Interpretive phenomenological analysis applied to healthcare research

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In the last Research Made Simple Series article, we briefly outlined the main phenomenological research approaches in relation to investigating healthcare phenomena including Interpretative Phenomenological Analysis (IPA). IPA was originally developed as a method to undertake experiential research in psychology and has gained prominence across health and social sciences as a way to understand and interpret topics which are complex and emotionally laden, such as illness experiences. In this article, we detail in more depth, the philosophical and methodological nuances of IPA.

Overview of IPA

The aim of IPA is to uncover what a lived experience means to the individual through a process of in depth reflective inquiry. IPA draws on phenomenological thinking, with the purpose to return ‘to the things themselves’ (p 168). However, IPA also acknowledges that we are each influenced by the worlds in which we live in and the experiences we encounter. Therefore, IPA is an interpretative process between the researcher and researched, influenced predominantly by Heidegger’s interpretive phenomenology, hermeneutics and idiography, summarised in table 1.

IPA is particularly useful for understanding under researched phenomena or perspectives. Unlike other phenomenological research approaches, IPA offers direction on how to approach a phenomena of interest with guidance for sampling, data collection and analysis. Table 2 details the prescriptive methods of IPA.

Table 1

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<tr>
<th>Influence</th>
<th>Phenomenology</th>
<th>Hermeneutics</th>
<th>Idiography</th>
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<td>Purpose</td>
<td>Describe the lived experience without assigning meaning.</td>
<td>Reveal and interpret the meaning of the lived experience.</td>
<td>To guide the interpretation of the text of individual accounts.</td>
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<td>Dominant Scholars and influences</td>
<td>Husserl: put to one side preconceived judgements, known as the epoché or ‘bracketing’, in order to better appreciate the experienced phenomena.</td>
<td>Heidegger: we as researchers are part of the research. Merleau-Ponty: interpretation comes from our own perspective/being in the world. Sartre: we are always in a state of becoming.</td>
<td>Schleiermacher: understanding involves grammatical and psychological interpretation. Heidegger: recognises that researchers have preconceived ideas and experiences that they bring to the study. Gadamer: meaning making is a fusion of participant and researcher perspectives.</td>
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<td>Applied to IPA</td>
<td>1. Ongoing reflecting on the phenomenon itself rather than exploring how experiences can fit with predefined criteria. 2. Bracketing, where each previous case is put to one side before the researcher moves on to read and analyse the next transcript.</td>
<td>1. The interpretation of an individual’s meaning making is considered in light of the researcher’s perspective, at that time. Researchers observe and empathise but view phenomena from their own perspective or being in the world; the researcher cannot fully share the experiences of others. 3. The narrative is developed through interpretation.</td>
<td>1. Interpretation becomes an art; through detailed and meaningful analysis participants accounts can be appreciated providing insights into their lived worlds. 2. Making sense of what has been shared involves close engagement with the data, but interpretation can only occur in light of our own experiences, therefore a cyclical approach to bracketing is required. 3. The researcher cannot be separated from the researched, engaging with a world transforms the researcher in some way.</td>
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Table 2  Methods associated with interpretative phenomenological analysis (IPA)

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<th>Methods</th>
<th>Application to IPA</th>
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<td>Sample and recruiting participants</td>
<td>IPA focuses on small and homogeneous samples; the research question being addressed must be meaningful to participants who are purposively selected because they have experience of the phenomena. The number of participants in IPA studies is small (typically less than 10) to enable a detailed microlevel analysis of the participants’ accounts. Each participant offers a rich reflective account of their experience/s and represent their own perspective/s. Notions of generalisability are a contradiction in IPA because participants are recruited for their individual experience/s and perspective/s, rather than to represent perceptions of a wider population.</td>
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<td>Data collection</td>
<td>IPA has been undertaken using numerous qualitative data collection techniques that allow the participant to provide a rich account of their personal and lived experience including written accounts such as paper and online diaries, interviewing and focus groups. However, the in-depth semi-structured interview is typically used to collect data in IPA. The aim of the interview in IPA is to facilitate participants to share the experiences that are important to them, while an interview topic guide may be used the participant leads the direction of the interview. The researcher’s role in the interview is to guide the discussion in a way that focuses on the lived experience of the phenomena of interest.</td>
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<td>Rigour, reflection and reflexivity</td>
<td>Four broad principles are used to judge the credibility of IPA: sensitivity to context; commitment and rigour in undertaking the analysis; transparency and coherence of the narrative produced and impact and importance. Strategies to establish trust and credibility in IPA include: 1. Epoché (‘bracketing’): the researcher must make their assumptions explicit in an attempt to reduce researcher bias that could influence data collection and analysis processes. 2. Peer critique: enhances the plausibility and acceptability of the findings by involving a peer group to critique each stage of the research process and comment on the descriptive validity and the transparency of the interpretation of the data and findings. 3. Structure resonance: others with similar experiences are invited to comment on findings, focusing on whether the findings resonate with them. 4. Participant verification: the participants are invited to comment on the researchers’ interpretation of the data. 5. Triangulation: using different data collection methods or different conceptual frameworks can increase the validity of a study because the phenomena under investigation is approached from a range of perspectives. The researcher must offer detailed reflection and document decisions made at each stage of the research process.</td>
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Therefore, an IPA researcher needs to be mindful of their different methodological positions. IPA draws on interpretative phenomenology, and reflexivity. This is achieved through the art of reflexivity. Refexivity is the process of ‘being aware’ and bringing to light how the researcher influences the research process. A range of reflexive practices exist for different methodological positions. IPA draws on interpretative phenomenology, an approach that aims to unravel the dynamic that exist within the researcher–participant relationship. The double hermeneutic dynamic central to IPA is also of relevance when considering the beliefs, thoughts and attitudes that may interplay between the researcher and researched. For example, commonalities and disparities between the participant/s and researcher may reveal themselves as the experiential account is explored and subsequently influence the analysis of the account/s. Likewise, pre-existing roles may influence perceptions, particularly if participant/s and researcher were familiar with one another prior to engaging in research activity. This can be particularly relevant if the researcher has a dual role of researcher and health professional. Engaging in the art of reflex-
itivity facilitates IPA researchers to strengthen the adequacy and ethical quality of their research, not least through acknowledging their own biographies and prior conceptions, and the manner in which they influence the research process.

**Good practice in IPA**

The hermeneutic underpinnings of IPA offer researchers the opportunity to go beyond surface-level description of findings, to offer insightful interpretative accounts of the lived experiences of participants. Central to credibility in qualitative research is confidence, or trustworthiness, in that the findings reflect the experiences of participants in relation to the phenomena being explored. A robust IPA study is able to offer an enlightening interpretative analysis that is supported by a transparent evidence trail that maintains a clear connection between the data and interpretation. This is achieved through an active engagement with the hermeneutic circle, ensuring both a substantial voice is given to the experiences of the participants and the researchers’ interpretations of their narratives. In addition, findings should be presented in a manner that both highlights the key shared themes while also presenting the idiographic uniqueness of the individual lived experience.

In summary, IPA is a meticulously idiographic and hermeneutic phenomenological approach that seeks to illuminate the way individuals make sense of their lived experiences. Engaging in this method of qualitative enquiry can facilitate researchers to construct insightful interpretative accounts of experiences that can enrich understanding and bring to light prominent matters within healthcare.

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**References**