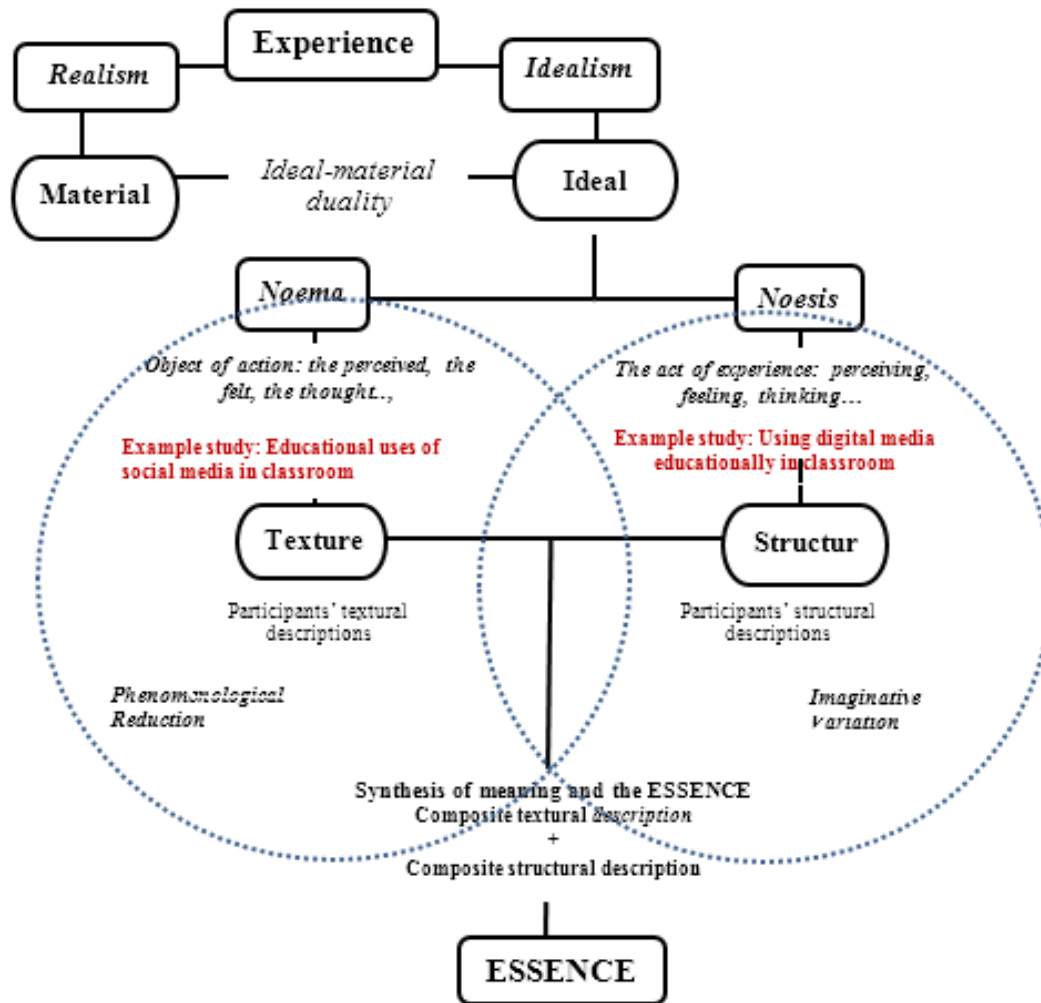


Figure 1. The Phenomenological Concept of Experience (adapted from Cilesiz, 2010).

In this article, presenting an example study might be helpful to understand the structure and concepts of a phenomenological research. In our example study, we accept that the *object of the phenomena* is educational uses of social media in classroom. The subject is pre-service teachers enrolled in the department of computer education and instructional technology who were selected as participants for this example study. Therefore, the example study can investigate how the perception of educational uses of social media in classrooms is dependent on pre-service teachers' experience. In this example study, *the act of experience* which is the meaning of the essence will occur after the *imagination variation* (this term will be explain in the further sections) is using digital media educationally in the classroom (see figure 1).

In order to understand the phenomenological idea it is important to examine the key concepts of phenomenology. For the next section, some main key concepts of phenomenological philosophy, including lived experience, intentionality, and noema-noesis, epoché, co-

researchers, will be presented in order to understand the structure of a phenomenological research.

### **Lived Experience**

Phenomenological research investigates the lived experience of participants with a phenomenon. It is important to clarify the term 'lived experience' to present the scope of this paper. van Manen (1990) explained the nature of the lived experience in a phenomenological study by offering the following analogy. Based on van Manen's analogy, teacher A who has no experience in teaching as this is her first day on the job has different experiences compared to teacher B who has ten years of experience. The expert teacher forgets the presence of the students during the lecture while the novice teacher feels the glance of the students. According to van Manen, the novice teacher is constantly aware of her own experience on the first day of school. However, the expert teacher is unaware of her acts during the lecture because she is used to lecturing and behaves more spontaneously. This analogy presents a lived experience, showing differences between two people experiences in the same event. The lived experience can be a starting point in a phenomenological study, as it identifies teacher's feelings on the first day of class. Therefore, Phenomenological studies start and stop with lived experience and it should be meaningful and significant experience of the phenomenon (Creswell 2007; Moustakas, 1994. van Manen, 1990).

For the example study, educational uses of social media, the researcher should be interested in directly related lived experience of the phenomenon. Therefore, participant should have common meaningful and significant experience of educational uses of social media.

### **Intentionality**

Husserl (1970) argues that there is a positive relationship between perception and objects. The object of the experiences are actively created by human consciousness. We always think something with consciousness. It cannot stay alone. It needs perceiving or conceiving an object or an event (Holstein & Gubrium, 2000). Therefore, for Husserl (1931), intentionality is one of the fundamental characteristics of the phenomenology that is directly related to the consciousness. Intentionality refers to doing something deliberate, such as going to the library for some purpose. It does not refer to doing something without thinking, such as reading

billboards while crossing the road. According to Aristotelian philosophy, “the term ‘intention’ indicates the orientation of the mind to its object.” This means that “the object exists in the mind in an intentional way” (Kolkelman, 1967; Moustakas, 1994, p.28). Therefore, intentionality reflects the relationship between the object and the appearance of the object in one's consciousness. For example, in our study, the phenomenon is the teachers' experiences with social media for educational purposes in their classes. Using social media for educational purposes is an intentional experience of teachers' non-mental activities. Teachers' social media experiences in their classroom are intentional acts dependent on teachers' consciousness. Therefore, the act of experience is related to the meaning of a phenomenon. Thus, the essence of the phenomenon is derived from the act of teachers experiencing perceived educational uses of social media in their classroom. Moreover, this study is concerned with understanding teachers' social media experience and the ways in which the teachers perceive the phenomena.

In the transcendental phenomenon, the intentionality has two dimensions, noema and noesis. Noema is the object of experience or action, reflecting the perceptions and feelings, thoughts and memories, and judgments regarding the object. Noesis is the act of experience, such as perceiving, feeling, thinking, remembering, or judging. The act of experience is related to the meaning of a phenomenon. In this study, while educational uses of digital media in classroom is the noema of the experience, using digital media for educational purposes in classroom is the noesis of the experiences (see the Figure 1). Noema and noesis are interrelated and cannot exist independently or be studied without the other (Cilesiz, 2010).

## **Epoché**

Epoché is a Greek word used by Husserl meaning to stay away or abstain from presupposition or judgments about the phenomena under the investigation (Langdrige, 2007; Moustakas, 1994). Epoché requires a new point of view in order to avoid prejudgments when we face a familiar object. That is the reason why phenomenological research makes no assumption or hypothesis, as is often found in quantitative research.

*“The aim of the epoché is to enable the researcher to describe the ‘things themselves’ and (attempt to) set aside our natural attitude or all those assumptions we have about the world around us” (Langdrige, 2007, p. 17). “The phenomenological Epoché does not eliminate everything, does not deny the reality of everything, does not doubt everything- only the natural attitude, the biases of*

*everyday knowledge, as a basis for truth and reality. What is doubted are the scientific 'facts', the knowing of things in advance, from an external base rather than internal reflection and meaning"* (Moustakas, 1994, p. 85).

Basically, Epoché allows the researcher to be bias-free to describe the reality from an objective perspective. Researchers should engage the Epoché process during phenomenological analysis process of their research. For example, from their previous experiences of the phenomena, they should bracket their own experience and knowledge concerning challenges or benefits associated with the phenomena in order to understand the participants' experiences entirely by staying away from prejudgment results. For our examples, educational using of social media, the researchers should completely stay away from their own experience on educational social media while they analyze the data. It means that they should bracket their own views about educational uses of social media experience and rely on statements supplied by participants.

### **Phenomenological Reduction**

In phenomenological reduction, the task is to describe individual experiences through textural language. Researchers should consider the external object related to their perception when describing what they see (Moustakas, 1994). At the same time, the researcher should consider the internal act of consciousness, which refers to the rhythm and relationship between phenomenon and self (Langdrige, 2007; Moustakas, 1994). In order to describe the general features of the phenomenon, the researcher must eliminate all elements that are not directly within conscious experience. The elimination process requires reducing the data of experiences to the invariant constituents, also called the meaning units or horizons. During phenomenological reduction, the researcher eliminates overlapping, repetitive, and vague expressions.

If we need to explain it more clearly, phenomenological reduction is a kind of cleaning the raw data. For our example, researcher need to clean the participants interview which will be experience of social media educationally. For example, the participant talk about social media but not directly related to education. Researchers eliminate these statements in this step of phenomenological reduction.

## **Imaginative Variation**

Imaginative variation is a phenomenological analysis process that follows phenomenological reduction and depends purely on researchers' imagination rather than empirical data. The researcher drives structural themes through the imagination variation process. Moustakas explained imagination variation process as,

*“The task of imaginative variation is to seek possible meaning through the utilization of imagination, varying the frames of reference, employing polarities and reversals’ and approaching the phenomenon from divergent perspectives, different positions, roles, or functions. The aim is to arrive at structural descriptions of an experience, the underlying and precipitating factors that account for what is being experienced; in other words the “how” that speaks to conditions that illuminate the “what” of experience” (p. 85).*

The imaginative variation process aims to remove unnecessary features by finding a possible meaning of the phenomenon and asking question about the phenomenon (Beech, 1999). The process continues until finding the shared meaning of the phenomenon of interest (Streubert & Carpenter, 1995).

## **Co-researchers**

Moustakas (1994) defined all research participants as co-researchers because the essence of the phenomena is derived from participants' perceptions and experiences, regardless of the interpretation of the researcher. The participants' narratives of experiences provide the meaning of the phenomena. It is the role of the researchers to create the textural, structural, and textural-structural narratives without including their subjectivity. This means the transcendental analysis requires no interpretation by the researchers. The co-researchers are not involved in the study in terms of investigations, which the researcher conducts. However, the researcher informs the co-researchers about their positions in a phenomenological research that answers the research questions based on the co-researchers experience and their narratives.



## **Methods and Procedures for Conducting Phenomenological Researches**

After describing the theoretical background of phenomenological research, this part of the paper presents the methods and procedures developed in preparation to conduct a phenomenological study, including data collection, organization, analysis, and synthesis.

### **Participants of a Phenomenological Researches**

A phenomenological framework requires a relatively homogenous group of participants (Creswell, 2007). Therefore, in a phenomenological study, participants should have experience with the same phenomenon. Individuals selected to participate in the phenomenological study should have significant and meaningful experiences of the phenomenon being investigated (Cresswell, 2007; Moustakas, 1994). Purposeful sampling is commonly used in qualitative studies. Creswell explained that the purposeful sampling strategy involves the researcher selecting the participants purposively since they can understand the phenomenon; thus, the researcher can decide whether participants share significant and meaningful experience concerning the phenomenon under the investigation. In addition, criterion-based selection is commonly used as a sampling method. In this method, researcher should specify some common criteria for all participants in order to select a group of participants with shared experiences. Another strategy that can be used is snowball sampling, which is a method of expanding the sample by asking one participant to recommend the study to other participants (Miles & Huberman, 1994; Marshall & Rossman 2006). Researchers might conduct pre-interviews to select the participant into the study. In general, the purpose of the initial informal interviews can be to try to assess the willingness and openness of potential participants to participate in the study. For our example, researcher can create a co-researchers team which they share the same experience in a social media for education such as a course, workshop, or any other shared experience.

### **Data collection methods for phenomenological studies**

In this phenomenological study, the major data gathering method involves primarily in-depth interviews with participants (Creswell 2007). The purpose of a phenomenological interview is to describe the meaning of a phenomenon that several individuals share (Marshall & Rossman, 2006). Frequently, in phenomenological studies, multiple interviews are conducted

with each of the research participants (Creswell, 2007). Seidman (1998) suggested that three serial in-depth phenomenological interviews with each of the research participants should be appropriate to collect phenomenological data. As developed by Seidman, previous experience with the phenomenon of interest is assessed in the first interview while the following interview is based on the current experience. The third interview combines the information obtained from previous two interviews to describe the individual essential experience with the phenomenon. Moustakas (1994) suggested that phenomenological interviews could start with a social conversation in order to create relaxing and trusting atmosphere.

Data can be collected using other techniques, such as focus group interviews, observations, and video recordings. In addition to interviews, an observation method can be used to observe the research environment. Data can be collected from different kinds of informants for the purpose of triangulation.

### **Phenomenological analysis and representation**

As Moustakas (1994) indicated that the research procedure starts with identifying the phenomenon under the investigation. After collecting data through phenomenological interviews with co-researchers who had experienced the phenomenon, the data was analyzed by following Moustakas' phenomenological data analyzing procedure. This section describes the procedure of preparing and analyzing the data. The general procedures include preparing data for the analyses, reducing the data phenomenologically, engaging in imaginative variation, and uncovering the essence of the experience (See Figure 2 for the steps of data analysis).

The phenomenological analysis starts with bracketing the researcher's subjectivity which refers to clarify preconception throughout the study. This process is described as Epoché, and it refers to setting aside the researcher's prejudgments and predispositions towards the phenomenon. This process begins with the writing a complete description of the phenomenon by the researchers. Before starting the data analysis, researchers should read their subjectivity statement, including the description of their own experience with the phenomena.

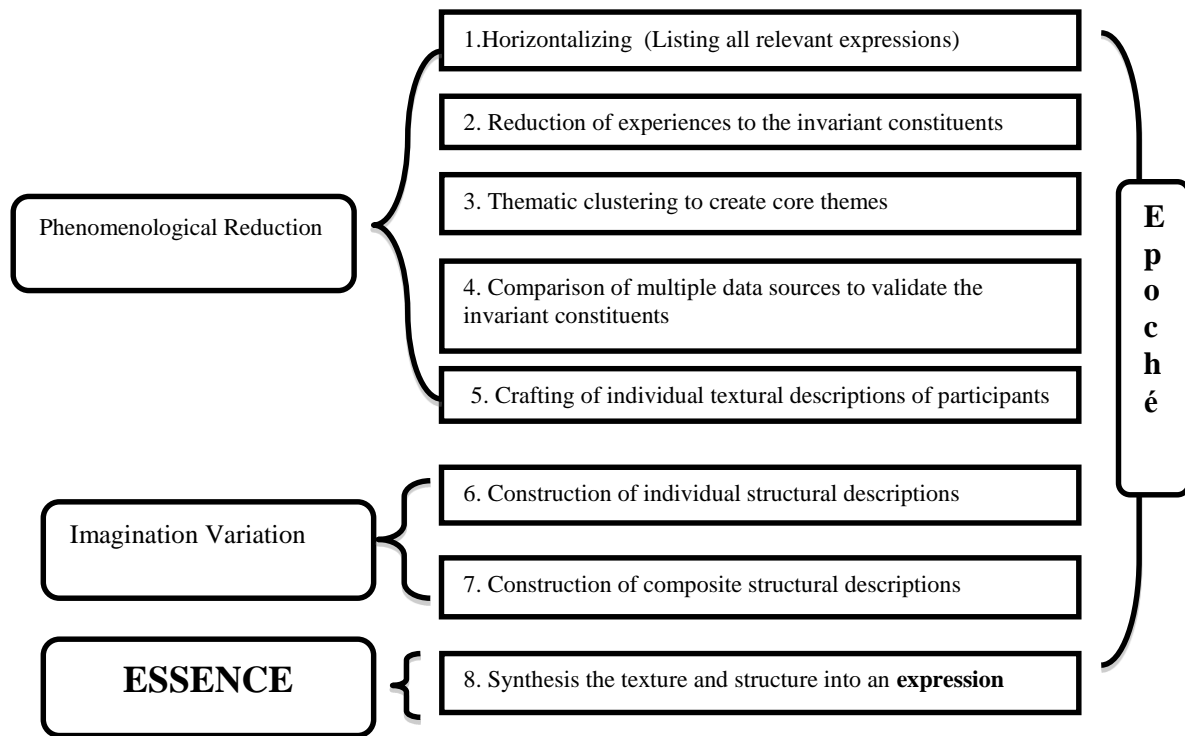


Figure 2. The steps of data analysis

1. *Horizontalizing, or listing all relevant expressions*: In this part of the data analysis, researchers should look at all data as every statement has equal value. If some statements are irrelevant to the investigating phenomena and are repetitive or overlapping, researcher should ignore these statements. In other words, researchers can create a list from the verbatim transcripts of co-researchers and delete all irrelevant expression. For example, if the co-researcher explained the phenomena that are outside of the scope of the investigation, researcher should delete these parts of the verbatim. After cleaning the data, the remaining parts of the data are called as *horizons*. Horizons are the textural meanings or constituent parts of the phenomenon. Moustakas (1994) said that horizons are unlimited and horizontalization is a never-ending process.
2. *Reduction of experiences to the invariant constituents*: In this step, researcher should cluster horizons into themes. The translated data should be split into meaning units so that each of the themes has only one meaning. This step of the phenomenological reduction describes the phenomena in “*textural language*”.

3. *Thematic clustering to create core themes:* In this step, the researcher should cluster and thematize the invariant constituents, which are the horizons defined as the “*core themes of the experience*” of the phenomenon (Moustakas, 1994, p. 121).
4. *Comparison of multiple data sources to validate the invariant constituents:* The themes derived from participants’ experiences collected by a particular data collection method, such as interview, are compared to other methods, such as researcher observation, field notes, focus group interviews, and literature to verify accuracy and clear representation across the data sources.
5. *Constructing of individual textural descriptions of participants:* The textural description is a narrative that explains participants’ perceptions of a phenomenon. In this step, researcher describes the experiences of his/her co-researchers using verbatim excerpts from their interview. Moreover, the researcher explains the meaning units in a narrative format to facilitate the understanding of participants’ experiences.
6. *Construction of individual structural descriptions.* This step is based on the textural descriptions and imaginative variation. By using imaginative variation, researcher imagines how experience occurred and then, he creates the structures.
7. *Construction of composite structural descriptions:* After researcher writes the textural description for each co-researcher, researcher should incorporate the textural description into a structure explaining how the experience occurred. Researcher adds the structures at the end of each paragraph in order to create structural description. This process helps researcher to understand co-researchers’ experiences with the phenomena under the investigation.
8. *Synthesizing the texture and structure into an expression:* Researcher should create two narratives for each co-researcher, including textural describing “what” occurred and structural describing “how” it occurred. Researcher lists the meaning units for each co-researcher. After that, researcher should create meaning units common to all co-researchers and create a composite textural and structural descriptions based on these shared meaning units. In the composite textural and structural descriptions, researcher can eliminate individual meaning units in order to create the essence of the phenomena. Researcher should write composite narratives from the third person perspective representing the group as a whole. This step is the synthesis of the all narratives for the group as a whole. The composite structural description is combined into the composite textural description to create a universal description of the

phenomenon of the investigation. The purpose of the step is to reach the essence of the experience of the phenomenon.

### **Researcher's Role in a Phenomenological Research**

Moustakas (1994) uses the term 'co-researcher' for participants because participants are included in the meaning of the essence of the phenomenon along with the researcher. The goal of the primary researcher is to make the co-researchers aware of their status and role. Therefore, at the beginning of the study, researchers should inform the co-researchers about how they fit into the research purposes and questions. Then researchers can ask the co-researchers' about their experiences with an aim to seek answers for the research questions.

Researcher also needs to encourage the co-researchers to be open and share rich data about their own experiences. Poggenpoel and Myburgh (2003) implied that the researcher *"facilitates the flow of communication, identifies cues, and the participant sets respondents at ease"* (p. 419) in qualitative research. Seidman (2006) suggested that it is necessary to build amity with the participant during the study. Therefore, researcher can develop an appropriate amity with each participant. Researcher can also share his/her own experience about the phenomena during the investigation. For instance, in the phenomenological interview sections, researchers can discuss their experience about the phenomena when necessary in order to allow the participants to feel more comfortable in sharing details about their experiences.

In phenomenological analysis, researchers keep their subjectivity in reserve throughout the study. Moustakas (1994) named this act as 'epoché process'. Researchers need to set aside their preconceptions of the phenomenon to answer the research questions from the viewpoint of the co-researchers.

### **Validity Considerations of Phenomenological Researches**

Validity of qualitative research refers to the trustworthiness of the data interpretation. Validity of research ensures that the findings provide valuable information obtained from the appropriate implementation of the research method. Generalizability is the extension and transferability of the research findings to other contexts and situations. External validity

addresses the generalizability of the research finding to other situations or people (Merriam, 1995). The findings from qualitative research are generally less generalizable to other populations, contexts, and time (Johnson, 1997). However, phenomenological research aims to gain an in-depth description of the experience of specific group. The findings can be extended for the obtaining reasons including providing detail information, selecting sample strategies, providing objectivity of researcher, and researchers avoiding presupposition (Cilesiz, 2009).

In a phenomenological study, researchers may take several measures to address validity. First, researchers can utilize bracketing process (epoché) to avoid making personal judgments throughout the study (Ashworth, 1999). According to Kvale (1996), presupposition in bracketing process cannot be always avoided. In addition, member checks can be used as another measure of validity (Merriam, 1995). In this process, researchers can ask to the participants about their interview transcription to verify the researchers understanding. In other ways, the researchers can send verbatim files to the participants to crosscheck their responses. Researchers may also send the horizons to the participants as co-researchers after cleaning the verbatim transcribe. This process is the horizontalization step of the data analyzing including the process of removing the irrelevant statement of the phenomenon. Researchers can validate the data from co-researchers' answers. During this process, researchers can work collaboratively and triangulate the data with the help of a second researcher.

Researchers' subjectivity statement can be used as another measure of validity. In a subjectivity statement, researcher can describe their prejudgments and beliefs about the phenomenon before analyzing the data to see how their preconceptions changed after analyzing and engaging the data on participants' experiences. Merriam (1995) claimed that subjectivity statement allows readers to find a position the findings into the context and to understand how the data were constructed by researcher. Therefore, this attempt gives the reader an opportunity to evaluate the study and reach to his/her own conclusions. For the further validation of the data, researchers can present the participants' background information and detail description of the study to enable readers to understand how the data was interpreted.

Cilesiz (2006) stated that “*Collecting data from two sources from the same participants enables the researcher to compare the information from both data sources and to eliminate any inconsistencies, which would indicate untruthful data*” (p. 60). Finally, researchers can use additional measures, as triangulation, to ensure validity. For example, two alternative data collection methods, such as focusing group interview and observation, might be used to verify the data from phenomenological interviews.

### **Conclusion**

This paper outlines phenomenological research methodology, covering the foundational research concepts as well as gathering and analyzing phenomenological data. Novice researchers often have some difficulties when selecting appropriate research design for a particular study. This paper aims to provide a guideline for novice researchers who want to conduct a phenomenological research. Phenomenology seeks to understand how individuals construct meaning and a key concept of phenomenon. It is important to understand the theoretical framework and foundational concept of phenomenology before formulating research questions. It is also important to conduct the phenomenological analysis to develop meanings, cluster data, and present comprehensive description of phenomenon.

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## Geniřletilmiř Öz

Fenomenolojik arařtırmaların temel amacı, bireyin deneyimlerinden ve duygularından yola çıkarak belli bir fenomenan üzerinde yaptıđı anlatılarında gerçeđi aramak ve bu fenomenana yönelik derinlemesine açıklamalar üretmektir. Eđitim ortamlarında fenomenolojik arařtırmalar genellikle arařtırmaya katılanların belli bir fenomenan hakkında yařantılarını, deneyimlerini, algılarını ve duygularını somutlařtırmak için kullanılır. Bu çalıřma, özellikle eđitim ortamlarında fenomenolojik çalıřmalarla ilgilenen arařtırmacılar için genel bir çerçeve sunmayı amaçlamaktadır. Ayrıca çalıřmada, fenomenolojik arařtırmalar için veri toplamak ve bu fenomenal verileri analiz yapmak için arařtırmacılara yön gösterici bir kılavuz sunmak hedeflenmiřtir. Çalıřmanın ilk bölümü metodolojik çerçeve ve anahtar kavramlardan oluřan fenomenolojik arařtırma metodolojisinin temellerini açıklamaktadır. İkinci bölümde ise özellikle eđitim ortamlarında bir fenomenolojik arařtırma yapmak isteyen arařtırmacılara yönelik fenomenolojik veri toplama prosedürü ve fenomenolojik veri analizi yöntemlerinin basamakları sunulmaktadır.

Fenomenolojik arařtırmaları derinlemesine anlayabilmek için bazı temel kavramların açıklanmasına ihtiyaç vardır. Bunlardan bazıları; yařanılan deneyim (lived experiences), amaçlılık ilkesi (intentionality), paranteze alma (epoché) süreci, fenomenolojik azalma (phenomenological reduction), yaratıcı varyasyon süreci (imaginative variation), yardımcı arařtırmacılarıdır (co-researchers).

Yařanılan deneyim (lived experiences): Yařanılan deneyim fenomenolojik arařtırmanın temelini oluřturur. Öğretmenliđe yeni bařlamıř bireyin ilk günkü deneyimi ile on yıllık mesleki tecübeye sahip bir öğretmenin okuldaki bir günü fenomenolojik arařtırmadaki deđerini açısından farklılık gösterir. Fenomenolojik arařtırmalar yařanılan deneyimlerle bařlar ve biter. Arařtırmada söz konusu olan yařanılan deneyimin, anlamlı ve önemli olması beklenir.

Amaçlılık ilkesi (intentionality): Fenomenolojik arařtırma bireyin bilinçli olarak yaptıđı eylemlerle ilgilenir. Buna örnek olarak "arařtırma yapmak için kütüphaneye gitme eylemini" verebiliriz.

Paranteze alma (epoché) süreci: Arařtırmacının, arařtırma konusu ile ilgili kendi öz deneyimlerini arařtırmanın dıřında tutmasıdır. Bu süreçte arařtırmacı, konu ile ilgili yařanılan

deneyimlerini önce bir kağıda döker ve daha sonra katılımcıların yaşantı anlatılarını inceler. Veri analizi süresince kağıda döktüğü yaşantıları, katılımcıların yaşantılarından ayrı tutar. Böylelikle araştırmanın daha güvenilir ve önyargısız olması sağlanmaya çalışılır.

Fenomenolojik azalma (phenomenological reduction): Katılımcıların deneyimleri, anlatıları, metinsel düzyazı haline dönüştürme sürecidir. Bu süreçte dikkat edilmesi gereken, katılımcının her bir sözünün eşit anlam ifade ettiği kabul edilerek, tekrarlanan, bilinçli ve amaçlı olmayan anlamsız ifadeleri kaldırmaktır.

Yaratıcı varyasyon süreci (imaginative variation): Araştırılan fenomenin ortak anlamını bulmak için yapılan süreçtir. Tüm katılımcıların aynı noktada kesiştiği anlatımlara olası tanımlar getirerek yeni anlamlar bulunmaya çalışılır.

Yardımcı araştırmacılar (co-researchers): Fenomenolojik araştırmalarda, araştırma soruları katılımcıların algı ve deneyimlerinden yola çıkılarak cevaplandırıldığı için aktif olarak araştırma sürecine katılmasalar da katılımcılar yardımcı araştırmacı olarak tanımlanabilirler.

Fenomonolojik araştırmalarda, katılımcılar, yaygın olarak amaçlı, kartopu ya da kriter temelli örnekleme yöntemleri ile seçilebilir. Data toplama yöntemleri olarak, yaygın olarak kullanılan görüşme ve gözlem yöntemlerinin yanısıra, derinlemesine üç seri olarak görüşmeler yapılabilir. Derinlemesine üç seri görüşme yönteminde araştırmacı, katılımcılara aynı deneyim hakkında aynı soruları farklı zamanlarda tekrar sorar ve bu üç görüşmede ortak olarak ifade edilen anlatılara çalışmada önem verir.

Moustakas'ın Fenomenolojik Araştırmalar kitabında (1994) yer alan data analizi basamaklarına göre bu çalışmada sekiz temel basamak sunulmuştur. Bunlardan ilk beş basamak fenomenolojik azalmayı içermektedir, diğer basamaklar nihai öz (essence) anlatıma ulaştıracak olan yaratıcı varyasyon basamaklarını içermektedir. Bu basamaklar sırası ile şu şekilde özetlenebilir: (a) Anlatılarda yer alan fenomenon ile ilgili tüm ifadeler maddeler halinde sıralanır; (b) ortak ifadeler gruplanır; (c) gruplar temalandırılır; (d) farklı data toplama yöntemleri ile toplanan datalar bir araya getirilerek karşılaştırılır; (e) her katılımcı için sözel anlatımlar oluşturulur; (f) her katılımcı için yapısal anlatımlar oluşturulur; (g) ortak yapısal anlatım oluşturulur; (h) yapısal ve sözel ifadeler araştırmacı tarafından ortak ifadelerle adlandırılır.

Fenomenolojik arařtırmalarda, arařtırmacının en önemli rolü, yardımcı arařtırmacıların yani katılımcıların, kendilerini rahat ifade edebilmelerini sağlayacak ortam yaratmaktır. Nitel arařtırmalar, genellikle genellenebilen arařtırmalar deęillerdir. Fenomenolojik arařtırma deseninde veriler derinlemesine elde edildięi ve sonunda ulařılan öz tanım ortak özellięe sahip katılımcıların ortak verilerinden oluřtuęu için tartıřmalı olarak fenomenolojik alıřmaların genellenebildięini söyleyebiliriz. alıřmalarda güvenilirlięi sağlamak adına toplanan veriler analiz ařamasında belli basamaklarda katılımcılara tekrar gönderilip doęruluęu kontrol edilebilir. Ayrıca, arařtırmacının analiz ařamasında bařta hazırladıęı yařantılarını paranteze alması yine alıřmanın güvenilirlięi aısından önemlidir. Güvenilirlięi sağlamak için bir dięer yöntem birden fazla veri toplama yöntemi kullanarak elde edilen verilerin karřılıklı kontrolünün yapılmasıdır.