**Relevance of Qualitative Research in Humanities**

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1. The shift from the overall narrative of totally objective hermeneutics to knowledge and interest

It was the famous Sociologist and Philosopher Jürgen Habermas - he is already one of the famoust intellectual in the World - who wrote the scientific article "Knowledge and Interest". What is the insight, the dicernment, of this article? Especially in the 19. and beginning of the 20. Centurie the objectivity of research did rise. You can see it in the specific kind of phrasing when you read scientific books or articles. There you will find no I. All is anonymised and generalised. With this, I do not mean the very necessary Anonymisation, which we do for instance when we make transcripts of interviews. The general anonymisation of propositions in research was a sign of obejectivity which propositions in research should have. The results of research should be objective. No sign of subjectivity should compromise the objectivity. The result of Research always should be a very clear and comprehensible hypothesis.

Habermas did not critises this habit of research in general. What he did was to show us that every research is conducted by specific interests. An example: When I came back from Africa years I go I had been very seeking. I visited a tribe of the Massai in Kenya apart from modern civilisation. There I had to eat with the headman of the tribe. The water in which the meat was boiled was totally black, and I got a severe disease. After three weeks in the Clinic of our University in Innsbruck which was very engaged in finding out what happens to me, I came to a medicine doctor who was more than 10 Years in Africa. He told me: As a medicine doctor I am not allowed to tell you what I shall tell you as a collegue at University: You took a Virus desease which we don't know. Because worldwide we find 30 Vrus deseases a month. But we do only research if one man in the North of the World is deying. So if you will have dey on the Virus disease as a professor of an Austrian University Medicine researcher will start their work on researching this Virus. As a colleague and medicine who did work in Africa, i can tell you: The only who will have a special medicine against your virus disease will be the shaman in the tribe which you had visited. What we can do is to give you an unspecific medicine which is working in general but not specific. I could not go back to the shaman, and I took this unspecific medicine. Thanks God I am already alife. But what I understood deeply was the insight of Jürgen Habermas: The overall narrative of totally objective hermeneutics is an illusion of modernity. Knowledge and Interest are siblings. So if you want to be objective in your research, you have to discloser the subjective interest in your research.

Question:

My experiences with the shift from totaly objective hermeneutics to interestbased knowledge

2. The upcoming Interest on Biografie, Storie Telling, etc.

When I studied History years ago, the research was centred on historical facts. History in school was a summary of historical facts. When this king was born, when that died, when this Government System had begun when the other one had ended: The whole Learning in History was learning facts. As more facts as better.

The same was in Sociology: Sociology was a set of theories of Society. Whith the upcoming empirical research quantitative facts were explored. The objective hermeneutic was already running on. But in the last tens of years the interest in biografies, in story telling come up. So different methods of qualitative research were establishd, qualitative analysis, It became familiar to go into the field, to do different kinds of interviews, to work with participant observation. I red a book from an Ethnologian who participated in the life of an African tribe for 15 years bevor he wrote his qualitative studies. To go into the qualitative field observation means you encounter people personally. You don't explore anonym empirical data but stories which are told from real persons.

This real encounters with the people in qualitative research produce a lot of questions:

- How generalizable are the results of qualitative research

- How is the quality of encounter with people

- Which deep structures of individuals you get aware

Some of this questions are ethical questions. Also, if the dates are anonymized: What does a research process which includes personal encounter explore? The problem if the people on which we are researching belief individuals, subjects or if they change to objects in our research project. Philosophers like the prominent Scholar on Religion makes us aware that we are always dealing with I and You or me and IT relations. You and I encounter in which every person believes an individual with freedom and human dignity suddenly can change in me and IT relation. I and It relation are always when someone becomes an object, also an object in a research process. To do qualitative research in Humanities needs a deep Humanistic Approach.

Questions: Which questions on mankind do I/do we experience in my/our qualitative research? (In groups with three)

3. The attitude and method of Ruth Cohn "Theme-centered-interaction connect humanistic attitude with techniques of communication

3.1. A Jewish woman who overcomes the Holocaust discovers TCI

3.2. What is TCI

3.2. How can we use TCI in Qualitative Research?

Questions: What do I want to know about R. Cohn and her Theme-centered-Interaction

Summery:

- The shift from totaly objective hermeneutics to interst guided research

- The upcoming interest in qualitative research in Humanities and the specific ethical questions which are connected

- The attitude and Technique of Ruth Cohns Theme Centered Interaction can help us to link ethical and communicative questions in qualitative research.