

Personal Field-Reflection or how to integrate emotions as an analytical tool in qualitative research

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Abstract: Why are emotions as important as our intellectual understanding for the process of qualitative research, especially for fieldwork? If feelings, emotions and tacit knowledge are another kind of measurement, how to deal with them in the *in-action*-process and in the *on-action*-process as well? According to the phenomenological approach I transformed methods of Existential Analysis into a tool of self-reflective questions, including emotions and presuppositions, to accompany the inner dialogue of the researcher in an understanding of a dialogical continuum to the field (situation).

Keywords: fieldwork – subjectivity – emotion – self-reflection – method – Personal Field-Reflection

Contents of this paper

Fieldwork has a long tradition and still a central meaning to social anthropology research. Fieldwork, a qualitative approach is „experienced both intellectually and emotionally“ (GILBERT 2000: 9) and cannot be separated. The personal involvement of the researcher asks for a special epistemological approach in order to deal with subjectivity – and emotions are seen as a part of it. In this paper I will focus on the methodological challenges ethnographer’s have to deal with by coping with emotions during their field research. Therefore, I will give a short outline of the historical turns in fieldwork to deal with the researcher’s subjectivity including his/her human abilities like emotion, intuition and affects as well (DAVIES 2010, SPENCER 2010, ROBBEN & SLUKA 2012, LINSKA 2012). The leading question will be: How can those subjective sources also be resources for scientific approach? Is there a way to support this process methodologically?

Responding to these questions, I modified phenomenological methods of Existential Analysis. As a guide for inner dynamics in the process of ethnography and data analysis it introduces support for the researcher’s work in a scientific way, without being forced to neglect emotions, self-caring and a self-reflexive focus on oneself. I call this method Personal Field-Reflection (PFR). This paper is about focussing on the „*positive aspects of bringing our*

emotions into the research process [...]“ (GILBERT 2000: 5). Both, researcher and the research process, can benefit from including the sources and needs of the „living instrument and archive“ in field research while taking account to the scientific standards of qualitative research. It will strengthen the researcher as it deepens the ethnographical data.

A brief historical and theoretical introduction about emotions in field research¹

Participant observation in context of local fieldwork became a turning point for the understanding of research in Social Anthropology. This method was first published by BRONISLAW MALINOWSKI in 1922 in *The Argonauts of the Western Pacific* and changed the research paradigm in Anthropology fundamentally. Ethnography became part of the academic approach and *being there* was the new premise for being objective. The researcher with his special and trained focus on societies was the only evidence for correct data collection and analysing. Malinowski considered the field researcher to be an instrument and his/her „trained judgement“ (DASTON & GALISON 2007: 309) was important for ethnography. The problem of subjectivity was sublimated by the *ethnographer's magic*². Malinowski's monographies were not without any emotional response, but he only wrote about those who were commonly accepted. All inner dynamics and feelings he interpreted as private or personal were separated into his personal diary. In these diaries all those intimate thoughts and feelings found their place. This hiatus between fieldnotes and diary has lasted till today, surprisingly almost unquestioned.

A range of empowerment movements of the 1960s also brought dynamic discussions in the epistemological point of view to qualitative research. Emotions and subjectivity, the importance of the own position and the influence of the researcher in the field could not be neglected any longer. The researcher was not a *tabula rasa* or „the objective one“ anymore. He/she is a person, subjective and hence influences the field by his/her attendance and reactions as well as the field influences the researcher's interpretations and reactions.³ The dialogical dynamic and the relationship in the field was taken into account. The myth of the

¹ You will find longer historical reflections on this issue in the introduction of the publications Davies (2010), Linska (2012) and Andrew Beatty (2014), who viewed emotions in anthropology critically from the point of the meta narratives like functionalism, structural functionalism, french structuralism, Culture and Personality school, Geertz's symbolism and theories till now.

² This was one cause of the methodological tensions between him and E. Evans Pritchard.

³ I do not like to talk about influence – for me, this influence is already the dynamic of field. As Mary Catherine Bateson points out: „[...] *realistically, one cannot avoid influencing other people. Every question asked and every choice of whom to ask has an effect on the community. Maintaining an artificial distance also has an effect* [...] *Inaction is an action.*“ (2012: 43)

ethnographer's magic cracked. ELENORE SMITH BOWEN's anthropological novel (1954) *Return to laughter*, primarily published under a safety pseudonym, to the first monography with personal reflections in GERALD DUANE BERREMAN's (1962) *Behind many Masks* initialised this crack. They were accompanied by many other publications and critical discussions about the experiences while conducting fieldwork and the conditions of data collection. The position of the researcher and the way of collecting data began to be outlined more transparent. The transparency of the contexts became important for the validation of the data.

The inclusion of the researcher's point of view changed and developed theories and methods sustainably in the 1960s and 1970s. This also had an impact to the previously natural science-oriented qualitative criteria to be redefined for the new and more appropriate understanding of objectivity in qualitative research. Self-reflection and open-mindedness became one of the main-criteria. The late 1970s and 1980s redirected the central discussions in Cultural- and Social Anthropology to the problem of bringing field experiences and analysis into scientific text. This *Writing Culture*-debate occupied and overstrained the reflexive approach and finally created the impression of *everything goes* or was then sarcastically named *narcissistic navel-gazing*. PIERRE BOURDIEU called it „diary disease“ (1999: 356).

The transparency of emotions and biography of the researcher became standard in field research but as SHERRYL KLEINMAN and MARTHA A. COPP pointed out and criticised: „*Fieldworkers, like many professionals, learn to ignore or hide their troubling feelings and write their reports in a language that masks subjectivity.*“ (1993: 56) Feelings are an intimate and ongoing process inside the researcher's body but transparency can not be the only legitimation for a reflexive approach. Nevertheless subjectivity had a bad reputation in science in general as Gilbert summarises other authors in her introduction to *the Emotional Nature of Qualitative Research*: „*As Jagger [1992] notes, 'Western epistemology has tended to view emotion with suspicion and even hostility. [...] The emphasis for years in psychology has been on cognition and rationality, and on ways of diminishing the influences of subjectivity and emotion in decision making and behavior'* [CACIOPPO & GARDNER 1999]. „*Mostly, sociologists have considered emotionality as a problem to overcome, something to avoid in order to do good research.*“ [ELLIS 1991] *Researchers have been encouraged to control or even suppress their emotions, yet this 'removal' of emotions from the research process does not mean that emotions are not present nor does it guarantee that the hidden*

emotions do not affect the research process.“ (GILBERT 2000: 10, ref. to JAGGER 1992, CACIOPPO & GARDNER 1999, ELLIS 1991).

Subjectivity was considered to be the opposite of objectivity and valid qualitative research, as KLEINMAN and COPP suggest: *„Perhaps we also fear that quantitative sociologists will find out the truth – that our work is as subjective as they suspected, and we fear that our work (and we) will be rejected as inadequate“* (1993, cit. GILBERT 2000: 6). It seemed as if the epistemological problem was smartly neglected by the common accordance to reflect the own researcher’s position in terms of clusters like gender, heritage, social status, educational level and to note his/her feelings into diaries. Novices still had to find their way through their initialising field research. Ethnopschoanalysis used to include the researcher’s emotions by analysing but it became no central method. Today researcher’s emotional and moral dilemmata are mainly discussed in terms of ethical problems.

Silent progress

Despite of all this historical changes in conducting fieldwork, this empirical approach is still tightly related to the researcher’s process as part of the field. This includes himself/herself as a feeling, empathic, need- and meaning-oriented human, which is a precondition for conceiving complex human all-day-life activities. The *„accompanying symptoms“* of this subjectivic involvement were noticed, privatised or seen as disturbing factor, a bias and validating blind spot in research process. In a kind of fear and controlling himself/herself as well as felt being controlled and critically seen by colleagues, it did not encourage the researcher to talk about his/her even *„bad“* or unpleasant experiences and feelings or to bring them into field analysis. Mostly it was noticed as personal weakness or incompetence, more precisely a mistake. As a consequence, it made burdening situations even worse for the researcher, and let him/her feel isolated, to be on one’s own.

Positive aspects of emotions in field research

Although the approach of reflexivity seemed to come to an end by the *Writing Culture*-debate there were many side issues that proceeded like a *„silent progress“*. Embodiment-theories and the neuroscientific interests in bio-psycho-social dynamics of human, helped to give an insight into the *„blackbox“* man and supported this progress. Publications like those by FRANZ BREUER within almost 20 years, those under the patronage of SJAAK VAN DER GEEST (2012),

central readers on emotions in the field, like those of JAMES DAVIES and DIMITRINA SPENCER (2010) *Anthropological Fieldwork: A Relational Process* and (2010) *Emotions in the Field: The Psychology and Anthropology of Fieldwork Experience* have influenced this development. Another example is the introduction *Rethinking Subjectivity* by JOÃO BIEHL, BYRON GOOD and ARTHUR KLEINMAN who ask if the use of the term subjectivity has also changed in the standard reference *Subjectivity* (2007). HUBBARD (et al. 2001) talks on *emotionally-sensed knowledge*, DICKSON-SWIFT (et al. 2007) titles it *sensitive research*, and BERGER (2010) focusses on *key emotional episodes*. These are only a few examples, but for me, all of them are an expression of this silent progress, which shows that subjectivity and emotions still need a place in qualitative research-debates and that they can be treated as a positive resource in qualitative research. It also seems to be important for health prevention during conducting fieldwork. Researchers have to take care of themselves. This should also be part of the ethic-codes in Social- and Cultural Anthropology.

Emotions from a psychological point of view

Emotions are a complex psycho-somatic happening. The body state has an impact on feelings and vice versa feelings have an impact on the body experience. Feelings are like a quick personal positioning in a situation, a navigator in finding orientation in social interactions. Those feelings and emotions are triggered by complex sensorial perceptions of the situation and/or inside-triggers, e.g. thoughts, memories, imagination, impressions, concerns, interpretations, valuations, and assumptions. This is part of decision-making processes and acting. Therefore, we need the competence of the parallel processing of our „self“. This means unstructured adapting of the meaning of the situation in the shape of pictures, emotions and correlations as well as the sequential processing of our so called „I“ in terms of logical thinking (KUHL 2010).

The field: An emotional affair

Emotions⁴ are a very helpful and positive resource in research if some points are respected: Emotions can be soft or strong, overwhelming or (un)pleasant. Even if psychology uses the

⁴ From an existential analysis point of view emotionality is a sense, conceiving the contents. Feeling has more focus on the meaning of the experienced for the own life (LÄNGLE 2003b: 35). In Existential Analysis we find the term *primary emotion*, which means the first and direct body-centered perception of the quality of a situation in form of a feeling. Apart from that, there is the term *integrated emotion* when feelings, impulses, understanding and nonunderstanding and irritations are summarized in a deep inner conscience, which means personal and authentic answer.

patterns of positive and negative emotions, they are all important and meaningful. Emotions refer to the subjective addressed part of the situation and aligned to protect us by giving a brief and rapid orientation in the actual or remembered situation. This emotional positioning and orientation represents the basis of an acting impuls according to a situation. Therefore, the regulation of emotions can be important for staying open for the situation, which needs a manageable stress level. In other words, one should be able to regulate and stand the emotions and thoughts instead of being forced to react by the immediately arising impulse to escape the situation psychologically or physically. Our stress-level will rise in emotional or physical dangerous situations. Then we feel like being our emotions not having them. But there are also stress amplifiers located in ourselves, like low frustration tolerance, low error friendliness, pressure of being perfect, strong or beloved, the loss of control, focus on negative experiences, generalisations (f.i. always, everything, anytime), catastrophism (f.i. negative impacts and their results are overvalued) or personalisation (f.i. referring and relating everything to oneself). If the stress amplifiers are too high for this inner management activity, cognition is not possible anymore. As a consequence, we will react affectively in defending-reactions which are trained automatically and without any conscious influence. If we find ourselves in such an emotionally tensioned situation, we should possibly try to calm down first, getting in distance instead of affectively acting. Taking deep breath or knowing „I am more than that highly unpleasant or pleasant feeling“ – short physical or mental breaks – will help to find distance to the overwhelming situation. This helps stay emotionally open and to observe participantly our emotions as well. This is possible if we feel protected enough to bear them and are willing to embark. *„You cannot disregard your emotions or your responses to the people around you, but you can do your best to examine those responses, look at yourself as a participant, and learn from your own subjective experience.“* (BATESON 2012: 43)

“It is through my body that I understand other people” (MERLEAU-PONTY 1962: 186). Feelings are experienced by bodily-sensations because inner values get the body in resonance. Only then the impression can be experienced as emotion. We should be aware of these sometimes very gentle or illogical movements in our body-dynamic. Not being aware of those can cause a quick intellectual interpretation which will be called emotion but it is an interpretation of what we think we would or have to feel. This body-awareness needs time. It needs to get in relationship with ourselves. *„Bodily reactions also, however, can accurately*

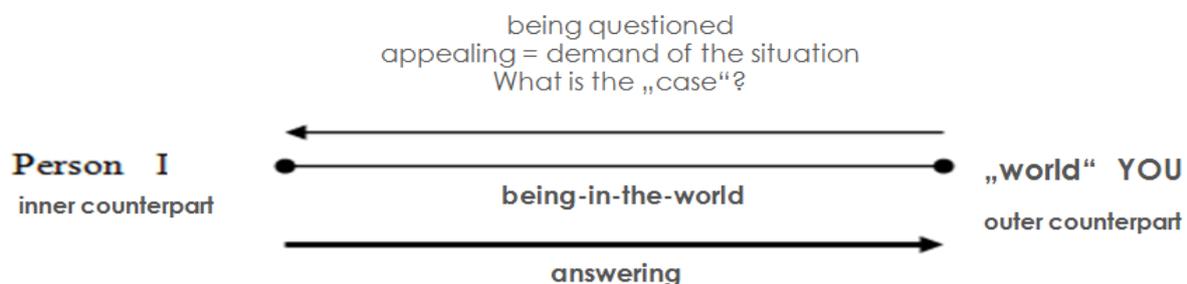
reflect present realities in ways that are sometimes less filtered, distorted, or biased than those of intellect“ (BRAUD 1998: 218). Being in body-centered dialogue with oneself, helps to take care of oneself. Treating oneself like a good friend aside, gives strength even in difficult situations.

In summary, emotions are highly effective in every-day-life as well as in empirical research methods. Emotions have to be treated carefully in the field process as part of the researcher’s instrument to analyse and understand social interactions. But at „[...] *the same time, if researchers distance themselves too much, they run the risk of missing important elements of what they are studying. Thus, they may choose to allow themselves to have certain feelings, but deny or abandon emotions they see as inappropriate to the task at hand. [...] as a balance of sought between the danger and benefits of being too far in or too far out of the lives of the researched.*“ (GILBERT 2000: 12)

Phenomenology

Phenomenology in this research context is in contrast to the ‘objectivistic’ and inductive view of science. It rather starts from the individuals‘ experiences and treats them in a reflexive way (cf. HITZLER & EBERLE 2000: 110). That’s because „[...] *Erleben, Erfahren, Handeln eine ursprüngliche, nur dem erlebenden, erfahrenden, handelnden Subjekt selber ‚wirklich‘ zugängliche Sphäre ist, [daher] sind sog. objektive Faktizitäten nur als subjektive Bewusstseinsgegebenheiten überhaupt empirisch evident.*“⁵ (ibid.: 114).

The phenomenological approach is based on a dialogical concept and the *person* is asked to give an authentic answer to the situation to actualise oneself by bringing himself/herself into action as shown in the following graphic.



Graph: Alfried Längle (2004a)

⁵ Translation: „*Experiencing, learning and acting belong to a primal sphere that is only ‘really’ accessible to the experiencing, learning and acting subject, hence objective facts are only empirically evident through subjective conditions of consciousness.*”

Fieldwork, as it is understood nowadays, is a dialogical and interactive relationship, as well and actually focusses on the others most of the time. This process of understanding and analysing cannot be separated from self-understanding and self-analysing if the researcher is seen as a part of the field. In a situation, not only the outer interaction that can be participantly observed, but also an inner dialogue is related to the situation. This inner and outer dynamic and dialogue can be seen as a continuum of relationship. It is the relationship in between as well as the relationship to oneself in a situation. This inner observation includes what phenomenologist's call *epoché*. *Epoché* is a conscious including of one's presuppositions.

Inner and outer dialogue – a continuum

„*We need to know the inner story that we tell ourselves as we listen to our clients' [or informants] stories*“ (RENNIE 1998, cit. ETHERINGTON 2004: 29).

With this approach we can put light on our own inner *world* as well as on the current situation. Furthermore, we get to a deeper understanding of our own feelings regarding the current situation and can therefore understand ourselves as well as the social context we are affected of. In this way, the person comes to an authentic position which can be transformed into an adequate answer to the situation at hand. The attitude of „inner awareness“ is an act of self-distancing and simultaneously being close. It has an equal paradox as the paradigm of participant observation. It is an open, receptive and curious awareness without interest of valuation towards the observed situation and reaction as well as without will of modification (cf. LEHRHAUPT & MEIBERT 2011).

Reflexivity

„*Reflexivity is not the same as subjectivity but rather it opens up a space between subjectivity and objectivity that allows for an exploration and representation of the more blurred genres of our experiences.*“ (ETHERINGTON 2004: 37)

If reflexivity is only understood as a procedure of cognition, it will neglect and unintegrate the inner dynamic of emotional movement connected to the self, also to scientific-self. So, I prefer the term self-reflection in this context. On the one hand, the „self“ includes and bridges dynamics to tacit knowledge in form of bodily-based emotions, intuition and inner pictures or symbols to the mind as well as the „I“ does in form of thoughts and opinions. On the other hand, experience is perception with affective resonance (LÄNGLE 2003: 31). It can not be divided or prevented primarily.

Personal Field-Reflection – a guide for self-reflexive ethnography and field analysis

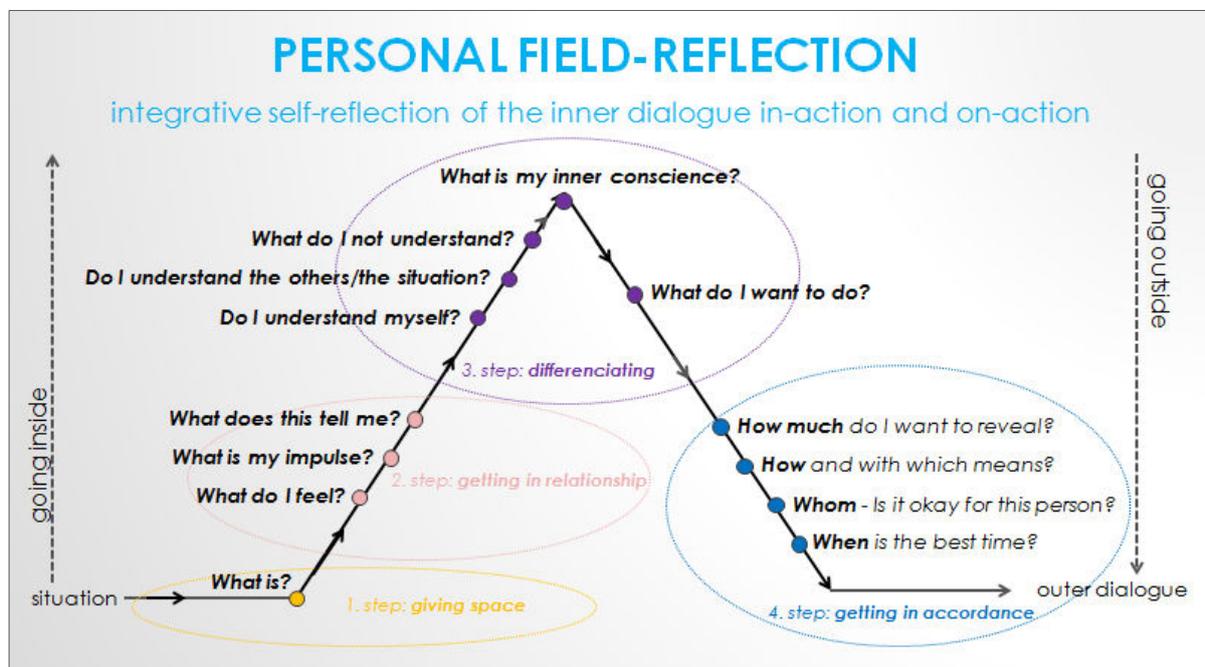
In the process of field research, situations and relationships in the field are of meaning. The researcher takes part in it and watches and notes the outer process closely. Depending on the training and personality, at the same time the scientist is more or less aware of his/her inner processes, feelings and thoughts – no matter if they are beneficial, disruptive, disturbing or distressing. By including this inner dialogue also as form of self-perception into perception and observation activity, Personal Field-Reflection can be useful to open the dialogue taking place not only externally but also internally as a continuum. The phenomenological based process model of *Personal Existential Analysis* (PEA) developed by ALFRIED LÄNGLE (2013: 86) is useful to illuminate internal psychodynamics, in the sense of emotional and cognitive integral understanding „*wie sich* [das eigene] *Personsein* [Subjektivität] *im dialogischen Austausch mit der Welt vollzieht*“⁶ (ibid.: 71). Meanwhile the structural model of the *Existential Fundamental Motivations* (FM) (LÄNGLE 2004b) refers to the basic conditions existentially satisfying life by focussing on the personal needs of stability, relationship, integrity and self-transcendence. It helps to consider one own's basic needs, enabling an open approach to the world. I will present both models, PEA and FM as follows in an adapted form called Personal Field-Reflection (PFR)⁷ to support the researcher in his/her qualitative, self-reflexive research process. It is a kind of phenomenological guideline for dialogical self-exploration and self-reflection. This dialogical introspection is shown here schematically and in chronological order, but it does not have to be like that. Basically this dynamic happens within us continuously, without conscious participation. Since this is a guideline, there is not a compelling need for a step-by-step implementation. The PFR rather serves as an inside orientation to include overlooked or repressed issues into the self-reflection process to observe how the ‘participant observing instrument’, namely the researcher, processes the information.

In the application of this guideline, it is important to ask questions only by being in contact with oneself without willing to change. This might require specific training. A good exercise will be to observe the inner and outer processes as a continuum during the experience of everyday-situations. The attention will sometimes move more towards the perceived outer actions and sometimes more towards the simultaneously perceived feelings, the impulse, sometimes more towards the thoughts, irritations or understandings, affects the instance of

⁶ translation: „*how* [the own] *being a person* [subjectivity] *is taking place in dialogic interaction with the world*“

⁷ You will find a more detailed publication on PFR at LINSKA (2015) in German language.

conscience, as it emerges motivations and their proper implementation as well. It is as if the outer field met the inner field of the researcher, getting into interaction. Later this awareness can also be a *reflection-on-action* done much more out of the memory of a situation. At best we have already observed our internal processes in the form of a *reflection-in-action*. The questions are described in a graph and then more detailed in seven steps. This self-reflexive questions to oneself are not based on criticisms or on what is allowed to feel or think or not, but in a respectful and open attitude towards oneself, like a friend. This encourages access to the inner dialogue with oneself. “Das zentrale Postulat ist also ein dialektischer, oszillierender Prozess von Selbstreflexion und Gewähr-sein, der die Möglichkeit des Zugangs zum Jetzt der lebendigen Wirklichkeit eröffnet.“⁸ (DAUBER & ZWIEBEL 2006: 139).



Graph: Personal Field-Reflection (PFR) based on Personal Existential Analysis (PEA) and Existential Fundamental Motivation (FM) – © Marion Linska

The description of the seven-steps of PFR – A map of inner orientation and self-reflection:

1. *What is?* – Specifying

This initialising point corresponds to the ethnographic work, noticing the concrete situation as detailed as possible without focus on valueing. It is a first description of the researcher's focus with its space and borders by a distanced but informative contact. It is what the participant observer attracts in a field-situation.

⁸ Translation: *The central postulate therefore is a dialectical, oscillating process of self-reflection and awareness, which opens the possibility of access to the now living reality*

2. *What do I feel?* – primary emotion

The situation will cause emotions as part of inner movement. This inner processing is as important as the observed situation outside and part of the field process either. Not emotions influence the situation but the reaction of the researcher in answer to his/her emotional impression and inner dialogue influences and determinates the reaction to the field situation. So the qualitative researcher would rather get an understanding of this inner dynamic as well. Only then, emotions will become a force and resource for decoding data. *What do I feel? What does the situation I am involved in make me feel?* Sometimes it is not easy to name those feelings, but it is important to be aware of the body-sensations in the situation for later analysis. The better the nuances are noticed the easier the decodation will be what *primary emotion* is related to, because emotions give information about the quality of the contact, relationship and the situation. Therefore, it has to be found out what exactly they refer to.

3. *What's my impulse?* – Affects and needs

This *primary emotion* will lead automatically into an impulse of action. The impulse gives information about the own intention and personal needs, which leads to a first inner reaction according to the experienced situation. It will probably force oneself to get in distance, to escape, to freeze or to get close. If the stress-level is overwhelming, we can not distance or manage the feeling and we will get in action automatically. This is what Existential Analysis calls *affect*. It is a spontaneous, unreflected reaction. Most of the time it will be helpful for our every-day-life, where we have to cope with thousands of situations and decision-makings. In research processes not to react, not getting in action immediatly, helps to open the inner space for self-reflection and authentic, more observed interactions. So the researcher does not follow the subjective unconscious interpretations and needs at the moment of appearance but can include the cognitive and emotional part of the inner process as well.⁹

4. *What does this tell me?* – Subjective meaning of the situation

Humans have to interpret each situation and try to give a very personal and subjective meaning to it. *What does the situation tell me? What do I understand?* Not the spoken words but the subtext, the very subjective as well as emotional impact and first interpretation of the intended meaning, is the focus now. It is how it affects the researcher in his very personal evaluation. This is the „meeting point“ of biographical patterns and the current situation

⁹ That can be compared in a way to the term „disciplined subjectivity“ as used by MARY CATHERINE BATESON (2012: 48).

transformed into a first interpretation. This is one of millions of possible interpretations – in this way it gives information about the very subjective and personal internal processing. This need not correspond to what e.g. the informant intended to say or the informant's meaning as well. If it reminds the researcher of deeply painful biographical interpretations, he/she should try to get in distance to his/her first interpretation in order to open oneself for another possibility of meaning, even if it is hurtful and strenuous.

5. Understanding and irritations – Analysing cultural values

This part of the inner process is highly informative by exploring the activated values and beliefs related to the situation, caused by culturally or socially shaped biography and (scientific) knowledge. To understand oneself and the other people as well as the awareness of the irritations and non-understandings, helps to get in distance of the own subjective focus, widening the point of views by relativation without loosening the connection to the values behind. This can lead to new research questions or to a further questioning of the informants to verify their understandings, with the aim of accordance of understanding oneself or the other person as much as possible. In some situations it is important to understand oneself and the forcing motivation but not to blame oneself for a possibly affected reaction. This part of internal analysis will give an overview of the connecting and differentiating meaning, values and beliefs. That is one of the most important tasks of transforming knowledge in field work.

6. Inner Position – Authentic summarising point of view or *integrated emotion*

Self-reflectioning processes have much to do with questions but every question also needs answers. Otherwise it is only opening with no end. So it is important to close continuously these questions by answers. In conclusion: *What is the deepest personal scientific researcher's answer to the situation?* First it is an answer for the researcher himself/herself, not the right but the coherent and adequate answer for oneself and the situation, an answer he or she can deeply agree with. "That is like it is for me! This is my position, my point of view of the situation." Since it is an intimate answer, it is an emotional and minded answer as well and it is very direct and open, only told to oneself. This gives orientation and a starting point for interaction or further research activities. It helps not to „get lost“ in the situation and to lose the awareness of the own position. It puts the focus of the interaction inbetween including the inner dimension as part of the field-interaction. Existential Analysts name this authentic answering or *integrated emotion*.

7. Getting in accordance – Transformation into action

This intimate answer leads to the question: *What do I want to do now with my answer to this situation? Is it enough to keep it in mind or do I want to act?* If I want to act, I will have to bring it in accordance to the fieldwork situation and research process, into the outer dialogue. Following questions can be helpful to find an adequate form of acting: *How much do I want to reveal? How and with which means? To whom will I respond? Is my reaction okay for this person? When will be the best time for it?* Bringing my inner answer in accordance to the outer situation, will help to stay focused on the own personal researcher's interests and needs without losing the importance for the relationship.

Conclusion

Emotions are subjective qualities of a person. They are undivideable from intellectual qualities in ethnographic work. Both are a matter of fact in the process of perception, being attached, thinking and acting. Both can and should be objectified methodologically to stress a more holistic integration of the fieldworkers' inner dimensions as part of the field. The more these abilities can be integrated, the more research can profit from a better understanding of the collected data. Inner and outer dialogue are a continuum and should be observed both, in-action and on-action. With the phenomenological approach of Personal Field-Reflection I demonstrated a way of inner orientation and guidance of self-reflection and conscient self-positioning. In this sense, it is also a way of getting productive answers of the self-reflexive questions, deepening the fieldworking process without dividing personal and scientific processes. Self-reflection cannot be divided from self-care either, if openness is also recognised as an emotional approach and hence more than a theoretical qualitative criteria. I hopefully revealed a bridging way, not to treat subjectivity and objectivity, personality and science, emotions and mind, consciousness and tacit knowledge like oppositions but I like to stress a tensioned field inbetween of values and accesses. *„The judicious use of our selves in research needs to be essential to the argument, not just a ‚decorative flourish‘ for it to be described as reflexivity.“* (ETHERINGTON 2004: 37)

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