

Summary Professor Rozzano Locsin's Lecture: Philosophies Grounded in Nursing

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What Makes Things Real? Truth and Reality – Revelations through Technology, Art, Science, and Aesthetics.

It is very interesting to note how miniaturization has engaged our imagination. In health care, these miniatures are critical to apprehending data that will serve to muster protocols of care. Sensory data provide evidence of an object's existence. Existence is the evidence supporting the truth that the object exists. Truth is reality revealed through sensory data. Sensory data are visual, auditory, and tactile evidence. These evidences are frequently derived from technologies – that enhance the fidelity through sensory data, thus making it more real. High-fidelity data is critical to enhancing appropriate and accurate interventions in human health care.

Continental Philosophy

- Phenomenology
- Existentialism
- Hermeneutics
- Postmodernism
- Deconstruction
- Feminism
- Critical theory
- Psychoanalysis
- Marxism

Philosophies of Science Grounding Nursing

- Logical Positivism
- Empiricism
- Historicism
- Holism
- Human Science

Analytic Philosophy

Logical Positivism: Statements are meaningful insofar as they are verifiable, and can be done only in two ways: Empirical statements (verified by experiments) and Analytic truth (statements which are true or false by definition so are also meaningless).

Empiricism: Verifiable by experience. It is for the reason of verifiability with experience, that negative existential claims and positive existential claims are problematic.

Aspects of Philosophies of Science

- Ontology
- Epistemology
- Etymology

- Axiology
- Ethics
- Aesthetics

What is the ontology of nursing?

What is the nature of being in the world?

What is nursing's epistemology?

What are the ways of knowing in nursing? How are they integrated?

What is the meaning of aesthetics in nursing?

Is nursing an art or a science, or both? Or is it a practice?

What is the meaning of ethics in nursing?

What then is nursing knowledge?

How is nursing knowledge and nursing research related?

Paradigms in Nursing

- A. Many in the universe, two in nursing (Cody, Parse)
 - Totality
 - Simultaneity
- B. (Newman, Sime, and Corcoran-Perry)
 - Particulate-deterministic
 - Interactive-integrative
 - Unitary-transformative

Development of Science

Development of a science is not uniform but has alternating 'normal' and 'revolutionary' (or 'extraordinary') phases. The revolutionary phases are not merely periods of accelerated progress, but differ qualitatively from normal science. Normal science does resemble the standard cumulative picture of scientific progress, on the surface at least. Kuhn describes normal science as 'puzzle-solving' (1962/1970a, 35-42). While this term suggests that normal science is not dramatic, its main purpose is to convey the idea that like someone doing crossword puzzles or chess puzzles or jigsaws, the puzzle-solver expects to have a reasonable chance of solving the puzzle, that his doing so will depend mainly on his own ability, and that the puzzle itself and its methods of solution will have a high degree of familiarity.

Revolutionary science, however, is not cumulative in that, according to Kuhn, scientific revolutions involve a revision to existing scientific belief or practice (1962/1970a, 92). Not all the achievements of the preceding period of normal science are preserved in a revolution, and indeed a later period of science may find itself without an explanation for a phenomenon that in an earlier period was held to be successfully explained. This feature of scientific revolutions has become known as 'Kuhn-loss'.

Why should we use phenomenology as an approach towards understanding the meaning of lived experience?

Wilhelm Dilthey was a German philosopher who lived from 1833–1911. Dilthey is best known for the way he distinguished between the natural and human sciences. Whereas the main task of the natural sciences is to arrive at law-based causal explanations, the core task of the human sciences is the understanding of the organizational structures of human and historical life.

Dilthey's aim was to expand Kant's primarily nature-oriented Critique of Pure Reason into a Critique of Historical Reason that can also do justice to the social and cultural dimensions of human experience. Understanding the meaning of human historical events requires being able to organize them in their proper contexts and to articulate the structural uniformities that can be found in this way. Dilthey's reflections on the human sciences, historical contextualization and hermeneutics influenced many subsequent thinkers such as Husserl, Heidegger, Cassirer, Gadamer and Ricoeur.

Phenomenology is commonly understood in either of two ways: as a disciplinary field in philosophy, or as a movement in the history of philosophy. The discipline of phenomenology may be defined initially as the study of structures of experience, or consciousness. Literally, phenomenology is the study of "phenomena": appearances of things, or things as they appear in our experience, or the ways we experience things, thus the meanings things have in our experience. Phenomenology studies conscious experience as experienced from the subjective or first person point of view. This field of philosophy is then to be distinguished from, and related to, the other main fields of philosophy: ontology (the study of being or what is), epistemology (the study of knowledge), logic (the study of valid reasoning), ethics (the study of right and wrong action)

The term "phenomenology" is often restricted to the characterization of sensory qualities of seeing, hearing, etc.: what it is like to have sensations of various kinds. However, our experience is normally much richer in content than mere sensation.

Accordingly, in the phenomenological tradition, phenomenology addresses 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".

Basically, phenomenology studies the structure of various types of experience. The structure of these forms of experience typically involves what Husserl called "intentionality", that is, the directedness of experience toward things in the world. According to classical Husserlian phenomenology, our experience is directed toward — represents or "intends" — things only through particular concepts, thoughts, ideas, images, etc.

Conscious experiences have a unique feature: we experience them, we live through them or perform them. Other things in the world we may observe and engage. But we do not experience them, in the sense of living through or performing them.

This experiential or first-person feature — that of being experienced — is an essential part of the nature or structure of conscious experience: as we say, "I see / think / desire / do ..."

This feature is both a phenomenological and an ontological feature of each experience: it is part of what it is for the experience to be experienced (phenomenological) and part of what it is for the experience to be (ontological).

How shall we study conscious experience?

We reflect on various types of experiences just as we experience them. That is to say, we proceed from the first-person point of view. However, we do not normally characterize an experience at the time we are performing it. For example, in many cases we do not have that capability: a state of intense anger or fear, for example, consumes all of one's psychic focus at the time. Rather, we acquire a background of having lived through a given type of experience, and we look to our familiarity with that type of experience: hearing a song, seeing a sunset, thinking about love, intending to jump a hurdle.

Classical phenomenologists practiced three distinguishable methods.

- (1) We describe a type of experience just as we find it in our own (past) experience. Thus, Husserl and Merleau-Ponty spoke of pure description of lived experience.
- (2) We interpret a type of experience by relating it to relevant features of context. In this vein, Heidegger and his followers spoke of hermeneutics, the art of interpretation in context, especially social and linguistic context.
- (3) We analyze the form of a type of experience. In the end, all the classical phenomenologists practiced analysis of experience, factoring out notable features for further elaboration.

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