

A Review of Educational Phenomenology

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Abstract: The research of educational phenomenology rooted in practice can encourage educators to examine their own prejudices and promote teachers to open up and reflect. This study reviewed four research methods of educational phenomenology, and found that all the research materials obtained by the research methods are direct experience of life, and their acquisition methods are different. But the biggest difference lies in the processing methods of the research materials. Traditional phenomenological methods of education pay more attention to the knowledge of the researchers themselves. With the increasing demand for educational phenomenology in educational practice, the methods of educational phenomenology are also moving towards more procedural and standardized methods, reducing the dependence on the researcher's own talent and knowledge, and promoting the applied research of educational phenomenology.

Keywords: Review; Research methods; Educational Phenomenology.

1. Introduction

Since the 1980s, the direction of domestic teaching research has shifted from pursuing universal laws to focusing on the contextuality of teaching and paying attention to individual students. Phenomenological methods are based on the analysis of individual conscious activities. Everyone's conscious activities have their own characteristics. Phenomenological methods have a strong taste of "individualism". Therefore, the emphasis on individual students in teaching research coincides with phenomenological methods. Together, the uniqueness of each person constitutes the basis of their common concern [1]. Therefore, educational phenomenological research has gradually become popular.

Looking at the research of educational phenomenology in the world, foreign research pays more attention to specific research and applied research, while domestic research pays more attention to exploring its philosophical foundation and theoretical system. As the current mainstream research methods of educational phenomenology pay more attention to hermeneutical trends, and require researchers to have a higher phenomenological foundation and experience, they objectively raise the barriers to entry for research. However, educational phenomenology is based on phenomenology and rooted in specific educational practice. From Husserl's "essential intuition" and "life world" to Fan Meinan's application of the phenomenological method of "suspension" to the practical research of educational phenomena, educational phenomenology has experienced a development process from the generation of internal theory to practical application [2]. Therefore, educational phenomenology must be realized in educational practice. Therefore, the methodology of educational phenomenology is one of the main research topics in domestic research related to educational phenomenology.

At present, the domestic research on phenomenological methods of education mostly focuses on theoretical construction, which manifests in two forms: some scholars introduce the methods of educational phenomenology of relevant foreign representatives, and some scholars build

related methods based on the domestic actual situation.

2. Research methods of educational phenomenology

There are several methods of educational phenomenology.

First of all, Fan Meinan believes that phenomenological research starts from the situation, which is "analysis, interpretation and explanation of a typical consciousness node embedded in this situation", so that the general structure of this phenomenon can also be revealed in the way of understanding and description. The basic operating methods and procedures: (1) turning to focus on a phenomenon that deeply attracts us and connects us with the world; (2) investigating what we have actually experienced instead of what we have abstracted; (3) reflect on the fundamental theme that reveals the characteristics of the phenomenon; (4) describe the phenomenon through artistic methods of writing and rewriting; (5) maintain a strong and purposeful pedagogical relationship with the phenomenon; (6) consider the part and the whole To coordinate the entire study. These procedures and methods should be flexibly understood and used, not step by step, and can be changed alternately or simultaneously in the actual research process. The use of these methods and procedures relies more on the researchers' "explanatory sensitivity, creative thinking, intellectual wit and writing ability"[3].

In addition, Barritt and Bickman et al (2010) divide the study of educational phenomenology into three steps: (1) write a short description as soon as you experience; (2) researchers form a research group, read these written descriptions and conduct common thematic analysis, and then return these themes to the interviewees to let them see if these themes have been captured original intention; (3) researchers write on the basis of these topics[4]. Xu Huifu suggests that the research methods of educational phenomenology consist of following steps: (1) select the research question; (2) experience collection; (3) description of the reading experience; (4) refine the basic elements; (5) list the unique elements; (6) refining the theme; (7) carrying out association changes-drawing the essential meaning [5]. At the same time,

Ye Xiaoling and Li Yi (2016) constructed a more practical educational phenomenological research method at the application level. The method is divided into three stages of the collection of experience materials, the analysis of experience materials, and the revealing of the theme meaning and six steps of phenomenological interviews, immersive reading, meaning unit disassembly, intentional rewriting, theme group aggregation and meaning structure reveal [6].

2.1. Phenomenological interview: focus on experiences and feelings

The study of educational phenomenology begins with the real-life experience of education, and the acquisition of original materials can be achieved through "phenomenological interviews". The phenomenological interview here requires the interviewee to tell a certain "experience" and "feeling" during the period under the direction of a certain research question. When asked to say an experience or feeling, the interviewee is in a verbal communication relationship, and it is easy to express the first feeling without thinking. The interviewee's oral experiences and feelings need to be sorted out by the researcher and converted into written materials. When converting into text, the researcher needs to do two things. On the one hand, delete those sentences that are obviously irrelevant to the topic of the conversation to facilitate subsequent analysis. If the researcher is temporarily unable to determine whether certain sentences are related to the research topic, they should retain attitude of "I would rather believe in what he has or not believe in nothing". On the other hand, faithfully record the interviewee's original words, and it is not allowed to delete or modify according to researcher's understanding, because deletion or modification may affect person's understanding of the original intention of the interviewee. Sometimes the interviewee's description of a certain experience may not be completed at one time, but it is constantly supplemented as the conversation continues to deepen. Therefore, the sequence of the interview dialogue may not be the same as the sequence of the experience at the time. In this case, when organizing the recordings, It needs to follow the sequence of the interview conversations rather than the sequence of the experience, so as to restore the original intention of the interviewee as accurately as possible. The materials obtain through phenomenological interviews and sorting are the original materials for our follow-up research.

2.2. Immerse reading

The purpose of immersive reading is twofold. One is to bring the researcher's pay attention to the existence of the object back to the manifestation itself, that is, to move from things to "facts". The other is to suspend the researcher's existing experience through immersive reading with prejudice, bring yourself into the situation that the interviewee is telling, imagine yourself in it, the experience described by the material unfolds on your own body, and the experience in it emerges, so as to ensure the intuitiveness of "facts". These two points are intended to put the researcher into the situation described in the experience material and prepare for the subsequent analysis. At this time, researchers have begun to move from the description text to the meaning pointed to by the text, from the existence of the text object back to the meaning of the manifestation itself.

2.3. Disassembly of meaning unit

After having a full grasp of the original material through immersive reading, researchers need to pay attention to the meaning emerging from it and analyze it. The first step of the analysis is to disassemble the material in units of sentence groups according to the meaning, and then aggregate several sentences expressing the same complete meaning into a group, thereby disassembling the original material into several meaning units. If the original material of the interview is not based on experience

In order to sort it out, it is also necessary to sort and disassemble it in sequence according to the experience of the interviewee. The purpose of disassembling the meaning unit is twofold: one is to facilitate subsequent intentional rewriting; the other is to allow researchers to pay attention to and magnify certain details through the disassembly, so as to get closer to the research text and hide in the deep layers of the text. Meaning has a chance to be revealed [7].

There is no unique plan for the splitting of meaning units. Researchers need to determine the splitting plan based on the subject of the research. Each research has its own specific theme, which is determined by the research question and is fundamentally different from "presupposition." For the same original material, although different researchers will have different disassembly methods, if the method of meaning aggregation is the same for the same research theme, then although the disassembly of the meaning unit is different, it will not appear too much.

2.4. Intentional rewriting

After disassembling the meaning units, the researcher needs to rewrite each meaning unit intentionally. The purpose of the rewriting is to make the facts in the original material appear in its own way, and to highlight the intentional expression by the interviewee. Intentional rewriting is to show this experience behavior in the material and the object to which it is directed, as well as the relationship between them, as a follow-up meaning analysis lay the foundation. The specific method of intentional analysis is to analyze the intention that appears in each meaning unit in turn. According to the occurrence and development of the experience, the intention behavior of the characters and their intention objects are analyzed. For the convenience of expression and communication, you can follow the formula of "intentional behavior intentional object" is expressed. In this process, researchers must follow the principle of phenomenological reduction and strictly suspend themselves to avoid mixing personal opinions and consciousness into the rewriting. Intentional rewriting allows researchers to use the means of intentional analysis to focus their research on the intentional behavior and intentional objects in the material, and achieve a relatively objective and neutral description through the description of the intentional formula. This kind of work of highlighting and describing intention is objective for any researcher, and to a certain extent can well weaken the interference of the researcher's subjective perspective. In the actual research work, the intentional rewriting results of different researchers are not necessarily identical, but if the principles and steps of phenomenological reduction and intentional analysis can be adhered to, the results obtained should be inherently consistent.

2.5. Theme group aggregation

After the intentional rewriting of each unit of meaning, the

researcher needs to "combine" these rewriting. The principle of phenomenology is followed in "Merge", and the meanings and themes presented in the text are initially extracted and condensed, and the units showing themes of the same meaning are aggregated to make them into thematic groups. Phenomenology advocates letting things manifest themselves instead of artificially giving them meaning. The purpose of the theme group aggregation is to make this meaning appear clearer through preliminary integration. The process of aggregating thematic meaning groups is essentially still done through phenomenological reduction. On the basis of grasping the overall meaning of the material, the researcher applies the method of phenomenological free imagination and transformation, carefully considering the meaning shown in each unit from different aspects. At the same time, the intention in all the meaning units is connected from the overall perspective and meaning revealed in the material from an angle. Then the researcher needs to capture the relationship between the unit and the meaning of the unit, so as to comprehend a certain context contained in the overall material. In this process, the meaning of all the units gradually converge into a main axis with more clarity and clarity. At the same time, it is different from the previously described theme. The different meaning units are aggregated based on the research theme, and the meaning of the aggregated unit and the intention in the unit are carefully "played"; at the same time, based on this clue, use the method of phenomenological free imagination and transformation, and change the clue as the main line for unit aggregation, then examine the meaning of the unit and the overall meaning of the material after this aggregation, and repeat this many times. Rewriting follows the context of meaning revealed in the aggregation of thematic meaning groups, re-aggregating the original meaning units, analyzing the intention among them, and highlighting the theme. In this rewriting of the prominent theme, since the selection and arrangement of the theme focuses on the structure concealed in the experience rather than the sequence of the original experience, the organization of the text material still maintains the original general sequence, but it already breaks the time sequence in the original material, and organizes the text in a new sequence that is more conducive to the manifestation of meaning.

2.6. Meaning structure reveal

The revealing of the meaning structure is based on the aggregation and extraction of the "part-to-whole" meaning group, and the meaning context is summarized and improved again, and the meaning hidden in the text is finally revealed with a clear structure. "Structure not only indicates what the important constituent elements are, but also covers the relationship between these elements. Structures may share common constituent elements but still have different structures. In order to understand the relationships that exist between these constituent elements, it is necessary to use a holistic point of view" [8]. Therefore, this step of work is still a method of applying phenomenological reduction, immersing in the context of empirical description. The main line and context contained in the overall material are viewed with a holistic perspective. If the relationship between the subject and the subject is still not obvious, it still needs to be processed by the method of phenomenological free imagination and transformation until the meaning structure is revealed.

3. Discussion

In summary, different scholars have different views on the research methods of educational phenomenology, and they have similarities and differences. All educational phenomenological research methods focus on the material content of ordinary daily life experience, especially the reflection of specific experiences in educational life. But for the acquisition of experience materials, a different approach was adopted: Barrit et al.'s approach was that the interviewees wrote about their own experiences, while Fan Meinan and Xu Huifu argued that the experience materials could be derived from more sources channel. The educational phenomenology research method proposed by Ye Xiaoling and Li Yi seems relatively accessible to obtain materials. The original materials must be intuitive experience and derive from the original language of the interviewee, so interviews can only be conducted. Compared with the other three research methods of educational phenomenology, the research method of Ye Xiaoling and Li Yi is more operable, which easily facilitates front-line education practitioners to reduce their dependence on "both the superb ability of writing profound texts and the knowledge of reflection" to improve the probability of applied research on educational phenomenology.

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