



When Heidegger meets Freire...

A doctoral study titled: "Through Their Eyes: Newly Qualified Social Workers' (NQSWS) Lived Experiences of Compassion Fatigue (CF)" is the first study to collect qualitative data on CF from NQSWS in England.

Heidegger's Hermeneutic Phenomenology promotes an understanding of the meaning of experience as individuals (NQSWS) interact with others and their environment. Its emancipatory ethos is further enhanced by Freire's Critical Pedagogy, where the phenomenon (CF) is investigated through an adapted Photovoice method, followed by dialogic in nature phenomenologic interviews.

The study currently recruits research participants among NQSWS in England who experienced Compassion Fatigue. For further details contact:

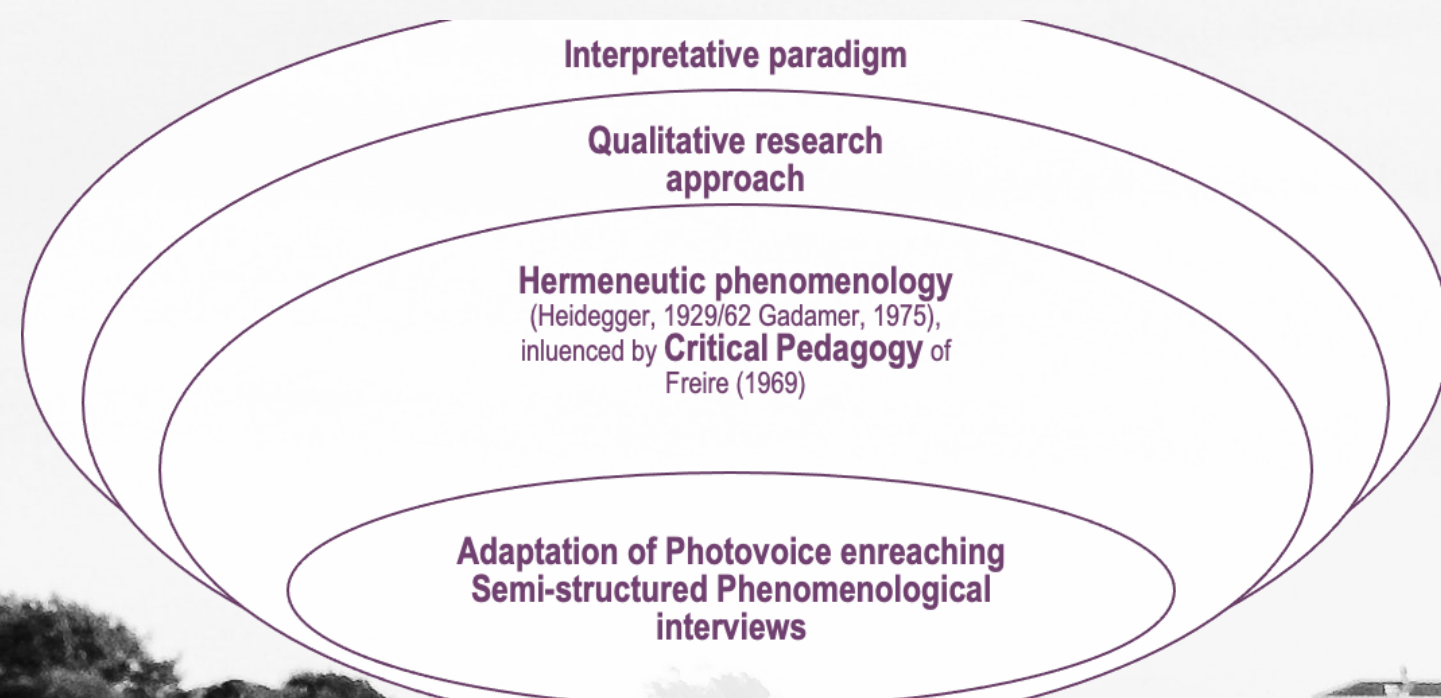
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based on doctoral research
supervised by
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Co-creation of knowledge starts with our positionality and our explicit permission for others to alter it, changing what we know and understand about ourselves and the world, with no guarantees as to what it will become next...

STUDY DESIGN, RESEARCH ONION ADAPTED FROM SAUNDERS ET AL. (2012):



Before you think, you must BE;
simply Being is the first human
experience...

We came to the world in order to
remake the world, we have to change
the reality...

**MARTIN HEIDEGGER
(1889-1976) SEIN UND ZEIT**

Being as a process of becoming. Being is being in the world DASAIN and therefore, if it is in the world, it has to care for it.

**PAULO FREIRE
(1921-1997) PEDAGOGIA DO
OPRIMIDIO**

A curious Being with the virtue of tolerance as an ethical, historical and political duty. Critical awareness that proceeds action.

"There is a cost to caring. Professionals who listen to clients' stories of fear, pain, and suffering may feel similar fear, pain, and suffering because they care. (...) Ironically (...) the most effective therapists are most vulnerable to this mirroring or contagion effect. Those who have enormous capacity for feeling and expressing empathy tend to be more at risk of compassion stress."

Charles Figley on Compassion Fatigue, 1995.

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Image by Vivann Trivedii from Unsplash.com

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Humans are by nature unfinished...
such incompleteness means no
predetermined purpose or horizon...
Could this incompleteness be a form of
freedom? One that challenges to 'be more',
demanding internal research...

PAULO FREIRE

Being and time determine each other reciprocally but in such a
manner that neither can the former-Being-be addressed as
something temporal, nor can the latter-time-be addressed as a
being.

MARTIN HEIDEGGER

Hermeneutic Analytical Process, adapted from Smythe (2011, p.52):



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We make a space inside ourselves, so that Being can speak.

MARTIN HEIDEGGER

Photovoice, a method of legitimising interpretive approach:

The Teacher, Social Worker or Researcher are NOT lone experts...Co-creating knowledge together with the community in question, is far more POWERFUL than if they were to work separately.

Hermeneutic phenomenological research:

- a human science inquiry that involves **radical reflection** on the way a human experience is lived, and
- it tries to get to the root or **origin of the experience**, finding what is essential to its lived meaning, and
- researchers **empirically seek** anecdotes, images, poetry, and literature that allow a **phenomenon to be uncovered**, and
- create a rich, descriptive and interpretative text that shows the phenomenon in such a way that those who have experienced it can say, **"Yes, that is it!"**

"Dialogue further requires an intense faith in humankind, faith in the power to make and remake, to create and recreate, faith in their vocation to be more fully human (which is a privileged of an elite, but the birthright of all)"

PAULO FREIRE

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The main ethical consideration is to recognise the impact of having someone listen to one's story. Phenomenology (...) can bring participants to emotional vulnerability. It is very common for tears to be part of the phenomenological interview. When listened to in a supportive, empathic manner, participants report the value of such an opportunity (Smythe, 2011).