Exploring Education Through Phenomenology: A Review of Gloria Dall'Alba's (Ed.) Diverse Approaches

Chris Cocek, St. Francis Xavier University, Nova Scotia, Canada
Email: ccocek@ns.sympatico.ca

As educators, we tend to go about a typical day anticipating lessons, discussing pedagogical practices with colleagues, and engaging students with thoughtfully developed instruction. As attentive practitioners, we take a few minutes and reflect on the day's proceedings and construct revised pedagogical strategies to better meet the needs of the students. However, what aspects of the pedagogical lifeworld would we think about if we decided to step back from the complexities, deadlines, and commitments that are part of the daily teaching routine, and take the time to really ponder pedagogy? I believe that Gloria Dall'Alba would encourage us to pick up her book and enter into the world of education as seen through a phenomenological perspective. What reader's encounter in the seven chapters of this book may raise awareness to current issues in the field of education and enhance one's pedagogical beliefs. Regardless, it should engage one to think outside of common educational paradigms and into "diverse approaches."

Gloria Dall'Alba has compiled and edited, *Exploring Education Through Phenomenology – Diverse Approaches*, a collection of six essays. Following a first chapter introduction and overview by Dall'Alba, contributing authors include: Max van Manen & Catherine Adams with, The Phenomenology of Space in Writing Online (p. 4-15), Robyn Barnacle writes, Gut Instinct: The Body and Learning (p. 16-27), Michael Bonnett contributes, Schools as Places of Unselving: An Educational Pathology? (p. 28-40), Gloria Dall'Alba writes, Learning Professional Ways of Being: Ambiguities of Becoming (p. 41-52), Angus Brook provides, The Potentiality of Authenticity in Becoming a Teacher (p.53-65) and, Krishnaveni Gaeson and Lisa Ehrich contributes, Transition into High School: A Phenomenological Study (p. 66-84).

Phenomenology offers us the opportunity to take a closer look into the corners and moments that occur in education that we so often take for granted: How does one *enter* the "space" of online writing? What do those *feelings* in our stomachs have to do with academic thought? Why do educators need to be aware of *unselving*? The authors present these and other unique perspectives, and as readers we can form our own interpretations of what Dall' Alba expects will "form part of a critical and constructive dialogue on the contribution that phenomenology can continue to make to educational practice and research" (p. 3).

I was granted the opportunity to review Dall'Alba's collection while focusing my PhD studies on the methodology of phenomenology for my research. I am also an elementary educator. Collectively, these are the positions from which I reviewed the essays. As a teacher, I am interested in learning more about the pedagogical moments that occur throughout the course of the school day for both students and teachers. As a doctoral student, I am keen to develop a better understanding of phenomenological methodology in ways of knowing and understanding. Finally as a developing phenomenologist, I look to foster my understanding of the methodology of phenomenology and the exploration of the experience that makes up the lifeworld of educators and students. These three positions situated me before reading the book, but it was a quote by Heidegger found in the forward, that provided me with entry: "Teaching is even more difficult than learning. We know that; but we rarely think about it...what teaching call (sic) for is this: to let learn. The real teacher, in fact, lets nothing else be learned than-learning" (p. xi). Finally, I was provided with the opportunity to pose questions to Gloria Dall'Alba, based on the collection of essays she has assembled. These questions and responses appear at the end of this review.

Chapter 2: The Phenomenology of Space in Writing Online

The second chapter of *Exploring Education* invites the reader to enter the world of online writing through the physical and mental space of n the forward." Acknowledging that the space of the text is the common link between traditional and online forms of writing, the authors contend that digital writing carries a different temporal component. As an example, van Manen & Adams express how writing digitally makes the text appear to be "finished" even though the writer may have just started their outline. As I read this, I found myself connecting to experiences I have had when engaging young elementary students in the writing process. I see their hand waving and as I approach, I hear the words "Can I print? I'm done!" and upon closer inspection, I see the student has merely entered their first draft into the word processor. Text on a screen is like Medusa. The beautiful finished appearance seduces us into believing our writing is complete. Digital text can be deceiving.

Max van Manen and Catherine Adams continue their phenomenological perspective by investigating the place or in the writing process. I see the authors associate philosopher Maurice Blanchot's allegory of Orpheus going to the dangerous underworld to fight for the freedom of his wife as a similar scenario to entering the world of cyberwriting. Hades grants approval for Eurydice to return to the mortal world (on the only condition that Orpheus does not look back at his wife until they reach the land of mortals). Orpheus, on his journey back home, makes a crucial error by casting a loving glance back over his shoulder to make sure his wife is following. Eurydice is immediately thrust back into the underworld, lost forever. I felt the use of this metaphor, relating writing in the digital world to the underworld, was appropriate. As a doctoral student, this is a world that I contend with daily. The images created through Orpheus' tale helped me to reflect on my personal challenges within the world of writing. The opportunity to second-guess one's writing is enticing and omnipresent, just like Orpheus' glance back.

After reading this chapter, I was able to understand some of the intentional consciousness that occurs with cyberwriting. With the Orpheus allegory, I could visualize "this veil of the dark that every writer tries to penetrate. This is the very nature of writing…" (p. 10). This "dark" is very

real and it presents itself in numerous forms. The dark is the looming deadline, the words lost in mid sentence, and the feeling of hesitation when starting a new document or even a new sentence. I associated Orpheus' glance back towards his wife with the final read, edit, or revision before the enter key is depressed or the send button is "clicked." The writer, like Orpheus at this moment, is so close to ending their journey, but still potentially so far. The glance back creates opportunity to second-guess (or perhaps it is to have a sigh of relief). The author's ability to portray the difficulties a student encounters when writing was very effective. As van Manen and Adams explain, the reality when a student encounters "the insistent demand to write *right now*" (p. 12) is a feeling that ultimately throws me into this darkness.

This essay should be of further interest to educators, as the authors also explore the concept of writing online through email, blogs, and text. Many students have grown up and developed their writing skills in a digital world, giving them access to unprecedented amounts of information. They text, type status updates, and send emails constantly throughout all hours of the day. Cyberwriting has transformed the way students communicate and experience writing in the 21st century. Yet, like Orpheus, we all need help to navigate our way through the unknown back to the daylight. As an educator, the chapter made me ponder: Are we up for the challenge of modifying our pedagogical practices in this new realm of writing?

Chapter 3: Gut Instinct: The Body and Learning

The third chapter, Gut Instinct by Robyn Barnacle, challenges the reader to expand our perception of the mind-body relation, to include an extension of our stomach as an additional "way of knowing." According to the author, the body has been assigned "pejorative status" in Western philosophy where the mind has always been privileged over the body. Feminist scholars have recently challenged this notion, by starting to rethink the role biology plays in the mind-body duality.

Barnacle provides the reader with detailed historical information illustrating the connection between the digestive system and the nervous system. She begins with Freud's early works that focused on the psychological connection between digestion and the mental disabilities of anorexia and depression. Barnacle brings the discussion to contemporary times where prescribed drugs, such as Prozac, target the mood altering chemicals in our stomachs to provide relief for mental anxieties. Barnacle also reminds the reader that there have been several negative aspects of privileging biology over the mind in human history, such as the eugenics movement in the early parts of the 20th century. While the brain has continued to receive status over the body for its ability to reason, Barnacle with the line of inquiry from current research questions this traditional concept and encourages a more holistic approach. She contends, "If education is to address, engage, and transform the whole person, of relevance is the question of how the subject is constituted: whether vertically, through dominance of the brain, central nervous system and intellect, or in a more distributed fashion" (p. 21). If educators are to consider this statement, then we must ask, how do you add academic value in formal learning situations to capture emotions we receive from our body, specifically those from our stomach?

Barnacle discusses several methods for creating an academic role for the stomach based on the premise of the "gut feel"; the messages our stomach tells us if we are uncomfortable with a particular situation. Her first suggestion is to add more status to the hunches that occur during scholarly situations by enhancing the capability to interpret feelings. Integrating hunches alongside formal, knowledge instruction, Barnacle suggests that the intangible emotional qualities of our stomach could become associated with critical thinking. By trusting the feelings that originate in our gut, she proposes that a holistic critical thinking approach, could possibly trump critical thinking skills and dispositions that must be taught. As the author states, "A gut, engaged 'moodfully' with the world, to borrow from Heidegger, offers a better model for describing such a phenomenon than a conception of mind dominated by a calculating brain" (p. 25). While I feel adding academic value to hunches provided by the stomach has merit, I believe institutions of higher learning will need to research this concept before it becomes widely accepted as it has in the field of elementary education.

My professional training has focused on engaging young students in purposeful learning activities. Over the course of my twenty-year educational career, I have informally learned how to value the biological reasoning presented by a child, when they say their stomach hurts or they do not feel well. As these young children are still developing their ability to articulate their biological reasoning, educators must not ignore these signs, but add the academic value that Barnacle contends is necessary. The final quote in the chapter resonated with me as an elementary educator, and provided me with insight into creating a more encompassing view of learning when I return to my classroom: "which is less about imparting defined knowledge and skills and more about shaping a kind of person: somebody who knows what they don't know" (p. 26). Creating learners who have the courage to say they don't understand is an admirable goal for educators at all levels.

Chapter 4: Schools as Places of Unselving: An Educational Pathology?

Michael Bonnett introduces the reader to the concept of "unselving" which means to change the natural setting or environment of an individual or object, and place them into a location that is "unnatural." Bonnett uses the example of cutting a tree down from a forest and relocating it in an urban location. This example conjured up images of the annual Christmas tree donated by the province of Nova Scotia to Boston in memorial for the assistance received during the Halifax explosion in 1917. After the tree is cut down and shipped to Massachusetts, it is erected in Boston Common, and according to the author, would be considered "unselved." People view this tree differently than when it was in the Nova Scotian forest; yet it is the same tree. Other perspectives related to this "unselving" process include whether any possible harm occurred during this change. Was there any damage to the place left behind? Bonnett proposes that the education system needs to take a holistic approach, when viewing the process of change as opposed to the fragmented approach currently in place.

Grounding himself in Merleau-Ponty's concept of the body as the primary site of knowing, Bonnett argues the identity of self is strongly impacted by the institutions themselves stating, "*bodily* inherence in a place – that is to say, in a *particular* place" (p. 31). Bonnett raises concern that the concept of place in relation to the educational setting may be harmful to the development

of the child. One's beliefs, self-consciousness, and how one responds, are the reactions an individual has when one is still claimed by a location, such as a classroom or a home. Each person will have a different response as Bonnett emphasizes, "We are *always* claimed by places… we are never unplaced – though our sense of this is often highly tacit and the claims that are made upon us vary greatly in quality and strength" (p. 32).

Anticipation also plays a role in these claimed or "self-assured" sense of places. According to Bonnett, "Anticipation pervades our being at many levels and it lies at the heart of the constant delicate, intelligent, adjustments that we make within our environment..." (p. 34). Anticipation connects our body, place and ways of knowing. It is the phenomenological concept of living in the moment, but consciously thinking about the future. Bonnett challenges educators to build anticipation into our pedagogical practices through exploratory learning experiences, as a method to prevent educational "unselving."

Bonnett transitions from discussing a self-assuring sense of place, to one that is completely devoid of any familiarity and connection to one's self. Without any connection, there can be no anticipation. He cautions that the failure to resonate between place and relationship can lead an individual in becoming "pathologically unselved." In other words, I assume, for Bonnett does not expand on this notion, the inability to connect with a place can severely disrupt one's social and emotional development. Bonnett argues that many current instructional methods employed in the educational system (such as structuring learning opportunities that stifle free exploration), limit anticipation. To combat the current state of affairs, Bonnett proposes "departures" which can involve the physical move to a new location, but also preparing oneself for potential changes. It would have been helpful if the author had included examples of possible ways of structuring departures within the education system. Instead, Bonnett provides us with a lengthy discussion of literary works and philosophers that examined departures, but had little opportunity to experience them, for instance Henry Thoreau.

Bonnett concludes by illustrating how the concept of unselving occurs at schools. His example of a child entering a new school is certainly a form of unselving that many educators are familiar with. After reading this essay, I have a new perspective and appreciation of how new students' unfamiliarity with the physical place could potentially have a large impact on their ability to learn. Bonnett admits that further investigation is required about under what conditions these unselving situations are beneficial, and when they can potentially become pathological. He also stresses the importance of the teacher-student relationship, as we need to be constantly aware of the emotions that place and anticipation have on students.

Chapter 5: Learning Professional Ways of Being: Ambiguities of Becoming

The fifth chapter in the collection presents the experience of the transitional phase between becoming and being a professional. Gloria Dall'Alba, who is the author of this chapter, challenges the traditional educational model focusing on epistemology, by promoting ontology to prepare students for entry into the professions.

Through Heidegger's ontological theories from *Being and Time* (1962), Dall'Alba reminds the reader how individuals typically operate in the mode of average everydayness (or as Heidegger would state, the inauthentic self). While people tend to exist in this typical state, we are always in the process of transforming our being, and education can play a role in this movement to entry in "becoming." Dall'Alba stresses, "When the familiar or everyday appears in a new light, the way is open for other possibilities, other ways of being. Becoming a teacher, physiotherapist or lawyer, then, involves 'turning around' or transforming the self (p. 43). Attaining possibilities or opportunities that lead to a "professional transformation" are part of a complex process that incorporates the traditions and routines of the profession. In addition, I believe Dall'Alba is correct in her assessment that transformative opportunities are a collaborative process. Early professionals benefit from having a mentor or advisor, guide them on this path to becoming.

Dall'Alba connects Heidegger's ontological concept of education and the role of ambiguity that Merleau-Ponty advanced through embodiment as "the essence of human existence, and everything we live or think has several meanings" (p. 44). The author feels that these ambiguities are worthy of exploring, to understand the transformation process towards professional ways of being. The four types of ambiguities include: continuity with change, possibilities with constraints, openness with resistance, and individuals with others. Dall'Alba relates each of these types of ambiguities to developing education professionals. Certainly the ensuing discussion Dall'Alba provides is an interesting commentary on the pedagogical opportunities ambiguities can offer. The challenge remains with the education system to nurture an environment that is supportive of an ontological approach.

The author concludes that traditional education programs must move beyond imparting basic skills and knowledge required to become a lawyer, doctor, or elementary educator. She concludes that traditional education programs "in terms of an integration of knowing, acting and being further clarifies the inadequacy of a focus on epistemology (or knowing) in which ontology (or being and becoming) is overlooked" (p. 50). Dall'Alba argues that individuals in education programs should not be entirely responsible for developing their professional ways of being. She challenges institutions of higher learning to acknowledge and incorporate new measures for developing their professional ways of being. I could not agree more. If future professionals including educators are to develop their professional identity, the programs that educate tomorrow's teachers must value and include prospects for developing the ontological being.

Chapter 6: The Potentiality of Authenticity in Becoming a Teacher

Angus Brook's essay explores the experience of being an authentic teacher through Heidegger's hermeneutic phenomenology. According to Heidegger, we (not just educators) need to move beyond the notion of simply existing in our everyday world, as a taken for granted position. To move from average everydayness, people need to be more caring towards others. They need to be intentional with their lives through a sense of temporality that anticipates death as the final step in the development of an authentic being. According to Brook, "we become humans who authentically care for others and the formation of others as authentic human beings" (p. 57). I

would agree, there is a caring quality that all educators should possess. He continues by adding educators should "exemplify learning," who understand how to learn and how learning relates to teaching. These two qualities help to create the "being" of an authentic teacher. I would argue, based on my professional experience, these are two critical qualities necessary to be an exceptional educator.

Brook suggests five premises that could potentially assist teachers to create authenticity in students. These include: planning how the learning environment will be more authentic, creating an authentic leaning environment in a classroom, developing caring relationships with students, asking proper questions, and increasing a sense of being in the various subjects taught in school. Do these concepts create authenticity or are they just good pedagogy? If we refer back to the definition that authenticity is to become truly human, then perhaps this is a viable structure to support authenticity within a learning environment. Measuring the effectiveness of these five educational dynamics to create authenticity is open to debate.

Chapter 7: Transition into High School: A Phenomenological Study

The final chapter of *Exploring Education* describes an Australian research study that explores the transition period between primary school (P-8 schools in Canada) and high school. Krishnaveni Ganeson and Lisa Ehrich established the empirical need for this study based on limited prior research, focusing on input from academics, policy makers, and educators. Utilizing a psychological phenomenological approach, the authors attempt to uncover the lived experience of sixteen students transitioning into high school.

Ganeson and Ehrich provide a thorough review of the literature detailing information of the transition process and identifying challenges students may face because of this change. However, after reading the literature review, I felt that the seven themes that emerged from the research process overlapped with many of the subjects covered in the literature review.

As a student developing knowledge of phenomenology, I found it beneficial that the authors provided their phenomenological methodology, by including their philosophical antecedents and a description of Husserl's bracketing. However, the authors never stated if bracketing was utilized during the study, and the reader is left to question what influence this had on the analysis of the data.

I feel the study lacked a defined research question, and by omitting this unifying thread, the reader was prevented from connecting to the study. Several other concerns became apparent as I read the study's methodology. How was the sample population determined? What was the role of the researchers? Finally, as this was a phenomenological research study, I was surprised with the limited level of engagement between the students and the researchers during the data collection. The researchers gathered data only from student journals. The student voice that was intended to be captured was ultimately not accessed and explored to the extent that phenomenological interviews could have provided.

The intent of the study was certainly worthy, as this transition period was recently recognized in the *Kids and Learning First* report (2012) published by the Nova Scotia government, calling for a review of the grade nine foundation of studies. While the research resulted in some interesting analysis (such as bullying not being an issue), the report did not make a connection between the themes and findings.

Conclusion

As I close *Exploring Education Through Phenomenology*: *Diverse Approaches*, I am reminded of how phenomenology can create new insights and discourses in the field of education. As previously stated, entering this book for me was a journey that incorporated my experience as an elementary educator, PhD student, and developing phenomenologist. After reading this book several times, I still consider some chapters difficult to comprehend, and interpret the author's intended message. Readers, who are not immersed in the academic discourse of phenomenology, would need to bring significant intellectual skill in order to understand many of the concepts presented. For this very reason, I feel that many of the insightful phenomenological reflections presented in these chapters, unfortunately will remain exclusive to the world of academia, and not present themselves to the other levels of education, where they could have a positive influence.

Personally, Dall'Alba's book has challenged me to phenomenologically examine several moments and experiences that are, quite literally, taken-for-granted in the field of education. It has raised my awareness and motivated me to rethink how I personally view pedagogy. For academics that are not familiar with phenomenology, *Exploring Education* is a worthy companion text that provides illustrative examples of the methodology in action. This book will likely be a resource I refer to on a regular basis as I progress in my academic career.

I feel there are other areas of education and learning that could be explored in future editions of *Exploring Education*. Emphases could, for example, be placed on the role administrator's play in the school, or the experience of substitute teachers, or perhaps a phenomenological interpretation of boredom presented from the perspective of students. Returning to Gloria Dall'Alba's original aim of developing a critical and constructive dialogue, I believe she has created a thought provoking collection of work that does achieve her goal. *Exploring Education* is a collection of essays that provides the stimulus for starting further discourse on relevant issues in education today.

A Question to the Editor of Exploring Education Through Phenomenology

Would you share with the reader, why you decided to compile this book, why you chose these particular essays, and why a book exploring education through phenomenology is important for educators? Furthering the phenomenological discussion, as the editor, what topics are still in need of phenomenological exploration in contemporary education?

Gloria's Responses

Why did I decide to compile this book? I noticed what seemed to me to be a resurgence of interest among educational researchers, at least in some locations, in a broad range of ideas from phenomenology. So, I thought it would be helpful to bring together a collection of essays exploring some of these connections between education and phenomenology. The book was intended, then, for educational researchers to explore ways of connecting phenomenology with educational practice and research. While I agree with the comment in your book review that a book for practitioners that describes potential contributions of phenomenology to education could be useful, this was not the purpose of this particular book. Having said this, education practitioners and educational researchers are, of course, not mutually exclusive categories, as there are overlaps between the two. As it turns out, around the time that *Exploring Education Through Phenomenology* was published, I also published another book that draws extensively on phenomenology, entitled *Learning to be Professionals*. In this latter book, I made deliberate efforts to write for those who are involved in educating a broad range of professionals, such as architects, lawyers, physiotherapists, and teachers, as well as those who carry out research on these educational programs. So, I see the potential for phenomenology to inform both practitioners and researchers.

Why these particular essays? As a way of kick-starting the process of bringing together a collection of papers connecting phenomenology with education, I convened a symposium on Phenomenology in Education at the European Conference on Educational Research (ECER) in Geneva in 2006. Before the symposium, I had invited a number of scholars who were drawing upon phenomenology in various ways, in research ranging from early childhood to higher education, to contribute a paper and, where possible, to participate in the ECER symposium. Not all of the invited scholars were able to contribute papers in the required time frames. Earlier versions of some of the book chapters (by Robyn Barnacle, Max van Manen and Catherine Adams, and my own chapter) were among the papers presented in this symposium and authors were then invited to submit their manuscripts for review. Additional manuscripts were submitted in response to a call for papers addressing phenomenology and education that appeared in the journal, *Educational Philosophy and Theory*. All the manuscripts received were independently reviewed and authors engaged in a process of re-working their manuscripts based on these reviews. Not all the manuscripts submitted survived this reviewing process. So, the final composition of the book followed from this combination of strategies. I consider the diversity of approaches to phenomenology to be a positive feature of the book, especially as this was only partially orchestrated by me, so I highlighted this feature in the sub-title.

Why is a book exploring education through phenomenology important for educators? Having gained insights from phenomenology in my educational practice and research over many years, I think the question of why it can be important for educators to explore education from a phenomenological perspective would warrant a book in itself! In your book review, you identified some of the insights gained through this particular collection of essays. But this is only the beginning in terms of what phenomenology has to offer for understanding and researching the practice of education.

In my own university, many of the research candidates are also teachers in early childhood, schools or higher education institutions. Quite often – as was my own experience – they embark on doing research in order to create a space for exploring and better understanding questions that arise from their everyday practice as educators. In my view, phenomenology is well placed to bring us closer to the phenomena that intrigue or puzzle us, through challenging us to bracket our taken-for-granted assumptions and usual ways of doing things as we explore our practice anew. As Maurice Merleau-Ponty describes it, phenomenology "places in abeyance the assertions arising out of the natural attitude, the better to understand them … but it also offers an account of space, time and the world as we 'live' them" (1962/1945, p. vii). In this way, phenomenology can help to restore our sense of wonder about our world (Barnacle, 2001; Merleau-Ponty, 1962/1945, p. xxi).

Several scholars who have had lasting influence on phenomenology as a research tradition, including Hans-Georg Gadamer (1994/1960), Martin Heidegger (1962/1927) and Maurice Merleau-Ponty (1962/1945), emphasise phenomenology is a "way of inquiring" that can help to orient us in constructive ways towards the phenomena we seek to understand. For me as educator and educational researcher, one of the great attractions of phenomenology is that it can bring us closer to exploring our world in a way that informs our practice, as well as our theorizing about practice. So, the insights gained can make our practice more intelligible to us, as well as enabling us to question and enhance our practice (Dall'Alba, 2009). In other words, these insights are both *about* the object of study and *for* the object of study (Kurtz, 2007, p. 285). My sense is that the educators, research candidates and experienced researchers who begin with questions arising from practice are seeking just this kind of insight.

What topics are still in need of phenomenological exploration in contemporary education? I think all the areas you identify for future research are highly worthy of exploration. I liked your suggestion to explore boredom from the perspective of students, because it is such a recurring response to formal education, which can potentially tell us a great deal about the educational enterprise. I think there are no questions or issues in contemporary education that have been exhausted through phenomenological inquiry. This will be ever so; phenomenology alerts us to the ever-unfolding nature of knowledge. We continue to be challenged by phenomenology to "return to the things themselves," approaching all that is familiar – or understood – as though it were unfamiliar – or not understood to the extent, or in the way, we may have thought.

There is perhaps something of a paradox for us, though, especially as educators and educational researchers, in this call to "return to things themselves." Undoubtedly, the insights we gain through phenomenological inquiry can enhance our existing practice. I think, though, that phenomenology challenges us not only to enhance existing practice, but also to question the very ways in which we enact and understand this practice. For me, this is a deeper and more profound sense in which we are challenged to "return to the things themselves!" It is in this deeper sense that I think phenomenology potentially has the greatest contribution to make to education, especially in a context where accountability measures and economic imperatives threaten to overshadow the pedagogical and transformative purpose of education for our contemporary world.

References

Barnacle, R. (2001). Phenomenology and wonder. In R. Barnacle (Ed.), *Phenomenology* (pp. 3-15). Melbourne: RMIT University Press.

Dall'Alba, G. (2009). *Learning to be professionals*. Dordrecht: Springer.

Dall'Alba, G. (Ed.). (2009). *Exploring education through phenomenology: Diverse approaches*. Oxford, UK: Wiley-Blackwell.

Gadamer, H. (1994/1960). *Truth and method* (2nd ed.). New York, NY: Continuum.

Heidegger, M. (1962/1927). *Being and time* (J. Macquarrie & E. Robinson, Trans.). New York, NY: SCM Press.

Kurtz, T. (2007). Sociological theory and sociological practice. *Acta Sociologica, 50*, 283-294.

Merleau-Ponty, M. (1962/1945). *Phenomenology of perception* (C. Smith, Trans.). London, UK: Routledge & Kegan Paul.

Province of Nova Scotia. (2012). *Kids & learning first: A plan to help every student succeed*. Retrieved from http://novascotia.ca/kidsandlearning/