CHAPTER - II

PHILOSOPHICAL BASIS FOR PHENOMENOLOGICAL PSYCHOLOGY

Introduction

Phenomenological psychology is an unbiased examination of conscious experience. The primary objective of phenomenological psychology is to analyse our conscious experience of the world, oneself and others. Further, its focus lies in the exploration of all human experience without recourse to implicit or explicit reductionist or associationistic assumptions nor by the exclusive restriction of the subject matter of psychology to behaviour and its control.\(^1\) Phenomenological psychology is rather principally concerned with the application of phenomenological methods to the issues and problems in psychology so that an individual’s conscious experience of the world can be more systematically observed and described. Phenomenological psychology is to describe a phenomenon which is free from experimentally based variational biases as much as possible. The conscious acts, such as, perception, imaginary, memory, emotion and so on are analysed with phenomenological oriented investigation. Phenomenological psychology is derived from transcendental phenomenology of Edmund Husserl and existential phenomenology of Jean-Paul Sartre and Maurice Merleau-Ponty.\(^2\) Phenomenological psychology is not an attempt to bring psychology back to philosophy. In other words, phenomenological psychology has emerged as a dialogue between philosophy and psychology which were operating on the different level in the context of human existence. Phenomenological psychology is an orientation towards psychology. It is to apply phenomenological methods into the issues of psychology for better clarification and understanding. But from Husserl’s point of view, it is rather interested in bridging the gap between transcendental phenomenology and empirical psychology.\(^3\)


Psychology as a systematic study of the mind and behaviour had begun in the ancient Greek philosophy. Since then, psychology has been a branch of philosophy till the 1870s. The works of Plato, Aristotle, Scholastic philosophers, empiricists, rationalists and Kant have dealt with psychology. Immanuel Kant declared in his *Metaphysical Foundations of Natural Science* (1786) that psychology cannot be made into a ‘proper’ science because its phenomena cannot be rendered in mathematical form. Johann Herbart has taken clue from Kant’s writings and attempted to develop a mathematical basis for a scientific psychology. Although he was unable to empirically realize the terms of his psychological theory, his efforts have led the scientists such as Ernst Weber and Gustav Fechner to attempt to measure the mathematical relationships between the physical magnitudes of external stimuli and the psychological intensities of the resulting sensations.\(^4\)

Wilhelm Wundt’s famous book *Principles of Physiological Psychology* was published in 1873-74. The book had strongly pleaded for the establishment of psychology as an independent science.\(^5\) Wundt is credited for separating psychology from the clutches of philosophy. He is rightly called father of experimental psychology. He had opened first psychological laboratory at Leipzig in 1879. It was a real turning point in the field of psychology.\(^6\) Husserl’s phenomenological psychology was a reaction to Wundt’s approach to psychology. For Husserl, phenomenological psychology can be better basis for his transcendental phenomenology. He also envisaged that his phenomenological psychology can be bridge between psychology and phenomenology.\(^7\) Later, the two French contemporaries, Sartre and Merleau-Ponty carried out Husserl’s mission in their own existential manner. As existential phenomenologists, they are interested in understanding the human existence. They envisaged that the application of phenomenological method in psychology is an inevitable tool for better understanding of human beings. Sartre and Merleau-Ponty have found lacuna in the methods of

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\(^5\) Ibid., p.117.
\(^6\) Ibid., pp.94-116.
psychoanalytic and behaviouristic schools. According to them, these schools try to understand individuals not as human beings rather as mere mechanic engines. For Sartre and Merleau-Ponty, human being is rather conscious individual with freedom to act. They argue that an individual can be understood through phenomenological method which would be more appropriate way of understanding human existent than that of behaviouristic or psychoanalytic methods. The behaviouristic methods emphasize on external behavioural aspects and deny the subjective aspects of human beings. The psychoanalytic methods give importance to reductionist depth psychology of unconsciousness. Both existential phenomenologists study consciousness and the life world of a person.\(^8\) They argue that the study of consciousness and the life world of a person would lead to holistic understanding of a person. Wilhelm Dilthey has rightly pointed out that a person cannot be explained away like things but the person needs to be understood. Thus the descriptive method is one of the right methods to understand human person.\(^9\)

**Historical Background of Psychology**

The study of psychological issues is as old as philosophy. For many centuries, psychology was primarily part of philosophy. Psychology had its place in all great systems of philosophy. For Greeks, psychology was essentially a philosophical endeavour. Psychology was a search to understand life through its ultimate causes. They were interested in the type of body that seems to be able to do things by itself; it gave the impression that there was a special power or being living in it, which made that being to act in a way different from other beings. The living beings moved spontaneously and they also were acted from outside. The things inside the living being were thought to be a spirit or soul. Therefore, they named it ‘psychology’ which means, ‘study of soul’. When Plato and Aristotle had laid foundation for psychology, they envisioned a purely philosophical study of human soul.\(^10\)

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\(^9\) Ibid., pp.77-79.

\(^10\) Ibid., pp.30-32.
According to Aristotle, psychology must study the life-manifestations of plants animals as well as humans. These life manifestations all originate from the soul. Plants and animals have soul as human beings. The soul forms a substantial unity with the body so that not a single human possibility can be actual except through the cooperation of the body. In other words, the soul is the animating entelechy of the body. Even in Aristotle, one can find the traces for empirical psychology. When Aristotle spoke of memory, he based his discussion on immediate experience and arrived at a formulation of some laws of association. It was John Locke who carried further and brought about changes in psychology. John Locke was influenced by Descartes and Hobbes. Hobbes in turn took Bacon for his departure. It can be said that Bacon created methodology for new psychology and Descartes provided scientific, theoretical backbone for this new empirical psychology.

According to Bacon, only science could achieve the greatness of human beings dealing with each other and with nature. According to him, human being would acquire tremendous power over environment with science. He holds that an individual starts with hypothesis of limited generality and moves towards more generally valid hypotheses by means of inductive method. Once these generally valid hypotheses are achieved then an individual goes back to the concrete facts and events and try to interpret and understand them. He strongly argues that human being can approach truth from two fundamentally different directions. Firstly, with the data provided by the sensory apparatus, an individual makes a leap into most general principles (axiomata) and then fills in the gap between the two by means of deductive reasoning. Another possibility is to go from the data of the senses to the axioms by means of a continuous and gradual ascension so that the most general axioms will be reached only in the final phase of the process of reasoning. The first method leads to unproductive ‘mental anticipations’ while the other method leads to a ‘true interpretations of nature’. This resulted in philosophical position called positivism or scientism.

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Descartes had the same intention like Bacon but his approach was different. He wanted to introduce new method of philosophizing based on the methods of mathematics. Through this method, he wanted to reconstruct all of philosophy from bottom. He was deeply convinced that science should be unique and unitary. It should be built up from the very foundation to its ultimate completion by one single man, without presupposing any result reached in the past, by deducing all truths from a few fundamental principles and by presupposing nothing except that which is clear and distinct in itself and as such can be recognized by everybody. In his philosophical physics, he arrived at the conclusion that extension constitutes the essential attribute of the material world. Material substances are but spatial quantities devoid of any active attributes. All changes in the material world are but changes in space by mean of local movements which follow fixed mechanical laws. All of the material world can, thus, be viewed as one gigantic mechanism which can be made completely intelligible once we know the laws governing its movements. He approached living bodies much the same way as he approached the entire material world. Plants and animals, even man’s body, are considered to be mechanisms, distinct from inanimate bodies only in terms of complexity. All vital functions of organism can be fully understood, once all the aspects of the movement of its particles are carefully considered. This leads to dualistic concept of man. Man is composed of body and soul. Soul is the simple, immaterial, immortal substance with thinking as its essential attribute. The body possesses extension as its essential attribute and is, as such, not essentially different from other material substances. All the vital functions of the living human body can be explained by means of mechanical causes. There occurs, then, an unbridgeable gap between the body and the soul. A whole series of later philosophical additions and amplifications to these basic notions were not successful in restoring the unity of man for Descartes. What he had split asunder he could no more join together.\(^\text{14}\)

Descartes achieved the foundation of a positive science of the body but only at the expense of an existential separation between man and his body. Philosophy leaves the study of human body to a positive science but must in this way pay the price of excluding

the body from human reality. To make it fitting subject for scientific investigation, the body is to be estranged from man himself. After this splitting the human world into these two independent parts, Descartes was at a loss to restore the unity which all of us experience in daily life. On one hand, Descartes’ research on human body laid foundation for physiological psychology and reflexology. On the other hand, his studies on consciousness laid foundation for the psychology of consciousness. Boring comments on Descartes’ contribution to genesis and development of empirical psychology in this manner:

the mechanistic approach, the dualism of mind and body, their interaction, the brain as the important locus for the mind, the localization of the mind nevertheless the in entire body, and yet the specific localizations within the brain, the innate ideas which led on into the doctrine of nativism.

For Aristotle, philosophical psychology studies all forms of life: plants, animal and human beings from the stand point of their vital functions and manifestations. But Descartes restricted his philosophical psychology to the domain of conscious phenomena because of his dualism. The post Cartesian rationalists like Leibnitz, Spinoza and Wolff continued to regard the body and consciousness as wholly separate. Later, under the influence of the empiricists, like Locke, Berkeley and Hume, a positive scientific psychology of consciousness grew out of this movement. So the positive science of the body and philosophical psychology of conscious phenomena existed side by side. This positive science of body turned to be the foundation for biology and physiology. These two sciences gave rise to physiological psychology. This physiological psychology and psychology of consciousness merges in the new discipline of empirical psychology.

Though Descartes and Bacon played a role of forerunners, it was Locke and Hume first to build psychology on these new foundations. Yet their psychology cannot be called a truly empirical science because they regarded their psychological work as

15 Ibid., p.40.
properly philosophical. Locke following Aristotelian tradition accepted as true the thought that the soul does not possess innate ideas. All representations and concepts arise necessarily out of our experience alone. At birth, the human soul is like tabula rasa, clean blank slate or sheet on which not yet anything is written. However, the soul is born with the capacity to think. All that which accumulates in concepts and ideas over the span of man’s life arises out of experience. This experience consists of the sensations or the impressions which reach us from the outside through the senses and the reflections or impressions which the soul receives concerning its own state of being by means of inner experience. Experience both of the external and the internal variety gives man his simple ideas which then in turn become part his higher mental constructs. A special operation of the mind which is thought to be partly passive and partly active has to accomplish the transformation of the simple ideas into the complex ideas. In the construction of complex ideas out of simple ideas different functions cooperate with one another. Especially, this association which plays an important part in this transformation.18

According to Locke, psychology must take its starting point in reflection; it is its task to investigate how the simple reflections give rise to the higher mental constructs. Its aim is to formulate the laws which govern these transformations. Locke strives for an empirical associationistic psychology which as far as its methods is concerned must orient itself toward physics and chemistry. Yet, this psychology still remains essentially a philosophical psychology since its main function is to delineate and establish the validity of man’s knowledge. The problem to which Locke directs himself was not originally conceived by him; for they had engaged the attention of Descartes and others. The novel aspect introduced by Locke is his insistence on solving the problem of knowledge without the aid of metaphysical a priori. That is why the psychology which we find in Locke from the very start is standing in an epistemological perspective. It will be evident that here the epistemological problems can be formulated and solved only in an empirical sense.19

18 Ibid., pp.43-45.
19 Ibid., p.45.
According to Husserl, George Berkeley and David Hume hold prime importance in the early development of psychology. Berkeley’s approach of perception and perception of space has substantially contributed to the development of psychology. Hume’s phenomenalism takes its starting point in certain basic conceptions of Locke’s philosophy and in certain sense his work is an attempt to realize Locke’s view in a more consistent way. Hume was especially fascinated by the success of physics. Hume begins with an exposition on the origin, the composition and the associative connections of ideas. This point of departure was an agreement with Locke as he writes:

All the perceptions of the human mind resolve themselves into two distinct kinds which I shall call impressions and ideas. The difference betwixt these consists in the degree of force and liveliness with which they strike upon the mind and make their way into our thought or consciousness.20

Hume distinguishes two kinds of basic psychological elements: the first type encompasses all that which makes itself known to us via the external senses; the second type includes all that which somehow reaches our awareness by means of the internal senses. According to him, impressions are simple and complex. The analysis of complex impression reveals the underlying indivisible simple impression. The same is true with ideas. Complex ideas are built up out simple unitary ones. It is further assumed that simple ideas always correspond to simple impression.

He draws a logical conclusion saying that all our simple ideas originate from simple impression. Complex ideas can be developed out of complex impression, although this is not always the case; they can be formed out of simple ideas. Thus sensory impressions are considered to be the most fundamental data of consciousness. In the course of time the philosophical ideas of Locke and Hume bore fruit and formed the basis of a first form of an empirical psychology. Although empirical psychology initially had little independence; its method and terminology had been taken from the physical

sciences and caused psychology itself to become a natural science completely imprisoned in the problematic characteristic of physiology.  

Wilhelm Wundt is credited for starting experimental psychology as an independence science in 1870s. He freed psychology from the physiology, biology as well as from the clutches of philosophy. He rejected the philosophical analysis of mental processes as speculative. He also rejected the physiologists attempt to study psychological phenomena because of its emphasis upon anatomical analysis. He was much impressed by Locke’s views that all knowledge comes from experience. Therefore he defined psychology as the study of immediate experience. He analyzed the immediate experience or conscious experience into its two primary elements such as sensations and feelings with the inspiration from Mill’s concept of mental chemistry. He was impressed by the association of ideas of Alexander Bain and Herbert Spencer. He looked to synthesis the elements of consciousness. He used association as the basic principles of connecting elements of consciousness. Apart from this, he also studied associations in the laboratory. Johann Herbart’s doctrine of apperception was also important one which encouraged him to pay more attention to this phenomenon both experimentally and systematically. Though he was convinced that psychological phenomenon cannot be adequately explained on the basis of physiological processes and distinguished psychology from physiology but he holds the view that both should follow the method of physical sciences. Husserl disagreed with Wundt for standardizing the method of physical science for understanding psychological issues. Instead Husserl favoured phenomenological method.

Although Wundt has viewed the psychic life of human being as totality, nevertheless the totality can be understood as composite of elementary psychic units. The analysis of human consciousness reveals that there are two distinct elements such as elementary sensations and elementary feelings. All higher conscious elements can be built up out of these fundamental elements. The phenomena as sensations and feelings come to the fore only by means of a process of abstraction. All elements possess quality

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and intensity as common factor which distinguishes one from another. There are number of characteristic that distinguish feelings from sensations. Feelings characteristically form contrasting pairs. There exists a greater variety among the elementary feelings than among elementary sensations. Wundt places feeling in three dimensional continuums along the axis of pleasure-displeasure, stimulation-sedation and tension-relaxation. It is one of the tasks of psychology to explain how a number of combining elements can give rise to the composite higher phenomena of consciousness. These composite phenomena are divided into two main groups, namely, the representations which are parallel to the sensations and the emotions which correspond to the elementary feelings. Within the realm of the representations Wundt distinguishes furthermore, between intensive spatial and temporal representations whereas the principal forms of the emotions are constituted by feeling combinations, affections and the processes of the will. In all these cases Wundt understands by a compound, conscious phenomena one or another composite component of our immediate experience which by means of certain characteristic isolates itself from the content of this experience in such a way that it can be conceived of as a relative unity and indicated by a special name. The division of the composite conscious phenomena follow the elements out of which they supposedly are built up; when the sensations dominates, they are called representations, whereas they are called emotions in case the elementary feelings are predominant. The composite phenomena of consciousness often maintain mutual connections; under the influence of certain synthetic processes, they can appear as simultaneous complexes or they can form progressive chains.

The next task of psychology is study fundamental principles according to which psychological elements combine with each other. Wundt has viewed of association in cases of the combination of elements in which consciousness itself remains passive. Association can appear in the form of fusion when, for example, two colours or two tones make up a new colour or tone in which the identity; Wundt speaks of complication when elements which belong to the domains of different senses are joined. When consciousness plays an active role in the combining of elements Wundt brings in

\[24\] Ibid., pp.55-56.
the concept of apperception.\textsuperscript{25} The higher phenomena of consciousness such as thinking and willing certainly do not depend exclusively on association; instead apperception always plays a role in their constitution. Apperception is a process of the will that governs the course of our psychical processes by consciously putting certain phenomena in the focal point of consciousness and referring others to the perceptive horizon. Thus apperception is the teleological orientation of our attention towards certain psychical contents. His psychology is no longer an interplay of blind mechanical laws; but the higher psychical phenomena are governed and guided by apperception in such a way that these psychical processes develop not in a blind and mechanical but in a teleological way. Wundt’s conception of apperception was further especially characterized by the fact that it includes feeling content. Apperception is on that basis placed among the volitional processes. Wundt has placed apperception somewhere in the cortex of the forebrain.\textsuperscript{26} This has led to the laboratory experimentation of Wundt.

Until Wundt’s intervention into psychology, psychology was part of philosophy. The influence of naturalism and other developments of science have seen the emergence of psychology as new discipline. In psychology, the focus of study and method of understanding human reality has changed. In other words, psychology took a new turn as experimental psychology with the influence of Wundt which has later paved way for the behaviouristic and psychoanalytic schools which are the dominant schools of psychology. In the same time, though philosophy also was influenced by scientific developments of modern times, it remained speculative in character. As a result, philosophy and psychology attempts to understand the same human reality from two different distinct manners.

**Phenomenological Psychology: Husserl’s Intervention**

Edmund Husserl was the first philosopher to speak of a new discipline called phenomenological Psychology. He conceived it as a discipline destined to play an important role in the already existing empirical psychology as well as in philosophy.
Husserl viewed the German and Austrian psychology as empirical psychology because they used the empirical or scientific methods. This empirical psychology encompasses genetic, social, clinical, industrial psychologies as well as psycho-pathological psychologies. All these disciplines are concerned with the understanding of individual and the world of individual. The scientific methods of psychology uncovered a great number of facts about human and animal behaviour. However, these facts were understood only within the narrow perspective arising from naive naturalistic point of view. So psychology can neither be purely descriptive and nor purely experimental. Rather both methods must be complementary to each other. Husserl’s intention was to bridge empirical psychology with phenomenology by developing a new and special psychological discipline. He named his psychology as ‘rational psychology’ then ‘eidetic psychology’ and later termed it as ‘phenomenological psychology’. The aim of this psychology was to study the structures of consciousness and its functions meaningfully. Such a study would lead towards transcendental phenomenology, also provided a justification and basis for empirical psychology, as well as a methodology for exploration of consciousness.  

Husserl was in view that psychology should free itself from the theoretical prejudices of his time. He too condemned the scientific approach to psychology. Empirical psychology concern itself with concert real beings and points in these concerns to the realm of the psychophysical and physical. He said that these psychologies went away from the essential features of psychological phenomena. The worst of these psychologies was orthodox behaviourism. Husserl’s close association with Brentano and Stumpf works made him to feel the importance of phenomenological psychology to fill the gap between philosophy and the best psychology of the time. He also believed that it would help man in crisis. From the point of Husserl, phenomenological psychology is the study of the fundamental types of psychological phenomena in their subjective aspect, regardless of their indebtedness in the objective context of a psychophysical organism.  

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27 Ibid., pp.312-318.  
Husserl was never opposed to psychology as a whole, but only certain types of psychology which he indicated as ‘naturalistic’ and ‘objectivistic’. With these expressions, Husserl refers to psychologies which, in mistaken imitation of the physical sciences, tried to get rid of the essential features of psychological phenomena. The psychology of his time, consisted of a combination of psychophysical (behaviour) and physiological (functions of being) investigations carried out to determine quantitatively and experimentally the relationship between objective stimuli and subjective responses. Though many noted the mistakes only Dilthey clearly saw the fundamental mistakes as naturalism and objectivism but even he could not correct them.²⁹

Husserl holds that phenomenology and psychology are strongly related to each other, because both are concerned with consciousness. But psychology is concerned with empirical consciousness. That is, with consciousness as an empirical being in the real world whereas phenomenology is concerned with pure consciousness but the same kind of relation cannot be attributed to modern psychology. Because modern psychology does not deal with pure analysis and description of the data which immediately manifest themselves in immanent intuition, but they are put aside in favour of certain indirect psychologically relevant facts brought to light by observation and experiment. Such psychology does not see that without an essential analysis of conscious life. Thus these facts are deprived of their real meaning.³⁰ In other words, although it is true that empirical psychology is able to bring to light valuable psychophysical facts and norms, it nevertheless remains deprived of a deeper understanding and a definitive scientific evaluation of these facts so long as it is not founded in a systematic science of conscious life which investigates the psychical as such with the help of immanent reflection. By the very fact, therefore, that experimental psychology considers itself as already methodologically perfect, it is actually unscientific whereas it wishes to penetrate to a real psychological understanding. On other hand, it is equally unscientific in all those cases where the lack of clarified concepts of the psychical as such leads to an obscure formulation of problems and consequently to merely apparent solutions. The

experimental method is indispensable particularly where there is a question of fixing intersubjective connections of facts. But it does not alter the fact that it presupposes what no experiment can accomplish, namely the analysis of conscious life itself.\textsuperscript{31}

For meaningful analysis, one has to question the things themselves and to go back to experience, which alone can give sense and meaning to our words. Experimental psychologists hold that the primary experience lies in the subjects and that an interpretation of this experience presupposes certain self-perceptions of the psychologist which—whatever they may be in any case—are not ‘introspections’. But there is a fundamental error in this psychology, for it puts analysis realized in empathetic understanding of others’ experiences, and analysis based on one’s own formally unnoticed experiences, on the same level with analysis characteristic of natural science in the belief that it is an experimental science of the psychical in fundamentally the same way as natural science is the experimental science of the physical in so doing, however, it overlooks the specific character of consciousness and the psychical data.\textsuperscript{32}

Psychologists believe that they owe all their psychological knowledge to experience. Nevertheless the description of the naïve empirical data, along with an immanent analysis which goes hand in hand with this description, is effected with the help of psychological concepts whose scientific value will be decisive for all further methodological steps. These concepts, however, remain by the very nature of the experimental method constantly untouched, but nevertheless enter into the final empirical judgements which claim to be scientific. On the other hand, the scientific value of these concepts was not present from the beginning, nor can it originate from the experience of the subjects or of the psychologists themselves. Logically it can be obtained even from no empirical determination whatsoever. And here is the place for phenomenological, eidetic analysis.

The British Associationists as well as the German experimentalists were convinced implicitly that the method of all empirical sciences, considered in its universal

\textsuperscript{31} Ibid., pp.134-36.  
\textsuperscript{32} Ibid., pp.137-138.
principles, had to be one and the same; therefore, that it ought to be the same in psychology as in the natural sciences. Therefore psychology has suffered from an unacceptable simulation of the physical sciences. In following these lines, it is clear that the typical characteristics of the psychical phenomena must be denied. The true method has to follow that nature of the things to be investigated, not our prejudices and preconceptions.

According to empiricism, all psychological knowledge presupposes essential knowledge of the psychical and since such knowledge cannot be obtained by meanings of physical procedures, it is evident that only phenomenological analysis can give us a correct solution for the problems mentioned. The fundamental error of modern psychology is that it has not recognized the necessity of a phenomenological method.\(^{33}\)

Even before the Husserl’s philosophical investigation, Brentano envisaged to make philosophy a rigorous science. According to him, philosophy consists in description not causal explanation. Philosophy is the description of what is given in direct ‘self-evidence’. Husserl has also had the same intention as his master. Brentano attempted to rethink of the nature of psychology as a science. So he proposed a form of descriptive psychology which would concentrate on illuminating the inner self-aware acts of cognition without appealing to causal or genetic explanation. i.e. he was proposing a kind of philosophical psychology or philosophy of mind. In *Psychology from an Empirical Standpoint*, he sets out to do empirical psychology by descriptively identifying the domain of the mental in terms of intentionality. Empirical Psychology is to be descriptive, classificatory science offering taxonomy of mental acts in contrast to Genetic Psychology which studies the material substrate of the psychic acts i.e. the nature of the sense organs, the patterns of the nerves, and so on and it is essentially committed to causal explanation. He was the one who used the phrase ‘descriptive psychology or descriptive phenomenology’.\(^{34}\)


According to Brentano, descriptive psychology or descriptive phenomenology is an *a priori* science of the laws of the mental, identifying universal laws on the basis of insight into individual instances. Like Descartes, Brentano also believed in the self-evidence of grasp of inner mental life-inner perception as opposed to the fallible nature of outer perception. Inner perception is quite distinct from introspection. He also makes the distinction of primary act and secondary act, primary act is an act itself and secondary act is conscious of the act. A mental act must be at least possible object of inner reflection. Descriptive psychology will provide necessary grounding for genetic psychology and other science like Logic, Aesthetic, Politics, Economics, etc. Descriptive psychology is an exact science like mathematics and independent, prior to genetic psychology. But he has said very little about descriptive psychology as foundation for other sciences. And therefore Husserl took up the task of making foundation for other sciences.

According to Brentano, the descriptive psychology is distinguished from ‘genetic psychology’ which was to deal with causal explanations. He never progressed beyond the range descriptive psychology. This psychology mostly explored the general structures as revealed not to ordinary experience but to a kind of idealizing abstraction that clearly went beyond the experience of customary empiricism. Brentano was interested in psychology and he wanted psychology to be a ground for philosophy but the associationism did not do so. Hence he formulated descriptive psychology to fill the gab between psychology and philosophy.

Husserl carried further his master’s interest through his phenomenological psychology. Phenomenological psychology refers to phenomenology as a method applied to psychological problems or employed at the psychological level of inquiry. Phenomenology psychological is difference from philosophical phenomenology or transcendental phenomenology. The transcendental phenomenology is concern with essence of things and knowledge of ultimate reality. But phenomenological psychology is more restricted to explore the man’s immediate consciousness and experience. Hence it

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may be defined as systematic observation and description of the experience of a conscious individual in a situation. 37

Phenomenological Psychology is the study of the fundamental types of psychological phenomena in their subjective aspects only regardless of their imbeddedness in the objective contexts of a psychophysical organism. Empirical Psychology is the descriptive and genetic study of the psychical entities in all their aspects as part and parcel of the psychophysical organism; as such it forms a mere part of the study of man.

According to Husserl, naturalistic psychology imitates physics and goes away from essential features of psychological phenomena. So he introduced phenomenological psychology to supply the essential insights needed to give meaning and direction to the research in empirical psychology. Objectivism gives important for organism. In objectivism the relationship between objective stimuli and subjective response are taken into consideration. But Husserl wanted the attention to be psychic phenomena as they appeared in and of themselves. Through Phenomenological reduction he wanted to bracket the non-psychical entities. Phenomenological psychology first of all should investigate the intentional structure of consciousness because traditional psychology (Empiricists and associationists) understood consciousness has more aggregate of sense data. 38

Phenomenological psychology refers to phenomenology as a method applied to psychological problems or employed at the psychological level of inquiry. Phenomenological Psychology holds that each one is responsible for ones action whereas psychoanalytic holds that unconsciousness is responsible for the action. Phenomenological Psychology is not concern with prediction, control of behaviour instead its main aim is to understand the individual inner life ad experience. It believes that one can learn more about human nature by studying people’s perceptions of themselves and their world and by observing their actions. Two people might behave in

quite differently in response to the same situation but only by asking them how each interprets the situation we can fully understand their behaviour. According to Phenomenological Psychology, animal behaviour may be predictable under environmental control; human behaviour depends primarily on how individual perceives the world in general and the immediate situation in participation.

In broadest sense, any psychology which considers personal experience in its subject matter, and which accepts and uses phenomenological description, explicitly or implicitly, can be called phenomenological psychology. It is contrasted with psychology which admits only objective observation of behaviour and excludes introspection and phenomenological description in its methodology. In strict sense, phenomenological psychology is the Husserlian psychology which stands apart from empirical psychology and serves as a stepping stone to a more radical form of phenomenology, transcendental phenomenology. Husserl’s motto is ‘going to the things themselves’. In other words, letting the things themselves show themselves in consciousness. Phenomenological psychology is bases phenomenology for its philosophical justification. Phenomenology is broadly conceived as the study of the data of consciousness as immediately given, whose validity is founded on the notion of intentionality. It consistently applies the phenomenological method, that is, unbiased description of phenomena. It tries to give a faithful explores human experience in all its facets without philosophical preconceptions. In this understanding phenomenological psychology is not a school or a theoretical system similar to associationalism, Gestalt or psychoanalysis. It is a view point, an approach, an orientation and a methodology in psychological explorations.\(^{39}\)

According to Merleau-Ponty, all scientific observations and theories are ultimately based on the direct, immediate, spontaneous experience of everyday life, which phenomenology uncovers. This is the assumption vital to phenomenological psychology. The basic method of phenomenological psychology is description. Its goal is understanding man in all his aspects. Its primary interest lies in human experience and its qualitative exploration. It also studies behaviour but is opposed to the exclusive restriction of the subject matter of psychology to behaviour and its control. It rejects any

\(^{39}\) Ibid., p.33.
philosophical assumptions concerning the nature of consciousness, except its intentionality. It particularly opposes the empiricists’ tabula rasa concept of consciousness, the associationist view, and all reductionist tendencies. It favours and stresses the holistic approach to the study of psychological problems.  

**Empirical Psychology as Prologue to Phenomenological Psychology**

Modern psychology is a systematic study of human being through various theories and scientific methods. The term ‘psychology’ is a combination of two Greek words, namely psyche and logos. The former refers to the ‘soul’ and the latter means ‘study of.’ Thus psychology literally means ‘study of the soul’ but the term soul was misleading due to its religious and metaphysical significance. Hence it was called as ‘study of the mind.’ This was also not convenient for it being something abstract. So the definition of psychology evolved and now it is called as science of behaviour and cognitive processes. In other words, psychology studies everything that a person and other living organism do, think and feel. It studies observable behaviour, cognitive process, psychological events, social and cultural influences, largely unconscious processes and the complex interaction between all these different factors in order to describe behaviour.

Since it was part of philosophy and in many parts of the world the influence of philosophy on psychology was unavoidable. The ideas concerning how to acquire valid knowledge about natural world and ideas concerning the relationship between mind and body were the two important influence of philosophy. Another main influence of philosophy for emerging of modern psychology is the ideas of empiricism that knowledge can be acquired through careful observation and rationalism that knowledge can be gained through logic and careful reasoning. The combinations of these two ideas were the reasons for changes. The principal idea under which modern psychology functions is ‘interactionism.’ The mental events can influence physical ones and physical ones can influence the mental ones. The prime aim of psychology is to understand, predict and control behaviour. It aims at reducing the intensity of real life problems. It

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also aims at solving social problems. On the whole, psychology helps individuals to understand the behaviour of others and oneself and provide insights into their attitudes and reactions.\textsuperscript{42}

In psychology, we find three major trends or forces. First force is the whole cluster of psychologies that originated in Freud and in psychoanalysis which is a reductive depth psychology of unconscious. Second trend is the behaviouristic school of objectivistic, mechanistic, positivistic trend which denies the subjectivity and recognises only observable behaviour. The third force is humanistic psychology which includes humanistic psychology, existential psychology and phenomenological psychology; they focus on future orientation of human being rather than their past. The third force studies self actualizing experiences.\textsuperscript{43} Besides these trends, there were early classical schools of psychology namely structuralism and functionalism. Structuralism was founded by Wilhelm Wundt, who opened a psychology laboratory at Leipzig in 1879. This school refers to the images, sensation and feeling which contribute to form experience. It is to study the structure of mind. It used introspection as technique. The major criticism against this school was its method of introspection. Critics held the view that the method of introspection was inadequate because it is rather restrospection.\textsuperscript{44} On other hand, functionalism with its main proponents like William James, James Angell and Harvey Carr was to study the functions of mind and behaviour. But it was also criticised for being too eclectic.\textsuperscript{45}

A brief sketch of the dominant schools of psychology would help in understanding phenomenological psychology as it emerged in reaction them and maintains constant dialogue with them. The main schools of psychology are behaviourism, psychoanalysis, Gestalt psychology, existential psychology and humanistic psychology. Behaviourism developed as opposition to structuralism and functionalism. The school originated with John Watson. He rejected mind as the subject matter of

\textsuperscript{42} Ibid., p.5.
\textsuperscript{45} Ibid., pp.158-180.
psychology and insisted that psychology should restrict to the study of behaviour alone. The emphasis is on objective psychology that is the reason for calling it an ‘empirical behaviourism.’ It is a purely objective experimental branch of natural science. It has disregarded the introspection as method and study of consciousness as non-scientific. So the subject matter of study is behaviour. So it defined psychology as science of behaviour and not conscious experience. It is an objective science in which observation, conditioning, testing and verbal report are the methods. Its emphasis were on principles of conditioned response, learned behaviour and animal behaviour as Watson held the view that there is no different between human behaviour and animal behaviour. So it was to deal with the observable responses to environmental stimuli that can be measured either directly or indirectly by using the instruments. Hence the general criticism to be faced was that all responses are not observable and it missed the richness of human nature of thoughts and feelings. Phenomenological psychology opposes the objectivistic methods of behaviourism and rejection of subjectivity.  

Gestalt psychology as a school was founded by Max Wertheimer, Kurt Koffka, Wolfgang Kohler in about 1912 in Germany. They accept that psychology is study of both behaviour and consciousness. The mental experience depends on the patterning and organization of elements. They emphasise on the study of whole, which is different from the sum of parts. According to them, behaviour cannot be studied in parts but must be viewed a whole. Parts make the whole but the whole is more important than the parts. They held the view that experience cannot be broken down into separate elements. So the experience of whole is important based on which the total experience is evaluated. Gestalt psychologists laid their basis on perception, and believe that perception is a copy of objects or a ‘mental image’ of what has been perceived and thinking is a mechanical combination of those images. They were interested in perception and how it influences thinking and problem solving. Perceptions were more than sum of their parts and they saw the perception as whole which gives meaning to parts. They accepted the method of introspection and experimentation. The definition of Gestalt could be as the study of both the immediate phenomenal experience which covers psychological functions like

46 Ibid., pp.218-232.
perception, memory, thinking, learning, etc. as well as behaviour of organism. They differ from Wundtian psychophysical parallelism which means one to one relation between mental events and physical events whereas Gestalt psychophysiological parallelism means one to one relation between perceived or mental field and brain field. Another field is called physical or geographical which may not correspond to perceived field hence there is illusory perception. The general criticism levelled against Gestalt is that there is a possibility of responses being biased, prejudiced, subjective, not consistent and not always reliable and valid. Thus exercising Gestalt psychology required rigorous training and practice. Though phenomenological psychology is critical about the emphasis of causality in Gestalt psychology, phenomenological psychology was rather close to Gestalt principles in its endeavour.\footnote{Ibid., pp.299-320.}

Sigmund Freud founded the school called psychoanalysis in Austria about the same time of behaviourism evolving in America. He being a psychiatrist and his engagement with neurotic patients, he developed a theory of behaviour and mind which he said that much of what one does and thinks result from the urges or derives which seek expression in behaviour and thought. A crucial point is that these urges and drives are hidden from awareness of the individual and they are unconscious. The socially forbidden, personally unacceptable and painful desires, impulses, urges and wishes of the individual are being pushed away into the depths of the unconscious portions of the mind from the conscious layers, through the process of ‘repression’. However these repressed impulses are active and try to occupy the conscious mind, at least in the disguised manner. These are expressed in many ways like that of dreams, slips of pen or tongue, unconscious mannerisms and symptoms of neurotic illness. According to Freud, these expressions are due to unconscious impulses which are sexual in nature. The belief is that unconscious sexual and aggressive impulses were more influential than conscious thoughts in determining human behaviour. Phenomenological psychology has just reversed view with regards to behaviour. According to Psychoanalysis, the nature of unconscious material may be made conscious and that helps to remember them with the accompanying affective components of the original experiences, which would help the
individual to recover. This is called ‘free association’ and ‘dream interpretation’. The critics say that Freudian psychoanalysis perceives human nature essentially negative. That is so clear in the view like individuals are driven by the same basic instincts as animal (primarily sex and aggressive) and are continually struggling against a society that stresses control of these impulses. He was also pessimistic of people living together peacefully which are just against the humanitarian view point of people.\textsuperscript{48}

Existential psychology has rejected the mechanistic view of the Freudian psychology and instead tries to view people as engaged in definite search for meaning. It deals with person as such an individual who exists as a being-in-the-world. The basic aim of the existential psychology is to understand a person in his total existential reality. It takes special interest in those problems which are unique personal life with various types of perceptions. It further emphasizes that a man is also unique from all other species. He is a special creature with some endowments not found in other animals. It is basically concern with a person’s consciousness, his moods, emotions, feelings, thinking as well as various experiences as they are related to the existence in the environment of the people. It always aims at understanding human nature as a whole. Some of the common elements emphasized are human values, meaning of life, man-to-man relationship, suffering, anxiety, conflict and death. It states that since a person has freedom to choose, he is also responsible for his own existence. What he is and he will be, is the sole responsibility of the person himself. Thus the existential psychologists have rejected any kinds of external determinism. The major concerns of the existential psychologists have been areas like personality, psychotherapy and counselling. The existential psychology adhere the phenomenological methods.\textsuperscript{49}

Humanistic psychology is a recent school, which emerged in 1980’s and is related to Gestalt psychology and cognitive in favour. Humanistic psychology views people as basically free to determine our own behaviour. According to them, freedom is a source of both pride and great responsibility. They suggest that persons are engaged in quest to discover personal identities and meaning to their lives. Humanistic psychology focuses

\textsuperscript{48} Ibid., pp.325-345.  
\textsuperscript{49} Ibid., pp.348-354.
on consciousness and self awareness hence the approach is also known as phenomenological approach as emphasizing on subjective experience. It is concern with individuals own perception and interpretation of events. It seeks to understand events or phenomena, as they are experienced by the individual and to do so without imposing any preconception or theoretical ideas.  

Some phenomenological theories are called humanistic, because they emphasize those qualities that distinguish people from animals, primarily their free will and their drive towards self actualization. So an individual’s main motivational force is due to a tendency towards growth and self actualization. Humanistic psychology holds that each one has a basic need to develop our potential to fullness and progress beyond where one stands. Humanistic psychology emphasizes on the importance of personal growth and development, in these processes there can be external obstacles interfere and interrupted the growth. In such cases, humanistic psychology holds that there is possibility of many psychological disorders. Humanistic psychologists also admit that their observation methods have been less scientific and vague and difficult to test due to their subjectivity but argue that subjective experience remains vital to the understanding of human nature.

**Philosophical Basis of Phenomenological Psychology**

Phenomenological psychology has emerged as a reaction against the usage of empirical methods for understanding human beings. Phenomenological psychology has its philosophical basis in phenomenology. Phenomenology is the study of structures of consciousness as experienced by a person. The central structure of an experience is its intentionality, its being directed toward something, as it is an experience of or about some object. An experience is directed toward an object by virtue of its content or meaning together with appropriate enabling conditions. The central theme is intentionality of consciousness. Phenomenology is one of the most influential philosophical movements of twentieth century. Though phenomenologists have a common point of departure, they do not project toward the same destination. The proponents of phenomenology have

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50 Ibid., pp. 363-372.
51 Ibid., pp. 374-379.
propelled it in many distinct directions, with the result that today it means different things to different people. The leading exponents of this movement are Edmund Husserl, Martin Heidegger, Max Scheler, Jean-Paul Sartre, Maurice Merleau-Ponty and Paul Ricoeur.

Basically, phenomenology studies the structure of various types of experience ranging from perception, thought, memory, imagination, emotion, desire, and volition to bodily awareness, embodied action, and social activity, including linguistic activity. The nature of phenomenology makes it close to the field of psychology and later paved way for the genesis of phenomenological psychology. The structure of these forms of experience typically involves what Husserl called ‘intentionality’, that is, the directedness of experience toward things in the world, the property of consciousness that it is a consciousness of or about something. According to classical Husserlian phenomenology, our experience is directed toward represents or ‘intends’ things only through particular concepts, thoughts, ideas, images, etc. These make up the meaning or content of a given experience, and are distinct from the things they present or mean.\(^{52}\)

Though in 1900-1901, Edmund Husserl declared phenomenology as a new way of doing philosophy, but Johann Heinrich Lambert, in his ‘Neues Organon’ (1764), had already applied it to that part of his theory of knowledge which distinguishes truth from illusion and error. Kant used the term to deal with things in their manner of appearing to us. Herder, Fichte and Hegel were also used the term in 18th century. Ernst Mach used the term in “general physical phenomenology” to describe our experience of physics as a basis for a more general physical theory. Husserl accepted Mach as forerunner of phenomenology. Husserl assigned the meaning to phenomenology as the science of phenomena, which is, of objects as they are experienced or present themselves to consciousness. According to Heidegger, phenomenon means to bring to light, to place in brightness, to show itself in itself, the totality of what lies before us in the light of day.\(^{53}\) Thus, the maxim of phenomenology is ‘to the things themselves’, means a turning from concepts and theories toward the directly presented in its subjective fullness. Husserl’s


idea was subjective openness and radical approach to science. He employed phenomenology in discovering of knowledge, in theories and in applications of human sciences. According to him, the phenomenon which appears provides the impetus for experience and for generating new knowledge. Phenomena are the building blocks of human science and the basis for all knowledge. Accordingly, in the phenomenological tradition, phenomenology is given a much wider range, addressing the meaning things have in our experience, notably, the significance of objects, events, tools, the flow of time, the self, and others, as these things arise and are experienced in our ‘life-world’.

It was Hegel who provided a well defined meaning to phenomenology. According to Hegel, phenomenology referred to knowledge as it appear to consciousness, the science of describing what one perceives and senses, and knows in one’s immediate awareness and experience. The process leads us to an unfolding of phenomenal consciousness through science and philosophy ‘towards the absolute knowledge of the absolute.’ For Husserl as like Kant and Descartes, knowledge is based on intuition and the essence precedes empirical knowledge. Although the doubt of Descartes was transformed into the epoche of Husserl, both philosophers recognized the crucial value of returning to the self to discover the nature and meaning of the things as they appear and in their essence. Husserl asserts that:

Ultimately, all genuine, and, in particular, all scientific knowledge rests on inner evidence: as far as such evidence extends, the concept of knowledge extends also.

For Husserl, any phenomenon represents a suitable starting point for an investigation. What is given in our perception of a thing is its appearance, yet this is not an empty illusion. It serves as the essential beginning of a science that seeks valid

determinations that are open to anyone to verify. Husserl was influenced by Descartes’ view of perception of the reality of an object. According to Descartes, perception of the reality of an object is dependent on a subject. Husserl was interested in discovering the meanings and essences in knowledge. According to Husserl, there is a sharp contrast exists between facts and essences, between real and non-real. In other words, essence provides knowledge of the essential nature of the real and knowledge of the essential nature of non-real (irreal).

It is a great challenge to describe of ‘things in themselves’, in other words, entering into consciousness and understanding phenomenon in its meaning and essences in the light of intuition and self-reflection. For Husserl, the object that appears in consciousness mingles in object in nature so that a meaning is created, and knowledge is extended. Thus a relationship exists between what exists in conscious awareness and what exists in the world. What appears in consciousness is an absolute reality while what appears in the world is a product of learning. He does not claim that transcendental phenomenology is the only approach to knowledge of human experience, but he rather emphasizes that it is a science of pure possibilities carried out with systematic concreteness and that it precedes and makes possible the empirical sciences, the sciences of actualities.

Phenomenology is first of all a method of knowledge because it begins with ‘things themselves’. Phenomenology tries to eliminate everything step by step that represents a prejudgment, setting aside presuppositions, and reaching a transcendental state of freshness and openness, a readiness to see in an unfettered way, not threatened by the natural world or by knowledge based on non-reflected everyday experience.

The central issue in phenomenological philosophy is its view of the relationship between the experiencing subject and the experienced world. Phenomenology rejects a

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58 Ibid., p.45.
Cartesian rationalism. Descartes holds that the mind is only problematically related to an external world. Empirical psychology was influenced by Cartesian dichotomy. Phenomenological psychology takes its roots from phenomenology argues that the essential relationship between subjectivity and world must be reflected upon in a fresh and unprejudiced way. Critical of the empiricist and rationalistic biases of earlier philosophy, phenomenology calls for a radical form of self-reflection on the part of the phenomenologist as a means of accurately describing all dimensions of the world as experienced, as well as the mental structures of the experiencing subject. The proper theme of phenomenology is the world as it is lived, not abstractly theorized about. Virtually, all adherents of the phenomenological tradition emphasize the intentional nature of consciousness.  

Martin Heidegger wanted to uncover the categories of human existence for a fundamental ontology. He found that neither Husserl’s transcendental reduction nor his phenomenology of essence was equal to the task. So he rejected Husserl’s formulation of phenomenology as a form of idealism. Heidegger developed a new hermeneutic phenomenology to interpret the ontological meanings of such human conditions as being-in-the-world, anxiety, care, etc. Heidegger chooses to speak of Dasein, his term for human temporal and historical existence, instead of Husserl’s transcendental reduction and the ‘transcendental subjectivity’ it aims to disclose. Dasein’s structure of being-in-the-world is the focus of Heidegger’s phenomenology and embodies his view of the intentional structure of consciousness and the essential bond between the experiencing subject and the world. Heidegger focuses upon the centrality of the everyday world of practical tasks and instrumentality. Essential structures involved with being-in-the-world, such as temporality, spatiality, being with others, death, care and authenticity, are recognised as structures underlying the possibility of certain human experiences and are presented as being discoverable by a process of phenomenological description. The role of descriptive elucidation, of letting such features of human existence ‘show themselves’ to phenomenological analysis, continues one of phenomenology’s enduring concerns. In

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his later works, his methods had changed though he was still charming the essential help of ‘phenomenological seeing’. 62

Heidegger had charges against psychology, anthropology and biology as they neglected ontological foundations. According to him, psychology fails to explore the mode of being which are basic for psychological phenomena. Hence Heidegger’s contribution to psychology and psychiatry is only an accidental outcome of his phenomenology. His most conspicuous interpretation of psychological phenomena occurred in the context of his characterization of Dasein as being-in-the-world. Analyses of situations, especially in the form of moods were introduced as the most revealing clues to the modes of being of Dasein. In this context, he also explored fear. He also paid special attention in the way in which everyday Dasein can ‘fall away’ discussing curiosity, for instance man’s flight from his being. He also analyzed anxiety as distinguished from fear as no define object being present. Even the topics like conscience and its call are psychological though he would not agree. For him, Human being is ek-sistence, in other words, standing out into Being. His explanation lies deeper than those discussed in psychology. His analyses of the mode of being man cannot be carried out without taking into the account of his entire existence. Hence his ontological insights are inextricably connected with ontic insights about man, including his psychological structure. It is the highly original themes of this wider ontic analysis that the real inspirations of Heidegger’s phenomenology for psychology and psychiatry. His discussion of Being, Dasein, world, time and death placed man and his psyche before the vast cosmic background that psychology had never before considered it in this manner. So man has to be studied in relation to these comprehensive setting. According to Heidegger, it is necessary to study human being as how he or she relates himself or herself to Being? What is his or her world and his or her place in it? How does he or she experience time? His horizon against which man’s psyche stands out in depth. So man is to be study as not only related to other being but also to Being itself and its fundamental

characteristics. Hence Heidegger has certainly revolutionized psychology and psychiatry.\(^6^3\)

Phenomenology underwent further changes as it entered French Philosophy as phenomenological existentialism. Jean-Paul Sartre critically carried further Husserl’s position. For Sartre, Husserl’s phenomenology is an effective method for his descriptive exploration of the imagination and the emotions. Sartre’s *Being and Nothingness* transforms Husserl’s phenomenological idealism into an ontological realism. For Sartre, external objects are not constituted by the acts of a Husserlian transcendental subject but they are just what they are. In other words, he calls them ‘beings-in-themselves’. However, consciousness ‘being-for-itself’ is or exists just as its relationship to such objects. The intentional nature of consciousness requires that the being-for-itself always be related to one dimension or another of the being-in-itself. For Sartre, it is a relationship of negativity. In other words, the being-for-itself is always not the being-in-itself. Sartre’s ontology of the ‘nothingness’ of the being-for-itself generates a radical form of freedom for intentional consciousness and is one of the most celebrated features of Sartre’s existentialism. Sartre tries to understand the relationship between being-in-itself and being-for-itself. In this connection, he explores the essential structures as the experience of others, self-deception, the world, my body, my past and my future. In his philosophy, the central question revolves around the meaning of man’s existence. For Sartre, man’s and world’s existence have no meaning. There is no reason that a man and world should exist. Thus he introduces his atheistic philosophy. According to Sartre, man is most inexplicable among the beings in the world because of his consciousness. According to him, man is best characterised as freedom and capability of choice. This freedom is not an attributes rather man is freedom and therefore he has to choose and decide all the time. Man is what he decides to make himself; his mode of existence is his choice. He cannot escape his freedom; if he does so then he is gripped by nausea, anxiety, forlornness and despair. For him, man is a unified whole, man expresses his choice in every aspect of behaviour, so an analysis of his behaviour acts should reveal what is his original choice. Existential psychoanalysis is a method which reveals man’s original

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choice. Once this choice is revealed to patients, the patients will recognise it. The patient may however, deceive himself. He may be as Sartre calls it of ‘bad faith.’

Maurice Merleau-Ponty’s goal was to understand the relation between consciousness and nature. He was aiming a position between naïve realism, with its causal account of behaviour and a critics or idealist solution which derives behaviour exclusively for consciousness. The answer as Merleau-Ponty envisaged, it was to be found by means of a systematic phenomenology of perception in which the new concepts of form, structure and meaning have their primary foundation. His understanding of Phenomenon is as the intimate relation between the objects and the subject and the presents of solid structures in both which distinguish phenomena from mere appearances. The study of phenomena is phenomenology. An inventory of consciousness has a milieu i.e. a medium for the appearance of the world. According to him, phenomenology can be practiced and recognized as a mode of thought or as a style, it exists as a movement before having arrived at a full philosophical consciousness. It is in ourselves that we shall find the unity and true sense of phenomenology. Phenomenology is accessible only to a phenomenological method. His understanding of going back to things themselves means primarily a protest against science, as understood in the sense of objective study of the things and of their external causal relation in for our of a return to life world (world of lived experience), but Merleau-Ponty refused to trace back this life world to its roots in the subject. Hence he declares truth does not dwell only in the inner of man, or rather there is no such thing as an inner man: man is within the world; it is in the world that he recognizes himself. According to Husserl, phenomenological reduction brackets the belief in the reality of the natural world. This permits us to discover the spontaneous surge of the life world. But for Merleau-Ponty, it does so by loosening our habitual ties with the world. For Husserl, eidetic reduction is the way from existence to essence whereas for Merleau-Ponty it is the means rather than end. For Merleau-Ponty, phenomenology attempts to catch the facts in their uniqueness prior to all linguistic formulation. Eidetic reduction indirectly helps in this attempt by letting the world stand.

65 Ibid., p.117.
out against the background of the essences. It embodies the resolution to make the world appear as it is before reducing it to subject states or thoughts this reversal of phenomenology shows the shift from study of essence to existence by existentialists. Intentionality is a fundamental structure of consciousness for Husserl whereas for Merleau-Ponty, main function of intentionality is to reveal the world as ready-made and already there. Intentionality is not only applied to our conscious acts but under lays our entire relation to the world and our comportment towards others. Husserl’s clear objective was to find the ultimate foundation for all knowledge in pure subjectivity. But Merleau-Ponty shifted the centre of gravity in phenomenology. It denounced by implication that appeal to subjectivity and attempted to combine the subjective with the objective approach through something called bipolar phenomenology.66

Merleau-Ponty’s main targets of criticism of modern psychology were atomism, introspectionism and reductionism. He states in the first sentence of The Structure of Behaviour that is “to understand the relations between consciousness and nature”67 as his aim. According to him, nature is causally related whereas consciousness is not subject to causality. He came to this conclusion through his study of various forms of behaviours, including consciousness which he approached from a behaviouristic viewpoint – that is, also a specific form of behaviour. According to him, behaviour is always structured but the methods used in psychology are inadequate to study it as behaviour. So he saw a systematic phenomenology of perception as an appropriate method of study. He held a view that human behaviour consists of three levels: the physical, the vital (biological), and the human (psychic). Each possesses it own dynamic form. The highest and most specifically human is the third level, which is however, is dependent in its emergence on the integration of the two lower levels. He avoids both Lockean and Cartesian extremes of conception of man’s mental life, by upholding that mind is neither reducible to physical reality nor entirely cut off from it.68

66 Ibid., pp.159-163.
68 Ibid., pp.23-68.
In *Phenomenology of Perception*, his main purpose was not the systematic analysis of perception for the sake, but the derivation of a firm basis for his philosophical synthesis. He chose perception to be the philosophical foundation because he wanted to understand essential feature of man, which is in his opinion the dialectic that is dynamic relationship and interchange between consciousness and reality. This dialectic is achieved and reflected in the perceptual process. To him, perception is man’s primordial contact with the world: “It opens a window onto things,” and as such it should be a starting point for the study of man and the world. After concise exposition of his views on phenomenology, he moves to reveal the “mystery of the world and of reason.” So first he tries to remove the “traditional prejudices” that stands as an obstacle in the way of fruitful phenomenological exploration. These prejudices are elementistic and associationalist views of consciousness. The next task is to explore man’s phenomenal field. The first component of this exploration is focused on the body or bodily being, and second component on the world as perceived by man.69

Merleau-Ponty shows that how the physiological and psychological account of body as inadequate. And he considers body as various aspect of being, that body as image, body in terms of space, body as moving, body as sexual being and finally body as expressing itself in gestures and speech. In these discussions he makes extensive use of psychopathology and neurology to illustrate or support his statements. In the second part, he deals with perception, analyzes a variety of aspect of the perceptual process. In third part, he deals with “Being-for-itself and Being-in-the-world,” which is speculative and closely related to his philosophical theme. One of the concepts stressed by him is Lebenswelt, which is founded in Husserl’s unpublished manuscripts. The terms has been variously translated most frequently now as “Life-world” and sometimes as “world of everyday life” or “world of lived experiences” and so on. But in general it refers to world as experienced or world as perceived subjectively by an individual person.70

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70 Ibid., pp.78-93.
In phenomenology, Husserl and Heidegger were trying to explain how the worries could have arisen but not the rational proof for the existence of external world. They have rejected representationalist account of knowledge (copy of what exist outside mind-Locke) because our experience is directly engaging with the world. The account of knowledge must be faithful to the experiential evidence. Phenomenology should pay attention to actual experience (which is the nature consciousness) not as is pictured by common sense or philosophical tradition. Therefore experiences in consciousness are not like objects in a box. Experience has the experienced being. Phenomenology must carefully describe things as appeared to consciousness i.e. a problem, event or thing approached must be approached by taking the account of how it appeared to the consciousness. Sartre and Merleau-Ponty understand Phenomenology as a means of going beyond narrow empiricist psychological assumption about human existence. Both want to broaden the scope of philosophy to everything and to capture life as it is lived. For Sartre, phenomenology helps to delineate one’s own affective emotional and imaginative life. It is not a set of static objective studies such as one finds in psychology, but it is to be understood in the way it is lived meaningfully. Heidegger, Sartre and Merleau-Ponty did not accept the reduction of Husserl for it is going back to the neo-Kantian idealism from which phenomenology struggles to free philosophy.\(^{71}\)

Phenomenology studies the essential structure of consciousness as experienced by the first person point of views. It describes phenomenon as consciously experienced. It is to be foundation for absolutely valid knowledge of things through a rigorously critical systematic investigation. It tries to make philosophy as presuppositionless science i.e. without theories about the causal explanation. The philosophical position of Sartre and Merleau-Ponty is existential phenomenology. Hence their starting point is human existence as ‘being-in-the-world.’ Human is always with other human beings and thing, so human being constantly having meaningful relation with others and the world. The existential phenomenology of Sartre and Merleau-Ponty unlike the transcendental phenomenology

insists that the observer cannot be separated from the world because an individual is ‘being-in-the-world.’ They use a method of description to understand human existence.\textsuperscript{72}

Sartre is interested in search for meaning of human existence than the world. The Sartrean man is the most inexplicable among beings in the world because of his consciousness. He deviates from Husserlian methodology by moving from the most abstract to the highly concrete phenomenon for his conception of self. So his ontology starts with the two types of reality ‘Being-in-itself’ (\textit{etre-en-soi}) and ‘Being-for-itself’ (\textit{etre-pour-soi}) as non-consciousness and consciousness respectively. These two realities have mutually exclusive character but the human entity combines them together. Husserl understands consciousness as human capacity to assign meaning that arises from the transcendental ego but Sartre holds that consciousness is bodily consciousness. He says that ‘being-for-itself’ is not what it is and it is what it is not. His standpoint is that there is a gap or lack or break in consciousness. Hence he introduces the term ‘Bad Faith’ as unavoidable predicament of human existence. Human being as conscious individual transcends one’s facticity. In other words, an individual is always ‘in situation,’ but the precise mixture of transcendence and facticity that forms any situation remains indeterminable at least while one is engaged in it. Sartre holds that one is always ‘more’ than one’s situation which is the ontological foundation of freedom. So he categorically states that human being is ‘condemned’ to be free.\textsuperscript{73}

Merleau-Ponty even moves further than Sartre, he is interested in understanding the relationship between consciousness and nature. So he developed a radical re-description of embodied experience with his studies of perception. He criticises the empiricism and intellectualism for depriving the philosophical tradition to have suitable understood of phenomenon. He says that knowledge is always derivative in relation to the more practical exigencies of the body’s exposure to the world. It embodies the resolution to make the world appear as it is before reducing it to subjective states or thoughts. He refused to trace back the ‘life world’ to its roots in the subject. For him, truth does not dwell only in the

\textsuperscript{72} Ibid., pp.121-128.
inner of man, or rather there is no such thing as an inner man. An individual is within the world; it is in the world that an individual recognizes oneself. This reversal of phenomenology shows the shift from study of essence to existence by existentialists.\textsuperscript{74}

The philosophical ideas of Sartre and Merleau-Ponty have implication for phenomenological psychology. Phenomenological psychology studies the fundamental psychological phenomena in their subjective aspect regardless of their indebtedness in the objective context of a psychophysical organism. Husserl was the first proposed phenomenological psychology. Husserl rejected empirical psychology for its naturalistic tendency and argues that psychology should free from the theoretical prejudices. He envisaged new discipline of phenomenological psychology which would fill the gap between philosophy and psychology of his time. Husserl was convinced that psychology was an important discipline and he should contribute something to it and it would also contribute to phenomenology. His views regarding this underwent substantial evolution; he admonished those who did not keep up with the progress. He called those days German and Austrian psychology as empirical and positive science. He was critical of empirical psychology. He intended to bridge empirical psychology with phenomenology by developing a new and special psychological discipline which he called at first rational psychology and eidetic psychology and later termed it as phenomenological psychology. His lectures courses of 1925 and 1928 were published in 1962 as phenomenologische psychologie by W.Biemel as posthumous and other works of same nature.\textsuperscript{75}

The philosophical ideas of Sartre and Merleau-Ponty have further facilitated in establishing the phenomenological psychology as a distinctive school in psychology. Phenomenological psychology is not concern with the prediction and control; instead their emphasis is on understanding the individual’s inner life and experiences. It believes that animal behaviour may be predictable under the environmental control; human behaviour depends primarily on how the individual perceives the world in general and immediate situation in particular. It also believes that each individual is responsible for his actions; no one acts on forces outside our control, the individual is capable of


controlling one’s own destiny. The issue here is one of determinism verses free will. It holds that there is possibility of knowing more about human nature by studying people’s perceptions of themselves and their world and by observing their actions. Two individual might behave quite differently in response to the same situation only by asking them how each interprets the situation one can understand their behaviour.\textsuperscript{76}

Phenomenology as a philosophy has paved way for phenomenological psychology. It has made a significant difference in the fields of psychology and psychiatry by replacing the restrictive methodologies of a narrow positivism and naturalism; it has made room for new phenomena and new interpretations. Phenomenology has helped in reforming the psychology of perception, emotions and will. It is such a specialized enterprises that studies the self and social psychology. In psychiatry and counselling, it has made room for much wider and deeper understanding of pathological phenomena and has helped to open the way for new therapies.\textsuperscript{77} According to phenomenological psychologists, psychology cannot be merely a collection of correlated facts. But it must also concern with discovering the genuine meaning which is found in all forms of our orientation towards the world.\textsuperscript{78}

\textsuperscript{78} Ibid., 1973, p.13.