

Exploring phenomenology for researching lived experience in Technology Enhanced Learning

Hans Oberg, Alex Bell

Networked Education Unit, University of Skovde, hans.oberg@his.se

School of Business, University of Wales, Trinity Saint David, a.bell@tsd.ac.uk

Abstract

This paper explores the roots and presents some forms of phenomenology starting with the origin of Husserl's phenomenology and his notion of going back to things as they are in order to seek their essences. The paper then looks at the different perspectives, starting with the empirical phenomenology: its disciplinary linkage to psychology, its focus on the phenomenon itself, and the analysis of the structural in order to discern how structures speak. Existential phenomenology, on the other hand, sees human experiences of the world as being worth studying, where we are not only epistemological spectators in the world but are also ontologically embedded in it. Finally, Hermeneutic phenomenology acknowledges that humans have prejudices and their preconceptions from their experiences are nearly impossible to ignore. Understanding is achieved through dialogue. The hermeneutic circle refers to the interplays between our self-understanding and our understanding of the world, and entails an existential task with which each of us is confronted. The paper then focuses on the authors' experiences during our PhD research. The paper highlights some differences in research approaches, aligned to different subtle perspectives, which offers the researcher flexibility. The aim for this paper has been to engage the networked learning community in discussing the suitability of choosing phenomenology as a research methodology. A snapshot in the exploration of the researchers decisions to use phenomenology for Technology Enhanced/Networked Learning research is presented and their reflections on their progress to discern the differences between the choices we made in developing our respective research designs. Some of the reasons behind our decisions, with the purpose of entering into dialogue with the Technology Enhanced/Networked Learning community, are presented.

Keywords

Phenomenology, phenomenological research, methodology, 'novice lecturers', experiences' and 'voice in online learning', technology enhanced/networked learning.

Introduction

As PhD students we have recently had to make salient decisions about methodological choices. Both authors came to phenomenology independently. We have, in this paper, used the concept of Technology Enhanced/Networked Learning (TEL/NL) as an umbrella for learning that encompasses uses of technology to support learning, including distance and net-based learning, online learning, virtual learning environments and collaborative learning. Contributions to the Networked Learning conference have also covered a similar range of concepts. A review of all the Networked Learning conferences since 1998 shows only two papers explicitly using phenomenology: one dealing with a Merleau-Pontian account of affordance (Bonderup-Dohn, 2006) and the other using experiential phenomenology (Wentzer, Dirkinck-Holmfeld & Coto, 2010).

It is incumbent on any researcher using phenomenological research methods to demonstrate an appreciation of phenomenology's philosophical roots. The historical origins of phenomenology are best seen through the particular contribution of philosophers to its development. Phenomenological methodology is active and constantly evolving (Bengtsson, 1992). We saw an opportunity to open up dialogue about its use in education research through accounts of our own continuing experiences as PhD researchers, so as to broaden the range of methodologies discussed within the networked learning community. In this paper we address (1) the concepts of phenomenology from its roots in Husserlian philosophy to our current enquiries, (2) examine three particular perspectives of phenomenology, and (3) through case studies of the authors' current PhD studies, reflect on our own experiences and decisions in choosing phenomenology. Our studies so far have also benefited in particular

from the contemporary work of Giorgi (1997), van Manen (1997) and Moustakas (1994) and their work in providing clear methodological heuristics for researchers interesting in understanding study participants' lived experiences of the phenomena learning.

Philosophical roots of phenomenology

The word 'phenomenon' comes from the Greek word 'phaenesthai', which means to flare up, to show itself, to appear, to show itself in itself. From this 'root meaning' Husserl and his approach to phenomenology introduced the maxim for researchers to look "to the things themselves" (1980, p.6). Husserl meant that phenomena are the building blocks of human science. Like Aristotle, he posited the notion that experiences of 'things' are the basis for all knowledge. He sought to "return to things as they are" through descriptions from the close analysis of experience. One of the important premises of Husserl's arguments, is that we exist in a day-to-day world filled with meanings of our everyday actions and the world appears to us through lived experience. The world is pre-reflective, thus we don't reflect over the world as we live in it. Our everyday living takes place without us having to think about it or translate it into disciplinary discourses.

Husserl was influenced by Descartes, who saw the value of returning to the self to discover the nature and meaning of things. The way nature and meaning appear and are in their essence. Husserl asserted that "Ultimately, all genuine, and, in particular, all scientific knowledge, rests on inner evidence" (1970, p.61). From a philosophical phenomenological perspective, a person is considered to build knowledge of reality through conscious awareness and by intentionally directing his/her focus on the world around them--a process of coming face to face with the structures of a person's consciousness. These fundamental structures were described by Husserl as 'essences' and made an object identifiable as a particular type of object or experience (van Manen, 1995). This is the basis of Husserl's key tenant, that of intentionality, where consciousness is always conscious of something. Phenomenology is concerned with uncovering the essence of intentional phenomenon. It looks at the "inner core of what the 'thing' is, and without which it could not be what it is" (Larsson & Holmstrom, 2007, p. 59)

This intentionality suggest a focus on the intentional relationship between the person and the meaning(s) that they attribute to their experience(s), which could, be either aligned or misaligned with other learners, tutors, resources, associated technologies or the broader learning environment.

The method through which the 'other' becomes accessible to students or researchers is that of empathy, "a thereness-for-me of others ... [individual] experiences of others' experiences (Husserl, 1977, p.91), but without being within me. Otherwise, Husserl (1977) asserts, "the other and I would be the same" (p.109). Thus the relationship to the other is that of co-presence. This relationship is centered on the collective co-construction of knowledge by individuals, and their perceptions of reality. From an interpretative phenomenological perspective, learning is thus social and relational rather than individual and cognitive.

Husserl introduced the concept of 'bracketing' into his method of analysis to avoid researcher biases, beliefs, theories or preconceived ideas about the world. While the plausibility of achieving a purist form of 'bracketing' is problematic, phenomenological researchers aspire to describe and understand first person account of people's immediate experience. The goal of phenomenology is to understand and describe the world before our conceptualization of it. Phenomenologists attempt to not enter their inquiries laden with a clear conceptual framework but quite to the contrary they work avoiding pre-conceptions. Phenomenological inquiries seek out the naïve, pre-theoretical, pre-thematic and pre-reflected world of a person. (van Manen, 1990)

Recent methodological accounts are reflected in a series of the key contributions to phenomenological research. Individual researchers tend to align their work to particular phenomenological approaches and contributors. Understanding the origins of phenomenology is thus important in order to understand the different contemporary variations we have identified during the process of choosing variant phenomenological approaches to our doctoral work. In coming to phenomenology we independently identified three variations that we will now go into in some more detail. These are empirical, existential, and hermeneutic phenomenology and are closely linked to the historical development of the traditional philosophy offered by Husserl.

Three perspectives of phenomenology

The first of the phenomenology perspectives we discuss is empirical phenomenology. Empirical phenomenology has a disciplinary linkage to psychology and has been strongly influenced by Giorgi (1989) at the Dequanse School and is founded on the Husserlian tradition. This tradition is characterised more as a descriptive human science rather than the interpretive hermeneutic philosophical approach. Empirical phenomenology focuses on the phenomenon itself, accessed through analysis of the descriptions provided by participants of their re-lived experiences of a phenomenon (Hein & Austin, 2001). As a contemporary approach Empirical phenomenology draws on the experiences of typically four to six people or even more in some cases (Giorgi, 1997). Empirical phenomenology retains the ideals of the traditional Husserlian approach in that it retains a commitment to seeking the essence(s) of a phenomenon and makes use of 'bracketing'.

Bracketing is reported differently across literature sources, but we identify it as particularly involving the researcher in two ways. First, bracketing involves abstaining from 'the natural' attitude which seeks meaning from physical external observation and measurement. Empirical phenomenology instead seeks meaning from inner consciousness. Secondly, the researcher attempts to see things 'anew' with a fresh perspective, to 'return to the things themselves' by abstaining from preconceptions or theory. Accounts of research attempt to achieve this freshness via the researcher adopting and documenting a reflexive attitude as participant observer. What distinguishes empirical phenomenology from other phenomenological approaches, such as existential or hermeneutic phenomenology is that it has an epistemological commitment to focusing on what can be understood *inter-subjectively* from interview conversations with participants reflecting on experience. Analysis relies less on metaphor from the human world and artifacts of knowledge [hegemonic disciplinary discourses]. Rather, analysis stays closer to the data provided through the participants' pre-reflective descriptions.

Moustakas (1994) describes empirical phenomenology as having two distinct analytical phases that are aligned with Husserl's intentionality. In the first phase participants' naive pre-reflective descriptions of 'what' happened are reported in the verbatim textural language of the participants, from their writings or interview transcripts (Giorgi, 1997, p.246). Where we acknowledge translation from spoken language to transcribed text is in itself a transformation of medium/modality, in this process each statement provided by a participant is equally valued and queried for relevance to other participant statements. A second stage of analysis has a more interpretive feel, focusing on the structural, the how structures speak, "to the conditions that illuminate the 'what' of the experience. How did the experience of the phenomena come to be what it is?" (Moustakas, 1994, p.98). The researcher transforms each 'unit of analysis' into discourse appropriate to the researcher's human science discipline and extends the researcher's understanding of the phenomenon. Often the researcher integrates analysis into a synthesis of the 'essence' of the phenomena (Moustakas, 1998). This composite essence removes the individuals' present in the analysis to a more common and whole description. Interpreted structural meanings are made explicit, made available so that other researchers can see the the interpretation process for themselves, providing the ability for critical others to question the interpretation constructed by the researcher. This characteristic of empirical phenomenology (Moustakas, 1994; Hein & Austin, 2001) reveals interpretations to readers. Although researchers may see this as a more rigorous, explicit, systematic approach, making the data and analysis clearly available to others in the reporting, it is not intended to align with positivist ideals but sees the research as part of a wider examination, a conversation with others in the community about the meaning of findings.

Existential phenomenology sees humans as being predominantly concerned with their experiences of the world. Experiences of the world are not separated from the world, but rather they are formed by the lived experience. Understanding is the way we are in the world and not a way we know the world. We are inextricably connected to the world, culturally, socially and historically. We are always part of the world we are trying to understand and that we are not only epistemological spectators in the world but are also ontologically embedded in it. Heidegger (1962) moved phenomenology from an epistemological to an ontological basis for enquiry. Phenomenology took an 'existentialist' turn. Heidegger posited the notion that humanity's essence lies in experiencing existence. There is no intentional self before an intentional act. The self is constituted as a meaning-project. Human beings are all the time limited in what they can do due to context, cultural, social and psychological conditions. Situatedness limits human existence, but does not predetermine a discernable world. Human beings construct their understandings of the natural world. This positionality is on one hand free but on the other hand not detached from the natural/external world. Heidegger's ontology can be interpreted into two useful research questions: (1) How should we understand being and (2) how should we be-as-beings? This pair of enquires asks us to begin without prior theories of knowledge and without an ontological position to defend.

Heidegger's (1962) starting point was that researchers' a priori theories and explanations had to be distanced from participants' experiences of every day life. For Heidegger hermeneutics was ontology.

Gadamer (2004) firmly established phenomenology in the hermeneutic camp. The two most important elements of Gadamer's hermeneutic phenomenology are (1) a person's prejudice and (2) his/her preconceptions come from experiences nearly impossible to ignore and (3) that understanding of the world can best be achieved through dialogue. When one person expresses his/herself and the other understands, an experience of a common human consciousness is revealed.

Ricoeur (1976, 1986) went one step further, with hermeneutic phenomenology, than both Heidegger and later Gadamer's work with hermeneutics. In Ricoeur's writings there is a connection between the text and the reader, and not between the intentions of the author and the reader. By subordinating the subjective intention of the author to the objective meaning of the text, the text takes on its own life and leaves the context in which it was written. Any medium should be treated as a text when analyzing it. For Ricoeur, "writing preserves discourse and makes it an archive available for individual and collective memory" (1976, p.107). Each text is free to enter into relation with other 'texts' (p.109). The text becomes part of a dialectic process and thus provides an extension to an interpretation (1976, 1991). We validate our interpretation, not empirically, but by letting our interpretation compete against other interpretations. The possibility of more than one interpretation could lead to conflicts between interpretations and it is only through dialogical discourse possible new meanings occur.

There is a clear path between the different strands of phenomenology that can be described as both building on and mixing from the different perspectives as seen in the descriptions in the figure 1 below. Understanding and giving attention to the development, differences and similarities of phenomenology, should be undertaken by researchers before its use.

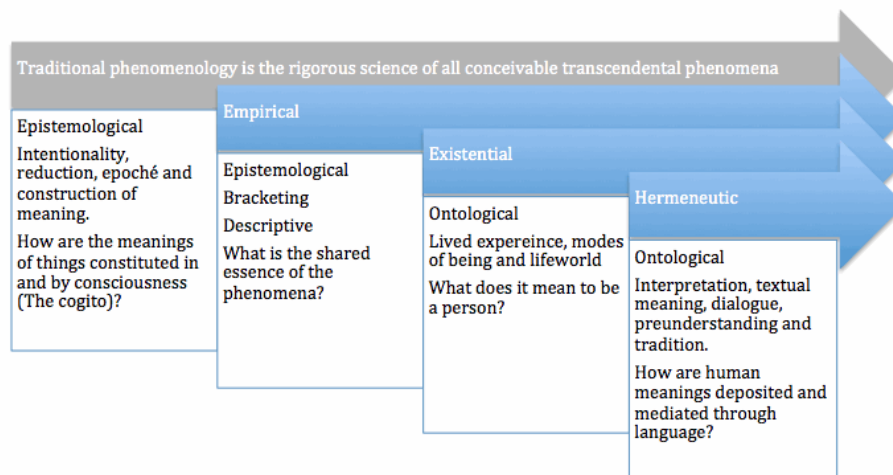


Figure 1: A representation of the accumulative contemporary developments in phenomenology

Case One: What is the place of 'voice' in online learning?

My PhD research is concerned with my practice as an online tutor. I had been allocated a group of 18 online learners who had enrolled on a Masters in Online and Distance Learning. The learners who participated in the course were from a variety of countries and backgrounds, bringing with them cultural values and beliefs formed from a history of learning in quite different contexts and disciplines. Understanding and knowledge for these learners is situated in the context of each of their practices. Learning for them can be characterised as a socially constructed activity, where concepts and skills are mastered in a collaborative context and in this case predominately mediated through online text discussion. What instigated this study was that this status-quo did not remain the same and the inclusion of a digital internet-based audio-conferencing system was additionally implemented into the learning activities where I and the learners, or the learners on their own, met at an agreed time to engage in dialogue through 'voice'.

Although I was aware and had some limited experiences of audio-conferencing, my initial research into the subject indicated that there was a lack of theoretical insight into 'voice' for my practice context. Hrastinsky and Keller (2007, p.70) similarly reported that "the research community has predominantly neglected all forms of communication that are not text-based". The aim for my PhD research resulted in a second question: What kind of place is 'voice' for online learning? For me, place is space investing with meaning. To come to know voice as a place for learning demanded a methodology for eliciting meaning from people who had experienced it in a genuine pursuit of understanding. Goodyear (2002) had already identified the importance of space and place in educational design. Harrison and Dourish's (1996) work on media spaces suggest that models of collaboration in an online context should not be based on spatial constructs but on constructs of place. "Space is the opportunity, place is the understood reality invested with meaning" (p.1).

Creswell (2007, p.37) provided descriptions of qualitative research as a process of emerging design with data collection normally undertaken during conversational interviews. It was the approach described as "sensitive to the people and places" under study that led me to Moustakas and to phenomenology. Phenomenology's focus is on the phenomenon, in this case 'voice as a place for learning'; a shift from the natural physical world to the human, being in the world (Giorgi, 2005, p.76). In choosing phenomenology as a methodology, I also found the guidance provided by Moustakas as being the most useful. Moustakas provides good insight into the philosophical underpinnings required for a clear epistemological positioning for the study. The case studies Moustakas (1994) provides in his text were also compelling for me, in relation to seeing how the end of the process might look. Moustakas description (1994) of the following case studies De Koning's experience of 'suspicion'; Copen's study of 'Insomnia'; Aanstoo's study of 'being left out' and Yoder's 'feeling guilty', resonated for me, as how to see 'voice' as a phenomenon, that could be understood through people's experiences. The process was systematic with clear analytical procedures, which were both flexible yet reasonably employable by new researchers. For me empirical phenomenology allowed the phenomena to speak for itself and reveal itself through reflection, something that was concealed within, something that is provided in description by others but grasped by the researcher in reflection.

The data collection involved the participants in a common experience over nine months of using audio-conferencing (a term familiar to them). The learners had already reflected in a learning activity during the course and this was used to prompt further conversations about the experience along with expansion on concepts that the participants raised in the interview.

Bracketing was used in a more modest form that is commonly used by phenomenology researchers, that accept that we cannot abstain from our social, cultural and historical past, but acknowledges the debt to Husserl in spirit. (Jennings, 1986). What is acted out is a reflexive approach in which biases are acknowledged by the researcher and used as a means to examine the process. In the two phase analytical process of describing 'what' happened in the experience to the more reflexive 'how' of the experience, no [theoretical] concepts are explicitly used and a commitment to what appears to the researcher is grasped. The phenomenon as it presents itself in its naivety, anew, as if experiencing it for the first time. "Whenever I have an experience of you, this is still my own experience. However, this experience, while uniquely my own, still has, as its, signitivity grasped intentional object, a lived experience of yours ... you and I are in a specific sense "simultaneous", that we "coexist", that our respective streams of consciousness intersect" (Schutz, 1967, p.102). Bracketing is even more pertinent in the second phase of analysis where the 'how' or theoretical aspects, the essence of the phenomena are sought. To arrive at the essence of the phenomena the researcher adopts a position of sympathy to their discipline, lending their 'practitioner ear' to the use of 'imaginative variation'. This process explores the multiplicity of possibilities that can describe the underlying conditions that brought about the 'what' happened in the experience. This is achieved by varying the frames of reference and employing a reversing technique to see if the condition if removed impoverishes or accentuates the description (Moustakas, 1994, p.98). The process of analysis ends in a composite structural description of the phenomena, the commonly held essence of the phenomena for these participants.

In my PhD dissertation this ends the presentation of findings but is likely to be just the start of a discussion for me of the results in relation to other findings presented by the research community and a wider engagement with the research community about the findings in other contexts. Phenomenology could thus allow me to extend myself and my understanding of 'voice as a place' through the experience of the learners. Extending my understanding of 'voice' would help me as a tutor in the future and also could make a contribution to other's understanding in another context.

Case Two: Teacher's transforming practices in Higher Education

When choosing a method it was important for me to reflect on my research and the way I wished to investigate my topic. Certain kinds of questions suit certain kinds of methods. It is not the method as such that is interesting for me but rather it is the questions themselves, and perhaps more to the point, the way I understand these questions. However, having said that the way I construct the questions will have a bearing on which method I choose (van Manen, 1990). As my research question is about experience, change, transforming practices and interpreting the teachers' teaching situations a qualitative approach was more appropriate than a quantitative. I wanted to understand their experiences of being teachers at a university and working with students both on campus and online. My circumstances as a part time PhD student and working as a full time educational technologist of a Networked Education Unit at a Swedish University was the main influence on my choice of research area. The unit has as one of its goals to advance the use of Technology Enhanced Learning at the University in both traditional campus courses and distance learning courses.

Some key points raised by van Manen (1990) about phenomenology and pedagogy led me to consider phenomenology in my thesis. "Pedagogy requires a hermeneutic ability to make interpretive sense of the phenomena of the lifeworld in order to see the pedagogical differences of situations" (Van Manen, 1990 p.2). As phenomenology research starts with the situation, that situation becomes the departure point of meaning, embedded in my particular context. (van Manen, 1990)

From the goal of advancing TEL I started talking to teachers at the university. I became interested in their transition as traditional classroom teachers to the use of Technology Enhanced Learning. My research is focused on how seven teachers at one Swedish university department understand and articulate their own experiences of technology enhanced learning, as they transform their practices from traditional teaching to teaching online. I'm interested in their practice from an ontological perspective. In my choice of methodology I realised that a focus on epistemology would not suffice. What I wanted to understand was their transformation of what it means for them, in becoming and then being professional online tutors. As a methodology existentialist phenomenology and Heidegger's ideas would in particular be appropriate.

I wanted to interpret my findings so as to make it useful in my own context. By choosing hermeneutic phenomenology with its emphasis on interpretation I had an opportunity to understand the essence of teachers' transformations. By using Ricoeur's (1986, 1991) hermeneutic phenomenology I got the analysis tool I needed in order to go from an ontological description of the data in the first part of my thesis to an epistemological interpretation of the data in the second part. My interpretation in the form of a thesis will become a preserved discourse, will be available for others, and will become part of the collective memory, to interpret and discuss. My text also becomes free to enter into relation with other texts as I interpret my findings, thus invoking the iterative process of an hermeneutic circle. A key concept for me was that my interpretation and the text of other researchers define each other reciprocally and always in relation to present time. Eventually my text will be interpreted in relation to future interpreters. The text becomes part of a dialectic process and provides an extension to other interpretations.

Research is as much about the unspoken as it is about the spoken situation. For understanding the written, both the spoken and unspoken needs to be addressed. Any analysis begins with a naive interpretation as a way of getting to grasp the meaning of the text as a whole, after which then proceeds to a deeper understanding through recognition of the relationship of the particular to the whole. The naive understanding means I have already constructed an expectation of a meaning; this may or may not be confirmed as my interpretation advances. My understanding goes forward in stages with continual movement between the particular and the whole, allowing understanding to grow and deepen. It is necessary to go through a recurring engagement with my text, otherwise a premature closure can occur before all is revealed. "Interpreting a text means moving beyond understanding what it says to understanding what it talks about" (Ricoeur 1976, p.88). Which means that an explanation of what the text says and an understanding of what the text is talking about are two differences in need of attention. The explanation is fixed on the analysis of the internal relations of the text, while understanding is fixed on the meanings the text discloses, the hermeneutic circle.

I see existential phenomenology as a way of describing the lived world and hermeneutic phenomenology as a way of interpreting and understanding that lived world. But without using the transcendental phenomenology's notion of essence I will not be able to describe the phenomena. It has in this process been important for me to understand all the different perspectives' use of key concepts and how they all relate to or differ from each other.

Discussion

The essence of teachers' experiences of using information and communication technology, or 'voice' as a place for online learning might at first glance seem straightforward to investigate. However, De Lat & Lally (2003) argue that these types of contexts can be very complex in that no single theoretical framework on its own is capable of offering the whole picture. So, the phenomena of Technology Enhanced Learning might then benefit from being seen anew, devoid of conceptual expectations that lead us too often to the familiar. Seeing it anew means not using those concepts already researched as a lens for gazing, but as Husserl (1980) argues abstaining from the natural view of understanding and looking anew by going back to the things themselves, their essences. Here, a person builds knowledge of reality through conscious awareness and by intentionally directing his/her focus on the world around them. By the researcher intentionally attempting to 'bracket' his/her biases, beliefs, theories or preconceived ideas about the world s/he can get to the phenomena's essence.

When using Empirical phenomenology, the linkage to psychology, the focus on the phenomenon itself and the analysis of participants' descriptions of experiences of a phenomenon are important relationships to understand—as well as the two distinct analytical phases aligned with Husserl's intentionality (1980). In the first phase participants' naive pre-reflective descriptions of the 'what' and in the second phase, an analysis of a more interpretive character, focusing on the structural, on the how structures speak. However, finding the shared essence of a phenomenon is the key point of empirical phenomenology. Existential phenomenology sees human experiences of the world as being worth studying. Experiences are formed by their situatedness. We are intimately connected to the world, culturally, socially and historically. We construct our understandings of the natural world. Understanding is the way we are in the world, and we are always part of the world we are trying to understand. We are not only epistemological spectators in the world but are also ontologically embedded in it. How we understand being and how be-as-beings are, are two questions aligned with existential phenomenology.

Hermeneutic phenomenology acknowledges that human prejudice and preconceptions from experiences are nearly impossible to ignore. Understanding of the world can best be achieved through dialogue. Within dialogue a common human consciousness is revealed. By transferring lived human experiences to text the researcher can open up the experiences to interpretation and form a dialogue with other texts of the past, present and future. It is key to investigate how human beings are constructed and mediated through language. We are all connected to the world, historically, culturally and socially. We are all embedded in and intertwined with the world not just contained within it (Dall'Alba, 2009). Phenomenology lets us research things with people through their everyday lives without first using a theory. This familiarity with the world can be interpreted through a reflective consciousness. We believe that understandings of the world and our commonalities can be achieved through dialogue with others, as is seen by this paper's opening up to the wider community of technology enhanced learning.

Although we have highlighted some differences in our research approaches, which are aligned to different perspectives, for us the differences are subtle and have offered us flexibility rather than alternative paths. Phenomenology has been for us a process of research design that has provided us with a foundation for our practice and a way to engage with our research questions that we have come to ask of it. Our aim for this paper has been to engage the networked learning community in discussing the suitability of choosing phenomenology as a research methodology. For us this came quite naturally and we try to describe our reflections on our processes. We recognise that we are only early career researchers, but we feel that sharing the decisions we have made is a useful starting point for this discussion. It was for us.

References

- Bengtsson, J. (1992) The phenomenological movement in Swedish philosophy. *Husserl Studies* 9: 1-29, 1992. Dordrecht, Holland: *Kluwer Academic Publishers*.
- BonderupDohn (2006) Affordances – a Merleau-Pontian account. Presented at the Technology Enhanced Learning Conference, Lancaster, UK, 10-12 April 2006.

- Dall'Alba, G. (2009), Learning Professional Ways of Being: Ambiguities of becoming. *Educational Philosophy and Theory*, 41: 34–45
- Cresswell, J. W. (2007). *Qualitative inquiry and research design: Choosing among five approaches* (2nd ed.). Thousand Oaks: Sage.
- Dowling, M. (2005) From Husserl to van Manen. A review of different phenomenological approaches. *International Journal of Nursing Studies* 44 (2007) 131–142. Elsevier
- Gadamer, H.G. (2004). *Truth and method*. New York, NY: Continuum International Publishing Group.
- Giorgi, A. (1997). The theory, practice, and evaluation of the phenomenological method as a qualitative research procedure. *Journal of phenomenological psychology*, 28(2), 235–260.
- Giorgi, A., (1989). Some theoretical and practical issues regarding the psychological phenomenology method. *Say-brook Review* 7, 71–85.
- Giorgi, A., (2000). The status of Husserlian phenomenology in caring research. *Scandinavian Journal of Caring Science* 14, 3–10.
- Glendinning, S. (2007). *In the name of phenomenology*. London, UK: Routledge.
- Heidegger, M. (1962). *Being and Time*. Oxford, Basil Blackwell.
- Hein, S.F. & Austin, W.J. (2001). Empirical and hermeneutic approaches to phenomenological research in psychology: a Comparison. *Psychological Methods*, 6, pp. 3-17.
- Hrastinski, S. & Keller, C. (2007). An examination of research approaches that underlie research on educational technology: A review from 2000 to 2004. *Journal of Educational Computing Research*, 36(2), 175-190.
- Husserl, Edmund. *Collected works Edmund Husserl* ; editor: Rudolf Bernet ; The Hague : Nijhoff, 1980
- Husserl, E. (2001) *Logical Investigations*. London/New York: Routledge
- Husserl, Edmund. 1982. *Cartesian Meditations. An Introduction to Phenomenology*. Translated by Dorion Cairns. Seventh impression. The Hague/Boston/London: Martinus Nijhoff Publishers.
- Jennings, J. L. (1986). Husserl revisited: The forgotten distinction between psychology and phenomenology. *American Psychologist*, 41(11)
- Jones, C. (2004). Quantitative and Qualitative Research: Conflicting Paradigms or Perfect Partners? Presented at the Technology Enhanced Learning Conference, Lancaster, UK, 10-12 April 2006.
- Jones, C., Ferreday, D., & Hodgson, V. (2006). Technology Enhanced Learning, a Relational Approach – Weak and Strong Ties. Presented at the Technology Enhanced Learning Conference, Lancaster University, UK, 5-7 April 2004
- Klein, P., & Westcott, M. R. (1994). The changing character of phenomenological psychology. *Canadian Psychology/Psychologie canadienne*, 35(2), 133.
- Larkin, et al, (2011) Interpretive phenomenological analysis and embodied, active, situated cognition, *Theory & Psychology* 21(3) 318–337.
- Larsson, J and Holmström, I. Phenomenographic or phenomenological analysis: does it matter? *International Journal of Qualitative Studies on Health and Well-being*. 2007; 2: 55 64
- Moustakas, C. E. (1999). *Phenomenological research methods*. Sage Publications.
- Ricoeur, P. (1976). *Interpretation theory: Discourse and the surplus of meaning*. Fort Worth: Texas Christian University Press.
- Ricoeur, P. (1986) *From Text to Action: Essays in Hermeneutics*, II. Kathleen Blamey and John B. Thompson, trans. Evanston, IL: Northwestern University Press
- Ricoeur, P. (1991). *Hermeneutics and the human sciences*. In J.B. Thompson (Ed), Cambridge, UK: Cambridge University Press.
- Schütz, A. (1967). *The phenomenology of the social world*. Northwestern Univ Pr.
- van Manen, M. (1997). *Researching lived experience: human science for an action sensitive pedagogy*. London, ON: The Althouse Press.
- van Manen, M. 1995: On the epistemology of reflective practice. *Teachers and teaching: theory and practice*, 1(1), 33–50.
- van Manen, M (2007) *Phenomenology of Practice. Phenomenology & Practice*, Volume 1 (2007), No. 1, pp. 11 – 30.
- von Eckartsberg, R. (1986). *Life-world experience. Existential phenomenological research approaches in psychology*. Washington: Center for Advanced Research in Phenomenology and University Press of America.
- Wentzer, Dirckinck-Holmfeld & Coto (2010) Dialogue design - transformation of identity and local practice: An open-ended story on net-worked learning. . Presented at the Technology Enhanced Learning, Aarhus, DK. 3-4 May 2010. Editors; Dirckinck-Holmfeld Lone, Hodgson Vivien, Jones Chris, de Laat Maarten, McConnell David & Ryberg Thomas, in *Proceedings from Networked Learning 2010*