

Editorial

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A year has passed since the first issue of *Phenomenology & Practice* was launched. And what a year it has been! The positive response from the academic world has established the journal as an important and sought after channel for phenomenological texts. Many of you have also expressed your appreciation of the revival of the former *Phenomenology+Pedagogy*, albeit with a slightly new and expanded profile. It has been a pleasure to see the list of readers build up and our community now extends to almost all corners of the world, including Europe, North America, Asia, Australia, and South America.

Since the first issue, three fine scholars have joined the board of Contributing Editors: Steen Halling (Seattle University), Francine H. Hultgren (University of Maryland), and David Seamon (Kansas State University). A warm welcome to Steen, Francine, and David; we are sure that *Phenomenology & Practice* will benefit from your phenomenologically-informed expertise: in psychology, pedagogy, and architecture (respectively).

We would also like to extend a thank you to all of our readers, our contributing editors, the editorial board, and the founding editor for pointing colleagues and students to *Phenomenology & Practice* and for providing us with titles of interesting books and high quality dissertations to consider for reviews. And as always, a big thanks to all our referees!

This first year has also seen collaboration between *Phenomenology & Practice* and *PhaenEx*. We are happy to have provided *PhaenEx* with referees for their special issue "Doing Phenomenology: The Edges and the In-between" and we look forward to the release of the issue.

The articles in this second issue deal with the question of reflection in professional practices from a variety of perspectives. The notion of reflection has indeed become somewhat of a buzz word among researchers and anyone involved in professional practices. Whether the notion is regarded as hopelessly complicated or discarded as empty rhetoric, most practitioners hold that reflection and reflective thinking is something good; or at least it is more desirable to be reflective than to be unreflective. Others assume that reflection is a way to make our tacit knowledge explicit, that reflection promotes higher standards in professionals, and that reflection advances knowledge. No doubt, reflection *could* do all this, but we need to ask some important questions in relation to the idea of reflection itself. For instance, where, when, and with whom does reflection occur? And what is the relation between reflection, thinking, acting, and knowledge? These are some of the questions raised in Bengt Molander's article, "Have I kept inquiry moving? On the epistemology of reflection".

Being a philosopher, Molander starts his article by stating some of the philosophical perspectives on reflection held by Plato, Descartes, and Locke. Molander then moves on to trace the etymology of the word "reflection" as explained in various dictionaries. From these sources, Molander arrives at three main senses: reflection is connected to examination, analysis,

interpretation and to making sense, making plans, and making choices; reflection is careful thinking; reflection is our access to our own minds and selves. Molander then refers to van Manen's notion of "thoughtfulness" and Schön's notion "reflection-in-action." By using narratives from professional practices, Molander ties his thinking to practice rather than to theory, and in doing so it becomes evident that knowing, thinking, and knowledge cannot be separated; they belong together.

The second article, "Seeking pedagogical places" by Andrew Foran and Margaret Olson, is not *about* reflection in an overt sense; rather it urges us to reflect on pedagogical practice. Where does teaching take place and what is the meaning of pedagogical places? When does a space become a place where learning happens? School rules often set the limit for when teaching is supposed to take place and school buildings often set the limit for where teaching and learning are appropriate: teaching and learning take place during daytime in classrooms. By means of evocative anecdotes, written by teachers, Foran and Olson show that a pedagogical place is a place to dwell, which has little to do with the physical surroundings. Rather, any place that draws teacher and students together, any place where teachers and students are absorbed and drawn into a learning experience is a pedagogical place. One of the conclusions drawn in the article is that "the importance a place can have in a person's being can border on spiritual sanctity... This is a full-body experience, the intentional awareness of being-in-the-world that encourages the body, beyond the desk, the classroom, or the school."

That teachers, as many other professionals, need to question taken-for-granted assumptions about their practice is reflected in our third article, "Teacher Praise and Encouragement: Towards an education for democracy" by Herner Saeverot. As teachers we often assume that praise is something positive, that praise generally encourages pupils. According to Saeverot, that is a naïve assumption, which does not take into account the manifold aspects of praise. Reading Kafka's *Letter to his Father*, Saeverot engages in both a practical, pedagogical and philosophical exploration of the notion of praise. Praise in this article is tied to Heidegger's phenomenological term *Ereignis*, which, in a pedagogical context, can be understood as the mirroring look of the teacher. This kind of reflection (praise) boosts the pupil's self-esteem, but only through genuine praise where the teacher's eyes smile. "Teachers shouldn't bother to praise if their eyes are not smiling". Through Heidegger's *Ereignis*, we are led to Derrida and his notions *forgiveness* and *hospitality*, which Saeverot, by returning to Kafka's letter to his father, relates to teacher praise. Praise, seen as forgiveness and hospitality, opens up a space of deliberation where different "voices" are welcome and forgiven.

Our last article, Catherine Adam's "PowerPoint's Pedagogy," serves as an excellent backdrop for reflection on what we sometimes think of as mere technical devices. PowerPoint is a frequently used technical device which is believed to enhance learning and knowledge in students. But does it? This is a question that Adams asks. And if so, how and what kind of knowledge can we gain from PowerPoint presentations? Through experiential accounts, Adams introduces the distinction between the immediacy of the "presentative" and the indirect character of the "representative." She shows that PowerPoint presentations are overwhelmingly representative in nature, leading to an imbalance between the function of PowerPoint and the role of the teacher: "the teacher dwells in the presentative, the PowerPoint slides in the representative". Moreover, the students are often torn between seeing (an analytical sense) the

slides and hearing (a synthesizing sense) their teacher's voice. Adams contrasts PowerPoint with the old-fashioned chalk-and-blackboard and by doing so elucidates some of the specific but elusive features of PowerPoint.

We conclude our second issue of *Phenomenology & Practice* with two book reviews: Patrick Howard's "Leaning into the Light," a review of *Living Away From Blessings: School Failure as Lived Experience* by Carina Henriksson; and Dai Kojima's "A Review of *Queer Phenomenology: Orientations, Objects, Others*," by Sara Ahmed.

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