Articles

An experience with the phenomenological approach in the Brazilian Midwest

Uma experiência com a abordagem fenomenológica no Centro-Oeste

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Abstract

This report is from an experience of inclusion of a research approach that also allowed for the inclusion of a teaching methodology that is emerging in higher education as a strategy of content assimilation, in addition to seeking a reflection on the proposed activities that also aims to access the *a priori* pre-logical of the subjects involved in the research as well as those who attended classes. With the intention of studying some authors who advocate the use of the phenomenological-hermeneutic approach, texts that intend a threading of initial ideas to reflect on the application of Phenomenology and Hermeneutics were selected. A course was designed whose framework included classic authors and their latest followers such as Varela, Merleau-Ponty, Goethe, Steiner, Ortiz, Ricoeur, Bicudo and others they refer to in their exposure of ideas. The expected result in the discipline was achieved using the teaching method, while the result of the application of the method in the research is a work in progress with each work that sets out to employ this approach.

Keywords: experience; phenomenology; hermeneutics.

Resumo

Este relato é de uma experiência de inclusão de uma abordagem de pesquisa que também permitiu a inclusão de uma metodologia de ensino que está surgindo no ensino superior como estratégia de assimilação de conteúdos, além de buscar uma reflexão sobre as atividades propostas que também tem por finalidade acessar o *a priori pré-lógico* dos sujeitos envolvidos numa pesquisa bem como daqueles que frequentaram as aulas. Com a intenção de estudar alguns autores que preconizam o uso da abordagem fenomenológico-hermenêutica, foram selecionados textos que pretendem um encadeamento de ideias iniciais para que se reflita sobre a aplicação da Fenomenologia e da Hermenêutica, para uma introdução temática. Pensou-se uma disciplina cujo recorte incluiu autores clássicos e seus seguidores mais recentes, como Varela, Merleau-Ponty, Goethe, Steiner, Ortiz-Osés, Ricoeur, Bicudo e outros aos quais eles se remetem em sua exposição. O resultado esperado na disciplina foi alcançado na utilização do método de ensino enquanto o resultado na aplicação da metodologia na pesquisa é um trabalho em desenvolvimento a cada trabalho que se propõe a utilizar essa abordagem.

Palavras-chave: experiência; fenomenologia; hermenêutica.

INTRODUCTION

My venture into the field of phenomenology took place long before I knew what this approach meant. It also did not take place with my enrollment to the university environment as an undergraduate student, but with readings that only later would become my source and object of research.

It was my trajectory as a mother that led me to reading about Steiner education and its anthroposophy, until one day daring to discuss and research this field of knowledge in academia, in a time in which few people believed it to be possible. Supported by professors that believed in this possibility, I submitted myself to the selection process and was admitted

to a great Brazilian university, in a program regarded as of excellence. In this institution I developed my Master's and Doctoral researches.

It was during the Doctoral research that I bridged contact for the first time with Merleau-Ponty's texts, adopted as bibliography by one of these professors who encouraged me to follow through with my research and who welcomed me for his undergraduate class in my teaching internship.

In the readings assigned for the hermeneutical understanding of the steinerian work and Waldorf pedagogy, arose Goethe, Jung, Durand, Schiller, Veiga, Varela, Ricoeur, Cassirer, Ortiz-Osés, amongst other readings that featured phenomenology in their theoretical framework.

By the end of my doctoral studies, I had already begun to conduct classes on methodology of scientific research and by studying and teaching the topic I started to notice that amongst the approaches displayed the most by the adopted bibliography manuals on this subject, this approach did not feature the development of methods and techniques. It was also not presented in depth, not even amidst the so-called qualitative approaches.

I also noticed that most of the journals did not accept the mere description of a phenomenological understanding, demanding the description of the methods and techniques of data interpretation. As an undergraduate teacher, that did not worry me very much, but from the moment I was accredited to the post-graduate program in education in the university where I teach, this started to become a pursuit so that the researches I advised, just like my research projects, could have this theoretical foundation.

I initiated my search and discovered an author that started to give me some theoretical basis to support the methodology of the approach. It was in the books of Maria Aparecida Viggiani Bicudo and her colleagues in the research group that I found the first possibilities of a theoretical methodological organization for this approach. I started my readings and began to suggest my advisees do the same.

DIALOGUING WITH THE AUTHORS

In 2019, I had my first didactic experience, creating a class that was still characterized as a special topic in the terminology employed on the matrix of our post-graduate program. The idea was to cover the readings from Goethe and Steiner's phenomenology, going through several authors, including Merleau-Ponty. It was in this journey that I inserted and searched for deepening, from Goethe who influenced Rudolf Steiner's thoughts, passing through hermeneutics authors like Ortiz-Osés and Ricoeur, arriving at the methodology presented by Bicudo for the description of a methodological process with advisees in their research projects.

In 2023, when there was the opportunity to renew this experience, I had already expanded my reading with some more authors and allowed myself to hold a dialogue with Varela's neuro-phenomenology, with Petitmengin's micro-phenomenology, even if only sketching the approaches that both brought to the enrichment of the understanding of the phenomenon to be studied, researched and understood. It was at this moment that the special topics transformed themselves into a course that brought the opportunity of an experience to be shared.

After the presentation of professor and students, the course proposal, with reading materials and artistic procedures to express the moment of assimilation of this content, was presented. Because aside from the theory and the philosophy that involve this research approach, we also added this possibility of expressing in another language that could qualify the own phenomenon of understanding as lived thought[1].

The initial reading was the introduction of the book *The Embodied Mind: Cognitive Sciences and Human Experience*, from Varela, Thompson and Rosch (2003), in which the authors claim to begin and end with the conviction that the new mind sciences need to broaden their horizons including both the lived human experience and the possibilities of transformation that are inherent to this very experience. At the same time, they believe that everyday ordinary human experience must broaden its horizons so that it benefits from the insights and analyses

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[1] Lived thought is the thought that is enriched by living experiences and the feelings in this experience. It is the living thought that exceeds mere rationality and allows itself the freedom of creating and conceptualizing the living, the knowledge of oneself and the other and of both in society and in nature.

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elaborated by the sciences of the mind, or cognitive sciences. They purport to explore this possibility in their book.

The authors position themselves as a modern continuation of Merleau-Ponty, in the sense that they were guided and inspired by his work, following on his idea that our bodies are both physical structures and structures of lived experiences, "as something that is 'external' as much as 'internal'. Both biological and phenomenological"[2] (Varela; Thompson; Rosch, 2003. p. 13).

According to them, Merleau-Ponty understands that we cannot comprehend that these aspects are not opposite "without a detailed investigation of its fundamental axis, namely, the incorporation of knowledge, cognition and experience"[3] (Varela; Thompson; Rosch, 2003, p. 13-14). For Merleau-Ponty, just as for them, incorporation has this double meaning, including the body as both a lived experiential structure, and as being the context or even the means of cognitive mechanisms.

However, the authors claim not to remain focused on this double meaning of incorporation, for we live in a significantly different time from that of Merleau-Ponty. The work of this thinker took place during the 1940s and 1950s, when the sciences that studied the mind were essentially fragmented between neurology, psycho-analysis and experimental psychology.

Nowadays, one may find, according to Varela, Thompson and Rosch's (2003) view, an interdisciplinarity that includes the emergence of a new interdisciplinary matrix called cognitive sciences, which includes not only neurosciences, but cognitive psychology, linguistics, artificial intelligence and, in many research centers, also philosophy.

They cite several authors who inherited the Merleaupontyian tradition, but state that, despite everything, "these approaches rely on the methods of their original fields - of philosophy's logical articulations, sociology and history's interpretative analysis, and of the treatment of patients in therapy".[4] Plus, that "despite all of this activity, phenomenology remains a philosophical school of little influence, especially in North America, where there has been a development of large and important contingent of researches in cognitive sciences"[5] (Varela; Thompson; Rosch, 2003, p. 15).

The authors continue to name other authors and their works, but at the end of this introduction, they enunciate the intention of following a new approach by which they intend to "build a bridge between the mind in science and the mind in the experience, articulating a dialogue between these two traditions, that of the west's cognitive sciences and buddhist meditation psychology"[6] (Varela; Thompson; Rosch, 2003, p. 16).

And they explain this option as a proposal of a level of discussion accessible to different kinds of readers, both within the environment of the cognitive sciences and educated lay people who are interested in the dialogue between science and experience, as well as those interested in buddhism or similar thoughts.

At this point in the text, we set off to the reading of the preface of Maurice Merleau-Ponty's (2018) *Phenomenology of Perception*, with the intent of knowing the starting point of his work. For this author, phenomenology is the study of essences, overcoming the problem of defining them, such as, for example, the essence of perception, the essence of conscience, but also as a philosophy that places these essences back in the existence for the understanding of man and the world based on its factuality.

For this author, this would be like an ambition of being an exact science, whilst being the "report of the space, the time, and the lived worlds"[7] (Merleau-Ponty, 2018, p. 3). This would even be an attempt to describe the experience as it is, without the interference of its psychological genesis or the given causal explanations.

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[2] "como algo que é tanto "externo' quanto "interno". tanto biológico quanto fenomenológico"
[3] "sem uma investigação detalhada de seu eixo fundamental, a saber, a incorporação do conhecimento, da cognição e da experiência"
[4] "essas abordagens dependem dos métodos de suas disciplinas de origem - das articulações lógicas da filosofia, da análise interpretativa da história e da sociologia, e do tratamento de pacientes em terapia"
[5] "apesar de toda essa atividade, a fenomenologia permanece uma escola filosófica pouco influente, especialmente na América do Norte, onde está sendo desenvolvido um volumoso e importante contingente de pesquisas em ciências cognitivas"
[6] "construir uma ponte entre a mente na ciência e a mente na experiência articulando um diálogo entre essas duas tradições, a das ciências cognitivas do ocidente e a da psicologia da meditação budista"
[7] "relato do espaço, do tempo e do mundo vividos"

According to the author, it would be a return to a world previous to the knowledge that is recognized and referred to by the knowledge itself in relation to which all scientific determination is "abstract, significant and reliant"[8] (Merleau-Ponty, 2018, p. 4). For him, this would exclude both reflexive analysis and scientific explanation.

Merleau-ponty states that the "inner man" proposed by Saint Augustine does not exist, for the world lies:

> [...] at the disposition of any analysis that can be made of it and would be artificial to make it derive from a series of syntheses that would connect the sensations, then the perspective aspects of the object, when both are products of analysis and must not be carried out before it[9] (Merleau-Ponty, 2018, p. 5).

According to the author, reflection only happens on something still unreflected by the subject and cannot ignore itself as an event once it manifests itself as a true creation, a structural change of the conscience and that it falls upon this new structure to recognize that this change takes place on something that exists *a priori* as a perception. The world is, according to Merleau-Ponty, given to the subject because this subject is given to himself. The real must then be described by this subject and not constructed or constituted. In this sense, the author considers that perception cannot simply be assimilated into syntheses, for these are of the order of the judgment, acts or predication.

The perceptive field, which here I consider in accordance to the Merleaupontyian understanding as formed by what is supplied to the human being by the senses, is situated in the world and cannot be mistaken for ramblings, fantasies and imagined contents, being incompatible with the contexts, but that, nevertheless, do not blend into the world, for they live in what this author calls theater of the imaginary.

This means that what is real does not depend on human representation, at times, hesitant (Merleau-Ponty, 2018, p. 6), but is a solid fabric that does not wait for human judgment to exist. Merleau-Ponty states that perception is not a science of the world and does not even consider it an act or a deliberate stance. Perception is the background on which the acts are emphasized and is assumed by them. Human being does not possess in himself the law of constitution in the world that is the natural environment and the field of all thoughts and all perceptions captured by this human being.

The world does not inhabit the inside of the human being, but rather the human being is in the world for it is in this world that he knows himself. According to the author, "when I turn to myself based on the dogmatism of common sense or the dogmatism of science, I find not a source of intrinsic truth, but a subject devoted to the world"[10](Merleau-Ponty, 2018, p. 6).

The next important point in Merleau-Ponty's text is the matter of the suspension necessary to phenomenological research, which he explains based on the idea that "it is because we are from the beginning to the end in relation to the world that the only what for us to become aware of this is to suspend this movement"[11] (Merleau-Ponty, 2018, p. 10).

According to this statement, the author understands that one renounces the certainties of common sense and of moral attitude not because they are constant themes of philosophy, but for being assumptions of all thought, for being evident and then going unnoticed. So that they may become useful in the understanding of the data of this approach, it is necessary to abstain from the ideas already formed in our mind for a few moments. It is a distancing in order "to see the transcendences blossom"[12] (Merleau-Ponty, 2018, p. 10) which allows the intentional threads of conscience that connect to the world to reappear.

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[8] "abstrata, significativa e dependente"

[9] [...] à disposição de qualquer análise que se possa fazer dele e seria artificial fazê-lo derivar de uma série de sínteses que ligariam as sensações, depois os aspectos perspectivos do objeto quando ambos são produtos de análise e não devem ser realizados antes dela (Merleau-Ponty, 2018, p. 5).

[10] "quando volto a mim a partir do dogmatismo do senso comum ou do dogmatismo da ciência, encontro não um foco de verdade intrínseca, mas um sujeito consagrado ao mundo"

[11] "é porque somos do começo ao fim relação ao mundo que a única maneira para nós de apercebemo-nos disso é suspender esse movimento"

[12] "para ver brotar as transcendências"

Throughout the explanation on the termination, also called phenomenological reduction, Merleau-Ponty cites the ideas of Husserl and his assistant Eugen Fink. One of his observations is that the biggest teaching on reduction, according to Husserl, would be the impossibility that it would be complete, for that would only occur if the human being were an absolute spirit and not a being in the world capable of reflections in the temporal flux, and not outside it. "Far from being, as was believed, the formula of an idealist philosophy, phenomenological reduction is the formula of an existential philosophy: Heidegger's *In-der-Welt-Sein*[13] only manifests itself on the background of phenomenological reduction"[14]

Thus, after Merleau-Ponty, we set out to the reading on goethean phenomenology with the presentation of the book *Ensaios Científicos: uma metodologia para o estudo da natureza*[15] (Scientific Essays: a methodology for the study of nature) (Goethe, 2012). These texts open the book, which follows on with scientific writings from this German author best known for his literary work, but who left his contribution to the field, later organized by Rudolf Steiner during his work in the Goethe-Schiller Archives in Weimar (1880-1897).

From this work done by Steiner, these writings were disseminated also because steinerian phenomenology was developed from then. Goethe developed studies on mineralogy, osteology, optics and botanics, however, rebelling against the analytical methods of Natural Science that, in the pre-goethean times, was just a listing of species, many times disconnected and unrelated, based only in external appearance. This author visualized what he named "type", which would be an archetypical manifestation, an idea that should exist behind every living organism, in an anticipation of Ernst Haeckel[16]'s perception.

The primordial plant proposed by Goethe would be an idea, an ideal model, or the essential that presented everything that could be developed in later plants, that is, that were created based on this idea (Goethe, 2012). In a letter to his colleague Herder[17], he described this archetypal plant:

> The primordial plant will be the most outlandish creature in the world; nature itself will envy it. With this model and with the corresponding key, it will be possible [to obtain] an infinity of plants, all of them according to the model; that is to say, even if they don't exist, they could exist; they are not shadows or pictorial or poetic illusions, but possess intrinsic truth and need. The same law will be able to be applied to all living beings[18] (Goethe apud Steiner, 1984, p. 25).

In Goethe's understanding, it is interesting to explore the path proposed by Rudolph Steiner in his understanding of Goethe's phenomenological thought. One of Steiner's (2004) statements comes towards what was said of Merleau-Ponty. For him, from this understanding "should make blossom the recognition that the way Goethe behaves in cognitive process also stems from the essence of the human being and of the world"[19] (Steiner, 2004, p. 13). This refers to Merleau-Ponty's aforementioned idea when he states that the human being is in the world and that it is not the world that inhabits the inside of this human, and for that the human can understand himself and discover himself. It is the essences that find each other, that of the human being and that of the world in which he is immersed and is a part of, that allow for the perceptions from which will be developed the knowledge of each one of the other beings and objects that are inserted in this world.

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[13] Being in the world

[14] "Longe de ser, como se acreditou, a fórmula de uma filosofia idealista, a redução fenomenológica é a fórmula de uma filosofia existencial: o *In-der-Welt-Sein* de Heidegger só se manifesta sobre o fundo da redução fenomenológica"

[15] A Brazilian title for a published collection of Goethe's scientific writings.

[16] Ernst Haeckel (1834-1919), german naturalist, promoter of darwinist theory.

[17] Johann Gottfried Herder (1744-1803), philosopher, teologist, poet and literary critic.

[18] A planta primordial será a criatura mais esdrúxula do mundo; a própria natureza sentirá inveja dela. Com esse modelo e com a chave correspondente, será possível [obter] uma infinidade de plantas, todas elas de acordo com o modelo; quer dizer, mesmo que não existam, poderiam existir; não são sombras ou ilusões pictóricas ou poéticas, mas possuem verdade e necessidade intrínsecas. A mesma lei poderá ser aplicada a todos os seres vivos

[19] "deveria brotar o reconhecimento de que a maneira como Goethe se comporta no processo cognitivo também provém da essência do ser humano e do mundo"

In Steiner's trajectory there was always the concern of how to push the boundaries of what the science of his time put to the development of human knowledge. He believed in the possibility that the human being develop his knowledge not only in the context of the reality of the world, but also in the context of spiritual reality. His assumption was that in the development of conscience there was internal clarity to understand this spiritual world in the same way as mathematical knowledge is manifested. Goethean phenomenology provided him the thinking tools to explain this knowledge that for Steiner (2004) was a naturally trodden path, but that still had not found ways of expressing in the world:

> Now, I knew very well the spirituality independent of the senses, solid in itself and autonomous, to give reason to the sensorial world of the external phenomena; but it was necessary to cast a bridge from this world to the spirit world. In the sensorially considered temporal course, the human spiritual seems to develop itself from the pre-existing non-spiritual [20] (Steiner, 2004, p. 14)

For Steiner, denying the scope of the development of knowledge, in his time, was like someone came across a printed page without any concept of reading and said that they could not know what could be behind these shapes. He stated then that:

> Behind the sensorial phenomena I [...] searched for [...] the spiritual that apparently reveals itself inside of the human being, but that, in reality, belongs to the very objects and sensorial processes. From the behavior of the cognitive man, the illusion that the thoughts on things are in man arises, when in reality they exist in the things. Man has a need, in an illusory living, for separating them from things; in cognitive living, he returns them once again to the things [21] (Steiner, 2004, p. 15).

According to Steiner (2004), the period in which he wrote the introductions to Goethe's scientific writings was like an accompaniment of Goethe's cognitive life developing itself in the fields in which the author acted. At the same time, it was becoming clear to Steiner that his own way of seeing the world was heading to a gnoseology of Goethe's cosmovision, grounding all of what he published later as an anthroposophic cosmovision, paving the way to transit between the sensorial and spiritual worlds.

This foundation bore fruit in the understanding of this path by means of the writing of the book *The Philosophy of Freedom* (2022), in which Steiner proposes a cognitive development expanded for the human being's self-education. This path is called ethical individualism by him and has human perception applied as a possibility of a glance at thinking itself as a starting point. By means of a qualified action such as the thinking on thinking, Steiner proposes a cognition expanded by self-observation, provided by the method of natural sciences [22].

From this point forward, when we glimpsed the common starting point among the authors, we could begin to trail the path that would lead us to the applied phenomenological methodology. Many times helped by the practice of hermeneutics, we proceeded to the reading of two authors that would offer clarifications on its fundamental questions.

We started the reading with the text *Hermenêutica, Sentido e Simbolismo* (Hermeneutics, Meaning and Symbolism), by Andrés Ortiz-Osés (2003). According to the author, Hermeneutics or interpretative philosophy, "converted into contemporary thought par excellence"[23] (Ortiz-Osés, 2003, p. 93) representing an environment for interdisciplinary reunion which offers

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[20] Ora, eu conhecia muito bem a espiritualidade independente dos sentidos, em si sólida e autônoma, para dar razão ao mundo sensorial dos fenômenos exteriores; mas era preciso lançar uma ponte deste mundo para o mundo do espírito. No curso temporal considerado sensorialmente, o espiritual humano parece desenvolver-se do não-espiritual preexistente

[21] Por detrás dos fenômenos sensoriais eu [...] procurava [...] o espiritual que aparentemente se revela no interior do ser humano, mas que, em realidade pertence aos próprios objetos e processos sensoriais. Pelo comportamento do homem cognoscente, surge a ilusão de que os pensamentos das coisas estão no homem, enquanto na realidade eles existem nas coisas. O homem tem necessidade, numa vivência ilusória, de separá-los das coisas; na vivência cognitiva, ele os devolve novamente às coisas

[22] The designation of the steinerian method as a method of the natural sciences is the result of Marcelo da Veiga's interpretation in his updated translation of *The Philosophy of Freedom* to brazilian portuguese as *A Filosofia da liberdade: fundamentos para uma cosmovisão moderna, resultados da observação interior segundo o método das ciências naturais.* Rudolf Steiner; tradução Claudio Bertalot, Marcelo da Veiga, Marco Antônio Clímaco. Curitiba: Juruá, 2022.

[23] "converteu-se no pensamento contemporâneo por antonomásia"

conditions of understanding the meaning of reality, text or context where the question is. Ortiz-Osés states even that "Hermeneutics is effectively the opening of the hermetic and the overcoming of literal meaning by complete meaning"[24] (Ortiz-Osés, 2003, p. 93).

The author continues enumerating characteristics of what he calls "School of Hermeneutics that interprets the being of the real in an existential and dialogical manner [...] in the capacity of relational meaning of an intersubjective and anti-dogmatic character"[25] (Ortiz-Osés, 2003, p. 93). Another characteristic is that it seeks to mediate classic objectivism with modern subjectivism, in an activity represented hermeneutically and by the language, which Ortiz-Osés considers a point of convergence between the world and the human being, reality and idealism, objectiveness and subjectiveness, grounded by Gadamer's hermeneutics and his peers:

> [...] the Greek *Logos* reappears in gadamerian Hermeneutics as *Logos* incarnate, thus carrying out the greek-christian synthesis of a Reason-sense, as I myself would translate: incarnate reason and humanized *Logos*. The hermeneutical reason in the capacity of incarnate reason allows precisely for the "application" which every interpretation brings with itself to our present reality in an incessant process of updating[26] (Ortiz-Osés, 2003, p. 94).

According to Ortiz-Osés (2003), the key to this contemporary Hermeneutics lies in the understanding of something or someone as an interpretation, a direct relation between the understanding and the interpreting, all understanding of something being an interpretation, elevating itself to the universal category of human knowledge. Its universality lies in the fact that human reason makes a conversion to become interposed or interspersed, intrusive and mediating, impure and relational. Interpreting is interposing between the different and their differences, being that between object and subject, or differentiated subjects. It is a dynamic relationship between these differences: "interpretation is the compression or understanding of the different or the differentiated, as well as the co-implication of the other and the acceptance of otherness: for the other saves us from our cloister by removing us from ourselves"[27] (Ortiz-Osés, 2003, p. 95).

The hermeneute is a mediator translator-interpreter "who allows for mutual communication and the understanding or comprehension of the real in its signification"[28] (Ortiz-Osés, 2003, p.15). The text continues, presenting the different applications of hermeneutics, giving examples in the fields of language, literature, meaning, symbolism, death, good and evil, hermeneutical humanism, religiosity, psychology, politics and the possible inter-relations between these fields.

Paul Ricoeur's *A função hermenêutica do distanciamento* (The hermeneutical function of distancing) (Ricoeur, 2013, p. 43) reports its search for formulating a hermeneutical problem "in such a way that is meaningful for the dialogue between hermeneutics and the semiological and exegetical subjects".[29] For that he also refers to the gadamerian work, speaking of the distancing employed in the scientific point of view, which is precisely the status of science, and allows for the objectification of what he qualifies as spirit sciences or human sciences. He states it is necessary to practice a methodological attitude so as not to lose the ontological density of the reality which is being researched. Hence the validity of Gadamer's studies in *Verdade e Método* (Truth and Method) (2011).

Ricoeur's intention is to seek the problem of the text, which he considers the paradigm of distancing in communication, inside which the notion of text is found, which is positive and produces distancing, situated at the heart of human experience.

This problem envisioned by Ricoeur (2013) is organized in 5 themes, or criteria of textuality. At the heart of this criteria network the author places the matter of writing: 1– effectuation of language as a discourse; 2– effectuation of discourse as a structured work; 3– relationship between speech

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[24] "a Hermenêutica é efetivamente a abertura do hermético e a superação do sentido literal pelo sentido pleno"
[25] "Escola Hermenêutica que interpreta o ser do real de modo existencial e dialógico [...] enquanto sentido relacional de caráter intersubjetivo e antidogmático"
[26] [...] o *Logos* grego reaparece na Hermenêutica gadameriana como *Logos* encarnado, realizando assim a síntese greco-cristã de uma Razão-sentido, como eu próprio traduziria: razão encarnada e *Logos* humanado. A razão hermenêutica enquanto razão encarnada possibilita precisamente a "aplicação" que toda interpretação traz consigo à nossa realidade presente num processo incessante de atualização
[27] "interpretação é a compressão ou compreensão do diferente ou do diferenciado, bem como a co-implicação do outro e a assunção da alteridade: pois o outro salva-nos de nossa clausura ao tirar-nos de nós mesmos"
[28] "que possibilita a comunicação mútua e o entendimento ou compreensão do real na sua significação"
[29] "de um modo que seja significativo para o diálogo entre a hermenêutica e as disciplina semiológicas e exegéticas"

with writing in discourse and in works of discourse; 4 – the work of the discourse as projection of a world; 5– the discourse and its work as mediation of the understanding in itself.

Only the dialectics between speech and writing raises a hermeneutical problem, such dialectics built upon a dialectics of distancing which Ricoeur suggests is more primitive than the existing opposition between writing and speech, for the later belongs to oral speech whereas it is a discourse. This refers to speech itself and the ulterior dialectics. Thus, the author finds it necessary to intersperse here a fundamental notion that effectuates discourse as a structured work, aiming for the language in the works of this [discourse] a condition close to an insertion of speech discourse in writing. Thus is formed the trivet discourse-work-writing which will sustain the decisive problem of the project of a world, called by Ricoeur as the world of the work, understood by him as the center of hermeneutical gravity. In this way:

> All of the previous discussion will serve only for the preparation of displacement of the text towards the world it opens. At the same time, the matter of understanding in itself, which, in romantic hermeneutics occupies a prominent place, finds itself transferred to the end, as a terminal factor and not an introductory factor, or, even less, as a center of gravity.[30] (Ricoeur, 2013, p. 45).

Although Ricoeur is referring primarily to the literary text, some ideas he develops throughout the text are valid to hermeneutics as a tool of understanding to be employed in phenomenological approach. On the relationship between speech and writing, the author calls attention to the danger of modifying its meaning by transforming speech into writing. This becomes particularly important in the transcription of interviews that will be collected with the subjects participating in the research.

Loyalty to what was said by the interviewee is a concern which is found in the methodology proposed by Bicudo (2000), in her book *Fenomenologia: confrontos e avanços* (Phenomenology: conflicts and advances/progresses). It can also be the effectuation of *Epoché,* a fundamental point of this research approach, in which one suspends the researcher's familiarity with the subject matter of the research, so that the experience of the researched appears as a whole. The sociological and psycho-sociological conditions of the researcher must not interfere in the world-life of the researched, because in the textual disclosure of this subject's speeches, they must allow for a condition equal to the dialogal condition in which this reproduced speech took place in personal contact. This allows for the reduction of differences between the spoken-heard and the written-read (Ricoeur, 2013).

Here it is aimed that the world-text be as similar as possible to the world-life (Bicudo, 2000). Paraphrasing Ricoeur, "a research [work] gives itself to its readers and creates, thus, to itself, its own [subjective] objective *vis-à-vis*"[31] (Ricoeur, 2013, p. 57). In a world in which this research-work is inserted, the understanding of the researched topic is the understanding sought by the researchers to overcome their own finite understanding of some fields which they propose to research and that they do not find another way of interpreting the collected data.

BICUDO'S METHODOLOGY AS PRACTICAL APPLICATION IN RESEARCH

With this rapprochement between Ricoeur and Bicudo, one may arrive at the description of the proposed methodology which has been applied in the researches made in the environment of our postgraduate program employing this phenomenology both as an approach and as a method of understanding a certain reality. According to Bicudo (2000), phenomenology differs from positivistic research for, while the latter is guided by what is called natural attitude, the former has intentionality, which is not natural, as its cornerstone. Phenomenology assumes to be necessary to look at reality as something that "is exposed by itself, independently of that which perceives it"[32] (Bicudo, 2000, p. 72).

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[30] Toda a discussão anterior servirá apenas para preparar o deslocamento do texto em direção ao/do mundo que ele abre. Ao mesmo tempo, a questão da compreensão em si, que, na hermenêutica romântica ocupara um lugar de destaque, vê-se transferida para o fim, como fator terminal, e não como fator introdutório ou, menos ainda, como centro de gravidade

[31] "uma [obra] pesquisa se dá aos seus leitores e cria, assim, para si, seu próprio *vis-à-vis* [subjetivo] objetivo"

[32] "se expõe por si, de modo independente daquele que a percebe"

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Based on this premise, phenomenology "has as its core the very notion of conscience, understood as an absolute whole, independent of another being and not having anything outside itself, because it is a movement of extending oneself, encompassing what is in the circumcision"[33] (Bicudo, 2000, p. 72). Conscience, in the author's perspective, "is the act of being aware of the perceived"[34] (Bicudo, 2000, p. 73). The manifestation of something does not occur beyond it and is relative to the perception that the human being has of this manifestation. However, Bicudo states that the way in which one understands this perception and the modalities of explanation of its existence lead to intersubjective knowledge and a possible objectiveness that are maneuvered by the network of understanding and the manifestations expressed by means of the language.

Taking a reference by Edmund Husserl, Bicudo presents the manner of researching that consists in the exhaustive description of the studied phenomenon and the detected invariants in the different descriptions of the speeches of the researched subjects. Such invariants allow for the understanding of the essence of the investigated phenomenon, disclosing "this which exists by the way it exists"[35] (Bicudo, 2000, p. 74).

The author states that phenomenological investigation exceeds description, for the data initially obtained will be analyzed and interpreted under the criteria of the theoretical reference chosen for it, "seeking the background, the perceptive ground where perception takes place"[36] (Bicudo, 2000, p. 76). Therefore:

> *Description*, as crafted by the phenomenologist, is a protocol which limits itself to describe the seen, the sense, the experience as lived by the subject. It does not admit judgements or evaluations. It only describes. To this end, it exposes itself by means of language[37] (Bicudo, 2000, p. 77).

Thus, phenomenological attitude undertakes language as hermeneutic interpretation actualizing a unifying synthesis "of the perceived *thing/perception/explication of the perceived*, bringing with it the mystery and the complexity of the relation *sign/meaning/signifier/cultural context*"[38] (Bicudo, 2000, p.79). This synthesis prevents the subjectivity of perception and respective relativity of knowledge which uses it as primacy, for language explicitation leads the perceptive experience to the intersubjective and objective dimensions of reality.

Bicudo returns to Ricoeur (2013) when he states that all languages, by saying, interpret, being, at the same time, the interpretation of a reality and an interpretation, which can be self interpretation, of that which speaks of reality. One may say that all of the possibilities that Phenomenology and Hermeneutics bring to the understanding of the lived world and by the experiences of the subject in the capacity of bearer of a body which lives, these experiences make both tools very close to elicit the understanding in the field of study of human sciences, especially in education and artistic work.

In the application of phenomenology as a method and research technique, Bicudo presents solutions which may adapt to these other fields of study. From the thorough description of the speeches and/or other materials collected in the field work, it is important to find the invariants. Once they are selected, it is them which will allow for the creation of categories of analysis, which according to Bicudo's (2000, 2011) proposal, will generate units of sense and units of meaning, allowing for the understanding of the universe of the chosen research.

One of the methods used for the construction of the categories to be analyzed is the Network of Signification (Bicudo, 2011), composed of the terms of meaning attributed to the context bearing the felt and described experiences, which in turn comprise the invariants of the studied phenomenon. The concern is in understanding "the perceived merged in the expression"[39] (Bicudo, 2011, p. 76), given that it is not the only focus, for one pays attention to the pre-predicative, or pre-reflexive expressions:

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[33] "tem como núcleo a própria noção de consciência, entendida como um todo absoluto, não dependente de outro ente e não tendo nada fora de si, porque é movimento de estender-se, de abarcar o que está na circunvisão"

[34] "é o ato de estar atento ao percebido"

[35] "isto que existe pelo modo como existe"

[36] "buscando pelo fundo, pelo solo perceptivo onde a percepção se dá"

[37] A descrição, como trabalhada pelo fenomenólogo, é um protocolo que se limita a descrever o visto, o sentido, a experiência como vivida pelo sujeito. Ela não admite julgamentos ou avaliações. Apenas descreve. Para tanto, expõe-se por meio da linguagem

[38] "da coisa percebida/percepção/explicação do percebido, trazendo em si, o mistério e a complexidade da relação signo/significado/significante/contexto cultural"

[39] "o percebido mesclado na expressão"

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> Through the reductions articulated in Networks of Signification, we aim for the global, universal and primordial characteristics of human experience and clarification of the *a priori* pre-logical which is given to us in the act of perceiving when we come across the world, other beings, our existence, and ourselves[40] (Bicudo, 2011, p. 76-77).

The units of meaning in which one groups the speeches expressed by the subjects of the research by similarity are then constituted, making reductions of meaning which translate the perception that they have of the experience in their world-life. This reduction is done based on the units of meaning present in the respective speeches which may be listed in the same unit of meaning. That is, under the same unit of meaning, which may be the guiding question which sparked the speeches, the units of meaning which carry similarities amongst them gather themselves.

Under this perspective, one understands summarily how one can interpret, through different languages and ways of expression employed as an instrument of data collection, the scope of this phenomenological approach using Bicudo and her research group's proposal.

In the class Phenomenology and Hermeneutics, the aim was to bring elements so that one could transit between themes in which one finds pre-reflexive, pre-logical elements. That is the case with Waldorf Pedagogy and the teachings it brings from Anthroposophy, both created by Rudolf Steiner. Other themes which cover psychological, social and cultural aspects of the human dimension of the phenomena which do not allow to be quantifiable or touched on, but which lack the understanding of ancient cultural roots to be analyzed will be covered very well by this approach, which still needs a bigger recognition within scientific research.

EXPERIENCE IN TEACHING AND LEARNING: A DISCUSSION

We begin with the presentation between professor and students, also presenting the course proposal with reading materials and artistic procedures to express the moment of assimilation of this content. Because besides the theory and philosophy which involve this research approach, we also add this possibility of an expression in another language, which could qualify the very phenomenon of understanding as a lived thought.

After each reading, the proposal of making a drawing whose image represented a significant passage of each text was done, as a way to dynamize the discussion. Another resource used was the retrospective of all which took place in the class period of 4 hours every Monday afternoon. In this exercise, we went through the memories from the last action or idea discussed and went back to it at the beginning of class. They were exercises that demanded dedication, for we were nor artists for there to be perfection on the artistic procedures, but creativity is a virtue that improves at each time it is employed. The retrospective made us seek each significant act and the two activities combined allowed for the doubts and contributions to deepen the assimilation of the dense content of the texts, of which here we only reproduce the ideas that led to what would later be the understanding of the method related to the phenomenological approach.

Beyond the experience with the artistic procedure, there was also the practice of trialogue. This technique is used in the education of adults in Social Pedagogy seminars, a type of work created by anthroposophic consultants to deal with matters of interpersonal relationships and in work groups. It consists of a dialogue between two people observed by a third person. The first person tells a lived fact, while the second person must completely focus on the first one's account, to later recount it. The third person, in turn, will complete the exercise with the observation of everything said by the first person and how it was reproduced by the second. It is an exercise in which a close look at other people is key, demonstrating through experience the phenomenological reduction.

CONCLUSION

For the closure of this experience here reported, the documentary *The Challenge of Rudolf Steiner* (Stedall, 2001), parts I and II was shown. The evaluation consisted in seminars in which the students' creativity was revealed, leading the class to carry out experiences of phenomenological

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[40] Mediante as reduções articuladas em Redes de Significação visamos as características globais, universais e primordiais da vivência humana e elucidação do a priori pré-lógico que nos é dado no ato de percepção ao toparmos com o mundo, com outros seres, com a nossa existência e conosco mesmos

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nature, as an activity lived with basis on the content approached in the theory. One of them, even, with the experience of plant observation, reviving Goethe's archetypal plant.

The path of deepening still continues, for the phenomenological-hermeneutical approach, by seeking its inclusion in research, helps the inclusion of themes which are dear to research quality, human ethics and the rights of the human person inserted in the world-life and in self-development by means of a lived thinking. This kind of thought is essential for the understanding of phenomenological thinking.

The work initiated with these studies is a process in development which aims to extend the understanding of the world in which we live in a constant pursuit of evolution of a proposal based on Rudolf Steiner's ethical individualism, as shown in his book *The Philosophy of Freedom fundamentals for a modern cosmovision, results of the interior observation according to the method of natural sciences* (Steiner, 2022). It is a way of establishing a dialogue with academic knowledge and steinerian cosmovision through expanded lived thought. It is also a way of understanding local wisdom and cultures, respecting what in them is key to the maintenance of the lives of the peoples who inhabit the Center-Western region of the country.

In this context, we recommend works that deal with matters of the imagination of the students and teachers on Basic Education, brought as research problems found in the Pantanal Region, in which they are found and work routinely. Papers that deal with the use of technologies not only as a teaching tool or resource, but how this use may transform the imagination of children and the youth, not always in a healthy manner, have been in development. Concerns about how the use of social networks and games by these agents in a period of development of their cognitive faculties have been arising in this region, as in other places of the country and the world.

This use, in opposition to the practices with artistic procedures inspired by steinerian pedagogy, better known as Waldorf Pedagogy, has been providing interesting reflections which may assist in the necessary interpretation of this technology throughout continuing education and teachers of the schools in the region, as well as the parents that at times become involved in this universe of research. Phenomenology presents itself, in this subject matter, as an interesting methodological approach that is also rich in contributions to this understanding that becomes necessary for the regional charms and riches, which provide perspectives on life to its inhabitants, not to be lost.

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