

Conceptualizing phenomenology as a theoretical perspective and methodology in an early childhood research project.

Lisa Sonter (School of Education)

Abstract

The author is undertaking a phenomenological research study into the lived experiences of a small group of teacher aides in the Queensland Preparatory (Prep) year. The introduction of a Prep year in Queensland from 2007 replaced the part time State Preschool system. Teacher aides faced a change in their work practices with shorter contact hours per group of children: half of the provision of the former State Preschool allocation. The evaluation reports of the Queensland Prep year trials highlighted that limited teacher aide time allocation concerned teachers and principals.

A review of the literature reveals a shortage of studies regarding teacher aides. Phenomenology was selected as it reflects the researcher's commitment to giving voice to an under-represented group who work with young children. This research draws upon a phenomenological approach (van Manen 1984), with data collected through the use of synergetic focus group discussions (Lidstone 1996). The focus group of four teacher aides met twice, during which the lived experiences of participants in relation to the Prep year, was explored.

This paper presents a review of the literature surrounding phenomenology. The internal consistency between the philosophy and methodological approach of phenomenology will be discussed.

Introduction

I am an early childhood educator currently teaching in Brisbane. I am undertaking a phenomenological research study into the lived experiences of a small group of teacher aides in the Queensland Preparatory (Prep) year. The introduction of a Prep year in Queensland from 2007 replaced the part time State Preschool system. Children attending Prep are aged between four years six months to five years six months old: six months older than in the previous State Preschool system. However, unlike the State Preschool system, many classroom facilities and resources have been reduced, including teacher aide hours.

Teacher aides faced a change in their work practices with shorter contact hours per group of children: initially half of the provision of the former State Preschool allocation. I wondered if their professional partnerships with teachers, children and parents alike might be affected by the significant reduction of contact hours.

Phenomenology was selected as the philosophy and methodology for the study as the lived experiences of the Prep teacher aides was the focus. In this paper I explore the internal consistency between the philosophy and methodological approach of phenomenology. After offering a brief history and outline of van Manen's phenomenological approach, I explore my epistemological and ontological beliefs and how they relate to both my research interest as well as van Manen's (1984) philosophy of action. I present an overview of my research and discuss implications of the research process.

Styles of phenomenology

Phenomenology seeks to describe a phenomenon as a person experiences it. However, definitive explanations of phenomenology may initially prove puzzling, as there is not one unified underpinning philosophy (Spiegelberg 1960:156). The literature suggests two central styles of phenomenology are prevalent. Descriptive phenomenology is derived from the philosophy of Husserl. Interpretative phenomenology developed from the work of Heidegger (Groenewald 2004; Moran

2000; Nodkee 2007; van Manen 2002a). In this thesis I have utilised van Manen's phenomenological framework which draws upon an interpretive style.

Transcendental phenomenology

Husserl situated humans as 'being of the world' (Ray 1994:120), and he sought to describe the essence of the world outside of human influence (Ray 1994). Husserl's work proposed inhibiting or suspending 'all belief in existence that accompanies our everyday life and our scientific thinking' (Spiegelberg 1960:134) in order to listen to and understand fully the experience. Thus, his search was for the truths from the outside world, untainted by human thought or prejudice. His methodology required the detachment of the researcher from the everyday world. In his last work, Husserl developed the idea of the life world (Spiegelberg 1960). Although he did not fully realise this work in his lifetime, the notion of the life world and of studying the essence of lived experience has been central to phenomenology since Husserl (Merleau-Ponty 1962; Natanson 1969; Spiegelberg 1960; van Manen 1984, 2002). Heidegger further developed this concept through his examination of being in the world.

Interpretive phenomenology

Heidegger, an assistant to Husserl, disagreed that existing knowledge or pre-understandings about a phenomenon could or should be set aside. In contrast to Husserl, Heidegger's phenomenological focus was being. Heidegger, believed that being is already present in the world (Moran 2000; Ray 1994; van Manen 2002a) and that prior knowledge and suppositions constitute the possibility of meaning (Ray 1994). This was in contrast to Husserl's belief that consciousness could be set aside or detached by suspending thinking about a particular phenomenon. Heidegger challenged that knowledge affects interpretations, and therefore pressed the need for the researcher to be reflexive about these personal understandings without isolating them entirely.

Hermeneutic studies

Heidegger's interpretive form of phenomenological enquiry was enriched by Hans-Georg Gadamer's hermeneutic studies. Hermeneutics is concerned with how people come to understand, interpret, and articulate essences. Gadamer developed the concept of horizons to explain the point of view from which each individual views and interprets the world. Horizons are shaped from the individual's past and present, and consist of all the influences upon the individual (Gadamer 1975). Gadamer purported that the individual's cultural, social, historical and political backgrounds and experiences influence their understandings and interpretations of the world.

Gadamer's study into interpretation led him to propose two meanings of interpretation: the first a pointing to something, and secondly a pointing out the meaning of something (Gadamer 1986:68). Gadamer believed that understanding and interpreting are bound together and interpretation is always an evolving process; thus, a definitive interpretation is likely to never be possible (Gadamer 1975). The notion that interpretation constantly evolves is further explained by Addison (1989), who states that 'in interpretive research, truth is seen as an ongoing and unfolding process, where each successive interpretation has the possibility of uncovering or opening up new possibilities' (Addison 1989:56). Thus, interpretation and understanding may be seen to be cyclic in nature.

The hermeneutic circle

Heidegger argued that thinking is not closed or complete but spirals from pre-understanding to understanding, leading onto further pre-understandings to be explored; that is the hermeneutic circle. Heidegger drew upon hermeneutics and proposed circularity to understanding; that is, when we try to understand a phenomenon we are projected or thrown forward into it. Establishing a point of view is the forward arc of the circle and evaluation forms the reverse arc (Packer & Addison 1989: 34). Unless it is a totally foreign concept, we usually have some understanding of

the phenomenon, which in turn may create both an understanding and a misunderstanding. Thus, 'we inevitably shape the phenomenon to fit a "fore-structure" that has been shaped by expectations and preconceptions, and by our lifestyle, culture and tradition' (Packer & Addison 1989: 33). This concept of the shaping of knowledge supports the description of horizons proposed by Gadamer's hermeneutic studies and contradicts Husserl's earlier proposition that we can detach ourselves from reality.

Merleau Ponty

Heidegger's work was significant to the development of interpretive phenomenology. Interpretive or hermeneutic inquiry (Moran 2000; Nodkee 2007; Ray 1994; van Manen 2002a) inspired scholars such as Ricoeur, Satre and Merleau-Ponty, who each developed their own phenomenological philosophies, grounded in existence or the life world as initially proposed by Husserl. The examination of life world themes led Merleau-Ponty (1962) to argue that there are four fundamental existential themes which encompass the life worlds of all human beings. These are:

- lived space (spatiality);
- lived body (corporeality);
- lived time (temporality); and
- lived human relation (relationality or communality).

van Manen

Examination of these life world themes was critical to, and further developed by the work of scholars of the University of Utrecht tradition. Working across a range of disciplines, these phenomenologically orientated scholars such as Van den Berg, Beets, Langeveld, Linschoten and Buytendijk were interested in practical rather than philosophical phenomenological enquiry (van Manen 2007). Perhaps the best known of the contemporary scholars writing within this tradition was Max van Manen (1984, 1995, 1995, 1996, 1997, 2002a, 2002b, 2007), who has led phenomenological practice in educational research.

He argues that 'phenomenological research is the study of lived experience' (van Manen 1984: 37). Drawing upon Merleau Ponty's (1962) life world themes, he contends that phenomenology 'offers accounts of experienced space, time, body, and human relation as we live them' (van Manen 2002a:¶24). His particular focus is hermeneutic phenomenology which he describes as a human science, beginning in the life world. van Manen situates his research as a human science as the study is always about the nature or essence of the lived human world. Underpinning the study of lived experience are questions of what it means to be human. What does the lived world of human experience look like? What constitutes knowledge within this world? What constitutes reality?

Epistemological and Ontological Foundations

To understand van Manen's phenomenological approach, we must ask questions about the nature of reality and knowledge. These questions provide an overall framework for research (Lincoln & Guba 1985; Silverman 2000) and should implicitly guide every aspect of the study (Caelli, Ray & Mill 2003). Questions of ontology concern the nature and basic elements of reality and what can be known about it. Epistemology considers the nature of knowledge and the relationship between the knower and what can be known. As the researcher, it is important for me to make clear my underlying assumptions of knowledge in order to maintain and demonstrate internal consistency within the research study's conceptual framework. This means exploring my ontological and epistemological beliefs as informed by van Manen's (1984) lived world concepts, and how they pertain to the research world of Prep teacher aides in Queensland Catholic schools. To understand this is to locate myself as researcher in this lived experience.

Situating the researcher

My interest in exploring the lived experiences of a small group of Queensland Prep year teacher aides working in Catholic Schools has developed from my professional background. As an early childhood educator and consultant, I have been most interested in the development of the Prep year reform agenda in Queensland. My readings and investigations into the reform process revealed a lack of information regarding teacher aides in research literature. I began to question why there was a shortage of literature about teacher aides. Furthermore, my research into the development and subsequent implementation of the Prep year in Queensland schools also identified that while some teacher aides were surveyed regarding their views of the Prep year process, findings were not offered publicly. I found myself seeking connections, not statistical results. Thus, in this study I would collect stories from which I might gain some insight into the lived experiences of these teacher aides. I also began to wonder about opportunities that might enable the telling of local stories from the educational community surrounding my workplace.

My reflections challenged me to consider my own ontological and epistemological beliefs. I found that I was seeking an opportunity to build upon my own understandings through listening to multiple perspectives rather than seeking information to fit a singular truth. I did not assume that a singular truth could be found, nor that any findings would be finite. I was also very mindful that what I was looking were the voices of 'ordinary' people working with young children: not just the 'experts' or professionals revealed in the literature.

These critical reflections led me to investigate van Manen's phenomenological approach, which seeks to gain a deeper understanding of everyday experiences (van Manen 1997:9). Thus, perceptions, feelings, relationships and actions were fundamental topics for my phenomenological study. I decided that using this phenomenological approach would enable me to both hear the stories from a small group of teacher aides as well as gain insight into the lived experiences of their everyday workplace. I realized that this approach, distinguished by a particular ontology, epistemology and methodology, was congruent with both my self reflections about my view of knowledge as well as the nature of my research interest.

Social construction of truth

Situated within van Manen's approach is the belief that reality is socially constructed, complex and ever-changing (Glesne & Peshkin 1991; Lavery 2003; van Manen 1997). Furthermore, reality can be seen as contextually bound and subjective in nature (Wilding & Whiteford 2005). Pragmatically this means that rather than searching for a singular truth, individuals learn about their beliefs and build their own theories through their interaction with and their interpretation of the world around them. This learning takes place both interpersonally and intrapersonally throughout life.

This approach supports the post modern ontological stance of the belief in the existence of multiple realities and fosters the validity of multiple perspectives (Burns 1994; Greene 1994; van Manen 1997). Realities are not more or less true, rather they are simply more or less informed (Denzin & Lincoln, 2000). Thus, a myriad of perceptions of what constitutes truth or reality may exist, which then may be at odds with other beliefs held by the individual, as well as others around them. Usher and Edwards (1994:28) concur; 'the fact that reality is constructed through social and discursive representations does not make 'reality' any less real. But it does mean that 'reality' can be seen differently and difference can be seen in 'reality'.' Hence, reality is seen as complex and multi layered; a tangle rather than a linear pathway.

Researcher as interpreter not theorizer

Epistemologically, this qualitative approach asserts that knowledge is found relationally rather than definitely (Smith 1991; van Manen 1996; Wilding & Whiteford 2005), and recognizes the relationship between the knower and the known. Knowledge is constructed by the individual through interaction with the world around him/her.

Consequently, relationships underpin the acquisition of knowledge. Individuals build upon their knowledge within the context of their social, cultural and political relationships. An ever evolving process, the acquisition of knowledge can be seen as indefinite and complex. Previously held understandings may be challenged by new assumptions or experiences. Thus, knowledge does not suggest truth or ultimate reality. van Manen (1996) argues that the epistemology of phenomenology is that it 'shows' meaning rather than develops theory. He reminds us that 'meaning is multi-dimensional and multi-layered'(van Manen 1997:78). Researchers were cautioned that following a phenomenological pathway is similar to attempting the impossible because 'lived life is always more complex than any explication of meaning can reveal' (van Manen 1997:18). Like Heidegger, van Manen counters Husserl's idea that you can stand outside of reality and separate yourself from it.

Researcher involvement

The nature of my involvement within and influence over this study might be seen to be problematic. It is important for me to recognize that I am not an 'disengaged spectator' (Kerby 1991:14), finding and reporting the truth (Addison 1989; van Manen 1984). Rather, my goal is to present interpretations or plausible insights (van Manen 1984) through the story of the Prep teacher aides' experiences.

Recognizing researcher bias

Phenomenology recognizes that truths or beliefs are based in human experience (Merleau-Ponty 1962), presenting the problem of how the researcher can see or capture other truths or realities without prejudicing the work with their own beliefs or truths. Couched within the researcher's beliefs may be fundamental issues of power, control and values which may impact upon which voices or stories are heard and which others are silenced (Foucault 1980). Who are the others? Others may be identified by issues or traits including culture, race, gender, social class, age, ability, value and beliefs. The power inherent in the relationships between groups of people determines the status quo and the other (Foucault 1980). For this reason I acknowledge this imbalance in gathering and interpreting data.

Therefore I asked myself how I could overcome my footprint on the interpretation of others lived experiences. The literature suggests that reflexive examination of prejudices, agendas and authenticity is a critical component of interpretive enquiry (Burns 1994; Denzin & Lincoln 2000; Reason & Hawkins 1988; Silverman 2000; van Manen 1984). I recognized a challenge. Self reflection may take me out of my comfort zone and challenge me to re-examine my beliefs and understandings. However, the process of critically reflecting upon and examining core beliefs may enable me to identify potential gaps or silences in my thinking and assumptions. Exposing these areas of silence may help me explore 'régimes of truth' (Foucault 1980:131) in the realities I have created for myself. Exposing these régimes of truth by looking to the other in order to consider the balance of power and knowledge may enable the exploration of multiple perspectives and other voices to be heard. Thus, critical reflection is an active process which may allow me to see whether any of the truths I hold stand in the way of listening to, and giving voice to the stories of the Prep teacher aides' lived experiences.

Researcher action and knowledge

A significant feature of van Manen's work is his call for phenomenology to be critically orientated, in other words a philosophy of action (van Manen 1984). Underpinning this action are two key concepts: knowledge and action. He asserts that engaging in hermeneutic phenomenology challenges the researcher to both reflect and think deeply, gaining knowledge of the essence of the experience, then act upon this knowledge. van Manen (1984) argues that undertaking phenomenological research and writing helps the researcher develop a more thoughtful learning style, which may

influence further action. He then presents a challenge for the researcher to take on board political or personal action which may arise from the experience.

van Manen emphasizes the importance of strengthening the relationship between knowing and acting in order to develop pedagogic competence. Defining pedagogy as 'the activity of teaching, parenting, educating, or generally living with children' (van Manen 1997:2), he refers to this pedagogic competence as 'pedagogic thoughtfulness' or 'pedagogic tact' (van Manen 1997:154). As an early childhood educator I was challenged and enthused by van Manen's concept of action as a process through which to further understand the lived experiences of a small group of Prep aides in the Queensland Catholic schools. Utilizing van Manen's (1984) phenomenological framework opens up possibilities for me to hear stories from those who may otherwise be silenced or seen as not holding expertise.

The research

The primary purpose of this study is an exploration of the lived experiences of a small group of teacher aides in the Prep year in Queensland Catholic schools.

Research goals

My goals for this study are to:

- facilitate discussion and understandings between practitioners undergoing reform process;
- build a broad understanding of perspectives and issues affecting teacher aides;
- identify the different ways teacher aides experience their role in the Prep year, and the inclusive relationships between these different ways of experiencing this; and
- contribute to research findings on the Prep year reform process through the publication of this thesis.

A major purpose of this research is to investigate the educational reform process involving the preparatory year in Queensland Catholic schools. This research project may provide practitioners in the field the opportunity to discuss and develop their understanding of the reform process. This research aims to give voice to an infrequently heard group within the educational community, and may contribute to the literature regarding teacher aides' experiences of the Prep year process; a subject difficult to trace in current literature.

As an educator, I sought a chance to hear and share local stories from my geographical work area. I decided to draw upon a sample of Catholic primary schools within central North Brisbane; an area in which I work and live. As a Director in a North West Brisbane kindergarten, I have a particular interest in these schools as some of the children from my centre move onto them for their primary education.

Research approval process

I was originally interested in hearing stories from teacher aides working within Queensland State primary schools. My reason for this was that the majority of the Prep year trials had taken place in state schools, and subsequently most of the data originated from these sites, and the personnel involved. However, permission for this research project was denied from Education Queensland. I then sought permission from Brisbane Catholic Education to approach Prep teacher aides working in Catholic schools within the Archdiocese of North Brisbane. Approval was given for me to approach the Principals of these schools seeking their involvement in this study with the proviso that participation of the Prep year teacher aides in this project would be at the discretion of the individual school principal. I also gained ethics approval from the University of New England (HE06/168) for this work.

Power of approval

Reflecting upon this approval process, I was concerned that it may hinder the opportunity of hearing the stories of the teacher aides. Already apprehensive that being involved in an outside work hours project may prove difficult for these workers, I wondered whether they may be reluctant to share their own experiences due to perceived conflict of power or interests with other staff or parents. Obtaining the approval of the principal may prove difficult for some if their professional working relationship was not supportive. I was also concerned that some principals may pass over the opportunity for their aides to become involved for a range of personal, professional, political or social issues. I thought that while some may see this as an opportunity to assist information sharing about the Prep year reform process, others may see involvement as an additional stressor to their role.

Having identified schools through the demographic region of North Brisbane, I sent explanatory letters about my research interest to the principals. I sought the principals' permission to allow the involvement of their Prep year teacher aides in this study, and enclosed letters of interest to be distributed to the Prep aides at the principals' discretion. The teacher aides were then asked to contact me directly if they wished to take part in this study. Four Prep aides expressed interest in this study, and further information and permission forms were completed. Throughout this process I was reminded how the literature revealed a lack of information or research about teacher aides (Finn & Pannozzo 2004; Gerber et al. 2001). I was anxious that this approval process would again limit the opportunity to study this infrequently heard group within the educational community. At the same time, I was also motivated to help free the voice of the teacher aides, consistent with van Manen's philosophy of action (1984). I recognized that a phenomenological approach may enable agendas of power and marginalization to be revealed (Usher & Edwards 1994; van Manen 1984). It may also provide an avenue to understand pedagogical relationships which have been lacking in educational research (van Manen 1984).

Power of the researcher

I was very aware of the power I held through this process as indicated by van Manen (1984). I was mindful that the teacher aides may see me in a position of power over their voice. I wanted to ensure that the participants would feel relaxed and comfortable with both the other participants and myself. As a researcher, I felt that gaining the permission of the principal also set up a relationship of tentative trust between me and the principal, as well as between me and the participant. I felt concerned that the participants should feel at ease with the research process, and thus aimed to provide as much information about the interview and research process as possible.

Implication for data collection

When considering the data collection methodology for this research, I investigated Lidstone's (1996) synergetic focus group discussions. In real terms this meant that as researcher, I would focus the group preliminarily through the use of an introductory monologue. During this monologue I would outline both the terms of the research as well as situate myself as researcher by explaining my perceptions of the research but not limiting the discussion to these terms. My role during the focus group discussion was to observe record and note participants' interactions both verbally and non-verbally. The focus groups would run as a round table discussion, and I would sit back from this group after the preliminary introduction, so that the participants could control the direction of the discussions. I felt that the use of synergetic focus group discussions as a data collection tool would help minimize the researcher's voice and role in the focus group interview. I believe that the use of synergetic focus groups added to the participants feeling of empowerment over the direction and voice of the study. In particular I feel that it helped break down any perceived barriers of the researcher as expert, and promoted the opportunity to share local yet diverse viewpoints and lived experiences.

Synthesis

Phenomenology presents the researcher with a powerful opportunity to enhance the sharing of a multiplicity of local stories and local viewpoints purported by postmodernist Jean-Francois Lyotard (1984). Rather than rely on the grand narratives passed to us by powerful others (Usher & Edwards 1994), phenomenology allows space for life stories which challenge perceptions of universality and dominant discourses. This view is supported by Wilding and Whiteford's (2005) observation that by focusing on participants' personal meanings, phenomenology can give voice to people who have been historically marginalized. The use of phenomenology helps support me as researcher to authentically undertake this localized study of the exploration of the lived experiences of a small group of teacher aides in the Preparatory year in Queensland Catholic schools.

References

- Addison, R. 1989, 'Grounded interpretive research: An investigation of physician socialization', in *Entering the Circle: Hermeneutic Investigation in Psychology*, eds M.J. Packer & R.B. Addison, State University of New York Press, Albany, pp.39-57.
- Bernasconi, R., 1986, *The relevance of the beautiful and other essays by H-G. Gadamer*, trans N.Walker, Cambridge University Press, Cambridge.
- Burns, R. 1994, *Introduction to Research Methods*, 2nd edn, Longman Cheshire, Melbourne.
- Caelli, K., Ray, L. & Mill, J. 2003, 'Clear as mud': Toward greater clarity in generic qualitative research', *International Journal of Qualitative Methods* vol.2, no.2, Article 1. Retrieved 2 April 2008 from <http://www.ualberta.ca/~iiqm/backissues/pdf/caellietal.pdf>
- Darling-Hammond, L. (ed) 1994, *Review of Research in Education 20*, American Educational Research Association, Washington DC.
- Denzin, N.K. & Lincoln, Y.S. (eds) 2000, *The Handbook of Qualitative Research*, 2nd edn, Sage, Thousand Oaks.
- Finn, J. & Pannozzo, G. 2004, 'Classroom organisation and student behaviour in kindergarten', *The Journal of Educational Research*, vol.98, no.2, pp.79-93.
- Foucault, M. 1980, *Power/Knowledge: Selected Interviews and Other Writings 1972-1977*, trans C. Gordon, L. Marshall, J. Mepham, & K. Soper, Harvester Press, Brighton.
- Gadamer, H-G. 1975, *Truth and method*, trans Sheed & Ward Ltd, Seabury press, New York.
- Gadamer, H-G. 1986, *The relevance of the beautiful and other essays*, ed N. Bernasconi, trans R. Walker, Cambridge University Press, Cambridge.
- Gerber, S., Finn, J., Achilles, C. & Boyd-Zaharias, J. 2001, 'Teacher aides and students' academic achievement', *Educational Evaluation and Policy Analysis*, vol.23, no.2, pp.123-143.
- Gerber, R. & Williams, M. (eds) 1996, *Qualitative research in geographical education*, University of New England Press, Armidale.
- Glesne, C. & Peshkin, A. 1991, *Becoming Qualitative Researchers*, Longman, New York.
- Greene, M. 1994, 'Epistemology and educational research: The influence of recent approaches to knowledge', *Review of Research in Education 20*, ed L. Darling-Hammond, American Educational Research Association, Washington DC, pp.423-464.
- Jones, S. 2002, '(Re)writing the word: Methodological strategies and issues in qualitative research', *Journal of College Student Development*, vol.43, no.4, pp.461-474.
- Kerby, A.P. (ed) 1991, *Narrative and the Self*, Indiana University Press., Bloomington.
- Laverty, S.M., 2003, 'Hermeneutic phenomenology and phenomenology: A comparison of historical and methodological considerations', *International Journal of Qualitative Methods*, vol. 2, no. 3, Article3. Retrieved 2 April 2008 from http://www.ualberta.ca/~iiqm/backissues/2_3final/pdf/laverty.pdf.
- Lidstone, J. 1996. Synergetic focus group discussions: Rapid access to rich data, *Qualitative research in geographical education*, eds R. Gerber & M. Williams, University of New England Press, Armidale, pp.159-168.
- Lincoln, Y.S. & Guba, E.G. 1985, *Naturalistic Inquiry*, Sage, Newbury Park, CA.
- Lyotard, J. F. 1984, *The Postmodern Condition*, University of Minnesota Press, Minneapolis.
- Merleau-Ponty, M. 1962, *Phenomenology of Perception*, Routledge & Kegan Paul, London.
- Moran, D. 2000, *Introduction to Phenomenology*, Routledge, London.
- Morse, J.M. (ed) 1994, *Critical Issues in Qualitative Research Methods*, Sage, Thousand Oaks.
- Natanson, M. (ed) 1969, *Essays in Phenomenology*, Nijhoff, The Hague.
- Nodkee, B. 2007, *Self directed learning among Thai nurses in clinical practice*, Unpublished Ed. D Thesis, Victoria University.

- Packer, M.J. & Addison, R. (eds) 1989, *Entering the Circle*, State University of New York Press, Albany.
- Ray, M.A. 1994, 'The richness of phenomenology: Philosophic, theoretic, and methodologic concerns', *Critical Issues in Qualitative Research Methods*, ed J.M. Morse, Sage, Thousand Oaks, pp.117-133.
- Reason, P. (ed) 1988, *Human Enquiry in Action*, Sage, London.
- Reason, P. & Hawkins, P. 1988, 'Storytelling as inquiry', in *Human Enquiry in Action*, ed P. Reason, Sage, London, pp. 79-101.
- Short, E.C. (ed) 1991, *Forms of Curriculum Inquiry*, State University of New York, New York.
- Shutz, A. 1969, 'Some leading concepts of phenomenology', in *Essays in Phenomenology*, ed M. Natanson, Nijhoff, The Hague, pp. 23-39.
- Silverman, D.S. 2000, *Doing Qualitative Research: A Practical Handbook*, Sage, London.
- Smith, D.G. 1991, 'Hermeneutic inquiry: The hermeneutic imagination and the pedagogic text', *Forms of Curriculum Inquiry*, ed E.C. Short, State University of New York, New York, pp.187-209.
- Spiegelberg, H. 1960, *The Phenomenological Movement: A Historical Introduction*, Martinus Nijhoff, The Hague.
- Usher, R. & Edwards, R. 1994, *Postmodernism and Education*, Routledge, London.
- Vandenberg, D. (ed) 1996, *Phenomenology and Educational Discourse*, Heinemann Higher and Further Education, Durban
- van Manen, M. 1984, 'Practicing phenomenological writing', *Phenomenology + Pedagogy*, vol.2, no.1, pp.36-69.
- van Manen, M. 1996, 'Phenomenological pedagogy and the question of meaning', *Phenomenology and Educational Discourse*, ed D. Vandenberg, Heinemann Higher and Further Education, Durban, pp.39-64.
- van Manen, M. 1997, *Researching Lived Experience*, The Althouse Press, London, Ont.
- van Manen, M. 2002a, *Phenomenology Online*. Retrieved 21 March 2005 from <http://www.phenomenologyonline.com/glossary/glossary.html#phenomenology>
- van Manen, M. 2002b, *Writing in the Dark: Phenomenological Studies in Interpretive Inquiry*, The Althouse Press, Ontario.
- van Manen, M. 2007, 'Phenomenology of practice', *Phenomenology & Practice*, vol. 1, no. 1, pp.11-30.
- Wilding, C. & Whiteford, G. 2005, 'Phenomenological research: an exploration of conceptual, theoretical, and practical issues', *The Occupational Therapy Journal of Research*, vol.25, no.3, pp.98-105.