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## Meaning Constitution Analysis: A Phenomenological Approach to Research in Human Sciences

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Each and every thought, word, feeling or action of a person harbor a richness of meaning, opening on all the possible worlds accessible for him/her. A vision on those possible worlds, those open possibilities of action, should be of great interest for human science research. We believe that the phenomenological thinking of Edmund Husserl, reworked to adapt to the modern conception of the human sciences, can allow such an understanding of a person or a more or less large group, giving not a static picture of his mind, but a dynamic view of the ongoing process of constitution of meaning. In cross-cultural and/or intercultural comparative fields as well as developmental and educational fields, the researcher is confronted to language, in conversations, narratives, writings and texts studied, to understand the relations of individuals to their cultures. Collecting freely expressed narratives and texts, the researcher accesses the whole universe of the subject in all its richness, individual specificity and cultural and social characteristics. Hence the question of the meaning and interpretation of the narratives to be done by a lecture in intention to reconstruct the possible worlds of the subject by phenomenological analysis. MCA, "Meaning Constitution Analysis", explores the pluralities of the significations lying in the texts and implied by it. Software, MCA – Minerva, has been developed as an efficient tool in the work of text analysis. By MCA-method any kind of text can be analyzed in a rigorous and controlled way. By allowing also for different statistical treatment of the results of the process of analysis, it might render obsolete the now almost classical distinction between qualitative and quantitative methods.

Psychology, as a discipline in the social sciences, can be a science of behavior and a science of meaning constitution processes, of the way humans constitute their worlds and themselves. Is psychology, in the likeness of natural sciences, value neutral or is it a moral science, because any characterization of man must include, as a primary aspect, its being an ethical being? In the original Greek sense of *ethos*<sup>1</sup>, implying an indwelling in an inter-subjective-natural environment hence where each step, decision, way of thinking, and acting has repercussions on this same way to relate to the environment (Sages, 2003).

Following the positivist formulation of psychology there come also methodological decisions, which are, not only choices of specific methods but have even epistemological and ontological bearing. The choices are oriented towards instruments which neglect the singularity of the person and tend to classify him/her *a-priori* as a group member, where the analysis is conducted top-down and where the person's decisions and ways of relating to his/her Life-World is transformed in numbers. Questionnaires are the typical example of this way of processing. Also, it is *a-priori* assumed as being fully possible to separate the knower from the known, the researcher from his/her object of study (Sages, 2003). Cross-cultural psychology has accumulated evidence, in all subjects and for all cultures and subcultures that this assumption, not only is not the case, but that it is impossible, by essence, to conceptualize an individual not influenced, in a way or another by her/his cultural/environmental background as well as current situation (Berry, Poortinga, Segall, & Dasen, 1991; Markus & Kitayama, 1991).

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<sup>1</sup> "*ēthor*" is the Greek word for "moral".

### Meaning Constitution Analysis

The phenomenological thinking of Edmund Husserl (1954a, 1976), reworked to adapt to the modern conception of the human sciences, can allow for an understanding of a person or a large group, giving not a static picture of his mind, but a dynamic view of the ongoing process of constitution of meaning. This is what will be discussed in the following pages, as the theory of meaning constitution analysis (MCA), a theory of the experiencing of consciousness. We are interested in getting at the meaning that activities, situations, relations and experiences can have for the person, and not at any kind of causal analysis of them, which would entail seeing them as facts, by definition devoid of meaning.

Human situations, interactions and encounters are characterized by being “meaning-laden”. They are encounters in a partly shared Life-World, which are made on the basis of more or less agreed ways of actions. The Life-World originates in and through the individual’s daily activity (Husserl, 1954a). It is anchored in the animated body, giving man its original bodily location and orientation. To share a Life-World means that individuals participate in common forms of activities. The ways of actions of particular subjects have bearing on the life-situation of themselves and/or of others, having in this way an ethical dimension (Husserl, 1982). This can happen under more or less co-operative, democratic and socially supportive conditions, but it always happens in a specific situation, characterized by cultural, individual and material (a particular physical environment, for instance) aspects, which should be taken into account at all moments of the research process. These aspects are ever changing, involved as they are in a continuous, mutually influencing process of change and development.

Intentionality is the fundamental aspect of all psychical phenomena (Brentano, 1928, Husserl, 1976). This concept stands for all conscious activities being directed toward an “X”, a “something” that is the aim of consciousness, the “X” toward which it is directed. To be conscious is always to be conscious of X, a percept, a judgment, an aesthetic appreciation, a memory, a fantasy, a future plan, a wish, an exigency... Consciousness is equivalent to the way it intends its object. The way it intends its object is the way it gives meaning to it.

This way of looking at things, that is, the reckoning with this transcendental noetico-noematic correlation, that is the correlation between the mental acts and the meaning constituted by those mental acts where the “object” of study is this correlation, is the transcendental attitude. It has to be contrasted with the way of looking at things in mainstream psychology and science in general, that is, the natural attitude. In it, the world as it appears to us in its “self-evidence” is taken for granted, and not seen as the result of a continuous process of meaning constitution and in continuous expectations and confirmation/disconfirmation of those expectations. Here lies a similarity between phenomenological thinking and cross-cultural psychology. In both, the most interesting propositions and facts to study, to uncover subjective/intersubjective processes of meaning constitution and/or the modulating effect of culture on mind and behavior, are the seemingly self-evident, everyday type. Here lies even a similarity with oriental thinking, especially in its Buddhist form, asserting that the world given in its immediate, unreflected form is an illusion and that this creates the need for another form of approach to reality, in order to discover its true nature. In phenomenology, this necessary turn toward the transcendental attitude is achieved by “the *epochè*” and the transcendental reduction (Husserl, 1976). “The *epochè*” means the suspension of all value judgments as well as an increased attention toward the phenomenon studied independently of any theoretical interpretation. The transcendental reduction is the method leading us toward the steps in the constitution of the meaning of the phenomenon under study. The concept of *Horizon* is the phenomenological ground for human creativity, which, as stated above, is a main characteristic of human beings. The possibilities for future expectancies as expressed in a *Horizon* also allow for the possibility of novelty, of unexpected behaviors and thoughts.

Meaning, is a continuously ongoing process. This process, this becoming, has its origin in subjectivity. Subjectivity is itself neither before nor after but is only in and with this process,

as Eugen Fink expressed it in the Sixth Cartesian Meditation (Fink, 1988). Again, as expressed by Fink, the primary aim here is the correlation subjectivity-world and not its separate members. It is not so that subjectivity is here and the world there, and in between them the relation of constitution, but the becoming of the process of constitution of the world is the self-realization of subjectivity. The concept of individual subjectivity becomes then of foremost importance to the research process. To study humans and human interactions necessitates the understanding of meaning; which implies, in turn, the necessity of describing meaning as a process, originating in an individual, always being in a particular, objectively, subjectively and intersubjectively determined situation. He/she is the one constituting meaning in and by his daily life activities and is then the only possible source of meaning. Only a careful analysis of meaning as it is constituted by the individual subject can give us indications for eventual generalizations and formulations of typologies and classifications above the individual level. The concept of the individual is in this way of the highest scientific value, being the sole valid basis for all efforts of scientific conceptualizations. Moreover, to affirm that meaning is individually constituted and that as a product of subjectivity, is also to affirm the necessity of reaching it with and by the concerned individual's own terms and expressions.

When research is seen as a making of meaning explicit instead of a blotting out of facts, each moment of revealing meaning, by necessity, will modify the ongoing view of the noematic content of the intentional object. The Life-World unveiled by a phenomenological revealing displays all the richness of meaning formed by and so forming a human being. To reveal means the unveiling of all, in subjective constitution grounded differences of experiencing as a necessary first step toward the search for eventual essential characteristics. Wittgenstein writes in his Lectures on the foundation of mathematics delivered in Cambridge in 1939: "We try to talk of very different things by means of the same schema. This is partly a matter of economy; and, like primitive peoples, we are much more inclined to say, 'All these things, though looking different, are really the same', than we are to say, 'All these things, though looking the same, are really different'. Hence I will have to stress the differences between things, where ordinarily the similarities are stressed, though this, too, can lead to misunderstandings." (Wittgenstein, 1975, p. 121).

It is no longer possible to define the being of the thing independently from the experiencing and studying of it. Not that reality becomes reduced to the process of construction of knowledge and its result, but its very determination is inaccessible outside of it. According to the present position, trying to reveal the meaning-intentions of individuals in relation to their works, their lives and their fellow-workers (for example, in a psychological study of an enterprise) implies a full acknowledgement of each individual's point of view (as seen from the individual's own perspective), that is, a recognition of its own internal validity. The experiencing of each and every person under study must be treated as equally valid from the beginning, without applying to it any kind of concepts or system of categories developed previous to the empirical study, which, whatever its quality, would entail a disregard of the meaning of life-experiences as projected by the individual himself. This is where an ethical aspect in the method is present, and, of course, as a result of the phenomenological way of orientation to problems in general, that is, the critical readiness in the effort to understand individuals in their own terms and from their own premises. We could add, it is only he who can give it to himself. It is no longer a question of approaching the text in extension but of understanding it in intention and to constitute the possible worlds of the speaker. To look for the plurality of the significances registered in each fragments of text, to make it resound in all the various significances it implies rather than to look for a single meaning seemingly appropriate to it. The phenomenological perspective finds its starting point in the person and her/his meaning constitution, starting from her/his own subjectivity and daily praxis in the lifeworld. That gives it: a) an ecological validity, b) a richness and abundance of details, c) a discovery of unexpected meanings and relations, contrary to the data obtained by usual investigations and

questionnaires. Another reason for a phenomenological approach is its greater flexibility and its rich possibilities of adaptation to the varying conditions of life and organization in work science research, to global and/or local differences in schools, pupils/teachers, educational systems, with its evident negative implications for classical quantitative methodology, based on a positivistic epistemology with no contacts whatsoever with the realities of individuals in their daily praxis. Quite the opposite for a phenomenologically based, flexible qualitative approach. It will have a clear ecological validity, making its results not only reliable but, and as a consequence, of clear and valuable practical application (Sages, Jakobsdóttir, & Lundsten, 2001).

### **The procedural aspects of the method**

Phenomenology is extremely often associated with “description”. Certainly a pure description of phenomena is the aim of the working phenomenologist but its obtaining is the result of a complex procedure and is far away from the common sense understanding of the term of description. Furthermore, description in this phenomenological sense is only the first moment in a phenomenological analysis. But phenomenology is explicative or genetic when the obtained descriptions of lived experience are replaced in the stream of consciousness from where they originate. The method is mainly based on the first moment but develops also some aspects of the second one.

Then the researcher gives for each meaning unit the partial intention resulting from a possible reading or another combination of the wording. The latent possibilities of the subject universe can thus be explored. This is a way to explore and describe his/her motivation, behavior, opinions under all their possible aspects, not restraining the understanding to the first perception of the text. The repetition of this exercise on each meaning unit leads to the creation of a set of partial intentions which can be seen as a new corpus in extension (widening the first scope from a superficial reading). These partial intentions can be linked to the first categorization of meaning unit and statistically analyzed give an insight in the subject’s universe of perceptions and intentions.

The research proceeds often from a self-report. A person is asked to answer a carefully formulated question concerning the topic of research. The question should be phrased so that the person can express himself freely and without any restrictions whatsoever, i.e., the person should be able to freely associate “around” the question. A text may also be a transcript from an interview or a conversation between two or several persons and even a policy document from a company, trade union, local or central authority or some other organization. The MCA method of text analysis can be applied to any language. The software MCA-Minerva can as yet function only with texts written in the Latin alphabet.

The following is an example formulated by Falk (1995, p. 37): “Try to imagine the following: One day, a person comes to your place of work. He/she comes from a totally different culture, and understands nothing at all about what goes on where you work. How would you try to explain your job to him/her? Write exactly right off as you think, without worrying about wording, spelling, and the like –this is completely unimportant in this context! Leave your contribution in a sealed envelope at the reception as soon as possible, to be forwarded to me. Thank you for your cooperation!”.

### **A systematic study of a text**

*Analysis Phase of the text proceeds through three steps:*

Step 1: The first application of “the *epoché*”. In this phase the text is being partitioned into meaning units.

Step 2: The second application of “the *epoché*”. The modalities and the pure meaning are being obtained.

Step 3: The application of the phenomenological reduction. The obtainment of the partial intentions is given by an intentional analysis.

*Phenomenological Interpretative Phase of the text proceeds through five steps:*

Step 1: Synthesis of the noematic kernel.

Step 2: Synthesis of the modalities.

Step 3: Synthesis of the complete noema.

Step 4: Temporalization of the noema by formulation of the Horizons.

Step 5: Formulation of the life world.

An early step in the analysis process must then be separating the meaning-core from its pertaining modalities by the application of the *Épochè*. The *epochè* involves putting the pronounced meaning in parenthesis, the bracketing of the existence-thesis implied in the propositions (or parts of propositions). One of the objectives is that one should, to the greatest extent possible, free oneself from all previous knowledge, whether they come from science or traditional, cultural thinking and open one's mind to the new knowledge that shows itself in the text. This is the phenomenological attitude. It enables us to discover the "self-evident theses" and assumptions which are always part of our experiencing, to study them in their meaning and origin and most important, to open us to new things, ideas, conceptions or forms of experiences which our natural attitude, our spontaneous, not reflected behaving in the world usually hide from us (Patočka, 1995).

The breaking down of the text in smaller meaning-units, rendering more difficult in this way the spontaneous process of interpretation from a preconceived Horizon, is a first step toward the aim of a pure vision of meaning. It starts from an already formed meaning with its unity and stability and strives to disentangle the several partial intentions constituting it, showing the many components contributing to the fullness of meaning. The striving to minimize as far as possible the size of the meaning-units follows as well from the theoretical need to disclose as much as possible of the partial intentions hidden in the propositions and satisfy also the methodological need of clarity and openness to critical validation. A more clearly defined partition of a person's report means that there is less room for uncontrolled interpretation. Smaller meaning units increase the credibility and the possibilities to validate the analysis in so far that other researchers will be able to more easily compare their results step by step and identify differences and errors or omissions that may occur. The meaning units do not need to be defined syntactically or grammatically in the original text. It is essential that every occasion in the text where the researcher notes that there is even the smallest shift in meaning, the text should be broken off. Therefore, the meaning units are normally relatively short which increases the exactness of the analysis. Each meaning should be numbered, which makes matters easier, as well in the later stages of the analysis as in comparative studies and validation.

The modalities and the pure meanings, which appear as a result of the application of the *epochè* follow the appropriate meaning units. The modalities give an understanding of the experience of the person, they are in the ways in which the acts of consciousness (the noetical processes) picture the noema (the meaning structure of the intended object) and, as such, belonging to the deepest parts of subjectivity, indicating the most profound and subjective aspect in the process of intentional constitution (Husserl, 1976). In other words modalities are the ways an individual experiences his/her life-world. The modalities give an understanding of the form of experiencing. They are an indication of the way of appearance through and in which is shown what appears (Patočka, 1995). That means that phenomenology is oriented not only on "what" appears but also its "how" of apparition. Modalities can be of different kinds and express the degree of belief, e.g. *doxa*, implying that there is no hesitation about them (absolute certainty), probability, possibility, hesitation, and assumption, etc. They can also express

function, such as ‘signitive’, imaginative, or perceptive (a direct perception, something that happens in “presence”). Examples of other modalities are degree of will, time, property, etc. Every produced meaning is always an acceptance of one or another form of existential thesis (like certainty, probability, possibility, or negation, according to the natural attitude), intending its intentional object in one or another form of function (perceptive, imaginative, or signitive), delineated by a time horizon (although every experience, by definition, always happens in the living present, it can be oriented toward it or toward the past or the future, always framing every living experience). On the other side, modalities like affect, will, and property, although of crucial importance in most, if not all (property), of human experiences (Heidegger, 1927; Husserl, 1954b), may or may not be present in a particular text. So modalities (see also Figure 1) indicate the attitude of the individual in relation to the expressed meaning.

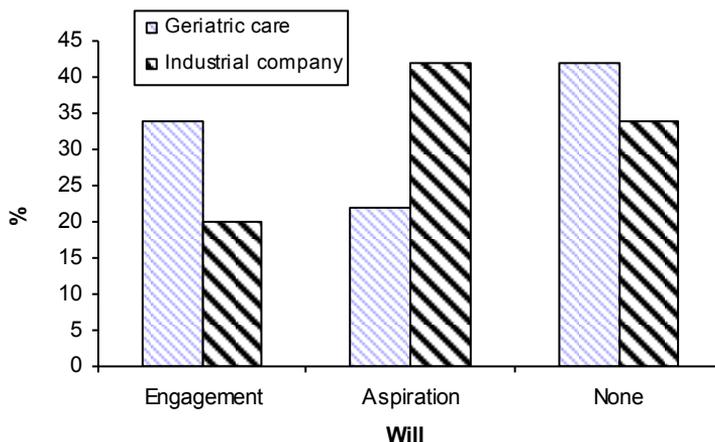
The screenshot shows the MCA software interface. At the top, there is a menu bar with 'File' and 'Edit'. Below it is a text area containing an interview transcript. The transcript is as follows:

INTERVIEWER: Do you think it has been handled well?  
 FEMALE: I think so considering what they are up against.  
 INTERVIEWER: What do you mean by that?  
 FEMALE: Well, I mean it is just like 9/11, you know? You never know when they are going to strike. You can have the east coast secure, yet we have Chicago, and St. Louis, and Denver, and all these big cities, and they are mixed up with all kinds of people. So nothing is for sure. I don't know if that answers your question or not.  
 INTERVIEWER: What would you like to have, this or a new administration change in our country now and in the future?  
 FEMALE: Well, I would like this war to end and I would like gasoline prices to go down.  
 INTERVIEWER: What are your general feelings and visions about America today and in the future?  
 FEMALE: I think considering the population and what we have here, the mix of different races and people from all over the world,

Below the text area are two icons: a circular arrow and a hand cursor. At the bottom of the screen is a table with two columns: 'Unit' and 'Meaning Unit'. The table contains the following data:

Unit	Meaning Unit
33	and they are
34	mixed up with all kinds of people.
35	So nothing is for sure.
36	I don't
37	know if that
38	answers your question
39	or not.
40	INTERVIEWER: What would you like
41	to have, this
42	or a new administration change in our country now
43	and in the future?
44	FEMALE: Well, I would like this war to
45	end
46	and I would like gasoline prices to
47	go down.
48	INTERVIEWER: What are your general feelings
49	and visions about America today
50	and in the future?
51	FEMALE: I think
52	considering the population
53	and what
54	we have here, the mix of different races
55	and people from all over the world.

**Figure 1.** MCA screen shot, from meaning unit codification to modality coding. The text (on top of the screen) is separated in meaning units (lower part of the screen) and coded according to MCA’s modalities.



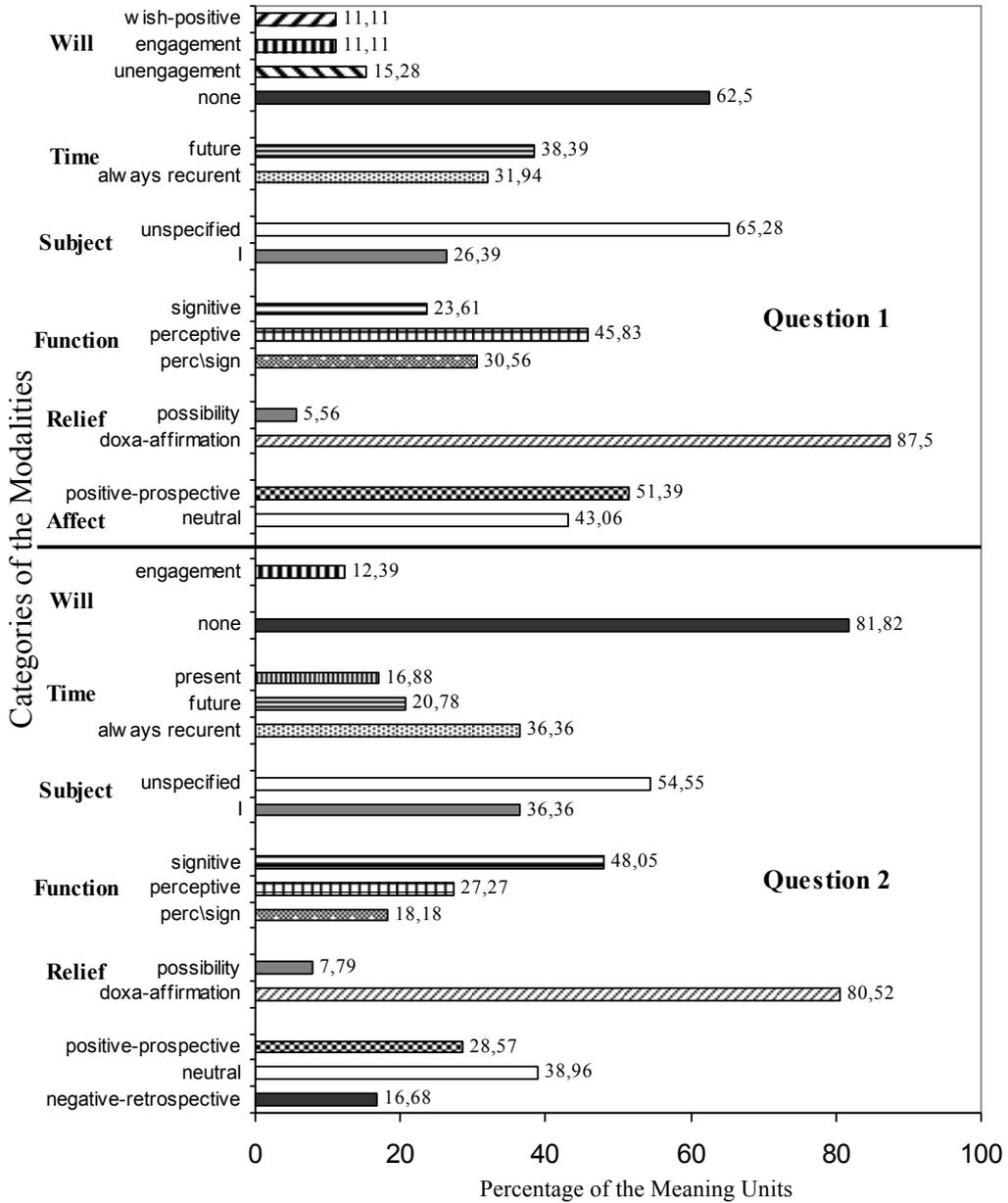
**Figure 2.** Analysis of the “will” modality.

Figure 2 illustrates the analysis concerning the modality Will that was obtained from self-reports answering the question: The meaning units were categorized into Will: Engagement, Will: Aspiration, and Will: None. Figure 3 illustrates a full description of modalities from texts obtained in answer to the following question: Please describe freely your experiences at your job. You may also describe your experiences about your job and outside your job (family and leisure).

The partial intentions are the result of passive syntheses, a guiding concept in the development of the method. In “Analysen zur passiven Synthesis” (Husserl, 1966) and “Cartesianische Meditationen”, fourth Meditation, §38, (Husserl, 1950) expresses and develops the idea that every synthetic activity of the mind, every noetical process is made possible and can happen only because of previously already synthesized “objects”, serving the purpose of underlying material for the actually occurring active synthetical process. There is then always an already “given”, itself already constituted in earlier syntheses, which forms the preconceived but not reflexively conscious meaning of the object as it is perceived as such in the natural attitude and which consequently needs to be made explicit for a full understanding of the noematic constitution of the intentional object.

This ‘explicitation’ gives the intentional meaning-content of whatever is the object of the active noetical processes, constituting the intentional-historical development of the meaning of the intentional object (Husserl, 1954a). This intentional analysis of the meaning content obtained by the epochè is the first step in the application of the phenomenological reduction. Here, every partial intention must be derived from the pure meaning obtained by the epochè and be illustrated as concisely as possible in all its general and individual aspects. This reduction which has nothing to do with any kind of reductionism but is an effort to lead, from the pure meaning, back to its origins in the lifeworld (Waelhens, 1967), discloses the intentional implications hidden in, but implied by a statement.

Statements as meaningful structures have their genesis of sense; they carry within it a kind of historical process. The phenomenological reduction makes possible its uncovering (Husserl, 1950).



**Figure 3.** MCA analysis shot giving a detailed comparison of the subjects' answers on the following two questions: 1) What are you currently occupied with? and 2) How do you feel about your current life situation and what would you like to change in it if you could? (Burzynska, 2005, p. 42).

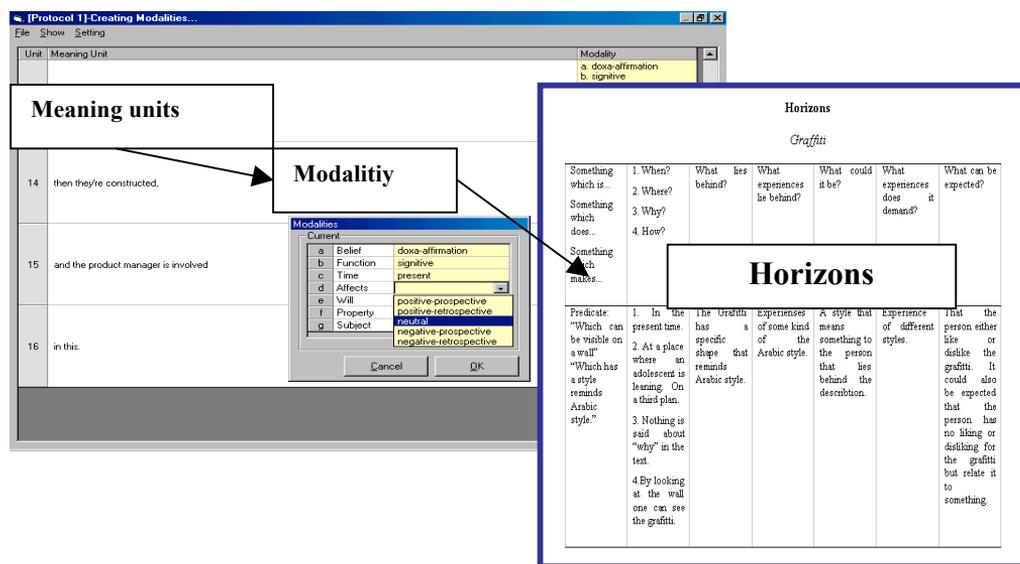


Figure 4. MCA-screen shot, from meaning unit codification to partial intention elicitation.

It is also important to realize that, as a result of the Époque, all partial intentions are considered of equal value in the beginning of the process of analysis. A partial intention contains part of the total meaning of the intentional object expressed in a way characteristic for the individual. The meaning contained in the partial intention is called the entity, and the way of expressing it, its predicate. An entity is what appears as something that “exists” for the experiencing individual. Each entity can be expressed by one or more predicates. The structure obtained by the modalities, entities and predicates constitute the full meaning structure, in Husserlian terms, the complete noema of the intentional object, that is, of the situation activated in the individuals responding to a question by that question itself as understood by the individuals and as expressed in their own terms. Here follows an example of the relationships between entities, predicates and modalities.

Table 1. MCA analysis shot, from a comparative study of a governmental and a private school aiming at the learning of the Swedish language to migrants

Entity	Predicate	Modalities
Teacher	Who became a link between Sweden and the participants' native cultures.	Neutral/past
Native language teacher	Who means contact with the new society	Neutral /empty
Native language teacher	Who can understand the participants' culture and tradition	Neutral /present
Native language teacher	Who can explain to the participants about the new culture in an easy way	Neutral /present

The comprehension an individual has of something, be it a thing, an event, a job situation or a family relationship is what phenomenology calls the Horizon (Patočka, 1995). The Horizon is inherently a temporal structure. It gives indications about the types and kinds of experiences necessary for an intentional object to get its sense (the past dimension) and it also gives indications about what sorts of more or less modified types and kinds of experiences the

individual is moving toward (the future dimension). The following two tables illustrate this process. The first table illustrates the partial intentions and modalities related to specific entities in a text.

**Table 2.** Partial Intentions classified by entity

Entity	Partial Intention	Modalities
Adolescent	Who leans to a wall	Doxa-affirmation, Perceptive, Present, Neutral
Architecture	To which graffiti makes one think	Doxa-affirmation, Signitive, Present, Neutral
Architecture	Which is from a Moslem monument	Doxa-affirmation, Signitive, Present, Neutral
Child	Who can be happy because he is in his element	Question, Signitive, Present, Neutral
Child	Who can seem happy because he has an example	Question, Signitive, Present, Neutral
Child	Who can think integration is possible because he has an example in mind	Question, Signitive, Present, Neutral
Child	Who seems happy	Doxa-affirmation, Perceptive, Present, Positive
Child	Who smiles	Doxa-affirmation, Perceptive, Present, Positive
Couple	Who is happy	Doxa-affirmation, Signitive, Present, Positive
Couple	Who seems to be mixed	Probability, Signitive, Past, Neutral
European	Which father can be	Doxa-affirmation, Signitive, Present, Neutral
European	Which one person from the couple seems to be	Doxa-affirmation, Signitive, Present, Neutral
Father	Who can be Maghreban or European	Doxa-affirmation, Signitive, Present, Neutral
Father	Who does not like relationship (between his daughter and her boyfriend)	Doxa-affirmation, Signitive, Present, Negative

**Table 3.** Meaning Horizons of the entity “Couple”

	1. When?	What lies behind?	What experiences lie behind?	What could it be?	What experiences does it demand?	What can be expected?
Something which is...	2. Where?					
Something which does...	3. Why?					
Something which makes...	4. How?					
Predicate:	1. In the present time.	I. Something which makes them happy.	I. Experiences of couples that are not happy (a prerequisite for the experience of a happy couple).	A relationship between happiness and differences concerning heritages or an exceptions from a rule implying that different heritages cannot lead to happiness.	Experiences of differentiations of people into heritages.	Interpretations of future happenings as related to differences concerning heritage.
I. <i>Who is happy</i>	2. At a place where an adolescent is leaning + On a third plan.	II. Different heritages that can be mixed.	II. Experiences related to differentiations of people into “heritages”. + Experiences of couples of the same heritage.			
II. <i>Who seems to be mixed</i>	3. Nothing is said about “why” in the text.					
	4. By looking at them one can see that they are happy and that they can be of mixed origin.					

In the Belief-modality most of the entities are expressed in doxa-affirmation, implying, as stated above, that there is no hesitation about them. Concerning the child who seems happy and the beliefs about what could be lying behind the happiness there are questions. Most entities are expressed in a signitive Function-modality, implying that they concern something abstract. However, the adolescent is leaning against something concrete, namely the wall. The entity “adolescent” is mentioned in a perceptive Function-modality. Every entity is expressed in a present time, except “Couple” which seems to be “mixed”. The “mix” is something taking place in the past. The entity “couple” is expressed in a positive Affect-modality, concerning the emotional state, namely “happy”. The attitude of the “father” to the relationship is expressed in a negative Affect-modality. The “father” is “against” the relationship.

The importance of the Horizon lies in allowing the researcher to move from “what an individual really thinks and feels” –the usual goal for hermeneutical and humanistic psychologies– towards “what can be seen as a plausible direction in the life of an individual”, the temporal-process aspect, goal and characteristic of phenomenology (Sages, 1996). Each entity in the noema, with its group of predicates and modalities, points toward a Horizon of comprehension which shows not only its actual but also its potential load of meaning, more often than not in interdependency with other entities or group of them. The group of Horizons taken together constitutes the life-world of the subject, the first and original ground of all experiences.

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