A Living Experience of Feeling Listened To: A Parsesciencing Inquiry

Teodora Duarte-Quilao

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A LIVING EXPERIENCE OF FEELING LISTENED TO: A PARSESCIENCING INQUIRY

A LIVING EXPERIENCE OF FEELING LISTENED TO:
A PARSESCIENCING INQUIRY

by

Teodora Duarte-Quilao, RN, MA

A dissertation submitted to the Graduate Faculty in Nursing Science in partial fulfillment of the requirements for the Degree of Philosophy, The City University of New York

2019
A LIVING EXPERIENCE OF FEELING LISTENED TO: A PARSESCIENCING INQUIRY

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by

Teodora Duarte-Quilao

This manuscript has been read and accepted for the Graduate Faculty in
Nursing Science in satisfaction of the dissertation requirement for the degree of
Doctor of Philosophy.

April 5, 2019

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A LIVING EXPERIENCE OF FEELING LISTENED TO: A PARSESCIENCING INQUIRY

ABSTRACT

A Living Experience of Feeling Listened To: A Parsesciencing Inquiry

by

Teodora Duarte-Quilao

Advisor: Steven L. Baumann

Listening is the phenomenon of interest and feeling listened to is considered the universal humanuniverse living experience. The aim of this investigation is to contribute newknowings and understanding to the universal humanuniverse living experience of feeling listened to. The purposes of the investigation are: (a) to discover the discerning extant moment of the universal humanuniverse living experience of feeling listened to, (b) to expand the humanbecoming paradigm, and (c) enhance the disciplinary knowledge of Parsesciencing (Parse, 2016) and disciplinary knowledge in general. People in all areas of life experience being disregarded and not listened to. The significance is that this inquiry will shed light on how people are living with feeling listened to and not listened to. The interest of investigating feeling listened to arose from the scholar’s professional career with experiences of dialoguing with persons, families, and health professionals. While witnessing the turmoil, patients, families and community go through, the scholar acknowledges that they often are dissatisfied and do not feel listened to, suggesting to her feeling listened to requires further study.

The horizon of inquiry guiding this investigation is the Humanbecoming paradigm (Parse, 2014). The historians were ten English speaking adults between 18 and over 65 years old who have been hospitalized and were willing to share their experiences of feeling listened to. Preliminary to Parsesciencing inquiry, a concept inventing of feeling listened to was proposed. The scholars
investigating a phenomenon with Parsesciencing approach the inquiry with conceptual and theoretical foreknowings. The conceptual foreknowings arise from concept inventing. The theoretical foreknowings arise from the horizon of inquiry, humanbecoming. For the scholar, the now-truth of feeling listened to is uplifting recognition with attentive dialoguing arising with contentment. Parsesciencing inquiry (Parse, 2016) was used to investigate the phenomenon of feeling listened to and answers the inquiry stance: What is the discerning extant moment of the universal humanuniverse living experience of feeling listened to? Parsesciencing as mode of inquiry consists of dialoguing-engaging, distilling-fusing, and heuristic interpreting. The discerning extant moment of feeling listened to, which is the major discovery and the now-truth of the universal humanuniverse living experience of feeling listened to is: Feeling listened to is uplifting recognition amid disconcerting rebuff, as treasured affiliations surfaces with joyful gratification.

The now-truth arising from the scholar’s foreknowings is different from what was discovered in this investigation. While the scholar’s now-truth did contain uplifting recognition, the ideas of attentive dialoguing and contentment were not identified in the universal humanuniverse living experience. The universal humanuniverse living experience of feeling listened to also identified rebuff, treasured affiliations, and joyful gratification, which did not in the scholar’s foreknowings. The ensuing discoveries of this Parsesciencing inquiry (Parse, 2016), contribute newknowings and understanding to the universal humanuniverse living experience of feeling listened to, expand the humanbecoming paradigm, and enhance the disciplinary knowledge in general. Insights beyond the horizon speculating on which might be given newknowings could be on feeling enlightened, feeling unburdened, feeling worthy, feeling welcomed, feeling serene and feeling lucky.
ACKNOWLEDGEMENTS

I thank God for His countless blessings. I appreciatively acknowledged the world renown-nursing theorist and founder of Humanbecoming Paradigm, Dr. Rosemarie Rizzo Parse, for her scholarly illuminations, guidance, and mentorship. Thank you nurturing me with your foremost knowings. I am also grateful to my chair, Dr. Steven L. Baumann for initiating me to phenomenology and giving me scholarly advice; Dr. Martha Whetsell, the executive officer of the Graduate Center Program in Nursing Science, for believing in me and considering me as your friend and family; Dr. Louis Primavera and Dr. Mario Ortiz, for your knowledgeable critics, and encouragement to this investigation. Thank you all for your incessant support and for being with me in this journey and for being a part of my life.

I am deeply grateful to my family, my daughter Melody Grace and her fiancé Mathieu for their love, endless moral support, and visits to New York to help me overcome moments of nostalgia from home. I am indebted to my brother in law Thomas for his help and spending precious moments with his brother Jacques at home to bear moments of solitude.

To my longstanding and newfound friends who considered me during my most needed time, I thank you all for your trusting and undoubting relationship.

This investigation would not be done without my participants who shared with me their living experiences with confidence and enthusiasm. Thank you all for having faith in me.

Finally, to my husband Jacques whose immense and unselfish love propelled me to achieve my goal and dream. Our three years and a half everyday calls cheered me up and encouraged me to continue and never give up. Describing me as “the triumph of the willpower” and voicing his unswerving faithfulness and pride for my accomplishment is for me the most treasurable testimony of love. He is in every page of my inquiry.
Dedication

This dissertation is dedicated to my loving parents, Luperio Quilao and Emilia Pamplona who taught me the importance of knowledge and learning to succeed in life. Their generosity and love for their children laid the formative foundations of assiduousness, perseverance, and patience that I would need for this doctoral journey. This achievement is as much theirs, as it is mine.
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CHAPTER ONE

INVITATION

This section is an invitation for the reader to come to comprehend the phenomenon of listening and the living experience of what it is like to feel listened to. The scholar describes the purpose and significance of the inquiry and introduces the universal humanuniverse living experience of feeling listened to, with the humanbecoming paradigm (Parse, 2014) as the horizon of inquiry and discusses the historical evolution of the paradigm. In considering the phenomenon, and to clarify the concept, the scholar engages in concept inventing with the humanbecoming concept inventing model (Parse, 2018), which is a preamble to the Parsesciencing inquiry. The scholar concludes by defining and proclaiming the inquiry stance of the investigation.

Phenomenon, Purpose, and Significance

Listening is the phenomenon of interest and feeling listened to is considered the universal humanuniverse living experience. Feeling listened to is a universal phenomenon that all persons can describe. People in all areas of life experience being disregarded and not listened to. The significance is that this inquiry will shed light on how people are living with feeling listened to and not listened to. Nursing research related to listening is scarce and does not address the perspective of people (Clementi, 2006). In addition, Pilkington (2008) affirmed Kagan’s (2008) study conclusions that there is a dearth of knowledge about feeling listened to and that additional theory-based research is needed to enhance discipline-specific nursing knowledge. Considering the scarcity of scientific nursing research related to listening, further studies using a theoretical model or framework is necessary to contribute to the enhancement of nursing knowledge about feeling listened to. Building nursing knowledge contributes to fortifying nursing’s identity as a scientific discipline (Parse, 1996, p.55).
The purposes of this inquiry are to: (a) discover the discerning extant moment of the universal humanuniverse living experience of feeling listened to, (b) expand the humanbecoming paradigm, and (c) enhance disciplinary knowledge of Parsesciencing and in general.

**Horizon of Inquiry: Theoretical Foreknowings**

Humanbecoming was originally synthesized from the fundamental tenets of existential phenomenology, human subjectivity, and intentionality, along with the concepts of coconstitution, coexistence, and situated freedom (Heidegger (1962), Sartre (1966), and Merleau-Ponty (1974) with “the principles and build blocks from the science of unitary human being” (Rogers, 1970, 1992), “Rogers, Heidegger, Marcel, Sartre, and Merleau-Ponty, then, are the predominant theorist drawn on in the creation of the ontology of humanbecoming” (Parse, 2014, p. 10).

The theoretical perspective of the humanbecoming paradigm (Parse, 2014) is the horizon of inquiry for investigating the universal humanuniverse living experience of feeling listened to. The Humanbecoming Paradigm: A Transformational Worldview (2014) emerged from The Human Becoming School of Thought (1998b) that evolved from the original work published in 1981 as Man-living-Health: A Theory of Nursing. The title of the name changed when the dictionary definition of the term man changed from mankind to male gender. The theory became The Humanbecoming School of Thought in 1998 with the development of unique research and practice methodologies (Parse, 1987, 2014, p. vii). Parse’s 1998, (p. vii) book included a specific ontology (assumptions and principles), a specified epistemology (focus of inquiry), and congruent methodologies (research and practice).

The humanbecoming paradigm emerged as a unique worldview, and is distinct from the metaparadigm and all other paradigms of the discipline of nursing (Parse, 2014). For further
clarity and for a comparison of the three paradigms of the discipline with the apparent distinctions in the humanbecoming paradigm, see figure 1.

Paradigms of the Discipline of Nursing

<table>
<thead>
<tr>
<th>Totality Paradigm</th>
<th>Simultaneity Paradigm</th>
<th>Humanbecoming Paradigm</th>
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<tbody>
<tr>
<td><strong>Ontology</strong></td>
<td><strong>Ontology</strong></td>
<td><strong>The Nature of Existence</strong></td>
</tr>
<tr>
<td>Human—biopsychosocialspiritual being</td>
<td>Human—unitary pattern</td>
<td>Humanuniverse—indivisible, unpredictable, everchanging cocreation</td>
</tr>
<tr>
<td>Universe—internal and external environment</td>
<td>Universe—unitary pattern in mutual process with the human</td>
<td>Ethos of Humanbecoming—Dignity—presence, existence, trust, worth reverence, awe, betrayal, shame</td>
</tr>
<tr>
<td>Health—a state and process of well-being</td>
<td>Health—a value and a process</td>
<td><strong>Living quality</strong>—becoming visible-invisible becoming of the emerging now</td>
</tr>
</tbody>
</table>

**Epistemology**
Human attributes

**Methodologies** (research and practice)
Quantitative, qualitative, mixed
Steps of the nursing process

<table>
<thead>
<tr>
<th>Methodologies</th>
<th>Human patterns</th>
</tr>
</thead>
<tbody>
<tr>
<td>Quantitative, qualitative, praxis</td>
<td>Pattern recognition</td>
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</table>

Figure 1 (Copied with permission from Parse, 2018)

Parse (2007) decided no longer to use the term *unitary*, as the term had become ubiquitous in the nursing literature creating conceptual confusion. She also made more explicit the idea of indivisibility by specifying humanbecoming as one word and humanuniverse as one word. Humanuniverse is indivisible, unpredictable, everchanging (Parse, 2014, p. 26). Parse clarified the notion of humanuniverse moving away from the metaparadigm of person, environment, health, and nursing. She also made explicit that cocreating, as a seamless symphony of becoming is the central thought foundational to humanbecoming:

Cocreating reality as a seamless symphony means that personal reality arises with timeless moments of an individual’s ongoing history-making with living the becoming visible-invisible becoming of the emerging now (Parse, 1996c, 2007c, 2008c, 2012, 2013). The timeless moments are nontemporal and refer to the all-at-once incarnation of meaning (Ricoeur, 1984, 1985, 1987). With humanuniverse,
individuals choose from the many options emerging with living experiences in constructing a personal reality. This personal reality incarnates all that an individual is becoming (Parse, 1996). Constructing reality is giving meaning to unique experiences (Dilthey, 1961, Parse, 1996c, Toben, 1975).

There are three themes in humanbecoming. The first theme is meaning. Meaning is “the remembering-prospecting valued images languaged in the becoming visible-invisible becoming of the emerging now with and without words, with and without movement (Parse, 2014, p. 33). Parse (2014) said that meaning is the linguistic and imaged content of something and the interpretation given to it. Meaning arises with humanuniverse and is the significant moments of everyday living (p. 33). “Meaning, then, is not static but everchanging and portends the unknown, the yet-to-be made explicit truth for the moment (p. 34).

Rhythmicity is the second theme of humanbecoming. Parse (2014) defined “rhythmicity as the cadent, paradoxical humanuniverse patterning and posited that unrepeateable rhythmical patterns are revealed and concealed all-at-once with an elb and flow, as cadences change with new experiences arising with diversity” (p. 34). Parse (2014) further described “patterns as paradoxical not opposites but rather living rhythms arising with the becoming visible-invisible becoming of the emerging now” (p. 34). Finally, Parse (2014) stated that “the rhythmical patterns are recognizable configurations of the humanuniverse emerging with connecting and all-at-once separating with others, ideas, objects, and situations that enable and at once limit the opportunities and restrictions inherent in all choosings” (p. 34).

The third theme is transcendence. Parse (2014) described “transcendence as moving with possibles that are the hopes and dreams envisioned with illimitable experiences” (p. 34). Transcendence as explained by Parse (2014) referred to the “powering of unique ways of originating with sureness-unsureness of living the familiar-unfamiliar of transforming, while conforming and at once not conforming with the expected” (p. 34). (Parse (2014) further
clarified the notion of transcendence, which means propelling with the creation of new ventures where struggling and leaping on shifts the view of living quality, changing horizons and bringing to light other possibles” (p. 34).

The three themes permeate the principles of humanbecoming. The three principles are: "structuring meaning is the imaging and valuing of languaging, configuring rhythmical patterns is the revealing-concealing and enabling-limiting of connecting-separating, and transcending with possibles is the powering and originating of transforming” (Parse, 2007; 2014, p. 35). These three principles of humanbecoming are illuminated with four postulates illimitability, paradox, freedom, and mystery (Parse, 2007). The postulates of humanbecoming are foreground to the central foundation, the seamless symphony of becoming and the principles. Illimitability is the “indivisible unbounded extended to infinity, the all-at-once remembering and prospecting with the moment. The word illimitability expresses indivisible, unpredictable, everchanging (Parse, 2007c, p. 308). Paradox is an “intricate rhythm expressed as a pattern preference. Paradoxes are not opposites to be reconciled or dilemmas to be overcome but, rather, are living rhythms” (Parse, 2007c, p. 309). Freedom is “contextually construed liberation” (Parse, 2007c, p. 309). Mystery “is the unexplainable, that which cannot be known unequivocally. It is a puzzlement, an impenetrable” (Parse, 2007c, p. 309).

Concerned with the ethos embedded in theoretical perspectives, Parse (2010) named dignity as the humanbecoming ethical phenomenon and made explicit four ethical tenets of dignity embedded humanbecoming. The four as updated in 2018 tenets are: “1. Reverence is solemn regard for humanuniverse presence. 2. Awe is beholding the unexplainable of humanuniverse existence. 3. Betrayal is violation of humanuniverse trust. 4. Shame is humiliation with dishonoring humanuniverse worth (p. 258). Reverence “is devoutly recognizing
the uniqueness of others with the profound understanding of the explicit-tacit meanings arising with humanuniverse. It is shown with insightful awareness of inherent differences, deep appreciation for ambiguity, and penetrating trust in wisdom” (Parse, 2014, p. 27). 2. *Awe* “is unwrinkled wonder inspired by the exquisite that can be foreboding in its magnanimity. It is deep unmasked mystery poised with the suspended shadowing of humanuniverse wonder. Surprise is the felt presence experienced with all of the various expressions of awe, such as awe-filled, awesome, awestruck, awful, and others. It springs from knowings in bearing witness to something of value and is experienced as a tranquil intimacy or unsettling turbulence” (Parse, 2007, p. 27). 3. *Betrayal* “is a breach of promise that shifts the trust-mistrust rhythm. The betrayer-betrayed relationship is not immediately made explicit for the betrayed person. But the erosion of trust is shown tacitly in speech and silence as messages are given and taken. Betrayal is cocreated as betrayers often collude with others, seeking comfort with the changing pattern of the familiar-unfamiliar” (Parse, 2007, p. 27) 4. *Shame* “is the unbearable fear of losing face when personal expectations and expectations of others are not met. It is cocreated and arises as a personal choice when unsureness predominates. Shame is lived as embarrassment and manifests in escape from the situation as persistent avoidance with guilt mounts over time” (Parse, 2007, p. 27).

In 2012, “Parse introduced the construct becoming visible-invisible-becoming of the emerging now to specify the all-at-onceness of remembering-prospecting. Becoming *visible-invisible becoming of the emerging now* is the living moment that brings to the fore idea that meaning changes with each unfolding living experience incarnating the remembered with the prospected all-at-once. It is what is meant by the construct *all-at-onceness”*(Parse, 2012, p.44; Parse, 2014, p. 27).
In 2013, “Parse conceptualized the construct *living quality* as a humanbecoming phenomenon that goes beyond and is different from the static notions of quality of life and health” (Parse, 2014, p. 28).

From the humanbecoming perspective, “*living quality* is the becoming visible-invisible becoming of the emerging now. It is the now moment, and that *is* all there *is*. The construct *living quality* expresses the notion that quality or whatness is everchanging, thus cannot be measured by labels that reflect only a moment in time. *Living quality* refers to the individual's core whatness, the stuff of life. Whatness is the living community that each individual augst presence is—the humanuniverse cocreation with predecessors, contemporaries, and successors” (Parse, 2013, p. 112).

“Living quality has three inherent core knowings, fortifying wisdom, discerning witness, and penetrating silence. The “construct *living quality* is the ongoing incarnation of moment-to-moment indivisible, unpredictable, everchanging meaning arising with the becoming visible-invisible becoming of the emerging now” (Parse, 2013, p.112). “*Fortifying wisdom* is invigorating sagacity living with the individual as community who is cocreating what is important at the moment. It is strengthening knowings with understanding-misunderstanding, continually pushing onward with the becoming visible-invisible becoming of the emerging now” (Parse, 2013, p.114). “*Discerning witness* is cautiously attending and distancing from that which enables and at once limits opportunities in choosing the whatness of personal living. It is shown with savoring the treasured and sacrificing the desired in choosing living quality. Individuals show their living quality with and without words with reverence for what is significant in the becoming visible-invisible becoming of the emerging now” (Parse, 2013, p. 114). “*Penetrating silence* is piercing quiet in solemn stillness. It is the perfect intimacy of the unutterable that permeates the whatness of being. Penetrating silence incarnates the pondering and at once shaping of living quality” (Parse, 2013, p.114). “Penetrating silence as a core knowing is *there-with* the possibles of the emerging now in ruminating with illimitable options that cocreate living
quality. The underlying grounding of penetrating silence is integrity in the quietude of perfect intimacy. In the depth of penetrating silence is the inevitable embracing of the whatness of living quality” (Parse, 2013, p. 29).

The humanbecoming paradigm (Parse, 2014) with its assumptions, postulates, principles, concepts and paradoxes is presented entirely in figure 2.

**Assumptions, Postulates, Principles, Concepts, and Paradoxes**

<table>
<thead>
<tr>
<th>Assumptions</th>
<th>Postulates</th>
<th>Principles</th>
<th>Concepts and Paradoxes</th>
</tr>
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<tbody>
<tr>
<td>Humanuniverse is indivisible, unpredictable, everchanging.</td>
<td>Illimitability is the indivisible unbounded knowing extended to infinity, the all-at-once remembering-prospecting with the emerging now.</td>
<td>Structuring meaning is the imaging and valuing of languageing.</td>
<td>Imaging: explicit-tacit; reflective-prereflexive</td>
</tr>
<tr>
<td>Humanuniverse is cocreating reality as a seamless symphony of becoming.</td>
<td>Paradox is an intricate rhythm expressed as a pattern preference.</td>
<td>Configuring rhythmical patterns is the revealing-concealing and enabling-limiting of connecting-separating.</td>
<td>Valuing: confirming–not confirming</td>
</tr>
<tr>
<td>Humanuniverse is an illimitable mystery with contextually constructed pattern preferences.</td>
<td>Freedom is contextually construed liberation.</td>
<td></td>
<td>Languageing: speaking–being silent; moving–being still</td>
</tr>
<tr>
<td>Ethos of humanbecoming is dignity. Ethos of humanbecoming is august presence, a noble bearing of immanent distinctness. Ethos of humanbecoming is abiding truths of presence, existence, trust, and worth.</td>
<td>Mystery is the unexplainable, that which cannot be completely known unequivocally.</td>
<td>Cotranscending with possibles is the powering and originating of transforming.</td>
<td>Revealing-concealing: disclosing–not disclosing</td>
</tr>
<tr>
<td>Living quality is the becoming visible-invisible becoming of the emerging now.</td>
<td></td>
<td></td>
<td>Enabling-limiting: potentiating-restricting</td>
</tr>
<tr>
<td>Living quality is the everchanging whatness of becoming.</td>
<td></td>
<td></td>
<td>Connecting-separating: attending-distanting</td>
</tr>
<tr>
<td>Living quality is the personal expression of uniqueness.</td>
<td></td>
<td></td>
<td>Powering: pushing-resisting; affirming–not affirming; being-nonbeing</td>
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<tr>
<td></td>
<td></td>
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<td>Originating: certainty-uncertainty; conforming–not conforming</td>
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<td></td>
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<td></td>
<td>Transforming: familiar-unfamiliar</td>
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</tbody>
</table>

Figure 2. (Copied with permission from Parse, 2013, p. 273).

In 2016, Parse introduced “Parsesciencing as one of the two basic science nursing modes of inquiry consistent with the evolving humanbecoming paradigm” (Parse, 2014; p. 271).

Parsesciencing moved beyond the Parse research method. (The detail will be discovered in Chapter 3). Parse (2016) presented language that is no longer used with humanbecoming sciencing including method, question, review of literature, research, researcher, processes, participants, structure, structural transposition, and conceptual integration, as these terms are also
situated in other paradigms and other disciplines and reflect static notions (p. 271).

“Parsesciencing language includes the following: Parsesciencing as coming to know the truth for the moment and the meanings of universal humanuniverse living experiences, horizon of inquiry, foreknowings, inquiry stance, mode of inquiry, historians, dialoging-engaging, scholar, distilling-fusing, discerning extant moment, transmogrifying, transubstantiating, and newknowings” (Parse, 2016, p. 271-272). Parse (2016) explicated the term scholar, as more precise with humanbecoming sciencing since the term researcher has many denotations and connotations not consistent with humanbecoming. The scholars investigating a phenomenon with Parsesciencing approach the inquiry with conceptual and theoretical foreknowings. The conceptual foreknowings arise from concept inventing (personal experiences, communication with others, pondering artforms, diverse literature, and others. The theoretical foreknowings arise from the horizon of inquiry, humanbecoming.

The Humanbecoming Concept Inventing Model

<table>
<thead>
<tr>
<th>Immersing with Explicit-Tacit Knowings</th>
<th>Exploring with Pattern Preferences</th>
<th>Explicating with Pondering Possibles</th>
</tr>
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<tr>
<td><em>Engaging</em> intently with the illimitable</td>
<td><em>Dialoguing</em> with others</td>
<td><em>Exposing</em> rare distinctness</td>
</tr>
<tr>
<td><em>Drifting</em> playfully with the unbounded</td>
<td><em>Interpreting</em> with artforms</td>
<td><em>Clarifying</em> webs of ambiguity</td>
</tr>
<tr>
<td><em>Journaling</em> carefully with deliberation</td>
<td><em>Dwelling</em> with printed material</td>
<td><em>Explaining</em> the now-truth</td>
</tr>
<tr>
<td>Discerning significance is structuring the meaning of the emerging now.</td>
<td>Crafting themes is configuring patterns of synthesized evidence.</td>
<td>Unfolding the genuine is cotranscending with the novel.</td>
</tr>
</tbody>
</table>

Figure 3. (Copied with permission from Parse, 2018 p. 158).

Concept inventing is "a multidimensional all-at-once process of analyzing-synthesizing, bringing to life novel unitary concepts" (Parse, 1997, p.63; Parse, 2006, 2018). “This nonlinear approach to creative conceptualization and clarification of concepts is in stark contrast to other
concept analysis and concept development strategies predominant in the nursing and general literature” (Parse, 1997, pp. 63-64).

Concept inventing begins with searching for understanding phenomenon of interest in contemplative reverie. The scholar must ponder a crucial question: “What does this phenomenon mean to me? While searching for the answer, the scholar considers and records the ideas that arise” (Parse, 2006, p. 289).

The humanbecoming concept inventing model (Parse, 2018, figure 3) “is preliminary to initiating a humanbecoming investigation with the two humanbecoming modes of inquiry—Parsesciencing and Humanbecoming Hermeneutic Sciencing (p. 157). It invites the scholars “to plumb the depths of their knowings to create unique descriptions of concepts, known as ingenuous proclamations” (Parse, 2018, p. 157). “The ingenuous proclamation is an assertion that incarnates the meaning of the concept for the scholar” (Parse, 2018, p. 157). Parse (2018) posit, “Ingenuous proclamations are declared in the language of humanbecoming science and with relevant artforms (p. 157). The humanbecoming concept inventing model (Parse, 2018), focuses the scholar on unfolding the concept with the all-at-once immersing with explicit-tacit knowings, exploring with pattern preferences, and explicating with pondering possibles (Parse, 2018, p. 157-159, figure 3).

**Immersing with explicit-tacit knowings** is the scholar’s deep exploration coming to know the meaning of a phenomenon. The scholar deep dived with pierced intents the profoundities of her explicit-tacit knowings while “**engaging intently with the illimitable, drifting with the unbounded, and journaling carefully with deliberation**” (Parse, 2018, p. 157). The scholar’s journey with “**engaging intently with the illimitable,**” arose from the scholar’s professional career with experiences of dialoging with persons, families, and health professionals. The scholar witnessed persons’ dissatisfaction about not feeling listened to who said, “I didn’t feel listened to at all, I felt judged and misunderstood when I asked questions, and I feel afraid to disturb people"
and, "Of course I received my medication, but it could be better to have more opportunities to talk with the nurses and doctors; it's a pity they were too busy to listen to me.” As a nurse leader, the scholar received complaints describing nurses who were always in a hurry, doing "important things," but could not spare enough time to listen. What could be more important for a person than to feel listened to? A trend in modern society shows multitasking individuals who are appearing to listen, while continually controlling their handheld communicating devices.

The scholar drifted playfully with the unbounded witnessing nurses and other health professionals who are occupied with gathering data and completing checklists to promote economic transparency and administrative efficiency. It is the opposite of nursing theory-guided practice, which is a human health service to society based on the discipline-specific knowledge articulated in the nursing frameworks and theories. The discipline-specific knowledge reflects the philosophical perspectives embedded in the ontological, epistemological, and methodological processes that frame nursing’s ethical approach to the humanuniverse-health process (Parse et al., 2000, p. 177).

The scholar in this investigation revealed her journaling carefully with deliberation, in an interview with another nurse scholar, when she explained her struggles to maintain quality and ideals (Baumann, 2015). The scholar’s interest on feeling listened to was intensified when she experienced a situation wherein listening to people and respecting what was important at that moment were considered significant to make a change in other’s life. The scholar fostered the humanbecoming perspective by explicating to the physician and nurses that her intent was to follow the person’s rhythm, as the person is showing her the way.

In immersing with explicit-tacit knowings, the scholar started to unfold the meaning of feeling listened to. As Parse (2018) said, “discerning significance is structuring the meaning of
the emerging now” (p. 157). The scholar in this investigation of feeling listened to found inspirations while playing with ideas.

*Exploring with pattern preferences* “is traversing the known with precisely scrutinizing the concept in *dialoguing with others, interpreting with artforms, and dwelling with printed material*” (Parse, 2018, p. 157). Parse (2018) said, “traversing the known is a way of spanning all possibles to discover what is said and not said and what is shown and not shown about the concept” (p. 157). The scholar further explained the pattern preferences of feeling listened to, which are “the scholar’s moment-to-moment choosings among myriad ideas specified in diverse media” (Parse, 2018, p. 157). In addition to this, the scholar spoke with people from the community about feeling listened to.

In *dialoguing with others*, the scholar is “attentively engaging with others in unveiling possibilities relative to what the concept is” (Parse, 2018, p. 157) feeling listened to means to her. The scholar communicated with individuals in the community about feeling listened to. One man said: “I feel valued when I am listened to. Listening is important for me. We don't need words to express our emotions. We just look at each other, and we know what the other is thinking or not.” (Anonymous, Personal communication, April 6, 2016). An adolescent boy commented: “I feel good when I am listened to. I feel listened to when others respond to me constructively, and I am not waiting long moments to be answered. Feeling listened to is the "voice to be heard."

(Anonymous, Personal communication, April 7, 2016). Another person said, “Feeling not listened to is like I am talking to a wall, and not having eye-to-eye contact and not feeling respected by others.” (Anonymous, Personal communication, April 8, 2016). One woman said, "When my boyfriend says he is sorry after our lover’s dispute, I feel listened to. It is like a give and take relationship and recognizing the other. When I am listened to, I feel good and
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respected. When I am not listened to, I feel disappointed, discouraged, unheard, not worthy, and frustrated” (Anonymous, Personal communication, April 8, 2016).

While continuing the scholar’s journey exploring with pattern preferences, and to playfully engage with the unbounded, the scholar dwelled with several artforms to be further inspired about the universal living experience of feeling listened to. Several artforms were considered and one was selected to elaborate here. Parse (2018) further explained that “interpreting with artforms is engaging with various paintings, films, theatrical performances, movements, musical compositions, and other media that reflects the meaning of the concept for the scholar” (p. 158).

To further explicate the phenomenon of feeling listened to, the scholar interpreted the “The Sound of Music,” which is a musical film relating a story of Maria Rainer, a nun postulant. The Mother Superior Abbess told Maria that she should spend some time outside the monastery to decide whether she is ready for convent life. Maria acted as the governess to the seven children of Captain Georg von Trapp, a widower working in an Austro-Hungarian Navy submarine. One day, the Captain gave a party to introduce Elsa, his fiancée. One of the Captain’s sons, Kurt, asks Maria to teach him to dance the Ländler (typical Austrian dance). When he failed to negotiate a complicated figure, the Captain stepped in to demonstrate. He and Maria danced until they come face-to-face; she broke away, embarrassed and confused. Maria then realized and understood her feelings for the Captain. She tried not to show her feelings, but was betrayed by her facial expressions and gestures. Maria and Captain von Trapp did not need to talk, but their silence and the rhythmical movements expressed what was not said. Dancing is a symbolic expression, which is a characteristic of languaging. While they were dancing, Maria and Captain von Trapp were able to unveil their feelings of love for each other, but they were
unsure as to whether or not the other was listening. The captain then refused to marry Elsa, and chose Maria while responding to his heart. Maria felt understood and listened to with the Captain von Trapp’s proposition of marriage. Maria and Captain von Trapp gave and received messages from each other. Later in the story, Maria felt listened to and understood by the Mother Superior Abbess when the Mother Superior asked Maria to make up her own mind about the Captain. The film showed feeling listened to as an experience of being acknowledged by what is said and not said.

In *dwelling with printed material*, the scholar “casted a wide net across literature of a variety of disciplines to uncover relevant written evidence that is known and published about the emerging concept” (Parse, 2018, p. 158) of feeling listened to. The scholar found significant printed materials about feeling listened to from the disciplines of nursing, sociology, business, communication, education, philosophy, psychology, and psychiatry. While exploring with pattern preferences, three themes arose crafted by the scholar. “*Crafting themes is configuring patterns of synthesized evidence*” (Parse, 2018, p. 158). The three themes were: (a) Feeling listened to arises with endearing deference, (b) Feeling listened to emerges with fortifying alliances, and (c) Feeling listened to surfaces with struggling for recognition amid not feeling listened to. Exploring the literature (Chapter Two) and engaging with others and artforms clarify the scholar’s conceptual foreknowings about feeling listened to. With the pattern preferences explored, the scholar goes beyond and explicated the phenomenon with pondering possibles.

In *explicating with pondering possibles*, the scholar revealed the distinctness of the universal human universe living experience of feeling listened to, as it is evolving during immersing with the explicit-tacit knowings and exploring with pattern preferences” (Parse, 2018, p. 158). Evidence from personal experiences, communication with others, dwelling with artforms
and reading printed material (explained in Chapter 2) with immersing exploring and explicating demonstrates that feeling listened to is a universal humanuniverse living experience worthy of investigation.

The scholar in exposing the rare distinctness of the concept and in clarifying the webs of ambiguity (Parse, 2018, p. 158) arrived at the now-truth, as the novel conceptualization of feeling listened to was revealed. Furthermore, Parse (2018) explicated that “unfolding the genuine is cotranscending with the novel” (p. 158). The “now-truth” (Parse, 2018, p. 158) is the truth of the moment of the unfolding concept. With attentive illuminations from immersing with explicit-tacit knowings, exploring with pattern preferences, and explicating with pondering possibles (Parse, 2018, p. 157-158), the scholar arrived at the now-truth of feeling listened to that answers the scholar’s inquiry stance “What does feeling listened to mean to me?” Feeling listened to is uplifting recognition with attentive dialoguing arising with contentment. The core ideas, uplifting recognition, attentive dialoguing, and contentment articulate the concept of feeling listened to;

Uplifting recognition

Parse (2006) defined respect as “reverent recognition or acknowledgement of a presence” (p. 51). Uplifting recognition is feeling good about being acknowledged by others in everyday living. It is respecting and accepting others’ decisions while living the risk of being rejected and disregarded. Individuals are in constant search for recognition from others; they look to be listened to, but may feel not listened to and not acknowledged. Steihaug, Ahlsen, and Malterud (2002) said, “recognition is not behavior, but an attitude and a context of relationships, providing information about what is to be said in a specific situation” (p. 282). They further stated that “entering the experience requires reflection, which means being connected to what
happens inside yourself” (Steilhaug, et al., 2002, p. 282). This is similar to the idea that all relationships are cocreated even being recognized. Schibbye (2002), “described how the different components of recognition are expressed at the practical level as listening, understanding, acceptance, tolerance, and confirmation” (p.282). He said, “listening is active and focused and necessitates receptivity” (P. 282). People in this inquiry felt listened to when they feel accepted by others in their decisions and choices in life and as members of a group. They felt recognized when others truly listened to their yearnings without judgement. Also, individuals may feel recognized when others spend time listening to their stories and respecting their uniquenesses. People wanted to feel listened to but may struggle for recognition when others are not really paying attention and not showing interest in what is being shared. Individuals seek recognition, yet may feel listened to and not listened to in day to day engagements with others.

**Attentive Dialoguing**

Attentive dialoguing is getting respectful attention during conversation with another or others. Attentive dialoguing is experienced when it is possible to unveil ideas or situations while being involved with others. With attentive dialoguing, people may feel listened to when they chose to disclose or not disclose ideas or situations to important others while seeking acknowledgement from them. People feel connected with those who listen, and at the same time they may feel separated from those who do not listen. With attentive dialoguing, individuals feel listened to when they are connected with someone who understands and truly listens. Truly listening helps in building a trusting relationship. Speech and movement convey attention to the other. “Moving, like speaking, is a sign or symbol expressing meaning” (Sapir, 1966, p. 72; Parse, 2014, p. 41). With feeling listened to, individuals may experience attentive dialoguing by being close and away from others who treasure a relationship and this is shown with trust and
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understanding. “No individual can fully understand another; each experiences the other from a personal perspective” (Hall, 1976, p. 69; Parse, 1981, 1998b). Individuals felt listened to when they are accepted by others who acknowledge their presence and when that happens contentment arises.

**Contentment**

Feeling listened to arises with contentment. Individuals may feel contented when they feel listened to. With the idea of contentment connected with feeling listened to, individuals may experience a comforting feeling when they know that others are listening to them, confirming their values. Parse conducted several investigations showing “contentment as feeling calm, relaxed, at ease, good or satisfied” (Parse, 1993, 1994a, 1996, 1997b; Parse et al., 1985). Other findings showed that “peacefulness and serenity were associated with feeling content” (Parse, 1994a, 1996; Parse et al., 1985). “Contentment was connected with descriptions of the fulfillment and satisfaction arising with either achieving or striving for what they [the participants] cherished” (Parse, 1994a, 1997b; Takahashi, 1999; Toikkanen & Muurinen, 1999).

Parse (2001), described “contentment as a satisfying calmness amid the arduous as resolute liberty arises with benevolent engagements” (p. 334). McKenzie (2015) said, “contentment is a positive feeling that results from reflection that is itself fulfilling. It is an authentication of one’s self and one’s life as a whole” (p. 254) and “is understood as a fulfilling relationship with the self and society” (p. 252). In the subsequent section, the scholar announces and illuminates the ingenuous proclamation of feeling listened to.
Ingenious Proclamation

With attentive illuminations from immersing with explicit-tacit knowings, exploring with pattern preferences, and explicating with pondering possibles (Parse, 2018, p. 157-158), the scholar arrived at the “ingenious proclamation manifested with a theoretical statement written at a scientific level of discourse and with a chosen artform” (Parse, 2018, p. 158). The theoretical statement is explicated as follows: *feeling listened to is powering the languaging connecting-separating of imaging.* The artform named “Conversation” (Renoir, 1878, Figure 4) shows two women engaging in a peaceful conversation and capturing the meaning of the universal humanuniverse living experience of feeling listened to. One of the women is smiling timidly; her eyes look puffy as if she had been crying. This painting shows a culmination of a face-to-face encounter wherein one woman is hugging the other as if listening to her concerns. The face of the other woman seems to be showing contentment, as she is recognized and acknowledged in her grief with a nonjudgmental and unconditional love. This woman seems to be mourning a loss as she is acknowledged by the other with attentive dialoguing. The woman with her face hidden pulls the mourning woman gently toward her to communicate her concern, as the mourning woman appears contented in the moment for having been listened to. The embracing arm of the other seems to offer comfort, while the folded arm of the mourning woman shows acceptance. Feeling listened to surfaces with the inspiring acknowledgment of others while engaging in thoughtful illimitable affirmations.
Powering

The uplifting recognition of feeling listened to can be connected with the concept of powering from the third principle of human becoming, “cotranscending with possibles is the powering and originating of transforming” (Parse, 2014, p. 47). Powering is the humanuniverse phenomenon recognized in pushing-resisting of affirming-not affirming of being in light of nonbeing (Parse, 2014, p. 48). “Being is in paradoxical apposition with non-being. Non-being is the not-yet-known explicitly, thus there is the potential risk of losing something of value” (Parse, 2014, p. 48). Feeling listened to is an affirmation of being someone of value and not feeling listened to is a feeling of being disregarded and not believed.
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As shown in the painting, in pushing-resisting, individuals may affirm-not affirm their recognition of others. The mourning woman unsure of whether or not the other woman will listen to her, confides her experience of loss and expectations to move on. With sureness-unsureness, the mourning woman may experience the affirming-not affirming of her decision to confide her concerns to another, yet with potential rejection. With the desire to feel listened to, there is struggling for recognition as with the “pushing and at-once resisting while engaging with others, issues, ideas, desires, and hopes in striving to discover new possibles” (Parse, 2014, p. 48-49). With uplifting recognition the mourning woman experienced feeling listened to when the other acknowledged her experience of loss without judgment and accepted her as an individual questing for contentment and quietude.

**Language connecting-separating**

Feeling listened to may be connected with the construct languaging connecting-separating from the first and second principles of humanbecoming “structuring meaning is the imaging and valuing of languaging” (Parse, 2014, p.37), and “configuring rhythmical patterns is the revealing-concealing and enabling-limiting of connecting-separating” (Parse, 2014, p. 43). Individuals live their explicit-tacit knowings in feeling confirmed-not confirmed with feeling listened to with others, ideas, objects, and events. With speech, silence, movement, and stillness, people experience feeling listened to or not and this happens with words, glances, and attitudes in moving with and apart from others. In the painting, attentive dialoguing is shown, as the woman with the hidden face appears to be listening attentively to the mourning woman offering soothing words and gestures. “Languaging is signifying valued images with speaking-being silent and moving still. This means that the images individuals choose as values are shown with languaging in cocreating unique meaning that surfaces with the becoming visible-invisible
becoming of the emerging now” (Parse, 2014, p. 40-41). “Languaging is not just the content of what an individual says with words, but it is how the whole message is uncovered in the context of the situation” (Parse, 2014, p. 41). In the painting, recognition was comprehended with the mourning woman wearing a timid smile as she appeared to be regarded by the other. People may feel judged by others by not responding instantaneously to an individual’s query. The paradox of connecting-separating illuminated in the painting is the attending-distancing from the second principle of connecting-separating. “Connecting-separating is attending-distancing; it is living being with and apart from others, ideas, objects and situations all-at-once” (Parse, 2014, p.45). Attending-distancing may refer to the mourning woman choosing to confide her concerns and enter into communion with the other, while distancing from her sad experience of loss. “Communion is attending with that which is at hand, while all-at-once distancing yet attending in a different way with that which is distanced” (Parse, 2014, p. 46). Communion in this situation may refer to the mourning woman’s intention of seeking comfort from the other. The mourning woman experienced feeling listened to when the other acknowledged her by accepting and respecting her intentions with authenticity. The two woman in the painting showed respect and acknowledgement while making visible the experience of feeling listened to.

Imaging

Imaging is a concept of the first principle of humanbecoming, “structuring is the imaging and valuing of languaging” (Parse, 2014, p.37). “Imaging, is reflective- prerreflective coming to know the explicit tacit all-at-once” (Parse, 2014, p.38). With imaging, individuals may consider various options as to whether or not they are being recognized and respected by others’ considerations from which contentment emerges. The meaning of feeling listened to arises with the explicit-tacit knowing of contentment. Contentment as presented in the painting, refers to a
feeling of satisfaction and deliverance from an identified and aching situation, which is a loss of something of value. With the idea of contentment connected with feeling listened to, individuals may experience a comforting feeling when they know that others listened to them, confirming their values. Contentment is shown with the mourning woman appearing to be serene while smiling timidly to the other. The mourning woman may have felt listened to as she was acknowledged and accepted by the other. The scholar with the concept inventing of feeling listened to explicated by the conceptual (Chapter two) and theoretical foreknowings approached and illuminated the inquiry stance.

**Inquiry Stance**

The inquiry stance is the scholar's posture when approaching the investigation of the phenomenon. For this study, the inquiry stance is: “What is the discerning extant moment of the universal humanuniverse living experience of feeling listened to?” “Discerning refers to the historians' and scholars' incarnation of the meaning of the living experience at the moment as it is arising from the description by the historians. Extant moment is the unpredictable everchanging truth arising with the becoming visible-invisible becoming of the emerging now” (Parse, 2016, p. 272). Parsesciencing is the mode of inquiry for seeking the truth, which is an expectation of a shifting fusion of horizons. Parsesciencing as mode of inquiry consists of *dialoging-engaging, distilling-fusing, heuristic interpreting* as detailed in Parse (2016) is discussed in Chapter three.

**Summary**

Chapter One introduced the phenomenon of the universal humanuniverse living experience of feeling listened to with the humanbecoming paradigm as the horizon of inquiry. In considering the phenomenon, and to clarify the concept with conceptual and theoretical foreknowings, the scholar engaged in humanbecoming concept inventing (Parse, 2018). With immersing, exploring, and explicating, the scholar pondered her experience of feeling listened to,
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Listened to what others said about feeling listened to, reflected on artforms, interpreted a film to enhance understanding of the phenomenon of feeling listened to, dwelled with printed materials, clarified and exposed the distinctness of the concept and arrived at the now-truth of feeling listened to. For the scholar, the now-truth is: *feeling listened to is uplifting recognition with attentive dialoguing arising with contentment*. The ingenuous proclamation was declared at the highest level of sciencing as *feeling listened to is powering the languaging connecting-separating of imaging* and the artform is Renoir’s (1878) painting, “Conversation.” The now-truth and the ingenuous proclamation of feeling listened to was discussed with the principles of the humanbecoming paradigm (Parse, 2014). A study on the universal humanuniverse experience of feeling listened to with Parsesciencing inquiry will enhance disciplinary knowledge in nursing, specifically in nursing as a human science and the humanbecoming paradigm. Chapter Two posits the conceptual foreknowings illustrated by the scholar from diverse disciplines on feeling listened to.
CHAPTER TWO

CONCEPTUAL FOREKNOWINGS

In Chapter Two, the scholar continues the journey of humanbecoming paradigm (Parse, 2014) and divulges discovered foreknowings from various disciplines. Parse (2016) stated that the “foreknowings are what is known and believed about the universal humanuniverse living experience from the literature and other sources chosen by the scholar (p. 272). The author of this proposal, which in Parsesciencing is referred to as the scholar, explicates the conceptual foreknowings “in an integrated thematic description of the universal humanuniverse living experience of feeling listened to” (Parse, 2016, p. 272). A search databases (Academic Search Complete, Business Source Complete, CINAHL complete, Communication and Mass Media Complete, ERIC, PsycINFO, SocIndex with Full text, Medline complete, Education, Psychology, Philosophy Index, and Psychiatry) revealed articles with the keywords of listening and feeling listened, and being listened to. The results confirm that most of the literature reviewed addressed the concept of listening, but not the experience of feeling listened to.

From the humanbecoming paradigm (Parse, 2014), the intricacies of listening in light of feeling listened to arise while nurses and other healthcare professionals live true presence in practice and research. Jonas-Simpson (2003) conducted a study of being listened to guided by the Parse research method. The research question was “what is the structure of the lived experience of being listened to?” Ten older women receiving in-patient rehabilitation agreed to participate in this study. The structure of being listened to is “an acknowledging engagement arising with the gratifying contentment of an unburdening respite” (p. 235). Jonas- Simpson (2003) described acknowledging engagement in feeling listened to as being recognized as a person and paid attention to by someone who cares. The core concept gratifying contentment was
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explicated as an appreciation for those who truly listen and for the good feelings and happiness that are experienced when someone listens. The core concept, unburdening respite, reflects calm, peace, and relief in changing situations. The structure of Jonas-Simpson’s being listened to was transposed to a higher level of abstraction as “an abiding communion arising with the cherished bliss of uplifting reprieve.” The conceptual integration for Jonas-Simpson of being listened to was “powering connecting-separating in the valuing of transforming” (p.236).

Jonas-Simpson, Mitchell, Fischer, Jones, and Linscott (2006) conducted another study of being listened to with a total of 19 participants living in a long-term care facility that provides complex continuing care. A qualitative descriptive method outlined in Parse (2001) was chosen to analyze the transcriptions obtained from semi-structured interviews in light of the human becoming themes. Linked together, the themes offered a description of the experience of being listened to as “a nurturing contentment of vital genuine connections while deference triumphs mediocrity” (p. 49). Nurturing contentment refers to the “good feelings, satisfaction, gratification, and unburdening that come with being listened to” (p. 49). The themes that emerged—affirming the experience of being listened to as fundamental to the participants’ quality of life.

Feeling listened to was chosen by Kagan (2008) as a phenomenon for study because it is an experience of health and quality of life intrinsic to the human-to-human relationship. In her study, Kagan (2008) said that the most common complaint from people who had experiences with healthcare providers was that they were not listened to. Kagan’s Parse method study included 10 adults who shared their experiences of feeling listened to. The findings of Kagan’s study, confirmed that feeling listened to is significant to health and quality of life and that health can only be understood for what meaning it has for each individual or family. The participants all
spoke of desiring nonjudgmental recognition with which they valued and loved, despite of the possibility of rejection and hurt. From the perspective of humanbecoming, nurses’ major contribution is to bear witness and to be with persons as they chose to live in ways they value. The nurse honors the choices of others and lives the art and science of nursing with others in non-routinized and non-judgmental ways (Parse, 1998, 2007). Kagan’s (2008) structure for feeling listened to was unreserved affirmation amid potential irreverence arising with the liberating contentment of benevolent affiliations. The structural transposition of Jonas’s feeling listened to was “unrestrained assertion amid conceivable insolence surfacing with the unbridled delight of cherished involvements.” At the theoretical level, feeling listened to was “powering with enabling-limiting imaging in valuing connecting-separating.” Shofar emerged as the artistic expression used by Kagan (2008) exemplifying the structure. It is connected to feeling listened to as an interpretation of the three times the shofar is blown during the Rosh Hashanah (p. 63).

While Jonas-Simpson and others (2003) and Kagan (2008) had conducted studies on feeling listened to with the Parse research method, no other investigation was completed about the universal humanuniverse living experience of feeling listened to with the Parsesciencing inquiry.

A number of authors (Fiumara, 1990; Heidegger, 1962; Hyde, 1994; Levin, 1989) have suggested that listening is foundational to being human. These authors contended that listening is a capacity, a potential that is realized during the person-person process. Heidegger (1971) contended that human’s listen is to language spoken and unspoken. Openness and hermeneutical attention in the dialogical field allows for listening (Kagan, 2008).

Purdy (1986), wrote that western philosophy has not had much to say about listening or receptive communication until fairly recently, and listening research has tended either to follow
trends of the speech communication fields or to be directed by speech science or the pragmatic of
the working world. The 20\textsuperscript{th}-century hermeneutics and phenomenological philosophers,
Schleiermacher, Dilthey, Heidegger, Ricoeur, and Gadamer are scrutinized for their contributions
to listening research and for indications of paths to follow in future investigations. Listening the
receptive dimension of discourse, is generally a “place” of primary mediation between
conversants in discourse; the listener participates in the mediation of meaning – and hence of the
situation. The listener metaphorically sits at the doorway between self and other, aware of and
creating both worlds” (p. 1).

\textbf{Origin of Listening}

Listen (Listening) is to give attention with the ear; attend closely for the purpose of
hearing; give ear. It is to pay attention; heed; obey (children don’t always listen to their parents).
Listening is to wait attentively for a sound (usually followed by for), to listen for sounds of their
return. Listen in, is to overhear a conversation or communication, especially by telephone;
eavesdrop (someone was listening in to his private calls (Dictionary. Com).

Listening is to give one's attention to sound or action. Listening involves complex
affective, cognitive, and behavioral processes. Effective processes include the motivation to
attend to others; cognitive processes include attending to, understanding, receiving, and
interpreting content and relational messages; and behavioral processes include responding with
verbal and nonverbal feedback (Halone, Cunconan, Coakley, & Wolvin, 1998).

The origin and history of the word listen revealed the various cultural influences through
centuries and their unique contribution highlighting the evolution of humankind (Online

\textbf{Integrated Major Themes}
The scholar explored multitude literature from diverse disciplines and posited conceptual foreknowings in terms of integrated themes about the universal humanuniverse living experience of feeling listened to. The three themes are: a) Feeling listened to arises with endearing deference, b) Feeling listened to emerges with fortifying alliances, and c) Feeling listened to surfaces with struggling for recognition amid not feeling listened to.

**Feeling listened to arises with endearing deference**

Feeling listened to was found to be one of the three characteristics important for black women’s comfort level in discussing HIV and their likelihood of returning for their HIV results. The study was conducted to understand the relationship between congregational support and HIV prevention behaviors among a sample of high-risk, HIV-negative black women. Participants were 434 black women who were at high risk for contracting HIV through heterosexual sex and who were recruited through face-to-face interviews and Audio Computer-Assisted Self-Interviews. Feeling listened to was connected to feeling loved by their congregation, and having ministries that helped people with their problems. All these characteristics seem to have the greatest influence on the prevention behaviors of these black women and reduced HIV stigma for women seeking comfort from Black churches (Williams, Pichon, Latkin, & Davey-Rothwell, 2014).

A nurse scholar, Clementi (2006) in a study about patients’ expectations during healthcare encounters found that cardiac patients felt respected when nurses spent adequate time, while acknowledging that healthcare providers are busy. This group of participants believed that they were told the truth and that they could trust the healthcare providers. They felt that they were listened to and that the nurse made specific time to listen. They believed that their concerns were taken seriously. These participants described the healthcare providers as those getting to the
core of the problems by acting on a plan to fix their problems.

Listening encompasses the “defining attributes of empathy, silence, attention to both verbal and non verbal communication, and the ability to be nonjudgmental and accepting” (Shipley, 2010, p. 125). The art of listening is essential to professional practice in healthcare disciplines and other helping professionals. Without listening there can be no understanding, and moreover, those who speak are denied the sense of affirmation that comes with feeling listened to and understood (Pilkington, 2008). Patients need to be given honest information and do not want to be cheated in the assessment and implementation of their healthcare. Listening to patient's views on the specific factors they consider useful to maintaining their dignity was proposed to meet the standard expectations of the patients (Kvåle & Bondevik, 2008).

Another study revealed patients’ expressing opinions to communicate better with the nurses rather than the physicians. To justify this opinion, the patient claimed, “the physician is only around for a few minutes during the day and almost never at night” (Charalambous et al., 2008). One study showed that nursing care is considered the most significant care patients’ assessments of their satisfaction with healthcare (Koc et al., 2011). In another study, the patients found that nurses and pharmacist expressed their interest in listening to patient views and developed a therapeutic plan in consultation with the patients (Hadi et al., 2016). Patients reported satisfaction when being listened to by nurses, privacy being respected, being given information on the condition one’s suffering from and being treated politely. A good patient interaction with staff members improves the understanding of treatment plans, and heightens patient’s morale, thus facilitating better health outcomes Failure to consider these factors may lead to dissatisfaction that may further result in avoidance of treatment (Nunu & Munywende, 2017).
Ng and colleagues (2009) reported that patients felt that nurses and physicians usually and always (96% and 97%, respectively) treated them with courtesy and respect. Similarly, this sample reported that the nurses and physicians usually and always (96% and 94%, respectively) listened carefully. There were also no significant associations with individual questions among nurses and doctors in items concerned with showing courtesy and respect, listening carefully to the patient, or in describing possible side effects of medicine in a way that is understandable.

In a study of patients’ expectations of the maintenance of dignity, Matiti and Trorey (2008) reported that nurses listened to patients and introduced themselves politely and created time to talk to patients. Similarly, McCarthy (2014) found that healthcare providers including nurses showed respect and support by giving adequate time to patients and family members to listen and answer their questions before, during or after undergoing chemotherapy treatment. Patients appreciate being treated with compassion, kindness, empathy, and understanding. Also, patients specified the selective use of humor of healthcare providers when talking and treating them as normal individuals and not as “cancer individuals” (McCarty, 2014). Patients expect to be taken seriously and have nurses be present to them, that is make time to listen to them and treat them with respect during healthcare encounters (Clementi, 2006).

Freire (1972) wrote the importance of love for educational dialogue for teaching, for the students with whom one works, for the processes of reading, writing, and study for knowledge, and for life itself. Love is both the foundation of dialogue itself. Freire (1972) said, without loving, respect for other participants in a dialogue, one couldn’t truly listen to, and hence learn from what they have to say. Freire further argued that listening is an activity that goes beyond mere learning. Listening involves “being open to the gestures of the other, to the differences of the other (Freire, 1998b, p. 107). This does not mean one should be reduced to the other, this
would, from Freire’s point of view, not be listening, but self-annihilation. Freire explained, “Listening does not diminish in the exercise of my right to disagree, to oppose, to take a position. On the contrary, it is by knowing how to listen well that I better prepare myself to speak or to situate myself vis-à-vis the ideas being discussed as a subject capable of presence, of listening “connectedly” and without prejudice to what the other is saying. In their turn, good listeners can speak engagedly and passionately about their own ideas and conditions precisely because they are able to listen” (p. 107).

Coburn and Edge (2006) said, “developing presence, which has the capacity to “bring peace into the room” (Bowling &Hoffman, 2003) and which “connects self and whole” (Senge, Scharner, Jaworski, & Flowers, 2004) may, as its foundation, call on us to develop an ability to listen openly and intentionally.” (p. 11). “In deep and open silence, true listening can occur and then we might become like an empty container in which there is space, or capacity to hear and absorb more “(Isaacs, 1999, p. 244).

Scholars from allied disciplines affirmed that valuing and acknowledging others without judgment but with unconditional love supported the first theme; feeling listened to arises with endearing deference.

Feeling listened to emerges with fortifying alliances

Listening is a significant aspect of mediation, but its role has not been largely examined in the literature (Coburn & Edge, 2006). Bush and Folger (2005) affirmed, “If openness and recognition of each others’ stories can begin through listening for people in conflict, then the hope for collaboration and shaped perspective is nurtured” (p. 111).

Cummins (2011) a nurse scholar, narrated the experience of feeling listened to, as a partnership when listener and storyteller shared a traumatic event. The listener and the storyteller
collaborated to piece the story together and accept what they knew in the present moment to be the story, while being open to the possibility of change in the future. Partnership evoked the feeling of reliving the listener's experience as the storyteller shared it. Forming a unique dyad happens when the listener manifests an interest in the story being told by the storyteller. If the listener loses interest, then the storyteller would quit talking and remained silent, keeping all his feelings to self. In another study, Clementi (2006) found that participants had developed a relationship with the healthcare provider who knew them personally, asked and answered their questions, and gave them information that they could understand. Participants described feeling assured that they were receiving competent care that lead to their fears being calmed.

In psychology, Itzchakov and Kluger (2017) found the importance of the listening circle paradigm to be an effective intervention in improving employees listening abilities, making them less socially anxious and changing their attitudes. The Listening Circle is a method for improving listening in organizations. The Listening Circle, also known as the Council, involves 10-25 people sitting in a circle with one or two trained instructors explaining the rules of the circle. Only one person can talk at a time. The talking turns are signaled by a talking object, which is handed over among the participants around the circle, or placed in the middle of the circle, for interested participants to pick up. There are four intentions when participating in a listening circle: (a) to listen from the heart, (b) to talk from the heart, (c) to talk succinctly, and (d) to talk with spontaneity. The instructors ask participants to avoid positive or negative feedback comments. Participants are invited to say “Ho” or “Amen” after a person has finished talking. The instructors emphasized that speaking is not mandatory and note that listening without speaking is also participation. The instructors invite the group to talk about a certain
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topic; it can be specific (thoughts and feelings about one’s position at work). Although the studies were quasi-experimental, their pretest-posttest comparison across multiple groups removed several threats to internal validity (p. 672).

Stepakoff, Reynolds, and Henry (2015) psychosocial staff at a war-crimes tribunal in Sierra Leone conducted a study with 147 witnesses after they completed their testimony. Participants were asked to describe the most positive and most difficult aspects of their experience of testifying. “The most frequently mentioned positive aspect was being given the chance to tell my story, being able to talk about difficult/painful experiences, breaking silence.” The second most frequently mentioned positive aspect was “being listened to, feeling believed/understood.” Some witnesses specified the judges’ listening as the best part, and one witness specified that it was the lead attorney’s understanding that was the best part in testifying in the Special Court For Sierra Leone (SCSL).

Involvement in healthcare decision-making has been reported as patients’ perception of dignity. In a study, "nurse-patient respectful interaction" obtained the lowest frequency of no answers (0%), perhaps due to the universality of this topic and that it was easily understood by everyone, the percentage of positive answers (75%) evidenced that according to patients’ views, respectful nurse-patient interaction were valued more than information and verbal communication (Ferri et al., 2015). Patients wanted to be treated as partners and share decision-making when it concerned decisions about their daily life in the hospital including nursing care (Kvåle & Bondevik, 2008). Being empowered was explained as being listened to, believed, and treated with respect. Patients felt valued, increasing their self-worth and sense of control (Charalambous et al, 2008; Kvåle & Bondevik, 2008; Hadi et al., 2015; Nunu, et al., 2017; Ng et
Patients' concerns were heard and even met (Charalambous et al. 2008).

Listening as a political focus was used to emphasize the necessity to recognize disability in Australia. Thill (2014) mentioned the National Disability Insurance Scheme (NDIS) as an example of the benefits and limitations of listening as a tool for policy change. Thill claimed that over the past decades, the disability movement and critical disability studies have challenged the dehumanization of disabled people as objects of intervention. Oliver (1996) said that “the dominant, individual model represents disability as a personal tragedy requiring care by the medical and allied professions.” (p. 17). Within this context, the expert voices of professionals are privileged at the expense of the devalued experiential knowledge and voices of disabled people. The exercise of paternalistic power exists in making decision about fundamental elements of disabled people’s lives such as where and how they should work, attend school, and generally the kind of support they need. In public debates, disabled people are routinely spoken “about,” rather than listened to as experts (Newell, 2006). As a consequence, disabled people are subject to stereotyping and systematically marginalized from debates about policy direction “from disability–related benefit reform in the United Kingdom to stem cell research in Australia” (Briant, Watson, and Philo, 2013; Goggin & Newell, 2004). Newell (2006) reported the story of the “tragically disabled people” appropriated in order to elicit public support to reinforce dominance of the biomedical perspective; showing the biomedical profession as caring experts, while disabled people are represented as lives not worth living without medical-technical intervention (p. 279). In an article, attention to listening (as the other side of the voice) redirects accountability for social change by calling into question practices of recognition and appropriation, which marginalize the voice of disabled people (Thill, 2014, p. 19). Although the
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study found some evidence of openness in the policy development stage, the plan fell short of valuing the diverse voices of disabled people as partners in shared dialogue. “Listening does not resolve the conflict but clarifies what is at stake without silencing dissenting voices. The recognition of partners in shared action, with a right to be heard even in the face of disagreement, is an invitation to continue to work together across difference” (Thill, 2014, p. 21).

Patients considered freedom of choice and the right to make decisions as important aspects of good nursing care. To become a reality, both nurses and patients need to perceive that they are independent beings and with something to contribute. Moreover, nurses must bear in mind that in a partnership relationship with a patient there is no power to oblige a patient to make a particular decision. Instead, nurses must be open and honest to create an atmosphere of dialogue without fear and restraint (Ryan et al., 2013; Remmers et al., 2010). In a study, women with breast cancer expressed their care needs during primary treatment and considered nurses as valued contact persons, who take time to listen if it is required. These patients appreciate the freedom not to talk about the disease and have the possibility not to explain their feelings or hide them in front of the nurses (Remmers et al., 2010).

In another study, patients and their families expressed feeling important when interacting with nurse practitioners (NPs) who listened to patients and their families’ observations or impressions and considered them within the treatment plan. Thus, NPs went beyond making patients and families feel reassured and comfortable in the situation (Kilpatrick et al., 2016).

Changes in health reforms have led to public involvement in professional education by increasing patients’ participation in healthcare. Moon and Fowler’s (2008A) study revealed students’ perceptions of listening to patients’ stories, promoted transformative learning from direct interactions with service users. Using Giorgi’s (1989) approach of conversational interviews to
explicate respondents’ perceptions of learning experiences was conducted. Out of 15 student
volunteered, 12 attended interviews including pre-qualifying nursing midwifery and social work
students at a University in the United Kingdom. Results from this study by Moon and Fowler
(2008A) indicated that listening to patients’ stories helped students to understand alternative
perspectives of care. The data supported the contention that stories provided a holistic
understanding of lived experiences, encouraged active learning and enhanced reflective practice.
The study showed that a patient- and student-centered approach requires learning and
understanding of storytelling as a teaching-learning strategy (Moon & Fowler, 2008).
Unfortunately, although evidence showed that service users are a valuable source of knowledge, in
the majority of cases, educators in either practice or academic settings did not actively promote
reflection on the listened stories, refuting learning values from patients’ stories. Listening to stories
from patients is a valuable resource for student learning. Findings indicate that listening to patient
stories was a strategy that all respondents adopted to access this source of knowledge and must be
developed and recognized by educators (Gidman, 2010).

With the participation of 270 students in a basic course of Communication and Psychology,
a quantitative study was conducted to examine the relationship between conversational sensitivity
and listening styles (Salisbury & Chen, 2007). Significantly positive and negative relationships
exist among the dimensions of the two concepts and strengthened the argument that attitudes
toward receiving information influences the achievement of overall conversational sensitivity.
Listeners who are emphatic, interested in others and better at displaying their interest as well as
those who have a proclivity for challenging information and who have an unemotional and yet
emphatic nature are probably more adept in conversation and skilled in decoding its nuances
(Salisbury & Chen 2007). Moreover, differences between genders were examined showing males
to be reliant upon task and time-oriented listening behaviors whereas females were content focused, which is found to be significantly related to people listening style. Females scored higher than males on the Conversational Enjoyment dimension. With the above-mentioned discoveries from diverse literature the scholar illustrated fortified alliances experienced by participants who felt listened to.

**Feeling listened to surfaces with struggling for recognition amid not feeling listened to**

Feelings of being listened to and safety were considered important aspects in a positive encounter with health professionals, however, feeling lack of time or interest, often led to negative experiences such as frustrations with and distrust of the healthcare system. Wallin, Eulau, Bjarneby, & Westerbotn (2018) conducted a descriptive qualitative study of seven women’s experiences with healthcare professionals after suffering from gender-based violence in Mexico. Results implied that these women did not feel that they receive the proper support when health professionals failed to listen to them. Women in this study experienced feelings of guilt regarding abuse and not being taken seriously, “If you are not left black and blues or do not have physical injuries, it feels that it does not count.” Another woman felt unimportant and not respected, as the healthcare professionals answered the telephone or kept looking at their watches while talking with her. Other healthcare professionals have said straight to a woman’s face that they don’t have time, as other patients are sicker and she should just wait awhile. Some women felt judged with words or in silence when meeting with healthcare professionals. Ethical problem arose when a male nurse reprimanded the woman making her feel oppressed and on top of that told the story to the woman’s mother (Wallin, Eulau, Bjarneby, & Westerbotn, 2018). Individuals like these women seek recognition but struggled as they were not believed or not listened to by healthcare professionals.
The importance of listening in medicine is not limited to psychiatry, although Boudreau et al. (2008) defined “attentive listening” as a core skill for all physicians. In a group of patients referred to an outpatient hospital psychiatry clinic, 71% primarily wanted a chance to talk to someone about their problems and feelings (Blenkiron, 1998). Patients who had been seen for psychiatric emergencies shared that one of the most important things they emphasized was the necessity to feel listened to. Unfortunately, 68% did not feel that therapist treating them had listened to their story (Allen et al., 2003). While listening is at the heart of effective psychiatric practice and is essential throughout medicine, Brenner (2017) found it helpful to characterize some essential qualities of psychiatric listening: The capacity to appropriately focus on diagnostic data, the importance of heeding the patient’s subjective distress, and the value of listening for the narrative meaning of the patient’s story whether overt or implicit is essential (p. 389).

Patients also had negative feelings, which were evoked when nurses did not listen to them (Matiti & Trorey, 2008). Correlated to non-partnership, patients considered not being recognized when nurses do not listen to them. They felt they were not respected, being disregarded and not regarded as person or as individuals. Patients reported lacking equality in dialogue with healthcare providers including nurses by not getting information in an appropriate manner or not getting explanations about interventions or healthcare plans (Eldh et al., 2008). Dissatisfaction with hospital care was expressed by patients’ struggling for confirmation. Patients reported feelings of being disbelieved, being troublesome, not listened to or taken seriously. They were also met with negligence, ignorance, and arrogance. Patients were treated like they were “nobody” (Eriksson & Svedlund, 2007). A patient said, “Nurses just tend to storm in – just start doing things without explaining. Patients are not talked to and feel they don’t exist and are
ignored by the nurse.” (Matiti & Trorey, 2008, p. 2713). Patients also received conflicting information about their health conditions and interventions (Matiti & Trorey, 2008).

Clementi (2006) with her study of cardiac patients’ expectations during healthcare encounters also described participants who perceived they were not being treated with respect. They identified that the healthcare provider was not present for them by acts of exhibiting nonattentive body language, showing disrespect, and failing to spend adequate time with them. Participants believed they were not told the truth and they did not believe they could trust the healthcare providers. They indicated they did not feel listened to and that healthcare providers did not make time to listen nor did participants believe their concerns were taken seriously.

Another study (Merritt & Snyder, 2014) highlighting children’s’ appreciation with the way they were listened to by their caseworkers was also conducted. Understanding children’s perceptions with the way they are listened to has been discussed by many but few studies were conducted with physically-abused or neglected children. A quantitative exploratory assessment of whether children’s perceptions of caseworker support (feeling listened to) moderates the relationship between the type of maltreatment and problematic behaviors (Merritt & Snyder, 2014). Data collection started from 2000-2007 with the Child Behavior Checklist (CBCL). Results revealed that physically-abused children who have never been listened to are more likely to have problematic behaviors than neglected children. As it determines behavioral outcomes, caseworkers ought to be mindful of how well these children felt listened to, especially the physically-abused ones. Encouraging results revealed that the more children felt listened to, the fewer they displayed problem behaviors. Significant correlations reported that older children felt less listened to by the caseworkers; more research has to be done considering children’s developmental age and the
capacity to develop relationships with the caseworkers. The strength and nature of the network between children and caseworkers is considered a valuable resource, requiring mutual trust. Listening well is the first step in developing a trusting relationship and it influences behaviors differently (Merritt & Snyder, 2014)

Patients experienced telling and re-telling their story to healthcare providers, and this was a burdening situation. Patients claimed that nurses and other health professionals are not listening to their stories and doubt their words about their knowing their own body and their physical limits. Patients were not believed when they shared their warning signs of tiredness and refused to participate in a program of rehabilitation when experiencing low back pain (Slade & Molloy, 2009). When considering patients’ non-participation in healthcare, patients are forced to meet the institution’s routines, which is not patient-centered care but arranged to accommodate healthcare providers. Patients felt insecure by not receiving care promised by staff (Eldh et al., 2008). Patients were not satisfied with nurses' listening skills, as they failed to listen to their worries and concerns (Koc et al., 2011). Nurses might have believed that the most important part of meeting patient expectations was conveyed immediately when they responded to the patient’s request. However, it takes times to hear the real story…listening and comforting patients is an important nursing responsibility and unfortunately, patients were not satisfied with nurses’ listening skills. Koc et al., (2011) revealed that the lowest satisfaction score in patient satisfaction with the nursing care hospital was for "how nurses listen to your worries and concerns,” ”comfort” and "nurses explain what they are going to do to me before they do it”. There is a growing trend in the education of patients who want to actively learn more about their health conditions and are expressing their desire to participate in the planning, organization, and decision-making about their health condition (Koc et al., 2011).
Nichols and Stevens (1957) contended that people in all phases of business, need to feel free to talk to their superiors and to know they will be met with sympathetic understanding. But too many superiors—although they announce that their doors are always open—fail to listen; and their subordinates do not feel free to say what they want to say. As a result, subordinates withdraw from their superiors and fail to talk about important problems that should be aired for both parties’ benefit. When such problems remain unaired, they often turn into unrealistic monsters that come back to plague the superior who failed to listen. Nondirective listening is the remedy they found, for this sort of aural failure. The listener hears, really tries to understand, and refrains from firing his own thoughts back at the person talking or from indicating his displeasure or disapproval by his mannerisms or gestures. However, to listen nondirectively without fighting back, requires more courage than most of superiors can muster. But when nondirective listening can be offered, the results are usually worth the effort. The third foreknowings theme was shown with individuals’ struggling to be recognized and listened to without being denigrated when others refuse to acknowledge them.

Summary

In Chapter two the scholar announced the conceptual foreknowings in terms of integrated themes about the universal humanuniverse living experience of feeling listened to as discoveries from an integrated review of diverse disciplines. The three themes are: (a) Feeling listened to arises with endearing deference, (b) Feeling listened to emerges with fortifying alliances, and (c) Feeling listened to surfaces with struggling for recognition amid not feeling listened to. The foreknowings contribute new knowledge and understanding about the phenomenon of feeling listened to. Chapter three unveils Parsesciencing (2016); the mode of inquiry for investigating the humanuniverse living experience of feeling listened to.
CHAPTER THREE

MODE OF INQUIRY

In this chapter, the scholar unveiled the origin of Parsesciencing (2016), the mode of inquiry for investigating the universal humanuniverse living experience of feeling listened to. The scholar also defined science versus sciencing. Furthermore, the scholar explicates the three phases of Parsesciencing (2016) and illuminated other phenomena appropriate for investigation, discoveries, and newknowings.

Origin of Parsesciencing

Parse (2008) argued for the importance of studies about participants’ experiences as they describe their truth for the moment about phenomena important to nursing. The knowledge gained from qualitative research is evidence about living experiences of health and quality of life, now living quality (Parse, 1990a, 1994, 2014). The new knowledge, enhances understanding of living experiences and this understanding is embedded in the theoretical perspective that guided the study. The theoretical perspective guides nurses in living the art of nursing (Parse, 2008).

What is Science and Sciencing?

Parse (1997) defined science as “the theoretical explanation of the subject of inquiry and the methodological process attaining knowledge in a discipline; thus, science is both product and process” (p. 74) and is arrived at through “creative conceptualization and formal inquiry” (p. 75). Others view science as product only, and propose, “science is a coherent body of knowledge composed of research findings and tested theories for a specific discipline” (Burns & Grove, 2000, p. 10). Barrett (2002) wrote, “Science, as scientific knowledge, represents best efforts toward discovering truth. It is open-ended, evolving, and subject to revision and occasionally
unfolds in dramatic shifts in thought” (p. 51). Sciencing as the verbal noun form of the word science, better expresses the meaning of science as a process. The term sciencing was introduced by Leslie White (1938) to foster the notion that science is more than sets of facts specifying absolute truths (Parse, 1997). Sciencing is used to reflect inquiry as an ongoing process (White, 1938).

Assumptions About Sciencing

There are four assumptions underpinning sciencing. They are:

1. To question is to reach beyond what is with is possibles.
2. A question in itself incarnates the questioner’s attitudes, beliefs, and style and points to personal objects.
3. Both questions and answers are set with the boundaries of the questioner’s understanding of the phenomenon.
4. The questioning process and the answers are intersubjective

(Parse, 2001, p. 2).

Parse developed these methods and Parsesciencing (2016) following the principles of methodology construction (Parse, 1987, p. 173)

1. The methodology is constructed to be in harmony with and evolve from the ontological beliefs of the research tradition.
2. The methodology is an overall design of precise processes that adhere to scientific rigor.
3. The methodology specifies the order within the processes appropriate for inquiry within the research tradition.

Parse (2016) introduced Parsesciencing as one of the basic science nursing mode of inquiry consistent with the humanbecoming paradigm (Parse, 2014). Parse (2016) then posited that sciencing is ongoing, indivisible, unpredictable, everchanging coming to know (p. 271). While Parse (2016) was contemplating each word and after examining the findings of published and unpublished humanbecoming studies, it became clear to Parse that certain language used in Parse research method “was somewhat confining, too rigid to fully capture the humanbecoming tradition, and too embedded in the tradition of other disciplines” (p. 271). Conforming with the shifting of language, Parse (2016) “presented language that is no longer used with humanbecoming sciencing. The terms include, but are not limited to: method, question, review of literature, research, researcher, processes, participants, structure, structural transposition, and conceptual integration as they reflect static notions” (p. 271). With Parsesciencing (2016), “language makes more explicit the author’s intent to clarify sciencing as an ongoing, indivisible, unpredictable, everchanging coming to know without the encumbrances of language from other disciplines” (p. 271). “Parsesciencing language includes the following: Parsesciencing as coming to know the truth for the moment and the meanings of universal humanuniverse living
experiences, horizon of inquiry, foreknowings, inquiry stance, mode of inquiry, historians, dialoging-engaging, scholar, distilling-fusing, discerning extant moment, transmogrifying, transubstantiating, and newknowings” (Parse, 2016, p. 272).

**Phenomena appropriate for Investigation**

With the humanbecoming paradigm as horizon of inquiry, other phenomena that are appropriate for inquiry with Parsesciencing are universal humanuniverse living experiences. The scholar intends to investigate the phenomenon of feeling listened to, as it is a universal humanuniverse living experience. Presently, two Parsesciencing inquiries have been published. Bunkers (2016) published feeling unsure and PetersonLund and Bunkers (2018) published the universal humanuniverse living experience of suffering.

**Parsesciencing as Mode of Inquiry**

Parsesciencing consists of dialoging-engaging, distilling-fusing, and heuristic interpreting and answers the inquiry stance, “What is the discerning extant moment of the universal humanuniverse living experience of…? Discerning is deeply considering something, and here it refers to the historians’ and scholar’s incarnation of the meaning of the living experience at the moment as it is arising from the descriptions by historians. Extant moment is the unpredictable everchanging truth arising with the becoming visible-invisible becoming of the emerging now. Truth is for the moment and is sought after with Parsesciencing; it portends an expectation of a shifting fusion of horizons” (Parse, 2016, p. 272).
Phases of Parsesciencing

**Dialoging-Engaging**

In dialoging-engaging, the scholar is in true presence with the historian discussing the living experience. “True presence is not an interview but rather an up close and personal presence wherein the scholar invites the historian to share a description of the experience in a dialogue without being interrupted by the scholar” (Parse, 2016, p. 272). The scholar starts the dialogue by saying, “Can you please describe your experience of …?” then the scholar may request the historian to *say more* or *go on* about the experience. Historians’ audiotaped descriptions of the humanuniverse living experience, is later transcribed to typed format for the distilling-fusing (Parse, 2016, p. 272).

**Distilling-Fusing**

“Distilling-fusing is dwelling with and inventing” (Parse, 2016, p. 272). As the scholar dwells with each transcribed historian’s description and audiotaped dialogue, the scholar then “distills from the transcription a story by capturing the central ideas” (Parse, 2005, 2011, 2014,
In the language of the historian the essences are stated after which these essences are stated in the scholar’s language at a higher level of abstraction. “These essences are creatively fused and stated as the language-art for each historian” (Parse, 2016, p. 272). Parse (2014) explicated, “in deep contemplation, with the transcribed descriptions, the audiotaped dialogue, and the language-art for all historians, the scholar identifies core ideas,” (Parse, 2016, p. 272) which are the essences arising from historian’s stories regarding the universal humanuniverse living experience being investigated. The fusion of the historians and scholar’s core ideas create the “discerning extant moment” of the humanuniverse living experience (Parse, 2016, p. 272).

**Heuristic Interpreting**

In heuristic interpreting, “the discerning extant moment, the truth for the moment of the universal humanuniverse living experience, and the major discovery of Parsesciencing is moved to a higher level of abstraction” (Parse, 2016, p. 273). “Heuristic interpreting includes transmogrifying, transubstantiating, metaphorical emergings, and artistic expressions” (Parse, 2016, p. 273). As explicated by Parse (2016), “transmogrifying is the conspicuous shifting of language, locating words and phrases to a higher level of abstraction” (Parse, 2016, p. 273). Transubstantiating is moving the abstract transmogrified language to the core level of humanbecoming” (Parse, 2016, p. 274). Parse (2016) supported the definition by explaining that “trans comes from the Greek word meaning beyond and substantiating refers to substance, a core essence of something” (p. 274). As clarified by Parse (2016), the term transmogrifying and transubstantiating are not static, thus referring to everchanging, incarnating the intent of humanbecoming paradigm (p. 274). “Metaphorical emergings are statements describing in symbolic language the historians’ living experience” (Parse, 2016, p. 274). “The artistic
expression is the scholar’s personal choice of expressing the historians’ universal humanuniverse living experience of feeling listened to with the Parsesciencing inquiry” (Parse, 2016, p. 274).

Discoveries

Guided by Parsesciencing (2016), the major discovery for this inquiry will be the discerning extant moment of the universal humanuniverse living experience of feeling listened to, which will be revealed by the scholar in subsequent chapters. “Discerning extant moment explicates the inquiry stance” (Parse, 2016, p. 272-273). “Extant moment is the unpredictable everchanging truth arising with the becoming visible-invisible becoming of the emerging now,” (Parse, 2016, p. 272) and “is consistent with the humanbecoming tradition that views humanuniverse as invisible, unpredictable, everchanging” (Parse, 2016, p. 273). With dialoging-engaging and distilling-fusing, the scholar expects to describe in detail the historians’ truths (see Chapter 5), followed by the ensuing discoveries (Parse, 2016, p. 274). “Ensuing discoveries include connecting each core idea of the discerning extant moment to the horizon of inquiry (Humanbecoming Paradigm, 2014), the conceptual foreknowings (integrated themes of diverse disciplines), and beyond to expand understanding of the universal humanuniverse living experience” (Parse, 2016, p. 274).

Newknowings

The scholar describes “newknowings (see Chapter 6) as unique insights that surface in the becoming-visible-invisible becoming of the emerging now with Parsesciencing of universal humanuniverse living experiences, which offer infinite possibilities” (p. 274). Beyond the horizon speculates on which might be given the newknowings.
Summary

The third chapter unveiled the details of Parsesciencing (2016) as a mode of inquiry for investigating the universal humanuniverse living experience of feeling listened to. The scholar discussed the origin of Parsesciencing and identified the living experience of feeling listened to as an appropriate phenomenon for this inquiry. The scholar introduced the phases of Parsesciencing and illuminated other phenomena appropriate for investigation, discoveries, and newknowings. In Chapter four the scholar will describe the details of Parsesciencing in regard to the protection of rights and the preservation of scientific merit. Furthermore, to highlight rigor and credibility, the scholar proposes the standards for critique of qualitative studies (Burns, 1989) in parallel with the criteria for critical appraisal of qualitative research (Parse, 2001).
CHAPTER FOUR

PROTECTION OF RIGHTS AND PRESERVATION OF SCIENTIFIC MERIT

In Chapter Four, the scholar described the plan for protection of rights and preservation of scientific merit. This included a plan for the recruitment of historians, the protection of their rights, and the criteria to preserve rigor and credibility of the investigation. The scholar explicated the standards for critique of qualitative studies (Burns, 1989) concomitant with the criteria for critical appraisal of qualitative research (Parse, 2001).

Selection of Historians and Protection of Historians’ Rights

In Parsesciencing (2016), the historians are persons who agree to describe their experiences with written consent. Parse (2016) posits “Historian is a more precise word for the person describing the experience, as the person tells the story about the humanuniverse living experience” (p. 272). For this inquiry, historians were 10 adults between (18 to over 65 years old) English-speaking individuals. Historians were persons who have been hospitalized and were willing to describe their stories of feeling listened to.

Approval of an Institutional Review Board (IRB) from the City University of New York (CUNY) Hunter’s College, USA was needed for the protection of historians to conduct the Parsesciencing Inquiry on the universal humanuniverse living experience of feeling listened to. (Appendix A). Upon receiving approval, a recruitment announcement (Appendix B) was posted in the community and out-patient settings in the United States informing potential historians about the investigation, the purpose, the probable duration of the dialogue, and the way to contact the scholar by telephone and e-mail. Once contact was initiated, the scholar met the historian at a convenient time and place for the dialogue after the consent form signed. The scholar answered all the questions to the historian’s satisfaction.
The consent form disclosed the purpose, the process of dialoging-engaging and the intent of the investigation. A statement concerning historians’ rights for privacy was addressed. To ensure confidentiality, the consent form stated that audiotapes and transcriptions were kept under lock and the scholar guarded the key. At the end of the investigation, these audiotapes will be erased and the transcriptions shredded. The consent form guaranteed anonymity, in that a code name was kept separately from the audiotapes, the transcripts of the dialogue, and the consent forms. Only the scholar knew the real names of the historians. Historians were not identifiable by a person other than the scholar. The code names identified historians in all presentations and publications. Also, passwords' protecting electronic files ensured confidentiality. Only codes were used when examples of statements that illustrated the themes that were found in the investigation were reported.

Historians were met in places or circumstances in which they had a reasonable expectation of privacy. The historians chose the place of meeting beforehand, which was naturally without risk of being disturbed by the gaze of others. However, the historian also had the possibility to choose a public place, which allowed him/her to feel open and free to share his/her living experience of feeling listened to.

Historians may experience a feeling of discomfort about discussing feeling listened to, during the dialogue with the scholar. They have the possibility to seek support services from a health counselor proposed by the scholar. Historians can withdraw and stop their participation without penalty. Historians were volunteers, and they can end their participation at any time. Historians were not threatened or pressured while sharing their living experience of feeling listened to. They were informed of all the procedures, risks and all the elements included in an informed consent. There were no monetary benefits for the historians. Historians may have the
feeling of being listened and respected by sharing their living experiences with the scholar who
was listening to them. This investigation may help the scholar to better understand the living
experience of feeling listened to as an essence of living quality and the newknowings will
contribute to the advancement of knowledge in nursing.

**Rigor and Credibility**

Burns (1989) claimed, “One of the greatest obstacles to the identification of excellence in
qualitative studies is the lack of generally accepted criteria” (p. 44). Parse (1993) said, “critical
appraisal, a vital dimension of scholarly dialogue, is “the art of analyzing and judging the value
of a work in light of a set of criteria related to correspondence and logical coherence” (p. 163).
Parse (2001) stated, “Critical appraisal clarifies meanings and refines ideas and describes a
definitive set of criteria that may be used to examine the substance and clarity of published
qualitative [inquiry] reports” (p. 243). Parse (2001) defined “substance as the soundness and
comprehensiveness of presentation of the phenomenon of the study, accuracy of the supporting
evidence, and semantic consistency in levels of discourse” (p. 243). “Clarity refers to logical
flow of ideas, appropriate grammatical expressions, and technical precision” (Parse, 2001, p.
243). To uphold rigor and credibility, the scholar in her inquiry followed standards for
qualitative [inquiry] proposed by Burns (1989) and Parse’s (2001). “Specific criteria for
appraisal of qualitative [research correspond with the four dimensions of the research process:
proposed five standards by which qualitative studies can be evaluated such as: descriptive
vividness, methodological congruence, analytic preciseness, theoretical connectedness, and
heuristic relevance.

**Conceptual**
“The criteria for appraisal of the conceptual dimension of qualitative research are substance and clarity in presentation of the phenomenon under study, the frame of reference, and the research question” (Parse, 2001, p. 244). Parse (2001) proposed to state clearly and comprehensively the phenomenon under investigation, to relate specifically to the phenomenon of concern to the discipline of the scholar, and to connect precisely with a discipline-specific frame of reference (p. 244). With this inquiry, the phenomenon of the universal humanuniverse living experience of feeling listened to was stated clearly and comprehensively. For the scholar, feeling listened to as a universal humanuniverse living experience is a phenomenon of concern connected to the discipline of nursing. Feeling listened to was connected to the humanbecoming paradigm (Parse, 2014), which was the horizon of inquiry. While engaging in humanbecoming concept inventing, the scholar clarified the concept with conceptual and theoretical foreknowings. The scholar pondered her experience of feeling listened to, listened to what others said about feeling listened to, reflected on artforms, and conducted a search of the literature of diverse disciplines. She also interpreted a film to enhance understanding of the phenomenon of feeling listened to. The scholar stated the inquiry stance, which is: “What is the discerning extant moment of the universal humanuniverse living experience of feeling listened to?”

Descriptive Vividness

Burns (1989) described descriptive vividness as a way to show the experiences of historians. Parse (2001) stated, “evidence of substance and clarity should flow through the dimensions of the research process and may be determined through a dialogue with the text of a report during which the reviewers read, reread, and dwell with what is written while thinking about what the researcher is saying about the essence of what the participants, the text, or the artform communicated about the phenomenon of concern” (p. 243).
Methodological Congruence

Parse (2001) cited “substance and clarity as criteria for appraisal of the methodological dimension of qualitative inquiry, which are relative to the [dialoging-engaging and distilling-fusing] phases” (p. 246). In this investigation, the scholar clearly and correctly identified the three phases of Parsesciencing (2016), the mode of inquiry to answer the inquiry stance consistent with the humanbecoming paradigm (Parse, 2014) as the frame of reference. The scholar discussed “the [dialoging-engaging]—including the techniques and the nature and number of [historians], texts, or artforms used—and the [distilling-fusing] appropriate for the method” (Parse, 2001, p. 246). Furthermore, the scholar elaborated the selection of historians and explicated the three phases of Parsesciencing (2016): dialoging-engaging; distilling-fusing; and heuristic interpreting all of which are appropriate for the mode of inquiry. Once the dialogues are completed, the scholar made conceptual shifts in levels of abstraction—from the language of historians to the language of science (Parse, 2001, p. 246). The scholar ensured that “the transformations in levels of abstraction of the descriptions, text or artforms, should be vivid, precise, and comprehensively presented in a clear, semantically consistent fashion” (Parse, 2001, p. 246). Parse (2001) concluded, “The path of inquiry should be logical and easily identifiable” (p. 246).

Congruent with Parse (2001), Burns (1989) named four dimensions to evaluate the methodological congruence of qualitative research: rigor in documentation; procedural rigor; ethical rigor; and auditability. To ensure rigor in documentation, the scholar presented all the elements of the investigation such as: phenomenon, purpose, inquiry stance, justification of the significance of the phenomenon, theoretical and conceptual foreknowings and phase of Parsesciencing ideas regarding discoveries and newknowings.
Procedural rigor pertains to the scholar’s rigor in applying the selected procedures for the investigation. The scholar ensured procedural rigor of the study by vigilant adherence to the Parsesciencing (2016) with the guidance and expertise of Dr. Parse, founder of Parsesciencing (2016) and the dissertation committee.

Burns’ (1989) ethical rigor and auditability are connected with Parse’s (2001) “scientific merit of the study, which includes the protection of [historians’] rights, and the accuracy and authenticity of the ways the scholar handles the [information]” (p. 244). To guarantee the scientific merit, the scholar ensured that “the published report of the entire qualitative inquiry was presented in a way that is semantically consistent and logically coherent—from the description of the frame of reference right through the synthesis of [descriptions] and discussion of the [newknowings]” (Parse, 2001, p. 244). Furthermore, Parse (2001) posited, “the phenomenon under study should be consistent with the frame of reference relevant to the discipline of the [scholar]; there should be articulation of a focus on discipline-specific knowledge acquisition; the language of the discipline should be used throughout the [mode of inquiry]; and semantic consistency should be preserved with appropriate levels of discourse” (p. 244). Concerned with the scientific merit of the study, the scholar was semantically consistent and logically coherent throughout the investigation to see that the phenomenon of the universal humanuniverse living experience of feeling listened to is consistent with the horizon of inquiry, the humanbecoming paradigm (2014).

The scholar elaborated clearly the measures to be undertaken to protect and honor the rights of the historians (Parse, 2001). The “measures should indicate that the [investigation] was approved by an institutional review board for the protection of human subjects; the process for recruiting [historians] and obtaining their consent; and whether or not standard measures were
taken to ensure the [historians’] knowledge of the research project, safety, privacy, confidentiality, and anonymity” (Parse, 2001, p. 246). The scholar ensured that the inquiry was approved by the Institutional Review Board of Hunter College, City University of New York (CUNY). Parse (2001) declared, “it is evident that the [scholar] preserved scientific merit by precisely and accurately reporting all details of the inquiry” (p. 246).

To achieve auditability, the scholar “must report all of the decisions involved in the transformation of data to the theoretical schema” (Burns, 1989, p. 49). With the humanbecoming paradigm (Parse, 2014), the essences were transformed from the language of the historians to the language of science. Another scholar “should have the same data to arrive at the same conclusions similar to the original” (Burns, 1989, p. 49).

**Analytical Preciseness**

Burns (1989) explicated analytical preciseness is achieved when the scholar makes intense efforts to identify and to record the decision-making process through which the language of the historians undertook transformations across higher level of abstractions of humanbecoming paradigm. For this investigation, the scholar was guided by Dr. Parse, founder of the Parsesciencing (2016) and the dissertation committee.

**Theoretical Connectedness**

Theoretical connectedness requires that newknowings “developed from the investigation be clearly expressed, logically consistent, reflective of the data, and compatible with the knowledge base of nursing discipline” (Burns, 1989, p. 50).

**Heuristic Relevance**

Heuristic relevance is “reflected on the readers’ capacity to recognize the phenomenon described in the study, its theoretical significance, and its applicability to the nursing practice
situations and its influence in future research activities” (Burns, 1989, p. 51). Heuristic relevance for Burns (1989) has three dimensions: intuitive recognition, relationship to existing body of knowledge, and applicability (p. 51).

Parse (2001) described “substance and clarity as the criteria for appraisal of the interpretive dimension of qualitative [inquiry] in relation to the description of [newknowings] in light of disciplinary knowledge that demonstrates the value of the [investigation] for theory development, further [investigation], and when applicable, practice” (p. 246). Parse (2001) added, “interpretive statements made by the [scholar] must correspond logically and semantically and the [newknowings] must have heuristic relevance i.e. they must be recognized by the readers as a valuable contribution to the literature” (p. 246). Finally, Parse (2001) posited, “The accuracy of the heuristic implications drawn from the [newknowings] must be reflected in the logical flow and semantic consistency from (a) the presentation of the phenomenon under [investigation] to the interpretation; (b) the [historians’] descriptions, the text, or the artforms that support the interpretive statements; and (c) the ease with which the reviewer can follow the interpretive decisions made by the [scholar]” (p. 246-247). As the scholar pursued her journey with humanbecoming, interpretations of newknowings were woven with the new ideas for theory development and further inquiry (Parse, 2001).

Summary

The fourth chapter described the protection of rights and the preservation of scientific merit. The scholar explained the standards and criteria to appraise qualitative inquiry to ensure rigor and credibility (Burns, 1989; Parse, 2001). In Chapter five, the scholar will reveal the historians’ truths for the moment arising from the three phases of Parsedsciencing (2016) dialoging-engaging, distilling-fusing and heuristic interpreting.
CHAPTER FIVE

HISTORIANS’ NOW-TRUTHS

This chapter contains the now-truths that emerged with the dialoging-engaging, distilling-fusing, and heuristic interpreting of the Parsesciencing inquiry (Parse, 2016) to discover the discerning extant moment of the universal humanuniverse living experience of feeling listened to. The historians in this investigation were six women and four men between 18 to over 65 years of age. Historians were persons who have been hospitalized and were willing to share their stories of feeling listened to. The historians’ stories, the essences in the historians’ and scholar’s language, the language-art for each historian, including the core ideas at different levels of abstraction, the artistic expression and the metaphorical emergings are presented here.

The historians’ stories are summaries that were distilled-fused from the transcripts arising from dialoging-engaging and they reflect the central ideas about the universal humanuniverse living experience of feeling listened to. The essences are central ideas distilled from the historians’ stories. The essences in the scholar’s language were conceptualized at a higher level of abstraction. These essences in the language of the scholar were creatively fused and stated as the language-art for each historian (Parse, 2016, p. 272). The scholar identified core ideas from the language-art of all historians, which were synthesized to form the discerning extant moment of the universal humanuniverse living expereince of feeling listened to from this investigation.

“The fusion of horizons of the historians and the scholar creates the discerning extant moment of the universal humanuniverse living experience. Discerning refers to the historians’ and scholar’s incarnation of the meaning of the living experience at the moment as it is arising from the descriptions by historians Extant moment is the unpredictable truth everchanging truth arising with the becoming visible-invisible becoming of the emerging now” (Parse, 2016, p. 272).

The scholar approached the investigation with the inquiry stance, which is : What is the
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discerning extant moment of the universal humanuniverse living experience of feeling listened
to? The discerning extant moment explicates the inquiry stance and is the major discovery of the
investigation (Parse, 2016, p. 272-273). With heursitic interpreting, the discerning extant
moment, the truth for the moment of the universal humanuniverse living experience and the
major discovery of Parsesciencing is moved to higher levels of abstraction (Parse, 2016, p. 273).
The language of the core ideas is shifted to different levels of abstraction with transmogrifying
and transubstantiating; the abstract transmogrified language was moved to the highest level of
abstraction, which is the language of the humanbecoming paradigm (Parse, 2014). The artistic
expression is an expression of the scholar’s experience with the Parsesciencing inquiry (Parse,
2016). There were no metaphorical emergings surfacing from historians’ language in this
investigation.
Hazel said feeling listened to is security, comfort, relief, the feeling of ease with yourself. It is a feeling of contentment. But Hazel remembered, “I was afraid, I was initially left alone in the emergency room and was observed. I had to complain of headache and vomiting before the nurse came in and sat with me and held my hands.” Hazel said that “feeling listened to is a sign of relief for me because after complaining anytime I needed something in the emergency room people were there to help. “I have sensitivity to light, I asked to turn off the light and they turned of the light.” Hazel said, “To feel listened to is to feel rested, able to sleep; it is a good feeling. Finally, I can sleep, I can close my eyes knowing that I am able to sleep and that means I can trust people and I am in good hands.” She said, “feeling listened to is now I was able to move on with what’s next in my chapter in life.” Hazel added, “I feel safe that people are trying to help me. I am thankful and grateful for my life that I am still alive, that I am still here with my family, that I was hospitalized and they didn’t send me home, they knew that was not an ordinary fall and I was observed. They cared.”

Essences: Hazel’s Language
1. Feeling listened to is comforting relief; it is contentment.
2. Feeling listened to is being thankful, trusting, and feeling safe with others, yet feeling alone and disbelieved when not listened to.

Essences: Scholar’s Language
1. Uplifting worthiness arises with tranquil reassurance
2. Gratefulness surfaces with protected engagements amid lonesome incredulity

Language-Art
Feeling listened to is uplifting worthiness amid lonesome incredulity arising with tranquil reassurance, as gratefulness surfaces with protected engagements.
Nadia’s Story

Nadia said feeling listened to is being validated and heard. She recalled about an allergic reaction. Nadia said, “I was really being suffocated because my throat was very swollen, so I couldn’t speak. For me, to feel listened to is “when somebody hears me, they validate what they’re listening for and that gives me comfort. When I am truly listened to, it makes me happy; I feel important and comforted when I am being listened to. I feel respected and that someone understands.” Nadia said that to feel listened to is “me disclosing a part of me, like opening my heart to you. It is opening the door to friendship; it is opening the door to a bond that can develop into something greater. To feel listened to is more self-gratifying than anything than anybody can give you. It is that sense of opening up your heart and soul to someone. She said, “friends and family would give me eye contact and body language when they are listening to me. I can tell when people don’t listen to me like if you are giving me a short answer, certain phrases, responses, and feedback; I know you are not listening to me, so I am not going to further the conversation.”

Essences: Nadia’s Language

1. Feeling listened to is being happy, self-gratifying, and comforting, It is opening the door to friendships.

2. Feeling listened to is being heard, feeling understood, validated, and realizing when not being listened to.

Essences: Scholar’s Language

1. Blissfulness arises with crafting affiliations.

2. Faithful confidence emerges with enduring recognition amid disconcerting rebuff.

Language-Art

Feeling listened to is blissfulness arising with crafting affiliations, as faithful confidence emerges with enduring recognition amid disconcerting rebuff.
Zelda’s Story

Feeling listened to “is a weight lifting off my shoulders.” Zelda said, “once you let go of that and then you express to someone how you feel, I feel it just a feeling of clarity, of feeling of freedom, of feeling understood, whether or not there is a dialogue between the two people.” Zelda said feeling listened to brings a bigger bond between groups of people or people together. Zelda added, “whenever I get to spill my feelings, I feel more of a person, having emotions or having a personality. To feel listened to is to have more energy when I wake up and I don’t have guilt.” Zelda said, “to feel listened to is to feel calm, happy, contented, important, loved, cared for, nurtured, more connected, more accepted, more at peace.” Zelda talked of negative consequences when you feel listened to; it is feeling calm but nervous, anxious facing a wall sometimes. She said, “I might be saying the wrong things, I feel hesitant and judged thinking that it will make someone see me as someone I am not. I am always in disguise.” Zelda said, “when you are feeling listened to in your chest, it is like a white cloud in the middle that surrounds and releases when it’s done and then you feel that’s been passed and you feel more free, but you feel suppressed and not realizing when not listened to.” Zelda said, “feeling listened to is, I guess the feeling that I matter, the feeling of getting closer to the person that I should be or that I want to be. It is just self-growth, you learn, you’re learning and it is about learning about you so that makes you feel like it is like a special moment that makes you feel special.”

Essences: Zelda’s Language

1. Feeling listened to is being loved, nurtured, accepted, and connected. It is self-growth, feeling special, energized, and happy, yet feeling suppressed and not realizing when not being listened to.

2. Feeling listened to is being calm but nervous. It is feeling hesitant, judged facing a wall making disguises with others.

Essences: Scholar’s Language

1. Invigorating recognition arises with enlivening joy amid intimidating inertia.

2. Edgy tranquility emerges with masking engagements.

Language-Art

Feeling listened to is invigorating recognition amid intimidating inertia arising with enlivening joy, as edgy tranquility emerges with masking engagements.
Noel’s Story

Noel said feeling listened to “is to talk and trust each other and give good feedback. It is to feel wonderful. It validates one as human being and that’s very important.” He said, “it’s makes me feel great when somebody like my cousin and friend listen. I got the feeling that they really understand and I feel a connection.” Noel said, “I am scared to open myself up to trust and to have somebody listens to me. I got connected with women and all of a sudden they disappear in my life, and to me it’s like a death.” Feeling listened to is to feel good spending time talking to a co-worker everyday and becoming close. Noel felt good when he had somebody he could talk to. Noel went on, “people don’t usually listen, I wanted connection but in our family we didn’t share anything, we don’t talk, so we don’t share and we don’t listen to one another.” He continued, “When my sister died, as a kid I think I asked questions to my parents but I never received an answer. I should have listened to my parents more, and I didn’t, it was rather difficult, and they died.” Noel recalled, “I was hospitalized for kidney stones. I was under morphine injection for pain and a guy wheeled me into the hallway for an X Ray and left me. I was waiting for a long time and I decided to take a walk. The doctor was angry when I came back.” Noel explicated, “the guy should have waited and stayed with me but he left me and there’s something wrong with that.” Noel concluded, “I really wanted to speak to the head nurse, and I didn’t, I could have sued, but I didn’t, and that’s what it is, but nobody listened to me.”

Essences: Noel’s Language

1. Feeling listened to is getting feedback and being validated. It is feeling good, and wonderful, yet not being listened to on occasions.

2. Feeling listened to is trusting and being connected and understood, but being scared to open up to others.

Essences: Scholars’ Language

1. Delightful recognition arises with boundless satisfaction amid ill-mannered disregard.

2. Faithfulness with alliances surfaces with fear.

Language-Art

Feeling listened to is delightful recognition amid ill-mannered disregard arising with boundless gratification, as faithfulness with alliances surfaces with fear.
Walter’s Story

Walter said, “feeling listened to is being acknowledged that I have a voice. It helps me grow.” Feeling listened to gives you the comfort and allows you to feel like this is somebody willing to talk to you. He said feeling listened to means people are giving validity to what you have to say. It is internalizing what you are saying and giving feedback. Feeling listened to means you are accepted, people are interested on who you are as an individual, and people are giving you respect. Walter added, “feeling listened to validates you as an individual and allows you to meet your needs.” Feeling listened to is not just you only listening; it is an interaction between the two. Walter commented, “there are times when I am not listened to; when somebody is not interested at what I am saying, when others really don’t care and don’t have time for you.” Walter declared, “being able to sit here and talk to you is a way of me validating in my head and seeing that the reality of being listened to is more important and I realize the importance of being able to speak and being able to be with people.”

Essences: Walter’s Language said

1. Feeling listened to is being acknowledged and respected. It is comforting and validating.
2. Feeling listened to is being able to talk to and be with people, yet considering not being listened to.

Essences: Scholar’s Language

1. Deference arises with approving gratification.
2. Heartfelt recognition surfaces with significant engagements amid indifference.

Language-Art

Feeling listened to is deference arising with approving gratification, as heartfelt recognition amid indifference surfaces with significant engagements.
Sebastian’s Story

Sebastian said feeling listened to is a feeling of give and take. It is to feel great when somebody listens and you had a communication. Sebastian said, “feeling listened to is an incredible feeling because you feel listened to and you can hear what others think about what is said to them. I feel good because I am somebody who the other person thinks I am someone that is important in his life.” Feeling listened to is the best feeling that a person can have because you feel loved by other people. Sebastian said, “if you are not listened to, you feel lonely, neglected, and disrespected. It’s very rare to find a person who listen to you.” He explained, “I found it very difficult because people are very selfish and they are only interested to tell you their feelings and they don’t listen to you.” Sebastian held, “we are carrying in our family an emotional scar in our heart because of lack of trust to speak about our feelings.” Sebastian concluded, “I don’t believe in therapist, I felt not listened to and I had to say, “wake up, I am talking to you, I am talking about myself. The experience has been horrible.”

Essences: Sebastian’s Story

1. Feeling listened to is a feeling of give and take with another. It is feeling great.
2. Feeling listened to is to feel loved, yet feeling lonely, neglected and disrespected when not listened to.

Essences: Scholar’s Language

1. Kindhearted complementarity arises with delighted affiliations.
2. Awe surfaces with treasured recognition amid desolating discourtesy.

Language-Art

Feeling listened to is kindhearted complementarity arising with delighted affiliations, as awe surfaces with treasured recognition amid desolating discourtesy.
Scott’s Story

Scott said feeling listened to is to hear the pendulum that swings. “I feel that free, I feel nothing is holding me back, I go left and right without the weight of anything. It is a free balance swing back and forth.” Scott narrated, “when I am listened to, I feel empty, I feel my dirty laundry lighter and no longer heavy; I feel like a feather.” Feeling listened to is fundamental, it is growth, it is humane, it’s life. It is to smile and give others hope. Scott said, “feeling listened to is communication. I was heard. I have at least one person that feels what I am saying, somebody is empathetic toward me.” Feeling listened to is healthy and vital; it takes away toxic type of feelings that you feel toward yourself. Scott said, “I had a father at home, he didn’t listen to me but I have a community of men who listened to me growing up, who looked at where I turned out and I was heard. They knew what was going on at home with me.” Feeling not listened to is a rattling inside your head because nobody heard you. Scott said he felt not listened to in the hospital as he was rushed, neglected, miscommunicated with and left in pain.

Essences: Scott’s Language

1. Feeling listened to is feeling free, light, like a feather, and not heavy. It is being healthy and vital.

2. Feeling listened to is communicating, nurturing, and giving others a smile and hope. It is feeling humane and loved yet often not being heard.

Essences: Scholar’s Language

1. Liberation arises with energizing joyfulfulness.

2. Confiding recognition emerges with beaming affiliations amid resentful disregard.

Language-Art

Feeling listened to is liberation arising with energizing joyfulfulness, as confiding recognition amid resentful disregard emerges with beaming affiliations.
Fanny’s Story

Fanny stated; “to feel listened to is like I am satisfied getting what I want, I am relieved, I have the comfort, I have satisfaction, and I am happy. Fanny narrated, “I was in extreme pain after my caesarian section and they forgot to give me pain medication. If the provider had been listening to my cry of pain, that would have made my life easier. I would have had more comfort.” Feeling listened to is to investigate one’s condition to be relieved from pain; it is a feeling of somebody providing others’ needs. Feeling listened to is to compromise with the nurse. Fanny continued, “if the nurse listened to me, my life would be more easy.” However, Fanny ended up saying; “to feel not listened to is to argue with the nurse, be upset, irritated, and angry. It is to scream in pain to receive medication.”

Essences: Fanny’s Story

1. Feeling listened to is feeling comfortable, happy, and satisfied. It is to be considered and getting what is desired from others.

2. Feeling listened to is feeling relieved, having life easier, and compromising when not listened to.

Essences: Scholar’s Language

1. Coziness with affiliations arises with yearned for recognition.

2. Unburdening respite surfaces with composure amid exasperating arbitrations.

Language-Art

Feeling listened to is coziness with affiliations arising with yearned for recognition amid exasperating arbitrations, as unburdening respite surfaces with composure.
Gloria’s Story

Gloria said, “when I was in pain, the healthcare professionals listened to me. I feel very happy to know that people care about me.” She said feeling listened to is to feel okay, to feel appreciated and valued. It is to feel accepted in society no matter where you come from, your nationality and culture. Gloria said that to feel listened to is to have people understand your problem and show their compassion. It is to be dedicated in helping others. Gloria explained further, feeling listened to is to feel like there is hope in the future. It is respecting others opinion and giving them the same time that others have given to you. It is the voice to be heard, it is giving others the opportunity to be heard and for them to express themselves. Gloria said, “feeling listened to is to give others the opportunity to speak and everyone should be allowed to say how they feel and how they have been treated by others.” Gloria felt sad and not listened to at times when she had issues with the staff and supervisors who were not compassionate and were not listening.

Essences: Gloria’s Story

1. Feeling listened to is feeling appreciated, accepted, valued, and respected. It is to feel very happy.
2. Feeling listened to is giving others opportunities to speak and be heard. It is a feeling of hope in the future, yet feeling sad when not listened to.

Essences: Scholars’ Language

1. Esteemed recognition arises with joyful gratification
2. Gracious accommodation with affiliations emerges with confident anticipation amid unkind dejection.

Language-Art

Feeling listened to is esteemed recognition amid unkind dejection arising with joyful gratification, as gracious accommodation with affiliations emerges with confident anticipation.
Dorothy’s Story

Dorothy said, “when I feel listened to I feel that I am an important part of the conversation or relationship, my opinion is valued. I am collaborating with other persons, my input is valuable, and the feedback is mutual.” Feeling listened to is to feel happy and respected. It helps to mold one’s personality. She added, “I become more of an extrovert when I feel listened to because I feel more comfortable interacting with people who listen to me. I am more productive.” Dorothy said, “if people are not listening to me and you are not meeting me in a certain level I am not gonna waste my time forging a relationship with that person.” Dorothy remembered as a kid; “adults don’t listen to you, as you are a child, and you don’t have experience, and she thought, “that’s true but they were very dogmatic.” She also learned in nursing school that the more you know the more people respect you, the more people will listen to you. Dorothy related, “I noticed that doctors would listen to you if you could have a discussion with them in a proficient level.” She concluded, “to feel not listened to was anxiety-provoking and I got very upset about that.”

Essences: Dorothy’s Language

1. Feeling listened to is feeling happy and respected. It is collaborating with others validating opinions.

2. Feeling listened to is comforting with more productivity. It is being embarrassed when not listened to.

Essences: Scholar’s language

1. Joyous recognition arises with treasuring affiliations.

2. Benevolent gratification emerges with worthy endeavors amid belittling affronts.

Language-Art

Feeling listened to is joyous recognition amid belittling affronts arising with treasured affiliations, as benevolent gratification emerges with worthy endeavors.
### Figure 6. Language-Art of All Historians

<table>
<thead>
<tr>
<th>Historians</th>
<th>Language-Art</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hazel</td>
<td>Feeling listened to is uplifting worthiness amid lonesome incredulity arising with tranquil reassurance, as gratefulness surfaces with protected engagements.</td>
</tr>
<tr>
<td>Nadia</td>
<td>Feeling listened to is blissfulness with crafting affiliations arising with attentiveness, as faithful confidence emerges with enduring recognition amid disconcerting rebuff.</td>
</tr>
<tr>
<td>Zelda</td>
<td>Feeling listened to is invigorating recognition amid intimidating inertia arising with enlivening joy, as edgy tranquility emerges with masking engagements.</td>
</tr>
<tr>
<td>Noel</td>
<td>Feeling listened to is delightful recognition amid ill-mannered disregard arising with boundless gratification, as faithfulness with affiliations surfaces with fear.</td>
</tr>
<tr>
<td>Walter</td>
<td>Feeling listened to is deference arising with approving gratification, as heartfelt recognition amid indifference surfaces with significant engagements.</td>
</tr>
<tr>
<td>Sebastian</td>
<td>Feeling listened to is kindhearted complementarity arising with delighted affiliations, as awe surfaces with treasured recognition amid desolating discourtesy.</td>
</tr>
<tr>
<td>Scott</td>
<td>Feeling listened to is liberation arising with energizing joyfulness, as confiding recognition amid resentful disregard emerges with beaming affiliations.</td>
</tr>
<tr>
<td>Fanny</td>
<td>Feeling listened to is coziness with affiliations arising with yearned for recognition amid exasperating arbitrations, as unburdening respite surfaces with composure.</td>
</tr>
<tr>
<td>Gloria</td>
<td>Feeling listened to is esteemed recognition amid unkind dejection arising with joyful gratification, as gracious accommodation with affiliations emerges with confident anticipation.</td>
</tr>
<tr>
<td>Dorothy</td>
<td>Feeling listened to is joyous recognition amid belittling affronts arising with treasured affiliations, as benevolent gratification emerge with worthy endeavors.</td>
</tr>
</tbody>
</table>
Core Ideas

Three core ideas surfaced with dialoging-engaging and distilling-fusing: uplifting recognition amid disconcerting rebuff (see figure 6), treasured affiliations (see figure 7), and joyful gratification (see figure 8).

Figure 7. Core Ideas of All Historians

<table>
<thead>
<tr>
<th>Core Ideas:</th>
<th>Uplifting recognition amid disconcerting rebuff</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transmogrifying:</td>
<td>Buoyant avowal amid bewildering confutation</td>
</tr>
<tr>
<td>Transubstantiating:</td>
<td>Powering</td>
</tr>
<tr>
<td>Hazel</td>
<td>Uplifting worthiness amid lonesome incredulity</td>
</tr>
<tr>
<td>Nadia</td>
<td>Enduring recognition amid disconcerting rebuff</td>
</tr>
<tr>
<td>Zelda</td>
<td>Invigorating recognition amid intimidating inertia</td>
</tr>
<tr>
<td>Noel</td>
<td>Delightful recognition amid ill-mannered disregard</td>
</tr>
<tr>
<td>Walter</td>
<td>Heartfelt recognition amid indifference</td>
</tr>
<tr>
<td>Sebastian</td>
<td>Treasured recognition amid desolating discourtesy</td>
</tr>
<tr>
<td>Scott</td>
<td>Confiding recognition amid resentful disregard</td>
</tr>
<tr>
<td>Fanny</td>
<td>Yearned for recognition amid exasperating arbitrations</td>
</tr>
<tr>
<td>Gloria</td>
<td>Esteemed recognition amid unkind dejection</td>
</tr>
<tr>
<td>Dorothy</td>
<td>Joyous recognition amid belittling affronts</td>
</tr>
</tbody>
</table>
Figure 8. Core Ideas of All Historians

<table>
<thead>
<tr>
<th>Core Ideas</th>
<th>Treasured affiliations</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transmogrifying</td>
<td>Cherished alliances</td>
</tr>
<tr>
<td>Transubstantiating</td>
<td>Valuing connecting-separating</td>
</tr>
<tr>
<td>Hazel</td>
<td>Protected engagements</td>
</tr>
<tr>
<td>Nadia</td>
<td>Crafting affiliations</td>
</tr>
<tr>
<td>Zelda</td>
<td>Masking engagements</td>
</tr>
<tr>
<td>Noel</td>
<td>Faithfulness with affiliations</td>
</tr>
<tr>
<td>Walter</td>
<td>Significant engagements</td>
</tr>
<tr>
<td>Sebastian</td>
<td>Delighted affiliations</td>
</tr>
<tr>
<td>Scott</td>
<td>Beaming affiliations</td>
</tr>
<tr>
<td>Fanny</td>
<td>Coziness with affiliations</td>
</tr>
<tr>
<td>Gloria</td>
<td>Gracious accommodation with affiliations</td>
</tr>
<tr>
<td>Dorothy</td>
<td>Treasured affiliations</td>
</tr>
<tr>
<td>Core Ideas:</td>
<td>Joyful gratification</td>
</tr>
<tr>
<td>---------------------------</td>
<td>---------------------------------------</td>
</tr>
<tr>
<td>Transmogrifying:</td>
<td>Serene appreciation</td>
</tr>
<tr>
<td>Transubstantiating:</td>
<td>Imaging</td>
</tr>
<tr>
<td>Hazel</td>
<td>Tranquil reassurance</td>
</tr>
<tr>
<td>Nadia</td>
<td>Blissfulness</td>
</tr>
<tr>
<td>Zelda</td>
<td>Enlivening joy</td>
</tr>
<tr>
<td>Noel</td>
<td>Boundless gratification</td>
</tr>
<tr>
<td>Walter</td>
<td>Approving gratification</td>
</tr>
<tr>
<td>Sebastian</td>
<td>Kindhearted complementarity</td>
</tr>
<tr>
<td>Scott</td>
<td>Energizing joyfulness</td>
</tr>
<tr>
<td>Fanny</td>
<td>Composure</td>
</tr>
<tr>
<td>Gloria</td>
<td>Joyful gratification</td>
</tr>
<tr>
<td>Dorothy</td>
<td>Benevolent gratification</td>
</tr>
</tbody>
</table>
These three core ideas were synthesized to create the discerning extant moment of feeling listened to, which is the now-truth of the universal humanuniverse living experience of feeling listened to. The discerning extant moment of the universal humanuniverse living experience of feeling listened to is uplifting recognition amid disconcerting rebuff, as treasured affiliations surfaces with joyful gratification. This answers the inquiry stance.

There are four aspects to heuristic interpreting: transmogrifying, transubstantiating, metaphorical emergings, and artistic expression.

Figure 10. Core Ideas of Feeling Listened To Across Levels of Abstraction

<table>
<thead>
<tr>
<th>Core Ideas</th>
<th>Transmogrifying</th>
<th>Transubstantiating</th>
</tr>
</thead>
<tbody>
<tr>
<td>Uplifting recognition</td>
<td>Buoyant avowal amid</td>
<td>Powering</td>
</tr>
<tr>
<td>amid disconcerting rebuff</td>
<td>bewildering confutation</td>
<td></td>
</tr>
<tr>
<td>Treasured affiliations</td>
<td>Cherished alliances</td>
<td>Valuing</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Connecting-separating</td>
</tr>
<tr>
<td>Joyful gratification</td>
<td>Serene appreciation</td>
<td>Imaging</td>
</tr>
</tbody>
</table>

**Discerning Extant Moment**

The universal humanuniverse living experience of feeling listened to is uplifting recognition amid disconcerting rebuff, as treasured affiliations surfaces with joyful gratification.

**Transmogrifying**

The universal humanuniverse living experience of feeling listened to is buoyant avowal amid bewildering confutation, as cherished alliances surfaces with serene appreciation.

“Transmogrifying is the conspicuous shifting of language, locating words and phrases in a
different level of abstraction; it refers to transmuting and metamorphosing and portends moving and everchanging.” (Parse, 2016, p.273).

Transubstantiating

The universal humanuniverse living experience of feeling listened to is powering the valuing connecting-separating of imaging. “Transubstantiating is shapeshifting to the core language of humanbecoming” (Parse, 2016, p. 273). “The terms transmogrifying and transsubstantiating are not static and refer to everchanging, incarnating the intent of the humanbecoming tradition” (Parse, 2016, p. 274).

Metaphorical Emergings

“Metaphorical emergings are those statements made by historians that describe in symbolic language the living experience” (Parse, 2016, p. 274). There were no clearly described metaphors in the descriptions by historians during the dialoging-engaging with ten historians in this Parsesciencing investigation of the universal humanuniverse living experience of feeling listened to.

Artistic Expression

“ The artistic expression is the scholars’ personal choice of an artform to express their experience with the Parsesciencing at hand” (Parse, 2016, p. 274). The scholar chose Music and Dance (Martinez, 2010) (Figure 10) as the artistic expression to illuminate the discerning extant moment of the universal humanuniverse living experience of feeling listened to and her experience with Parsesciencing inquiry (Parse, 2016).
The artform named Music and Dance (Figure 11) portrays a group of youthful ballet dancers rehearsing for a spectacle. The young lady standing with a violin, unsure of the reaction of the group, seems to be timidly discussing with the two ladies her performance before and asking their commentaries. The two ladies sitting in front of her seem to be acknowledging her quest, as they are looking intently at the music script making them appear to be completely engaged in the conversation. The three of them appear to be close to each other sharing a moment of complicity. The young lady with a violin seems to appreciate the presence of the two ladies and their interest to her performance. She seems to have connected to them, trusted their opinion and she created a bond with them. The young lady with the violin seems to be smiling and feeling grateful, as the other ladies seem to be offering her reassurance and giving her feedback and encouragement. However, behind the young lady standing is another young lady sitting alone who seems to be looking nowhere in particular and indifferent on what’s happening.
A LIVING EXPERIENCE OF FEELING LISTENED TO: A PARSESCIENCING INQUIRY

particularly with the group. She is sitting upright not participating in the conversation, as if to signify her lack of interest. Likewise, another girl is busy with her own piece of music and shows no concern with the others’ presence, paying no attention to what the three young ladies are sharing and accomplishing. As shown in the painting, feeling listened to arises with approving acknowledgement of others amid indifference, as contentment emerges with trusting benevolent affiliations.

Uplifting recognition amid disconcerting rebuff is the first core idea of the now-truth discovered for all historians of the universal humanuniverse living experience of feeling listened to. All of the historians mentioned in their stories the experience of being recognized, understood, accepted, and relieved when they felt listened to, yet, they also narrated disappointing situations of not feeling listened to. This maybe connected to powering, which is a concept of the third principle of humanbecoming “cotranscending with possible is the powering and originating of transforming” (Parse, 2014, p. 47). “Powering is the pushing-resisting of affirming-not affirming being in light of nonbeing.” (Parse, 2014, p. 48). The painting depicts a young lady with sureness-unsureness, seeking others’ opinions. In pushing-resisting, the young lady’s friends may be affirming-not affirming their agreement acknowledging her presence. With the universal humanuniverse living experience of feeling listened to there is always the possibilities of not being recognized and being disregarded. The young lady in constant search of acknowledgement may experience rejection and discourtesy from the others who do not seem to be listening. As shown in the painting, the young lady although in doubt tried to engage with others in a conversation and “continue to create new possibilities that surface from contextually construed situations as opportunities from which alternatives are chosen” (Parse, p. 47). “In this way, the individual continuously invents ways of becoming with cotranscending with possible”
A LIVING EXPERIENCE OF FEELING LISTENED TO: A PARSESCIENCING INQUIRY

(Parse, 2014, p. 47). While struggling to feel listened to, with sureness-unsureness, the young lady freed herself from doubt and affirmed a choice to open to others. As shown in the painting, with uplifting recognition amid disconcerting rebuff, the young lady experienced feeling listened to and accepted by others who responded to her request by giving feedback and sharing moments of complicity, yet she may feel not listened to, as others ignored her and manifested lack of interest.

Treasured affiliations is the second core idea of all the historians’ now-truths in the investigation of the universal humanuniverse living experience of feeling listened to. The transubstantiating of treasured affiliations is valuing connecting-separating. Valuing is a concept from the first principle of humanbecoming “structuring meaning is the imaging and valuing of languaging” (Parse, 2014, p. 37). Treasured affiliations as said by the historians is “all-at-once confirming-not confirming cherished beliefs in light of a personal worldview” (Parse, 2014, p. 39). Treasured affiliations as “cherished choosings are incarnated with a value framework, which consists of principles and ideas that guide an individual’s living” (Parse, 2014, p. 39). As portrayed by the painting, the young lady with the violin chose among alternatives with doubts and fears to possibly be snubbed, and yet she approached courageously her friends and requested their honest feedback on her performance. She valued her friends’ friendships with openness and trust. She affirmed her intention to listen for their advice and encouragement showing the importance of her friends’ opinions. This refers to connecting-separating, which is a concept of the second principle of humanbecoming “configuring rhythmical patterns is the revealing-concealing and enabling-limiting of connecting-separating” (Parse, 2014, p. 43). “Connecting-separating is attending- distancing; it is living being with and apart from others, ideas, objects, and situations all-at-once” (Parse, 2014, p. 45). As shown in the painting, the two ladies may
chose to ignore the young lady’s request like the other ladies behind them, but they chose to value their friendships with the young lady with the violin and chose to respond pleasingly to her request by intently reflecting on her performance. Valuing connecting-separating is a paradoxical rhythm of cocreation with the humanuniverse, illuminating the choosing among prized potentials the ways to be with and away from the others. It is to be close and distant all-at-once with treasured intimacies. With treasured affiliations, the young lady with the violin, experienced feeling listened to when the two others welcomed her request to be accepted with openness and comradeship without judgement. She felt grateful and happy.

Joyful gratification is the third core idea of the historians’ now-truths for the universal humanuniverse living experience of feeling listened to. All of the historians in this investigation experienced gratification when they felt listened to. Longing for the core idea joyful gratification, refers to imaging, which is “reflective-prereflective coming to know the explicit-tacit all-at-once” (Parse, 2014, p. 38). Imaging is a concept of the first principle of humanbecoming “structuring meaning is the imaging and valuing of languaging” (Parse, 2014, p. 37).


In imaging, individuals may choose various possibilities, as to be accepted, recognized, and understood by others when they seek gratification over dissatisfaction connoting the reality of the meaning of the prized priorities chosen at that moment. When individuals feel listened to, they experience a feeling of satisfaction, relief, calmness, and happiness, as someone is being recognized, esteemed and respected. Joyful gratification as connected to feeling listened to, refers to feeling of relief and happiness, as others chose to listen to and respect the other’s
A LIVING EXPERIENCE OF FEELING LISTENED TO: A PARSESCIENCING INQUIRY

request. The painting showed joyful gratification, as the young lady with the violin seemed to be smiling and in deep conversation with her friends, accepting feedback and encouragement. She felt listened to, as she was relieved, contented, and happy, as others accepted her request and she felt recognized as a member of a group.

Summary

Chapter five contained the now-truths that emerged with the dialoging-engaging, distilling-fusing, and heuristic interpreting, of the Parsesciencing inquiry (Parse, 2016) to discover the discerning extant moment of the universal humanuniverse living experience of feeling listened to. Historians were 10 persons between 18 and over 65 years of age who have been hospitalized and were willing to share their stories of feeling listened to. The scholar presented historians’ stories, the essences in the historians’ and scholar’s language, and the language-art for each historian, including also the core ideas at different levels of abstraction. The scholar illuminated the historians’ now-truths with an artistic expression. There were no metaphorical emergings in the historians’ descriptions. Chapter six contains the ensuing discoveries supported with historians’ descriptions and in light of the extant literature and the humanbecoming paradigm (Parse, 2014). Also included are the newknowings and insights for beyond the horizon for expansion of nursing science.
Chapter six, the final chapter of this Parsesciencing inquiry (Parse, 2016) includes the ensuing discoveries of the universal humanuniverse living experience of feeling listened to. The scholar approaching the culmination of the investigation illuminates the core ideas supported by the historians’ (10 persons who had been hospitalized) descriptions, the foreknowings, and the humanbecoming paradigm (Parse, 2014). “Ensuing discoveries include connecting each core idea of the discerning extant moment to the horizon of inquiry, the foreknowings, and beyond to expand understanding of the universal humanuniverse living experience and humanbecoming” (Parse, 2016, p. 274). Furthermore, newknowings are presented, including the insights for beyond the horizon for expansion of nursing science.

The core ideas are: uplifting recognition amid disconcerting rebuff, treasured affiliations, and joyful gratification.

Uplifting Recognition Amid Disconcerting Rebuff

All historians when asked about their experience of feeling listened to talked of uplifting recognition. Historians said that they felt recognized and loved when listened to, and yet, they also related feelings of being rejected, disregarded, and not respected when not listened to.

_Uplifting recognition amid disconcerting rebuff_ is a core idea of the discerning extant moment of the universal humanuniverse living experience of feeling listened to. The transmogrifying is buoyant avowal amid bewildering confutation. The transubstantiating is powering. “Powering is the pushing-resisting of affirming-not affirming being in light of nonbeing” (Parse, 2014, p. 48). Powering is a concept from the third principle of humanbecoming “cotranscending with possibles is the powering and originating of transforming” (Parse, 2014, p. 46).
Parse said, “in cotranscendence, individuals exist with others, and continue to cocreate new possibles that surface from contextually construed situations as opportunities from which alternatives are chosen” (Parse, 2014, p. 47). “Cotranscending with possibles, then, is the way the individuals reach and propel beyond (Frankl, 1959), cocreating anew in the changing of change as it arises with the becoming visible-invisible becoming of the emerging now” (Parse, 1981, 1998b, 2007c, 2012, 2013, 2014, p. 48).

Uplifting recognition surfaced as historians talked of their testimonies of feeling listened to. Some examples of historians’ descriptions included: “I feel acknowledged that I have a voice;” “I feel appreciated and valued;” “I feel that I am an important part of the conversation, my opinion is valued, my input is valuable;” “I am thankful they didn’t send me home, they knew that was not an ordinary fall and I was observed, they cared;” “I feel respected and that someone understands;” “I was heard and validated;” “I was understood;” “I feel it is just a feeling of feeling understood;” “I matter;” and “I feel comforted and respected;” Concomitantly, the scholar also received testimonies from historians recalling their disappointments and heartaches from their experiences when not listened to. For example: “I had to complain of headaches and vomiting before the nurse came in and sat with me;” “I feel suppressed;” “I was left waiting, nobody listened to me;” “I asked questions but I never received an answer;” “Others really don’t care, not interested and don’t have time for you;” “You feel lonely, neglected, and disrespected,” “I was rushed, miscommunicated with and left in pain,” “I was irritated and angry,” “I got very upset,” “I had to scream in pain to receive medication;”

With uplifting recognition amid disconcerting rebuff connected to feeling listened to, historians offered descriptions on how they struggled by affirming-not affirming their desires to be recognized, creating possibilities for options, and making valued decisions, which were associated with risk in terms of conflicts and misunderstandings with others. “The risk refers not
only to dying but also to being rejected, threatened or not recognized in a manner consistent with expectations” (Parse, 2014, p. 48). One of the historians talked about his expectations when he was a kid. His sister died and was expecting answers, but he never received an answer and his parents died. He still finds it difficult and he said, “nobody listened to me.” Likewise, being hospitalized may be stressful to anybody especially when confronted with aggravating situations wherein you have to implore for attention to pain. One historian said, “I had to compromise with the nurse, and I got angry, but they are not listening to my cry of pain,” While yearning for recognition, she opted to compromise in order to be considered and have her supplications heard. Another historian felt bitter and said, “It’s very rare to find a person who listens to you. People are very selfish and they are only interested to tell you their feelings and they don’t listen to you.”

Although most of the historians stressed the importance of communicating and dialoguing when feeling listened to, they simultaneously commented on others’ non-welcoming reactions not affirming their expectations. One historian said, “I can tell when people don’t listen to me, they are giving me short answers and feedback, and they have no eye contact and distracting body language.” Another historian said, “The experience with the therapist has been horrible. I felt not listened to, I had to say wake up, I am talking about myself to you.”

Furthermore, it is thought-provoking to correlate respect with the level of knowledge a person has when it comes to feel listened to, as one historian affirmed: “I noticed that doctors would listen to you if you could have a discussion with them at their level; the more you know, the more people respect you, the more people will listen to you.” However, she got really upset when she felt not listened to, and it was anxiety-provoking for her.

Feeling listened to with uplifting recognition amid disconcerting rebuff was clearly
portrayed by one of the historians experience when he talked of the way he was brought up. He said, “I had a father at home, he didn’t listen to me but I have a community of men who listened to me growing up, who looked at how I turned out and I was heard.” The father not affirming his expectations did not hear his son’s expectation. The son felt listened to by others.

The core idea of uplifting recognition amid disconcerting rebuff is similar to findings of other scholars’ studies about feeling listened to. The studies described here are the most pertinent to the discoveries in this investigation. Kagan (2008), described a core concept *unreserved affirmation amid potential irreverence*, which was transposed as *unrestrained assertion* and was consistent with *powering* in an investigation with 10 adults who shared their experience of feeling listened to using the Parse research method, while Jonas-Simpson (2003) also using the Parse method to study being listened to with 10 older women in rehabilitation identified another related core concept *acknowledging engagement*, which was transposed as *abiding communion* and was linked with the theoretical concepts *connecting-separating and powering*. “Being listened to then is *an acknowledging engagement* experienced as an affirming communion with another where humans are connected with and apart from others all at once.” (Jonas-Simpson, 2003, p. 236). Participants in her study felt acknowledged when they felt listened to.

The core idea of *uplifting recognition amid disconcerting rebuff* is similar to the core concept *deference triumphs mediocrity* from the experience of being listened to (Jonas-Simpson, Mitchell, Fisher, Jones, and Linscott, 2006). The participants in this study described what they hoped for in relation to their experience of feeling listened to. “Deference encompasses the regard that participants experienced when others stopped to listen and especially when they followed through with participants’ wishes” (Jonas-Simpson et al., 2006, p. 50). The core concept *deference triumphs mediocrity* is linked with *powering*. 
Two core concepts from a Parse method study which may be connected to uplifting recognition amid disconcerting rebuff are attentive reverence of nurturing engagements and fortifying integrity amid potential disregard from a study of feeling understood (Jonas-Simpson, 2001). This study was conducted with 10 women living with enduring health situations (p. 222). Attentive reverence was described by participants who were supported, listened to, and respected by someone without judgement" (Jonas-Simpson, 2001, p. 225). "When participants experienced their sense of worth, they felt understood through fortifying integrity, which moved them beyond moments of potential disregard" (Jonas-Simpson, 2001, p. 226). The core concepts attentive reverence of nurturing engagements was transposed as venerated involvements and conceptualized, as connecting-separating while fortifying integrity amid potential disregard was conceptualized as powering.

Bunkers (2004) in a Parse method study on feeling cared for, found honoring uniqueness amid adversity as a core concept, which engages respecting others’ chosen life during times of misfortunes and times of flourishing. Feeling cared for was “showing respect” (Bunkers, 2004, p. 69). This may be connected to uplifting recognition amid disconcerting rebuff, since participants’ ways of being recognized and appreciating uniqueness were ways of living health (Bunker, 2004, p. 69). The core concept was transposed as reverence amid tribulation and conceptualized as valuing. With feeling cared for, Bunkers (2004) explained valuing as confirming-not-confirming cherished beliefs guiding a person’s choosings in relationships. She said, “all participants talked about feeling cared for and a time they did not feel valued” (Bunkers, 2004, p. 69), which showed similarity with the historians’ experience of feeling listened to in this investigation and yet, they also experienced feeling disrespected, not valued when not listened to.

In a feeling respected study (Parse, 2006), core concept of fortifying assuredness amid
potential disregard was identified which is consistent with uplifting recognition amid disconcerting rebuff and was transposed as vivifying unwavering amid imaginable irreverence and conceptualized as powering. In this Parse method study, “participants felt respected when there was an acknowledgement or some affirmation reflecting their worth, but this was always accompanied by the possibility of disregard, the imaginable irreverence that can happen in the not knowing explicitly what is about to be” (Parse, 2006, p. 55). This is similar to what historians said in the feeling listened to study investigation when they said they felt disregarded when not being listened to.

A Parse method study of feeling respected-not respected (Bournes and Milton, 2009) was conducted with nurses as participants. They reported the core concept affirming-not affirming attentiveness with diverse affiliations; it is consistent with the core idea of uplifting recognition amid disconcerting rebuff, as participants from the study and the current investigation on feeling listened to described experiences of feeling either honored and acknowledged or undermined, feeling accepted or not accepted, and feeling appreciated and valued, or not appreciated and not valued (Bournes and Milton, 2009). When transposed, affirming-not affirming attentiveness with diverse affiliations is certifying-not certifying varied associations, and conceptualized as powering connecting separating, whereas, uplifting recognition amid disconcerting rebuff is powering.

From the over-all literature, one descriptive qualitative study by Wallin, Eulau, Bjarneby, and Westerbotn (2018) related to listening sought to describe how seven women in Mexico who have suffered from gender-based violence experienced their encounters with healthcare professionals. Findings showed that women emphasized the importance of healthcare professionals taking time to listen to them. When the healthcare professionals treated the women
with respect and genuine interest, the women felt secure. On the other hand, these women felt frustrated when they were not treated with respect. Women considered feelings of being listened to and feeling secure as important aspects in a positive encounter, but emphasized feeling that a lack of time spent with them often led to negative experiences such as frustration with and distrust of the healthcare system (Wallin, Eulau, Bjarneby, & Westerbotn, 2018). The findings of this study is consistent with the core idea of uplifting recognition amid disconcerting rebuff, as participants and historians wanted to be considered and recognized by being listened to.

In one qualitative study by Eriksson and Svedlund (2007) using narrative interviews, participants were asked to describe experiences of dissatisfaction with hospital care. Findings showed that the participants’ struggle for confirmation, the feeling of distrust in the healthcare system. At the same time positive encounters were described, as well as situations of confirmation from caregivers. The results also showed hope and a will to get on with life. This may be connected to uplifting recognition amid disconcerting rebuff as participants experienced validation when confirmed and listened to by the caregivers, yet, experienced a feeling of distrust in healthcare when not recognized.

Using a descriptive exploratory assessment, Merritt and Snyder (2014) conducted a study about 335 children’s perceptions of caseworker support (feeling listened to) to moderate the relationship between the type of maltreatment and problematic behaviors. Findings showed that physically-abused children who have never been listened to are more likely to have problematic behaviors than neglected children. The more children felt listened to, the fewer problems were displayed. With children as participants in this study, the researchers recognized the importance of feeling listened to for children who needed the opportunity to voice their opinions freely and be respected. Some of the historians in feeling listened to experienced bitter memories when as
children were not listened to.

Historians in this study of feeling listened to, talked of respect and being loved. They wanted to be acknowledged, understood, and accepted without being judged and disregarded. Discoveries with the foreknowings that arose with other humanbecoming investigations and findings from general literature clarified the core idea of uplifting recognition amid disconcerting rebuff and enhanced the scholar’s comprehension of the universal humanuniverse living experience of feeling listened to. As shown by the historians, feeling respected and not respected shifts relationships with others.

**Treasured Affiliations**

*Treasured affiliations* is the second core idea of the universal humanuniverse living experience of feeling listened to. Similar to uplifting recognition, historians affirmed unanimously the importance of others when describing their experiences of feeling listened to. The core idea *treasured affiliations* is transmogrified as *cherished alliances* and transubstantiated to *valuing connecting-separating*. Valuing is a concept of the first principle of humanbecoming “structuring meaning is the imaging and valuing of languaging. Valuing is explained as “all-at-once confirming-not confirming cherished beliefs in light of personal worldview” (Parse, 2014, p. 39). “The paradoxical rhythm of confirming-not confirming is freely choosing pattern preferences from illimitable imaged options and owning the choices.” (Parse, 2014, p. 39).

Connecting-separating, which is a concept of the second principle of humanbecoming “configuring rhythmical patterns is the revealing-concealing and enabling-limiting of connecting-separating. These “are paradoxical living rhythms recognized as humanuniverse pattern preferences” (Parse, 2014, p. 44). “They are paradoxical in that they appear to be opposites, but are really rhythms expressing embracing contradictions” (Parse, 2014, p. 44).
connecting-separating, individuals experience “attending-distancing” (Parse, 2014, p. 45).

Connecting-separating “is living being with and apart from others, ideas, objects, and situations all-at-once” (Parse, 2014, p. 45) and “is the communion and aloneness source of humanuniverse emergence” (Parse, 2014, p. 46).

“Communion is attending with that which is at hand, while all-at-once distancing, yet attending in a different way with what is distanced. Moving away from what is at hand is all-at-once moving with and away from other intimacies” (Parse, 2014, p. 46).

Treasured affiliations is a construct meaning valuing the presence of others, ideas, objects and situations, while all-at-once choosing among cherished possibilities. Individuals freely choose from illimitable possibilities that arise with valued choices and decisions, as “cherished choosings are incarnated with a value framework, which consists of principles and ideas that guide an individual’s living.” (Parse, 2014, p. 39). Individuals therefore choose freely from options, prize and cherish the option with affirmation, and act upon it (Parse, 2014). “In choosing valued images as pattern preferences amid contextually construed situations while incarnating the illimitable, individuals structure meaning as a feature of humanbecoming” (Parse, 2014, p. 40).

Historians shared with the scholar their testimonies about treasured affiliations. For example; feeling listened to is: “I was able to move on with what’s next in my chapter in life;” “Feeling listened to is me disclosing a part of me, like opening my heart to you, it is opening the door to friendship; it is opening the door to a bond that can develop into something greater; it is opening up your heart and soul to someone;” “Feeling listened to brings bigger bond between groups of people or people together;” “It is to feel more connected;” “It is the feeling of getting closer to the person that I should be or that I want to be;” “Feeling listened to is to talk and trust each other and give good feedback;” “Feeling listened to is talking to a co-worker every day and
becoming close;” “It is not just you only listening;” “It is an interaction between the two;” “It is a feeling of give and take;” “Feeling listened to is communication;” “I am collaborating with other persons.”

With the core idea of treasured affiliations, one historian chose to move on in her life away from what had been scary, uncertain, and stressful to better begin a new chapter in her life, fortified with her families’ presence and intimacies merged with healthcare professionals caring relationships. One historian talked of opening the door to friendship, which is a way to attend to valued others while all-at-once deciding to leave the trivial and meaningless behind offering new possibilities. The historian was expressing her intention to initiate a durable relationship with somebody precious to her with shared expectations and aspirations in the near future.

All historians in feeling listened to mentioned either a member of a family, a friend, cousin, women, parents, co-workers, supervisors, nurses, doctors, healthcare professionals, therapists, and community of men as valued others. Historians felt loved, cared for, comforted, contented, acknowledged, accepted, and respected when they were confirmed by prized affiliations.

Historians shared their desires and yearnings to be listened to and their experiences of being treated well when hospitalized, yet, they at times experienced being humiliated and disregarded. Historians should have been invited to discuss what is important for them at the moment allowing the meaning of the situation to emerge, as the professionals listened to them as they shared their desires related to what is the becoming visible-invisible becoming of their emerging now. Parse (2008c, 2008d, 2012, 2013, 2014, p. 93-94) illuminated this with true presence.
The scholar also found similarities with core concepts from Parse method studies related to the core idea of *treasured affiliations*. Kagan (2008), discovered *benevolent affiliations* in a study about feeling listened to from the dialogues with participants who declared that when persons feel listened to they were choosing prized cocreations with others. *Benevolent affiliations* captured notions of treasured involvements with others. This concept was transposed as *cherished involvements*, and conceptualized in humanbecoming as *valuing connecting-separating*.

Hart (2013) also identified *benevolent affiliations* as a core concept in her Parse method study on feeling grateful. For Hart, “*benevolent alliances* illuminates the significant meaning of interpersonal relations” (p. 162). The participants of feeling grateful showed descriptions of generosity, doing good, and kindness about others in the same way historians in feeling listened to narrated similar descriptions when speaking of *treasured affiliations*. For example; “it is to be dedicated to helping others, and giving others the opportunity to be heard and express themselves.” *Benevolent alliances* as a core concept was structurally transposed as *amicable affiliations* and conceptualized in humanbecoming as *valuing connecting-separating*.

In another Parse method study on feeling understood, Jonas-Simpson (2001) also identified the core concept *of nurturing engagements*. It is linked to the core ideas *treasured affiliations* of feeling listened to, as it connotes respect and a connection to those who understand and truly listen without judging.

The core idea *treasured affiliations* is also related to *benevolent engagements*, a core concept on the lived experience of contentment (Parse, 2001). Similar to the historians of feeling listened to, the ten participants of the lived experience of contentment described relationships with others, like friends, family, and children. Benevolent affiliations was transposed as
solicitous involvements and linked to humanbecoming as connecting-separating. Participants experienced contentment “by being with and away from close others” (Parse, 2001, p. 336).

Similar to treasured affiliations of feeling listened to, the core concept treasured alliances was discovered in feeling unsure (Morrow, 2010). Participants in this Parse method study described, “feeling unsure with important persons in their lives as they confirmed cherished beliefs” (Morrow, 2010, p. 320). Treasured alliances as a core concept in feeling unsure was transposed as prized affiliations and was conceptualized as valuing connecting-separating, in yet, another Parse method study about feeling unsure (Maillard-Strüby, 2012), identified the core concept of revering alliances in resemblance to treasured affiliations of feeling listened to. “Revering alliances surfaced with fulfilling activities with esteemed others, while cherishing the preciousness of everyday situations with affiliations” (Maillard-Strüby, 2012, p. 78), was transposed to prizing involvements and linked to humanbecoming as valuing connecting-separating. This may be connected to a description of one historian in feeling listened to who said; “feeling listened to means you are accepted, people are interested in who you are as an individual and allow you to meet your needs.”

Treasured affiliations is also similar to the core concept treasured alliances in a Parse method study with 10 participants on feeling strong (Doucet, 2012). The core concept treasured alliances was described by the participants as protecting affiliations. “It is having a precious regard of worth with involvements” (Doucet, 2012, p. 68). Treasured alliances was transposed as prized involvements and was conceptualized in humanbecoming as valuing connecting-separating. Another core concept penetrable reverence of cherished affiliations was discovered in another Parse method study, feeling at home (Doucet, 2013), which is related to treasured affiliations of feeling listened to. “Ten participants in this study described penetrable reverence
of cherished affiliations as being honored while being with and apart from others” (Doucet, 2013, p. 254). The core concept was transposed as piercing solicitude of prized involvements and conceptualized as powering connecting-separating. Doucet (2018) identified the core concept devout involvements in his study on feeling peaceful, which may be linked to the core idea of treasured affiliations of feeling listened to. The ten participants in this Parse method study “conveyed warm-hearted concern while intimately relating with others” (Doucet, 2018, p. 62). Devout involvements was transposed as earnest alliances and conceptualized in humanbecoming as valuing connecting separating.

In another Parse method study on trusting another, the core concept of cherishing alliances was discovered (Doucet, 2009). Cherishing alliances was structurally transposed as treasuring involvements and conceptualized as valuing connecting-separating. However with the Parsesciencing inquiry on feeling listened to, cherished alliances is the transmogrified language of treasured affiliations. In the trusting another study, “ten participants while cherishing a promise, strength, or goal with others, simultaneously they experienced trusting another as aloneness with the fear of being let down and feeling of vulnerability.” (Doucet, 2009, p. 264). A historian in feeling listened to said; “feeling listened to is to talk and trust each other and give good feedback;” The core idea treasured affiliations with the core concept of cherishing alliances fortify the scholar’s comprehension of the universal humanuniverse living experience of feeling listened to.

Several investigations were conducted with the living experience of suffering with the Parse method, but only Pilkington and Kilpatrick (2008) identified benevolent affiliations as a core concept that showed resemblance with the core idea of treasured affiliations of feeling listened to. With benevolent affiliations, Pilkington and Kilpatrick (2008) described the value
that participants placed on significant connections with other persons, objects and ideas, which for them were a source of “help;” “comfort;” “faith;” and “courage;” so that they felt “lucky;” “thankful;” “fortunate;” and “blessed” to have them.” (p.234). Historians of feeling listened to expressed the same ideas, and the scholar illuminated the core ideas of *treasured affiliations* of the universal humanuniverse living experience of feeling listened to.

Another core concept from Parse method study on doing the right thing (Maxwell Smith, 2012) was *honorableness* with *significant affiliations* (Smith, 2012). This is similar to *treasured affiliations* discovered in the feeling listened to study. “Honorableness, which is the quality of being honest, surfaced as the study’s participants expressed choices of valuing honesty either by agreeing or disagreeing with important others on doing the right thing.” (Smith, 2012, p.87). *Honorableness with significant affiliations* was transposed as *revered involvements* and conceptualized in humanbecoming as *valuing connecting-separating*. “Doing the right thing is an experience that arises in engaging with others despite the risk that others may make judgments or wish conformity and is inextricably connected with living in ways significant to value priorities” (Smith, 2012, p. 87); thus, doing the right thing is integral with living health” (Parse, 1998).

The scholar searched the general literature and found knowledgeable conceptions related to the core idea *treasured affiliations* of the universal humanuniverse living experience of feeling listened to. One of the historians of feeling listened to described the horrible experience of lack of trust with therapist. He was not listened by the therapist. This may be connected to trust; a fundamental characteristic of strong relationships (Miel & Duck, 1986; Rempel, Holmes, & Zanna, 1985). Lloyd et al., (2015) concluded that “perceived listening quality is related to
interpersonal outcomes (trust), a link that was mediated by social attraction, and to intrapersonal outcomes (emotional well-being), a link that was mediated by clarity” (p. 25).

Cummins (2011) a nurse scholar, narrated the experience of feeling listened to, as a partnership when listener and storyteller shared a traumatic event. The listener and the storyteller collaborated to piece the story together and accept what they knew in the present moment to be the story, while being open to the possibility of change in the future. Partnership evoked the feeling of reliving the listener's experience as the storyteller shared it. Forming a unique dyad happens when the listener manifests an interest in the story being told by the storyteller. If the listener loses interest, then the storyteller would quit talking and remained silent, keeping all his feelings to self. This is concomitant to the testimony of one historian who alleged that she is not going to further the conversation if she knows by body language and eye contact that somebody is not listening to her.

Using a grounded theory method, Clementi (2006) found that participants had developed a relationship with the healthcare provider who knew them personally, asked and answered their questions, and gave them information that they could understand. Participants described feeling assured that they were receiving competent care and that led to their fears being calmed.

The core idea *treasured affiliations* may also be connected to individuals who valued others who were able to tell their stories, testify and describe the most positive and most difficult aspects of their experience of testifying. Stepakoff, Reynolds, and Henry (2015) psychosocial staff at a war-crimes tribunal in Sierra Leone conducted a study with 147 witnesses after they completed their testimony. They reported that “the most frequently mentioned positive aspect was being given the chance to tell their story, being able to talk about difficult/painful
experiences, breaking silence.” The second most frequently mentioned positive aspect was “being listened to, feeling believed/understood.” Some witnesses specified that the judges listening was the best part, and one witness specified that it was the lead attorney’s understanding that was the best part in testifying in the Special Court For Sierra Leone (SCSL). Similar to the participants of this study, historians of feeling listened to valued treasured affiliations who listened to them and acknowledged their demands.

The scholar with the learned discoveries from the humanbecoming’s investigations and foreknowings illuminated the core idea of *treasured affiliations* and intensified the scholar’s understanding of the universal humanuniverse living experience of feeling listened to. With treasured affiliations, historians felt listened to when being connected with valued others; they also felt gratified and happy.

**Joyful Gratification**

All historians in this investigation expressed feelings of gratefulness, security, satisfaction, calmness, relief, comfort, happiness and contentment, as they felt respected, acknowledged and validated being listened to. *Joyful gratification* is the third core idea of the universal humanuniverse living experience of feeling listened to. The transmogrifying is *serene appreciation*, and the transubstantiating is *imaging*. Imaging is a concept of the first principle of humanbecoming “structuring meaning is the imaging and valuing of languaging. Historians as individuals have freedom to choose from illimitable options “in the context of what is known explicitly-tacitly and confirmed-not confirmed with speaking-being silent and moving being still (Parse, 2007c; p. 309; Parse, 2014, p. 37). In imaging, explicit-tacit knowing arises when individuals choose innumerable possibilities to be acknowledged, accepted, and understood by others, while looking for satisfaction over discontentedness signifying the reality of the meaning
of the valued priorities chosen at that moment. Joyful gratification is felt when persons are listened to. Historians shared testimonies of their experience of joyful gratification when they felt listened to. Examples are: “Feeling listened to is security, comfort, relief the feeling of ease with yourself; It is a feeling of contentment;” “When somebody hears me, that gives me comfort;” “When I am truly listened to, it makes me happy;” “Feeling listened to is a weight lifting off my shoulders;” “I feel it just a feeling of clarity, of feeling of freedom;” “To feel listened to is to have more energy when I wake up and I don’t have guilt;” “To feel listened to is to feel calm, happy, contented, loved, cared for, nurtured, and at peace;” “Feeling listened to is to feel good;” “I feel like a feather when I am listened to;” “Feeling listened to is healthy and vital;” “To feel listened to is like I am satisfied getting what I want; I am relieved, I have the comfort; I have satisfaction; and I am happy;” “I feel very happy to know that people care about me;” “To feel listened to is to feel okay;” “It is to feel happy;” “I become more of an extrovert when I feel listened to because I feel more comfortable;”

The core idea joyful gratification is similar to other scholars’ investigations about feeling listened to. Kagan (2008) identified liberating contentment as core concept in feeling listened to. Participants described it as happiness that arises with the freedom to be oneself and express oneself in an unrestricted manner. Liberating contentment captures the idea of the participants’ joy and illuminates understanding of choosing meaning in the opportunities and restrictions of feeling listened to (Kagan, 2008, p. 64). The core concept liberating contentment was transposed as unbridled delight and linked to humanbecoming as enabling-limiting imaging. One historian in this current investigation described feeling listened to as a “weightlifting off my shoulders;” and “Just a feeling of freedom;” similar to liberating contentment.

In 2003, Jonas-Simpson identified the core concept gratifying contentment in a Parse
Gratifying contentment is related to the core idea of joyful gratification, as it reflects the participants’ descriptions of appreciation for those who truly listen and for the good feelings and happiness that are experienced when someone listens (Jonas-Simpson, 2003, p. 236). In the same way historians described happiness and contentment when others listened to them. Gratifying contentment was transposed to cherished bliss and is linked to humanbecoming as valuing, whereas joyful gratification is imaging in feeling listened to.

A qualitative study on being listened to using the framework human becoming was conducted with 19 older adults in long-term care settings and the core concept nurturing contentment was identified having similarities with joyful gratification (Jonas-Simpson, Mitchell, Fisher, Jones, and Linscott, 2006). For the participants, nurturing contentment is about the good feelings, satisfaction, gratification, and unburdening that comes with being listened to. Historians from feeling listened to reported similar descriptions of their experience when felt listened to. The core concept nurturing contentment was linked to humanbecoming as valuing.

In a Parse method study, Jonas-Simpson (2001) also identified a core concept an unburdening quietude with triumphant bliss in feeling understood, which the participants confirmed when they described the “relief,” “peace,” and “calm” that is experienced with “joy” and “happiness” when feeling understood. With joyful gratification, historians expressed the similar feelings when they felt listened to. For example, one historian felt calm, happy, and contented being listened to. The core concept an unburdening quietude with triumphant bliss was transposed as an exulted treasured accord and linked to humanbecoming as valuing. Feeling understood surfaced with the quest and accomplishment of attaining something treasured.

The core concept satisfying calmness amid the arduous in a Parse method study on the
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lived experience of contentment (Parse, 2001), can be compared to *joyful gratification* in feeling listened to, as one historian expressed the feeling of comfort, relief, and ease with herself when she finally was able to feel rested and able to sleep knowing that she can trust people and she was listened to. Parse (2001) described participants who spoke of feeling good and peaceful, even though there were stressful situations in every day life (p. 335). *Satisfying calmness amid the arduous* was structurally transposed as *fulfilling tranquility amid disquieting situations* and conceptually integrated as *valuing*.

More similar to *joyful gratification*, the core concept *fulfilling delight* was identified in a Parse method study on feeling respected (Parse, 2006), as participants experienced “an uplifting serenity in the explicit-tacit meaning given to moments of being acknowledged as having worth” (p. 55). Historians in feeling listened to felt calmness when listened to. *Fulfilling delight* was transposed as *serene gladness*, whereas, the transmogrifying of *joyful gratification* is *serene appreciation*. Both were linked to humanbecoming as *imaging*.

In another study with Parse method on feeling cared for, Bunkers (2004) identified the core concept *contentment with intimate affiliations*, which is similar to the core idea *joyful gratification* of feeling listened to. Participants as well as historians in feeling listened to and feeling cared for described *contentment* and *joyful gratifications* respectively as feeling safe, comfortable, understood, and listened to. The core concept *contentment with intimate affiliations* was transposed as *gratifying togetherness* and integrated in humanbecoming as *connecting-separating*.

Similar to the core idea *joyful gratification* was also the core concept *contentment* in doing the right thing (Maxwell Smith, 2012). Ten participants from this study described the calm feeling when doing the right thing, which is related with the calmness the historians in this
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investigation felt when being listened to. Contentment was structurally transposed as plenitude and linked to humanbecoming as imaging.

The core idea joyful gratification is also similar to the core concept of uplifting delight in a Parse method study on feeling loved (Baumann, 2000). Participants were 13 mothers who were recently released from prison and in a shelter-based parolee program in a major Northeastern urban area in the United States, who described feeling loved, as a beautiful feeling, energizing and motivating. This is related to feeling listened to, as one of the historians in feeling listened to said; “To feel listened to is have more energy when I wake up. Uplifting delight was structurally transposed as unburdening joy and conceptualized in humanbecoming as transforming.

In a Parse method study on feeling strong, (Doucet, 2012), the core concept jubilant fulfilling assuredness was identified, as similar to the core idea of joyful gratification of feeling listened to. Ten participants described jubilant fulfilling assuredness as confident uplifting contentment incarnating the comfort of joyous satisfaction (Doucet, 2012, p. 67). Historians in feeling listened expressed joyful gratification and feeling comfortable with the other listening to them. One historian described feeling listened to as healthy and vital like a testimony in feeling strong that “involves everything that encompasses a healthy life” (Doucet, 2012, p. 67). Jubilant fulfilling assuredness was structurally transposed to contentment and integrated to humanbecoming as imaging.

Another core concept contentedness amid tribulation from a Parse method study on feeling peaceful (Doucet, 2018) may be connected to the core idea of joyful gratification. Twelve participants described contentedness amid tribulation as placid serenity arising while at once apprehending hardship. Historians in the feeling listened to investigation narrated heartaches when confronted with conflicting situations with others, yet experienced calmness, relief, and
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satisfaction when their demands were attended to and they felt listened to. *Contentedness amid tribulation* was structurally transposed as *gratification amid adversity* and conceptually integrated to humanbecoming with *imaging*.

In another Parse method study on feeling lonely with children (Karnick, 2008), *contentedness* as core concept was identified and was compared to joyful gratification. Ten participants described feeling lonely as distressing at times, they also spoke of calmness, which was also conveyed by the historians in feeling listened when they feel comforted and peaceful each time others listened to them. *Contentedness* was conceptualized as quiescence and integrated conceptually with humanbecoming as *transforming*.

In a Parse research method study on feeling grateful, the core concept *potent elation amid tribulation* (Hart, 2013) may be connected to the core idea *joyful gratification* from the feeling listened to investigation. Ten adult participants described moving onward with desires and opportunities, while sustaining hopes and dreams in difficult times. This is similar to one of the historian’s description of feeling listened to who talked of being able to move on when she felt listened to and another historian who felt like there was hope in the future when being listened to. *Potent elation amid tribulation* was structurally transposed as *buoyant fortitude* amid the arduous and integrated in humanbecoming as *powering*.

Investigations about suffering using the Parse method study also identified concepts like joyful gratification. In a study with 10 community dwelling older adults in the United States, the core concept *blissful reprieve of tranquil acquiescence* (Baumann, 2016) was found. “Each of the participants came to appreciate that there are benefits associated with suffering, even if only the relief and gratitude when it stops or gets easier “ (Baumann, 2016, p. 314). Historians related joyous gratification, as they appreciate peacefulness and calmness when others finally listened to
them. Blissful reprieve of tranquil acquiescence was structurally transposed as lightness of serene accommodation and conceptually integrated as transforming dissimilar to imaging of joyful gratification.

Hart (2018) uncovered a core concept envisioning anew in a Parse method study of suffering with ten adults living in a community. Participants hoped for something different and better even in suffering moments and experienced feelings of peace, calm, hope, and gratitude the same way that historians in feeling listened to sought possibilities to be listened to and were gratified with calmness and peacefulness when others finally listened to them.

From the extant literature, joyful gratification may also be connected to the experience of participants in a comparative study about patient satisfaction with nurse-delivery primary healthcare services in Free State and Gauteng provinces, South Africa. Out of 1096 respondents, over 90% of them were satisfied with primary healthcare services in both provinces and reported satisfaction when being listened to by nurses, when privacy was respected, and when given information on their condition and being treated politely. A good patient interaction with staff members improves the understanding of treatment plans, and heightens patient’s morale, thus facilitating better health outcomes (Nunu & Munyewende, 2017).

The scholar illuminated the core idea joyful gratification with the historians’ descriptions of feeling listened to, the foreknowings and major discoveries from humanbecoming investigations.

**Conclusion**

The scholar discovered the discerning extant moment of the universal humanuniverse living experience of feeling listed to, which is *Feeling listened to is the uplifting recognition amid disconcerting rebuff, as treasured affiliations surfaces with joyful gratification.* The now-
truth arising from the scholar’s theoretical and conceptual foreknowings is different from what was discovered as the universal humanuniverse living experience of feeling listened to. While the now-truth did contain uplifting recognition, the ideas of attentive dialoguing and contentment were not identified in the universal humanuniverse living experience. The universal humanuniverse living experience of feeling listened to also identified rebuff, treasured affiliations, and joyful gratification, which did not in the scholar’s foreknowings.

The ensuing discoveries of this Parsesciencing inquiry (Parse, 2016) contribute newknowings and understanding to the universal humanuniverse living experience of feeling listened to and enhance understanding of the humanbecoming paradigm (Parse, 2014). The ensuing discoveries expand the humanbecoming paradigm (Parse, 2014) and enhance the disciplinary knowledge of Parsesciencing (Parse, 2016) and disciplinary knowledge in general.

**Newknowings**

The new discoveries that were uncovered from this investigation include the following:

1. The discerning extant moment of the universal humanuniverse of the living experience of feeling listened to is uplifting recognition amid disconcerting rebuff, as treasured affiliations surfaces with joyful gratification.
2. Uplifting recognition amid disconcerting rebuff, as the affirming-not affirming of the pushing-resisting being in light of nonbeing emerges as vital to feeling listened to.
3. Treasured alliances as the prized choosings all-at-once confirming-not confirming being with and away from other, ideas, and objects while cherishing valuable meaning of the chosen beliefs is significant to feeling listened to.
4. Joyful gratification as the reflective-prerreflective coming to know the explicit-tacit all-at-once is the meaning of the prized priorities chosen at that moment that emerges when
individuals are listened to.

5. A profound comprehension of the phenomenon of feeling listened to is a commitment for the living quality of healthcare professionals with persons and the community.

Implications for Nursing

Listening is vital to trust among human beings. The purpose of this investigation was to discover the discerning extant moment of the universal humanuniverse living experience of feeling listened to for individuals who had been hospitalized and were willing to share their experiences. The historians in this investigation shared their experiences of feeling listened to. It is the scholar’s quest to stir awareness and initiate a movement of change in nursing to nurture a crucial awareness about the significance of honoring others; this could be done by acknowledging people, by treating them with respect, and honoring their dignity. As Wheatly (2002) said, “I believe we can change the world if we start listening to one another again.”

Beyond The Horizon

Further investigations on the universal humanuniverse living experience of feeling listened to—not feeling listened to—is recommended, as all historians shared this paradox with their descriptions of feeling listened. The scholar proposed investigation on feeling enlightened, feeling unburdened, and feeling worthy, which may be connected to the core idea of uplifting recognition amid disconcerting rebuff; feeling welcomed for the core idea treasured affiliations; and feeling serene, and feeling lucky for the core idea of joyful gratification.

Summary

Chapter six, the final chapter of this Parsesciencing inquiry (Parse, 2016) included the ensuing discoveries of the universal humanuniverse living experience of feeling listened to. The scholar approached the culmination of the investigation and illuminated the core ideas supported
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by the historians’ (10 persons who had been hospitalized) descriptions, connected these core ideas with the foreknowings, and the humanbecoming paradigm (Parse, 2014). Furthermore, newknowings were presented, including the implications and insights for beyond the horizon for expansion of nursing science.
Approval Notice
Initial Application

11/05/2018

Teodora Duarte,
The Graduate School & University Center

RE: IRB File #2018-1141
A Living Experience of Feeling Listened To: A Parsesciencing Inquiry

Dear Teodora Duarte,

Your Initial Application was reviewed and approved on 11/01/2018. You may begin this research.

Please note the following information about your approved research protocol:

Protocol Approval Period: 11/01/2018 - 10/31/2021
Protocol Risk Determination: Minimal
Expedited Category(ies): (6) Collection of data from voice, video, digital, or image recordings made for research purposes.; (7) Research on individual or group characteristics or behavior (including, but not limited to, research on perception, cognition, motivation, identity, language, communication, cultural beliefs or practices, and social behavior) or research employing survey, interview, oral history, focus group, program evaluation, human factors evaluation, or quality assurance methodologies. (NOTE: Some research in this category may be exempt from the HHS regulations for the protection of human subjects. 45 CFR 46.101(b)(2) and (b)(3). This listing refers only to research that is not exempt.);

Documents / Materials:

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<td>10/22/2018</td>
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Please remember to:

- Use the IRB file number 2018-1141 on all documents or correspondence with the IRB concerning your research protocol.

- Review and comply with CUNY Human Research Protection Program policies and procedures.

The IRB has the authority to ask additional questions, request further information, require additional revisions, and monitor the conduct of your research and the consent process.

If you have any questions, please contact:
Sarah Leon
212-650-3053
bleon@hunter.cuny.edu
APPENDIX B

RECRUITMENT FLYER

HUNTER’S COLLEGE
CITY UNIVERSITY OF NEW YORK

SEEKING VOLUNTEERS FOR A RESEARCH STUDY

Conducted for Doctoral Research at Hunter’s College about your experience of Feeling Listened To

This study consists of a 20-60 minutes dialogue with the investigator about your experience of Feeling Listened to

Interested individuals are invited to call or text Teodora Duarte-Quilao, principal investigator (PI) at 929 284 5980 or Send her e-mail at (tduarte@gradcenter.cuny.edu) to signify motivation to participate

In order to participate, you must be 18 years old or older, speak English, and had experienced being hospitalized.

You may also share the flyer and the PI’s contact information with anyone who may be interested in participating or sharing their experience of feeling listened to with health professionals while being hospitalized

Thank you very much
THE CITY UNIVERSITY OF NEW YORK
GRADUATE CENTER
ELIGIBILITY SCREENING SCRIPT

Title of Research Study: A Living Experience of Feeling Listened To: A Parsesciencing Inquiry

Principal Investigator: Teodora Duarte-Quilao, RN. MA.

Thank you for talking to me about our research. This research study will explore and understand the meaning of the experience of feeling listened to with health professionals while being hospitalized. I would like to ask you a few questions to determine whether you are eligible to participate in this research. Would you like to continue with the screening?

Instruction: If yes, continue with the screening. If no, thank the person and hang up.

The screening will take about three minutes. I will ask you some questions about your age, and if you had been hospitalized at least once. You do not have to answer any questions you do not wish to answer or are uncomfortable answering, and you may stop at any time. Your participation in the screening is voluntary.

We will make our best efforts to keep your answers confidential. Your responses to these questions will not be stored even if you are eligible; your responses will only be used to determine if you are qualified for the study. If you decide to participate in the study after the screening, we will schedule a time to meet to engage in a dialogue about your experience of feeling listened to with health professionals while being hospitalized.

Would you like to continue with the screening?

Instruction: If yes, continue with the screening. If no, thank the person and hang up.

The investigator will ask the person if he/she is 18 years or older and had been hospitalized; comfortable communicating in English.

“Thank you for answering the screening questions.”

Instruction: Indicate whether the person is eligible or is not eligible and explain why.

If the person is eligible (18 years or older and had been hospitalized), then the investigator will ask if he/she has any questions about the screening or the research, if not an appointment will be scheduled. The investigator will give telephone numbers to call if the person has any questions later.
If ineligible, PI will state: “Thank you, unfortunately, you are ineligible for this study because you are under 18/have not been hospitalized/do not feel comfortable speaking in English.”

If you have questions about the research screening, you may call Teodora Duarte-Quilao (929 284 5980), email (tduarte@gradcenter.cuny.edu) or Dr. Steven Baumann (212 481 4457) email (sbaumann@hunter.cuny.edu).

If you have questions about your rights as a research participant, or if you wish to voice any problems or concerns to someone other than the researchers, please call CUNY Research Compliance Administrator at 646-664-8918 or email hrp@cuny.edu.

Thank you again for your willingness to answer our questions.

Potential participant’s screening contact information:

Name:

Phone number:

Email address:
A Living Experience of Feeling Listened To: A Parsesciencing Inquiry

APPENDIX D

THE CITY UNIVERSITY OF NEW YORK
GRADUATE CENTER NURSING PROGRAM

CONSENT TO PARTICIPATE IN A RESEARCH STUDY

Title of Research Study: A Living Experience of Feeling Listened To: A Parsesciencing Inquiry

Principal Investigator: Teodora Duarte-Quilao, RN, MA,
The Graduate Center PhD candidate

Faculty Advisor: Steven Baumann, RN, PHD, GNP, PMHNP,
Professor, Hunter College and the Graduate Center, CUNY

You are being asked to participate in a research study because you are 18 and above 65 years old, speak English and had been hospitalized at least once.

Purpose:
The purpose of this research study is to understand the experience of feeling listened to.

Procedures:
If you volunteer to participate in this research study, we will ask you to do the following:

• Share your experience of feeling listened to in a dialogue with the investigator in an audiotape recording that will last 20 to 60 minutes.

Audio Recording
To ensure the accuracy of our findings, dialogical engagements will be audio recorded for later transcription and review by the principal investigator and advisor. You cannot participate in this study if you do not consent to audio recording.

Time Commitment:
Your participation in this research study is expected to last for a total of 20 to 60 minutes.

Potential Risks or Discomforts:
• You may feel anxious or uncomfortable while sharing your experience in a dialogue; you can ask the investigator to stop the dialogue at any time during the investigation. You may seek support from a health counselor proposed by the investigator.
• There is a potential breach of confidentiality and complete privacy cannot be guaranteed if you choose an open space for this dialogue as others may overhear; however, you can withdraw your participation without any negative consequences to you.

Potential Benefits:
There are no direct benefits from participation in this study. However, your participation will contribute to understand feeling listened to as a universal living experience, expand nursing knowledge by inspiring nurses and other health professionals to be with persons, families and communities who experience diverse situations.

**Payment for Participation:**
You will not receive any payment for participating in this research study.

**Confidentiality:**
We will make our best efforts to maintain confidentiality of any information that is collected during this research study, and that can identify you. We will disclose this information only with your permission or as required by law.

We will protect your confidentiality by keeping all the information that you shared under lock and key, and accessible only to the investigator and her advisor. The information that you share will remain confidential. Only pseudonyms will be used in the final report. Records with corresponding codes are separated from the audio recording transcripts of dialogues and consent forms. Only the investigator will know your real names. All data will be stored for three years after the study has been completed, the recording will be permanently erased, and the transcript of the dialogue and consent form will be shredded.

The research team, authorized CUNY staff, and government agencies that oversee this type of research may have access to research data and records in order to monitor the research. Research records provided to authorized, non-CUNY individuals will not contain identifiable information about you. Publications and/or presentations that result from this study will not identify you by name.

**Participants' Rights:**

- Your participation in this research study is entirely **voluntary**. If you decide not to participate, there will be no penalty to you, and you will not lose any benefits to which you are otherwise entitled.

- You can decide to withdraw your consent and stop participating in the research at any time, without any penalty. All information data about the participant including in-person screening consent form and audiotaped recordings will be deleted immediately upon decision to withdraw from participating in the study.

**Questions, Comments or Concerns:**
If you have any questions, comments or concerns about the research, you can talk to one of the following researchers: Teodora Duarte-Quilao, principal investigator (cell phone: 929 284 5980), email (tduarte@gradcenter.cuny.edu) or with Dr. Steven Baumann, advisor (office phone: 212 481 4457), email (sbaumann@hunter.cuny.edu).

If you have questions about your rights as a research participant, or you have comments or concerns that you would like to discuss with someone other than the researchers, please call the
CUNY Research Compliance Administrator at 646-664-8918 or email HRPP@cuny.edu. Alternately, you can write to:

CUNY Office of the Vice Chancellor for Research  
Attn: Research Compliance Administrator  
205 East 42nd Street  
New York, NY 10017

**Consent to audio recording (check):**

___ I agree to be audio-recorded

**Signature of Participant:**

If you agree to participate in this research study, please sign and date below. You will be given a copy of this consent form to keep.

_____________________________________________________
Printed Name of Participant

_____________________________________________________
Signature of Participant __________________________
Date

**Signature of Individual Obtaining Consent**

_____________________________________________________
Printed Name of Individual Obtaining Consent

_____________________________________________________
Signature of Individual Obtaining Consent __________________________
Date
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[Translation in Korean, French, Taiwanese]


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