

Research Methods And Discourses In Social Sciences

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Abstract

This article endeavours to untie the phenomenological and philological discourses on Gadamer's idea of Erlebnis as a method in human and social sciences to abate methodological errors to explore truth. It wages in depth analysis with a focus on Leben and Leistung as life and achievement to manifest the real meaning in experience and achievement through experience. The paper observes Erlebnis as a methodological formulation in social science researches as it is having an intensifying and condensing interpretations. In order to explicit it, Erlebnis as a significant component of Hermeneuticism or practical wisdom presented as something its whole idea rounded into the unity of a significant whole. To point out generalisation errors on the meaning and feeling of experience, this chapter takes a dig at globalisation and Ramayana.

Keywords: *Erlebnis, Leben, Leistung, Hermeneutics, Gadamer, Ramayana, Globus.*

1. INTRODUCTION

The etymological investigations into the structural and semantical interpretations of each words is complicated as always it be. Erlebnis, not different, requires an extreme academic care and intellectual rigor to explore its varying and different dimensional interpretations since it possesses methodological potential to reveal truth. Dilthey considered the lexicon Erlebnis as epistemological purely and primarily (Dilthey 1996). This is a filtered statement even through the prism of phenomenology and philosophy. Though it has not conceptually matured enough, its teleological meaning is always taken into practice while explaining philosophical, philological and phenomenological circumstances. Gadamer, while conceptualising Erlebnis (experience), portrays Leben and Leistung as life and achievement, in which life manifests the real meaning in experience and achievement as a method to gain something through experience (Gadamer 1989). Therefore, the terminology Erlebnis has anintensifying and condensing interpretations and meaning. Hence, the whole idea of Erlebnis rounded into the unity of a significant whole.

The history of the concept Erlebnis can be dig out while examining Dilthey's understanding on the same. Dilthey delves into the positivist and pantheistic analysis of the terminology corresponding to the in dept experience and its result-oriented experience. Such philosophical lens could emerge out of authors' own mediatory position between empiricism and speculation. The descent recognition of the same author in philosophical interrogations into the actual experience of life and injecting meaning into it may be marked as a precise academic stand in human sciences. Therefore, such elucidations are having dominating calibre in analysing each spheres of life by the question of what is truly given. Gadamer identified the relevance of Dilthey's observation with a critical lens. Still this particular

jargon is inspired by historically evolved epistemological motive and it has clearly been reflected in the linguistic process.

Erlebnis through Hermeneuticisms: Re-Interpreting Globalisation and Ramayana

Academics often searches new revelations that was well noted and recorded after industrial and glorious revolutions in Europe and cultural integration in Asia. Though there are plethora of incidences to point out from Asian region, this paper picks up Ramayana and its three hundred interpretations based on the then scholars/individual's life experiences by giving meaning into it. In addition, in order to rectify the generalisation error on the meaning and feeling of experience, the word globalisation is also cited. These specific instances will be scrutinised in the coming section of this paper with ample examples. If one assumes history is the memory and consciousness of a nation, what missing out in this cleverly framed notion on definition of history is experience of an individual, communities, gender and so forth. So, while carving out the exact determinants of Erlebnis, there are attempts to concretises the experiences of contexts and meaning of experiences, eventually it dragged itself into general usage. So, one could witness deliberate plan in redetermining the characteristics of a particular words' epistemological function.

Appraising the extrinsic model of natural sciences to evaluate the historical and anthropological evolution of human beings and their socio, economic, cultural and political sphere is not only a mistake but also a structural error in taking the similar parameters to conduct researches in human behaviour. The differences in experiences of perceiving human values through natural methods and logical positivism are two extreme antagonisms. The first one provides categorical and quantitative stipulations undermines qualitative observations on human experiences. The second one endeavours to scrutinise micro aspects of human existence, values, good and bad experiences by positivist methods through logical partitioning. Gadamer corrects this dualistic biasedness in methodological observations. He adds "*Just as the age of mechanics felt alienated from nature conceived as the natural world.... so also, the human sciences of the nineteenth century felt a similar alienation from the world of history*" (Gadamer 1989: 56).

Agreeing with Dilthey, Gadamer defends the capabilities and potentials of personified experience to re-look and re-examine the already established traditions of past and history. It is given up to more and more researches, it is given or data from which, an interesting point emerges here, a past and history can be made and created present (Gadamer 1989). Therefore, the concept of the given has become a reality and made significant in the formulation of the re-interpretations of Erlebnis. Reclaiming the methodological position projected up by Dilthey, it tries to examine the terminology "experience" as a special nature of the given. The creative reflections of Descartes on experience by emphasizing interiority, reflexivity and on the idea of being given, has become an inevitable part of human and social sciences methods. And the need to establish such an epistemological explanation for knowledge of the historical world is a crucial need of the era(Dilthey 1996).

The constructive establishment of the determinants of experience is crucial to check the methodological error in human sciences. This situatedness of experience through dialogical interpretation brings out practical wisdom. This is more vivid when the word globalisation comes into connotation. The circumscribed and straitened implications of this word even confused academia and politics. In common parlance, it intentionally designed to serve the socio, politico, economical, strategical and cultural engrossments of nonpareils of the world. They uphold globalisation as a process which accentuates the pace of free movement of people, ideas and technology. Adam Geczy strikes at such cunningly derived definition, says, "*One distinct component of transorientalism is the acknowledgement of peoples who neither know nor care of the ideological issues at stake in postcolonialism, nor have time to pause to*

do so. The underclasses have no means to cross borders, physically and virtually. Globalisation generates the globus or globe, a region of in and out: those who have the privilege to inhabit and those outside. Globalisation is not about the distribution of capital but the opposite, its containment” (Geczy 2019: 8).

The essence of Erlebnis can be visualised and experienced more by examining the three hundred versions of Ramayana, a religious text of Hindu which depicts the story of Rama, Sita and Ravana, in the South and South East Asian regions. Theological carvings and interpretations agree with the protagonist role of Rama in its Indian version. Almost all interpretations and dialogical conversations find Rama as a ruler. But its variants and the range of impacts in South and Southeast Asia for the last hundred and plus years are thought provoking and astonishing. It reveals the epistemological application of hermeneuticist method. The experience of authors, individuals and even communities from particular contexts have derived a new meaning into it.

Here, languages have played pivotal role in communicating the exact meaning of that particular circumstances by considering several factors which determined the evolution of languages too. Variations in telling and re-telling the Rama story through various languages including Khotanese, Annamese, Malaysian, Balinese, Santali, Bengali, Sinhalese, Cambodian, Tamil, Chinese, Telugu, Tibetan, Gujarati, Thai, Javanese, Malayalam, Kannada, Marathi, Kashmiri, Laotian, Oriya, Sanskrit, Prakrit etc brought out not only confusing and fact finding narratives but diversities in experiences of languages (Ramanujan 1999). Throughout different occasions and particular points of history of the regions, the same language had created different interpretations of the same story, Ramayana. Such variations in narrative genres explicit the fact how these diversified interpretations can expose the actual experiences of particular situations of group of people, individuals and scholars. It exemplifies the fact that what in reality gets transplanted, translated and transposed indifferent languages, cultures, traditions-customs and practices of religious traits.

The experience of reading, understanding and learning different dimensions of the same story through multi-cultural lens gives entirely a new experience to the readers here. Therefore, experience or the process of experience generates accommodative skills to find out what is in it or what is not in it; what constitutes it and what determines it. Gadamer justified this statement with an attempt to look at the epistemological function of the concept of experience and agrees the idea that experience is equally universal. The phenomenological understanding of experience is clearly different from the general one. It is clarified that “I” as a unit of experience in revealing actual flow of experience is again a methodological error. It could assist to draw an intentional relation not actual one. With the examples given above, Globalisation and story of Ramayana, here this chapter reclaim the tradition of Gadamer, projects up Erlebnis is, not doubt, a unit of meaning, and is teleological. Therefore, Erlebnis as experiences prevails only insofar as something is intentionally and unintentionally experienced.

Various studies have been done in this area with significant findings (Pandey S.P. and Wani I.A. 2019; Garg K. and Mishra M. 2019; Mallick M.K. and Singh K. 2016; Kandpal et al. 2019, Maidullah S. and Sharma A. 2019, Thakur et al. 2017).

2. CONCLUSION

Erlebnis reveals a set of problems that have still to be dealt with: its inner relation to life. There were two starting points for this far-reaching theme: the relationship between life and experience. Here one could observe the significance of substantialist doctrine of the soul and the synthetic unity of apperception and the importance of the transcendental unity of self-consciousness by Kant. This critique is having some sorts of rationalist psychological colour

that reveals the immediacy of experience and established universal subjectivization. Therefore, it is clear that the base of primal experience lies in the totality of consciousness that is filtered and differentiated with the objectivizing method of information and knowledge. So, the indecomposable interrelationship between life and experience clears out methodological error in human sciences as it reduced the distance between time and consciousness.

Thus, in the concluding section of experience, one could experience the harmonious relations between the mode of being of the aesthetic and structural patterns of *Erlebnis*. Aesthetic experience of an activity, qualitative feelings and emotions are simple and light sort of experience like others, but it truly represents the quality and standards in the feeling of experience. So, what is experienced, as per the definitions of *Erlebnis*, aesthetically from an object or subject is, removed from all connections with actuality. Philosophically, an experience can be called as an element in memory. By calling it such, one points to the lasting and impactful meaning that an experience generates for that particular person. Summarizing the core content of this chapter, the intrinsic relations between ideological structure of consciousness and intentional experience again seems galvanised here because everything that is experienced is experienced by oneself and part of its meaning is that it belongs to the unity of this self and provides chance to a new reader garnish new meaning, context and interpretations into it.

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