

ALFRED SCHÜTZ: FROM THEORETICAL-PHILOSOPHICAL FRAMEWORK TO THE METHODOLOGICAL PRINCIPALS OF PHENOMENOLOGICAL RESEARCH¹

Maria Terezinha Zeferino², Telma Elisa Carraro³

¹ Article based on part of a thesis - Mundo-vida de caminhoneiros: uma abordagem compreensiva para a enfermagem na perspectiva de Alfred Schütz, presented to the Post-Graduate Program in Nursing (PEN) of Nursing Care at the Federal University of Santa Catarina (UFSC), in 2010.

² Ph.D. in Nursing. Professor of the Nursing Department of the UFSC. Florianópolis, Santa Catarina, Brazil. E-mail: tzeferino@ccs.ufsc.br

³ Ph.D. in Nursing. Retired Professor Nursing Department of the and PEN/UFSC. Florianópolis, Santa Catarina, Brazil. E-mail: telua@hotmail.com

ABSTRACT: This is a reflection on the theoretical-philosophical framework of phenomenological sociology, presenting Alfred Schütz' principal research methodologies, understanding that this framework allows the complete composition of phenomenological research. Each principal is presented in a detailed manner, using the research from which the proposal originated as a reference, showing how its phases were worked to reach a phenomenological attitude. It is perceived that it is necessary to flow in the method, adopting a conductor wire that makes one understand the research proposal, and provides a global vision of that proposal. The idea to construct these principals was to demonstrate the potential use of Schütz' theoretical-philosophical framework as a methodological possibility to attain the objectives of the research that originated them.

DESCRIPTORS: Qualitative research. Methodology. Nursing. Social science.

ALFRED SCHÜTZ: DO REFERENCIAL TEÓRICO-FILOSÓFICO AOS PRINCÍPIOS METODOLÓGICOS DE PESQUISA FENOMENOLÓGICA

RESUMO: Trata-se de uma reflexão sobre o referencial teórico-filosófico da sociologia fenomenológica, apresentando princípios metodológicos de pesquisa em Alfred Schütz, entendendo-se que este referencial permite a composição completa da pesquisa fenomenológica. Cada princípio é apresentado detalhadamente, usando-se a pesquisa que originou a proposta como referência, exemplificando como foram trabalhadas suas etapas para alcançar uma atitude fenomenológica. Percebeu-se que é preciso fluir no método, adotando um fio condutor que faça com que se compreenda a proposta de pesquisa e proporcione uma visão global da mesma. A ideia de construir esses princípios foi no intuito de demonstrar o potencial de uso do referencial teórico-filosófico de Schutz como possibilidade metodológica para o alcance dos objetivos da pesquisa que os originou.

DESCRIPTORES: Pesquisa qualitativa. Metodologia. Enfermagem. Ciências sociais.

ALFRED SCHÜTZ: DEL REFERENCIAL TEÓRICO- FILOSÓFICO HACIA LOS PRINCIPIOS METODOLÓGICOS DE LA INVESTIGACIÓN FENOMENOLÓGICA

RESUMEN: Se trata de una reflexión sobre el referencial teórico-filosófico de la sociología fenomenológica, presentando los principios metodológicos de la investigación de Alfred Schütz, entendiendo que este referencial permite la composición completa de la investigación fenomenológica. Cada principio es presentado detalladamente usando la investigación que condujo a la propuesta como referencia, ejemplificando la forma en que fueron trabajadas las etapas para lograr una actitud fenomenológica. Se percibió que es necesario ser fluente en el método, adoptando un hilo conductor que explique la propuesta de investigación y proporcione una visión general de la misma. La idea de construir estos principios fue con el fin de demostrar el uso potencial de la utilización del referencial teórico-filosófico de Schutz como posibilidad metodológica para la consecución de los objetivos de la investigación que los originó.

DESCRIPTORES: Investigación cualitativa. Metodología. Enfermería. Ciencias sociales.

INTRODUCTION

Theoretical cogitations are actions developed according to an elaborated project, within a hierarchy of plans established by the decision to pursue and develop scientific activities, with the proposal to solve the situation in question. That being said, theoretical thought does not affect the exterior world, being subject to permanent revision and capable of being modified without generating any change in the real world, and the theoretical thinker is interested in questions and solutions that are valid in themselves. Because their objective is not to dominate the world, but to control it, it is possible to understand them.¹⁻²

In social science methodology, Austrian thinker Alfred Shütz (1899-1959) sought to attain his proposal to establish the fundamentals of a comprehensive phenomenological sociology, thus developing his theory, which proposed the analysis of mutual social relationships that involve people. He highlights the characteristics of each relationship, whose actions occur in a conscious manner because they are intentional, discussing the relationship between conscience and action, having a meaning for the subject.

Thus, human beings act on the basis of motivations driven by objectives that point to the future, called "motives for," and the reasons for their actions are rooted in experiences from the past, in the personality that developed during his or her life, called "motives why."¹⁻²

In this framework, it is understood that reality is constructed by human beings for themselves, based on their inter-subjective experiences. With his ideas, the author founds a sociology of knowledge, which originates from the common sense of everyday life and cognitive processes through which it is established and applied, treating inter-subjectivity as an intra-mundane datum on which is built any activity of the I of relationship and social science itself. With this, "phenomenology assumes another view, where the human is no longer considered a mere individual, but a social being".^{3,95}

To support his ideas, Schütz appropriated the Husserlian concepts of intentionality, inter-subjectivity and *Lebenswelt* (life-world), in addition to Weberian concepts of action, social action and understanding, thus having the task of clarifying the objective and subjective sense of the action. He understood that the resolution of this problem requires a philosophical reflection for the development of a theory of human action

and its comprehension, and sought answers in phenomenology. In this way, Shütz founded his theory and brought phenomenology to the world from the life where man is found.¹⁻² Thus, leaning over the world of the social life, and using, for this end, a method of descriptive analysis of the constitution of the everyday experience. While we agree with the influence of these authors on the ideas of Shutz, in this work we opt to use exclusively the concepts proposed by Alfred Shütz.

It is emphasized that to understand the world, that is, social reality, one should apprehend its typifications, designated as first-degree constructs, which arise from the speech of the subjects. Thus, the function of the Social Sciences is the development of second-degree constructs, based on those of the first degree, in this way, the lived types, since these interpretative schemes of the social world should be according to the comprehension of the scientific world and common sense, in order to be scientifically validated.¹⁻²

Thus, by developing a phenomenological investigation⁴ founded on the theoretical-philosophical framework of Alfred Shütz, studies were sought that pointed out methodological functioning based on his ideas; however, they were not found. The located studies do not use Shütz but the classical national and international authors, experts on analysis methods, to direct the comprehensive analysis of his research. This fact generated inquietudes. For what reasons does this happen? Why not use Shütz himself?

By believing that Shütz leaves the path for the complete composition of research, that is, from the formulation of inquietudes to the comprehensive analysis of experiential descriptions, the objective of this manuscript emerged: to reflect on the theoretical-philosophical framework of phenomenological sociology, presenting Alfred Shütz methodological principals of research. To set limits to this reflection, we use as reference the research⁴ from which these principles originated.

PRESENTING SHÜTZ' METHODOLOGICAL PRINCIPLES OF PHENOMENOLOGICAL RESEARCH

To begin to present the results, it is worth citing some selected studies that used the theoretical-philosophical framework of Alfred Shütz, such as that which dealt with professionals that work in a Center for Psychosocial Attention, with the objective of uncovering the meaning of the work

of a mental health team.⁵ Another study dealt with the routine/everyday of users of a health institution.⁶ Yet the reference work of this manuscript had long-distance truck drivers as significant subjects, with the purpose of understanding their life-world. Comprehensive research using Schutz is being carried out, thereby configuring the expression of the importance of presenting these methodological principles, with the intention of contributing to the advance of knowledge and the scientific community that desires research with this reference.

Referring to Shütz, to speak of science means to speak of comprehensive sociological phenomenology as a research method, and as such, considerations about methodological aspects begin with the description of the uninterested attitude of the observed, fundamental in the scientific style of investigation. To this follows a study of the formation of the sociological constructs according to the rules of relevance and their postulates: logical consistency, subjective interpretation and adequacy. Then comes discussion of the reasons and functions of the adaptation to the sociology of models of rational action.¹⁻²

It is worth emphasizing that the principles presented here are interlinked with each other, and the work does not come in stagnant stages. From the beginning, it is necessary to think about all stages to guide the path, because the phenomenological method is recurring. It is only organized in stages to offer a didactic presentation order.

Shütz' first methodological principal of phenomenological research

Uninterested attitude of the scientific observer. In regard to life-world, the researcher is merely an uninterested observer of the social world. Is not involved in the observed situation, in which he has no practical interest, but only cognitive, because it is not the stage of his activities, but only the object of his contemplation. By adopting this attitude, the social scientist disconnects from his/her biographic situation within the social world, and adopts a scientific attitude.¹⁻²

By uninterested attitude of the scientific observer, the neutrality of the researcher is understood; that is, the passage from a natural framework to a scientific framework, modifying

the zone of relevance, from interest in the practical life of common sense to interest in the cognitive apprehension of experiences, taking into consideration the body of his/her science. Having as an initial step placement in *epoché*, in an exercise of viewing the phenomenon suspending its presuppositions, that take into account all of its acquired knowledge, and letting it be guided by the methodological group adopted. He dislocates his attention to his inquietudes, that is, his question in study, outlining his sphere of work.

In the reference research,⁴ by adopting the uninterested attitude of observer, the pre-reflections and inquietudes that emerged were: what do truck drivers know about the effect of amphetamines on the organism? Is the truck drivers' need for work for their sustenance and that of their families responsible for the use? Is there a predisposition on the part of truck drivers to use uppers? These gave rise to new questions: are there other ways of making long journeys on the road without using uppers? What are they? Why and with what intention?⁴

Shütz' second methodological principle of phenomenological research

Rules of sociological relevance. Should be taken into consideration for determination of the question in study, for the disinterested search of unveilings, according to pre-established rules of the scientific method. The scientist joins a previously organized field of knowledge, the body of his science. Which translates into the idea that the question he outlined creates a scheme of references, and the limits of the domain among which the relevant ideal types form.¹⁻²

Sociological relevance considers that the situation under study has exactly the same meaning for the activity of the science as the practical interests for the activities of everyday work. It is necessary to understand that the concept of "type" is not independent, but should indicate the code of reference within which this ideal type can be used, that is, the situation from which this type was constructed.¹⁻²

The system of relevance of the social scientist is different from the system of relevance of the everyday man, because the social scientist takes as relevant his question to be studied, and the

* Os postulados são princípios a serem adotados para construção de um modelo científico da ação humana, que devem ser levados em conta na utilização do método em Ciências Sociais.⁷

man, naturally, takes as relevant his everyday life problems. Thus the scientist wants to cognitively understand and the man naturally wants to resolve his problems in the social world.

Thus, the observer that works in the field establishes contact with the group studied as a man among similars, but the system of relevance that gives him the code of selection and interpretation is determined by the scientific attitude, temporarily left to the side for entry to the field, and soon to be retaken when the work begins.¹⁻²

In this principle the limits are defined "of what," "who" and "where" should be investigated. From what: the subject - phenomenon; whom: significant subjects with the characteristics that can supply reliable information about the phenomenon investigated; where: place of access to the significant subjects of the research. This is the moment of inquietudes, questions and the outline of the objective. Thus, delimiting the phenomenon, the subjects and place of access, that is, the field of work of the study.

In the reference research⁴ the limits were: of what: actions practiced by the long-distance truck driver to stay awake for long road trips; who: truck drivers who transport perishable cargo long distances; where: Santa Catarina supply center. Due to the inquietudes, of the definition of the phenomenon and significant subjects, the following questions emerged: what is life like for the long-distance truck driver? What actions does the truck driver take to stay awake during long trips? What is the significance to the truck drivers of the actions they take to stay awake for long trips? From the questions, the objective: to understand the life-world of long-distance truck drivers who take actions to stay awake for long road trips, according to the theoretical-philosophical framework of Alfred Schütz. From the questionings and objectives the guiding questions for the interview were formulated: describe the truck driver's life; what actions do you take to stay awake during long road trips? What is the significance of these actions to you?

Schütz' third methodological principal of phenomenological research

Postulate of logical coherence. "The system of constructs typically designated by the scientist needs to be established with the highest degree of clarity and sharpness of the conceptual structure at hand, and needs to be totally compatible with the principles of the formal logic. Filling out this postu-

late guarantees the objective validity of the objects of scientific thinking constructed by the social scientist, and its strictly logical character is one of the most important lines to make a distinction between the objects of scientific thinking and the objects of thinking constructed by the typical thought in daily life, which the first should substitute".^{7:67}

This postulate brings the formal logic of research, understanding that in positivist epistemological studies hypotheses are created and brought to field with the intention of confirming or refuting it. Yet in phenomenology, knowledge is constructed from common sense, from the first-degree construct already lived and experienced, and with this, standardized in the typification of common sense. The researcher only organizes the subjective data, and as such, has the objective of describing the life experience, bringing it to order from the meanings. And he uses the interview as an instrument to obtain the lived experiential descriptions.

In the phenomenological approach, the principal source of data is the dialogue between researcher and informant, with the researcher provoking the informant to describe lived experiences, seeking to enter his world in order to access his experiences.⁸

In a phenomenological study, reductions are methodological tools and the roots of knowledge should be found in things, in phenomena, in common sense, to which all of our concepts are referenced. Hence, the search occurs in the conscience of the subject that knows, so that phenomena appear. As such, the researcher values the subjectivity of the subjects. If the root of knowledge is in the subject of common sense, that is what should be aimed, starting with the ethical precepts of the research with the forwarding of the project to the ethics committee. The proposal of the reference research⁴ was approved by the Ethics Committee for Research with Human Beings from UFSC on December 14th, 2009, under process 551 FR 307654, with the expedition of certification n. 551, and all significant subjects signed the Free and Informed Consent Term, thus meeting the ethical precepts of the research. Approval of the committee was the starting point of the functioning of the research as follows.

Go to the subjects: environment and informal meeting; Interviews: obtaining experiential descriptions with audio recording of the talks, that is, description of the phenomenon by the subject himself who lived or lives it, capturing the intentionality based on guiding questions, in addition to empathetic questions. Obtaining the descriptions

should be done until repetitions of ideas emerge in the conversations, sufficient enough to attain the proposed objective, which is to learn the type of action. For this author the talks signify first-level constructs.⁷

Transcriptions: listen to the recordings various times so that there are no doubts, and all of the speech is entirely transcribed, using the actual wording of the players/subjects of the research for formation of the texts. Systematic organization of the talks: Initially, organize the texts by subject, according to the guiding questions; with this the individual meaning can be learned. After repeated readings, group the talks according to the guiding questions, thus facilitating the complete understanding of the text. In addition to the experiential descriptions, add to this material the field notes that were accumulated, in the sense of facilitating understanding of the meanings of the actions practiced by the subjects.

Unveiling of the structures of subjective meanings of the action: read repeatedly until the structures of the subjective meanings of the action are unveiled, that is, that which appears in the talks as responses to the questionings, and that is repeated in the descriptions of the diverse subjects; Organization of the first-level constructs: when able to comprehend the structures of subjective meanings of the action. It is worth noting that these structures already begin to be shown from the repetitions of the talks, at the time of the interviews.

Thus, the work proceeds in a movement of unveiling and veiling, because many veilings succeed each unveiling. In this movement, the biographical situation of the actors is revealed and the structures of the words organized.

The reference research⁴ was doing interviews, transcription, analysis and returns to the field for other interviews, until there was sufficient meaning to attain the proposed objective. From the systematic organization of the words, hear the unveiling of the actions practiced by truck drivers to stay awake for long road trips, and their subjective meanings. These structures lead to the organization of the first-level constructs: descriptions of the experiences lived by the truck drivers.

Shütz fourth methodological principal of phenomenological research

Postulated from the subjective interpretation. "In order to study human actions, the scientist should ask that the model of individual mind can

be constructed, and that typical contents should be attributed to it, in order to explain the facts observed as a result of the activity of this mind, in a comprehensible relationship. Agreement with this postulate guarantees the possibility of referring all type of human action or its results to the subjective meaning that such action or results of action had for the player"^{7:67}

This principle is the key point for the analysis and comprehension of the actions. It emphasizes the primordial meaning of considering the biographical situation of the player studied, since the "why reasons" can only be understood having knowledge of their life history, from that which brought this subject to practice such actions. These motives are rooted in his/her personality, in the learning that was accumulated through life; only by knowing his/her past is it possible to understand the type of mind that undertook such an action.

Based on the understanding of the individual meanings by the corresponding analysis and placement into categories, is it possible to know the group of content typically capable of describing the intentions of such actions, constituting the "motives for." Thus, it is understood that the meaning with which a designated action is interpreted by the player from his/her "why" and "for" reasons, and the combination of these motives forms the categories of the human actions passable of analysis.

The second-degree scientific constructs, formed according to the valid rules of procedure for all empirical sciences, are idealized, typically objective constructs, and as such, a different type from those developed in the first degree, that of common sense thinking, which should be replaced. The constructs are created by the scientist from the words, that is, they are knowledge experienced by society, because social phenomenology originates from the principle that the scientific data are already all preexisting, the scientist only uses his methods to organize them. In other words, the words are interpreted, systemized in the second-degree constructs, these already being observed in the actual words of the subjects. Different from the positivist logical scientist, who formulated hypotheses and goes into the field to prove or refute it in practice.

That is why a phenomenological study does not formulate hypotheses or thesis, because the thesis is constructed during the work, from the words, developing constructs and reaching the general thesis of the work that, by the Shutz

method, is when the type of action is developed, thus constructing the type lived. Then, it becomes necessary to objectify the subject of the social players, and, as such, adopt the phenomenological attitude – which requires making phenomenological and eidetic reductions (*epoché*).

Phenomenological reduction or *epoché*: suspension of judgment – the scientist does not doubt the existence of the world, but this existence should be placed between parentheses, because the existing world is not the true theme of phenomenology but the way by which knowledge of the world is revealed. Because the phenomenological reduction is constituted in a moment in which we should understand that common sense citizens also have their *epoché*, and because of this, suspend the doubt, thus believing in everything that is considered existent and true.¹⁻²

The researcher is the questioner – he puts into question these existing truths in order to arrive at their essence. This is a different way of viewing this moment, that is, to think in the *epoché* of common sense, the life-world and we come close from this construction, understanding the way in which it is created in the people. And this puts us in a position of thinking again, not of deconstructing the common sense construct, but in it seeking our comprehension of the world.

In this moment the biographical situation of the scientist should be placed between parentheses, in order to abstain from its presuppositions and prejudices. It is worth noting that this moment of putting himself in *epoché* is a mental exercise of the researcher that is essential to his phenomenological attitude of conceiving research. It is understood that at every moment the biographical situation of the common sense man may speak more loudly, and we take a risk of seeking in the subjects that which our prejudices predict, in this way being able to leave veiled the true unveilings.

It is understood that phenomenology is movement and this is occurs in the action of doing it, so a continuous process is recommended of doing interviews, listening to descriptions, transcribing, reading texts, analyzing, returning to interviews; in this movement of going and coming of the common sense being a researcher to unveil meanings in the experiences; and that is how the work is developed. Yet to always return to the teachings of Schütz is fundamental, because it emphasizes that the analyses are being done mediated by the biographical situation of the scientist, and for this reason the mental exercise of the distanc-

ing is necessary. It is worth emphasizing that not only the analyses, but the entire study.

Eidetic reduction: in theory are imaginative variations of the phenomenon; in phenomenological studies, it is substituted by a conscious analysis that the researcher develops from the units of meaning of each individual, which already vary in their individuality.⁹ The meaning of the experiences then, is no longer that code of interpretation that sees them as behavior. Thus, as is the case of behavior, only that which is done, finished, has meaning. Only the experience perceived reflexively in the form of spontaneous activity has meaning.¹⁻²

With this, in order to understand the phenomenon its essence should be captured, letting the meaning emerge. The essences are structures of meaning seen by different individuals in the same actions; they represent the basic structures of common understanding of any phenomenon, that without which the phenomenon itself may not be thought. Awareness gives meaning to things and the meaning is interpreted.

For this, the words that represent the meaning structures are cut out, grouping the passages that express motives in common reference to the action. The categories of analysis begin to be formed, separated into: why motives and for motives; Grouping of the passages of the words that express the “why motives” (reason) of the practice of that determined action; Grouping of the passages of the words that express the “for motives” (intentionality) of the practice of that determined action.

This movement indicates the construction of the categories of human action that compose the actions of the subjects in relation to the meaning of the phenomenon revealing the typicality of the experiences, according to Alfred Shültz’ framework. It is worth noting that category of human action is the denomination used by this author, which emphasizes that the comprehension of the social phenomenon should be by the code of human motivations, of human ways and means, human planning, that is, of the categories of human action from the words of the subjects.¹⁻²

Thus, by catching that which appears as a global aspect, common in the testimonies, the principle significant aspects of the experience of each subject are identified, in a way that grasps meanings pertinent to the research performed. Yet it is emphasized that identification of a theme, that is, the significant aspect, is based on its importance

and centrality, and not the frequency with which it occurs. Thus, the theme is extracted from a group of essences that characterize the structure of the phenomenon, its categorization.¹⁰

In the reference research,⁴ from the first-level constructs, the phenomenological and eidetic reductions were performed, culminating with the formulation of the analysis categories, separating the words in: "why motives," (reason) and "for reasons" (intentionality), according to the group of actions practiced by the truck drivers. Below is an example:

- "why" motives - Category of human action: calculate the trip, plan, do not waste time, do not stop for nothing, sleep a little and rest, as reasons to not use uppers.

- "For" motives - Category of human action; calculate the trip, plan, do not waste time, do not stop for nothing, rest, with the intention of stopping to sleep during the journey.

Schütz fifth methodological principle of phenomenological research

Postulated from the adaptation. "In a scientific model of human action, each term should be constructed in such a way that a human act, performed in the world of the life by an individual player, in a manner indicated by the typical construct, is comprehensive for the player himself, as well as his counterparts, in terms of the practical interpretation of everyday life. This postulate guarantees the consistency of the constructs of the social scientist in relation to the constructs of the practical experience of social reality".^{7:68}

The adaptation of the data to reality, in the sense that the actions can be understood as much by the actor, his counterparts, as well as the researcher, is the central point of this postulate. The language should be understood by the scientific world and by the life-world in the common sense. This postulate requires that the typical construction is compatible with the totality of our daily life, as well as our scientific experience.

As such, the observer turns to the stock of available knowledge, in which he will seek to find the typical motive that allows him to comprehend the typical action that he observes. The description of the social world, which is in the possibility of our direct experience, refers to the situation face-to-face, to be returned to a you - researcher-subject, and to be in a relationship which develops between us - researchers-subjects.

In order to place this postulate into practice, the descriptions of the subjects should be interpreted, and as soon as the second-degree constructs are elaborated, should return to the subjects, in the sense of reconciling the terms for their understanding, of his peers, and of the researcher himself. It is possible to consider this as a final step of the research, which can be obtained by returning to each participant and asking him/her whether the second-degree constructs are compatible with his words. Thus, one can be certain that the essentials were captured, qualifying the method.

In the reference research,⁴ the subjects were returned to and new conversations followed, showing them the categories of human action that, together, form the type of action, verifying if what was proposed was compatible with the understanding of each one of the group of truck drivers.

Schütz' sixth methodological principal of phenomenological research

Scientific logic rationality. It considers that the line of rational action and types of people should be constructed in such a way that one player in the life-world would perform the typified action, if he had perfectly clear and sharp knowledge of all of the elements,⁷ but here we speak only of those elements assumed by the social scientist as being relevant to this action; and he would tend to use the most appropriate means, supposedly at his disposition, to attain the ends defined by the construct itself. Scientific rationality is seen in the formation of the "ideal type" or typical of the action, in that called "typical puppet," created by the scientist as a resource to elaborate the second degree construct, that is, lived type.

Rational action can be characterized by the possibility of constructing rational standards of social interaction, such as social roles. Rational behavior of one type of person can be predictable within the elements typified in the construct, therefore can be used to verify the "diverse" behavior that, in the real world, are non-typical elements. Therefore, through the variation of some of the elements diverse models of rational actions aiming for the solution of the same situation can be constructed and compared, some to others.¹⁻²

It is admitted that to understand the social phenomena, it is necessary to learn them by the code of human motivations, of the ends and means, planning, and categories of human action. The social scientist must always ask what happens

in the mind of an individual player whose action resulted in the phenomenon in question.

In the scientific logical rationality, it is the moment of understanding of the motives of the action of the actors and its analysis through the Shütz referential. The analysis aims to understand the meaning of the talks/categories, and is able to implement them analyzing the information in the search for the meaning, that is, studying the categories. The interpretation is a form of synthesis in the sense of understanding to formulate the type of action and to comprehend the lived type.

Through the experiential descriptions of the subjects, the aspects of this phenomenon most emphasized them are captured, considering that these are of greatest significance. Through a process of intuition, an ideal type of this phenomenon is being constructed, this being a tool of analysis of the researcher to elaborate the second-degree construct. This is an interpretation process that seeks to bring the captured aspects to this ideal type. They are elements of the experience and of the subjective experiences of the actors, and that seeks to interpret for the understanding of the lived type.

In order to understand the type of action through interpretative analysis of the categories of human action, this author emphasizes that the construction of the categories is always mediated by the biographical situation of the researcher.¹⁻² In this sense, intuition and subjectivity have a fundamental role in the process of localization of this type of information, in addition to the theoretical framework in which the study is situated.

Thus, from the words, first-level constructs, the categories of human action are developed, and from these the type of actions, that is, second-degree constructs, which made possible the constitution of the typology of what is lived by the subjects, in a way that it shows its most relevant aspects. They will translate the point of view, subjects' way of acting, so that the motives of their actions can be understood and, from this, the phenomenon understood.

Hence, the lived type is presented, which is a construct developed through reflection on the common sense experience, which comes in a determined context, in the everyday of the social world, meaning a second-degree development. It considers that the basic concept of all knowledge of the world, common sense as well as scientific knowledge, involves constructs, which is identified as a group of abstractions, generalizations, formalizations and idealizations related to a determined level of think-

ing.⁷ All of the facts are, in principle, selected from a universal context by the activities of our minds, and as such are always interpreted facts.

After construction of the lived type, it undergoes comprehensive analysis, returning to the theoretical-philosophical framework of Shutz, and proceeding to a comparison of the findings with his teachings. Other authors that studied the same theme can also be sought, with the intention of verifying the evolution of the knowledge from research on the topic.

It is understood that conducting the research brings with it the question of subjectivity, because the subject as well as the phenomenon are in the life-world with other subjects. The subjects that participate in common lived experiences share understandings, interpretations, communications, thus establishing an inter-subjectivity. For phenomenology, nothing is objective before being subjective, that is, it is subjectivity that permits the attainment of degrees of objectivity.¹¹

The reference research⁴ unveiled the reasons (why) and intentions (for what) of the truck drivers to take specific actions to stay away for long journeys, pointing to type of action, this is not a individual typification, but of the objective lived type - the long-distance truck driver that takes actions to stay awake for long road trips.

By bringing together the reasons and intentions the typical truck driver is formed: "that which calculates trip time, plans beforehand, does not lose time during the trip for nothing, only makes necessary stops, sleeps a little when he is tired, and rests when feeling fatigued; and, for this, plans his trip before leaving home, with the intention of stopping to sleep during the journey. Yet if something unplanned happens that makes him late on the route, he will have to increase his trip hours for more time than planned. He will then have to wash his face, drink coffee and continue the trip. If he remains tired, stop, wash his face, drink Coke or coffee with Coke, and continue. If these actions do not work, he stops to take a shower in order to stay awake, without the use of uppers. Yet if he takes all of these actions and is still tired, and he needs to continue the trip, he will resort to using uppers to stay alert, in order to avoid traffic accidents and to be able to fulfill his commitment to deliver the cargo on time, and get home earlier to enjoy his family".^{4:108}

To understand the lived type of the long-distance truck driver and the meaning of the actions that he practices to stay awake during long journeys

constitutes a constant movement of unveiling, veiling, unveiling to the light of the theoretical-philosophical framework of Alfred Shütz. Thus, all of the principles described here were put into practice as a phenomenological research methodology, to attain the objective of the thesis and understand the operationalization of the research.

FINAL CONSIDERATIONS

It is important to highlight that this movement of reflection and development of research methodology principles, put forth in the postulates of Alfred Shuütz, was a true phenomenological study, because in some moments the path appeared to be clear and unveiled. At other times it was veiled and understanding was difficult. Many approaches and a deep dive into his writings were necessary, in addition to the writings of others who deepened in his work, with the intention of clarifying it, in order to be able to link the principles to conclude this work.

The writings of this author as theory appear clear, but when the interrelationship of his concepts and appropriation of his postulates is sought, the task becomes deeper and in some moments difficult, but at the same time challenging, because it reflects thoughts full of nuances and details that, once unperceived, can bring disadvantages to the scientific rationale of the study.

In addition to presenting the methodological principles of phenomenological research in Shütz, it was sought to describe how the stages of this proposal were worked, in the research that they originated from, with the intention of making it possible for the reader to better comprehend its operationalization. It is believed that this exemplification through the text will contribute so that the researcher attains a comprehensive phenomenological attitude.

During the development and application of the methodological proposal presented here, it was perceived that it is necessary to flow in the method, which should not follow rules, but should adopt a conductor line that makes the phenomenological research proposal understood and proportions a global vision of the same. The idea of constructing these principles was in order to demonstrate

the potential use of the theoretical-philosophical framework of Shütz as a methodological possibility, in order to attain the objectives of the research from which they originated.

It is clear that the principles described here refer to our understanding of the framework, but there is still much to do to unveil new possibilities of his work. To make the theoretical-philosophical framework of Shütz operational is considered an advance for knowledge, pointing to possibilities to lay the foundation in the area of health and others.

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Correspondence: Maria Terezinha Zeferino
Rua Alm. Carlos da Silveira Carneiro, 94, ap. 602
88025350 - Agronômica, Florianópolis, SC, Brasil
E-mail: tzeferino@ccs.ufsc.br

Received: June 13, 2012
Approved: March 19, 2013