

FenoMetod-Yeni Bir Öğretme ve Öğrenme Yönteminin Tasarımı

PhenoMethod-A New Teaching and Learning Method Design

Kıymet SELVİ*

Öz

Bu çalışmada öğrenme-öğretme süreçlerinde işe koşulabilecek yeni ve yaratıcı bir yöntem olan FenoMetod'un teorik yapısı ve temel özellikleri açıklanmıştır. Yeni tasarlanmış olan bu yöntem, fenomenolojik felsefe ve fenomenolojik düşünme biçimini esas aldığı için FenoMetod olarak adlandırılmıştır. FenoMetod olguların anlamlarının öğrenciler tarafından özgürce aranması sonucunda yeni bilgiye ulaşma yoludur. FenoMetod yönetimi "farkındalık", "tanımlama", "erişme" ve "yansıtma" gibi dört temel aşamadan oluşmaktadır. FenoMetod'un bu dört aşaması radikal yapılandırmacılık ile ilişkilidir. Öğrenciler FenoMetod yardımı ile kendi öznel süreçlerini işe koşarak olgu ile ilgili yeni bilgiyi oluşturur ve yapılandırır. FenoMetod'un dört aşaması tamamlandıktan sonra bireysel bilginin analiz edilmesi ve anlaşılması için grup tartışması yapılarak sosyal yapılandırmacılığın sınıflarda uygulanmasına olanak sağlanır. Bu yöntem öğrencilerin öğrenme güdülerini ve öğrenmeyi öğrenme becerilerini geliştirecektir. Bu yöntem aynı zamanda felsefinin sınıflara girmesini de olanak sağlayacaktır.

Anahtar sözcükler: FenoMetod, öğretme-öğrenme yöntemi, fenomenoloji, yapılandırmacılık, felsefe.

Abstract

This study focuses on the theoretical bases and main features of PhenoMethod which is a new and creative method that can be utilized in learning-teaching processes. This newly-designed method is called as PhenoMethod as it is based on phenomenological philosophy and phenomenological ways of thinking. The PhenoMethod is the way of accessing new knowledge by means of students' free search for meaning of phenomenon. It consists of four main stages such as Awareness, Identifying, Accessing and Reflection of knowledge. These four stages of PhenoMethod are connected with radical constructivism. Students reach new meanings of phenomenon by following their own processes of creating and constructing knowledge by means of PhenoMethod. After completing four stages of PhenoMethod, social constructivism can be applied in the classroom in order to analyze and understand individualistic knowledge by means of group discussion. This method can foster students' own motivation and learning to learn skills. The method will also give a possibility for philosophy to enter classrooms.

Key words: PhenoMethod, teaching-learning method, phenomenology, constructivism, philosophy.

* Prof. Dr. Anadolu University, Faculty of Education, Eskişehir, Türkiye, e-posta: kselvi59@gmail.com

Introduction

The discussion in this study focuses on the theoretical background and main features of the PhenoMethod related to learning-teaching processes. There is a strong need for new methods and techniques that will bring phenomenological way of thinking in educational settings. This new method which is being attempted to be designed based on phenomenological understanding is named 'PhenoMethod' by Selvi (2008b). The PhenoMethod ideas are based on phenomenology and phenomenological pedagogy. Phenomenology focuses on individuals' creativity and experiences by which they access and reflect authentic knowledge of the self. It is stressed that humanistic ideas are put into practice through creation and construction of authentic knowledge of individuals. Phenomenology brings understanding of new humanism within both education and life-world. New humanism contains the naturalistic approach in which an individual becomes a part of nature by means of authentic perception, access to and reflection of his/her own knowledge. According to Cosma (2007), new humanistic approach is based on the assumption that an individual can be an ecological being. This approach can also help individual to actualize his/her own potentiality through authentic perception of life-world. Phenomenology is concerned with the significations of the phenomena, and the analysis of the significations is based on the fact that an individual becomes a self being in the nature. It is said that phenomenology includes both naturalistic and humanistic approaches that apply phenomenological inquiry it means a kind of scientific ways to understand phenomena and their significations. Individuals' creative actions about phenomenon can bring out new meanings by means of applying scientific ways such as perception, observation, imagination and creativity of individuals. Individuals' experiences constitute a new meaning that refers to authentic life-world experiences.

Phenomenology continually differentiates individuals' own explanations about phenomenon and makes them reach new meanings by means of new perceptions of the self. According to phenomenological philosophers, phenomenology is not only a method but also it happens to be an inquiry method that shows individuals how to reach new knowledge during their self-inquiry. If phenomenology is applied to other disciplines such as psychology, medicine, sociology, education, most of which are described as human sciences, it becomes both an approach and a method for these disciplines. For example, *phenomenological pedagogy* Kurenkova et al, 2000; Langeveld, 1983; Levering, & Manen; Selvi, 2008a; Selvi, 2008b; Selvi, 2010; Selvi, 2012; Vandenberg, 1974; Vandenberg, 1979; Vandenberg, 2002) becomes an approach that aims at the phenomenological way of thinking and learning is put into practice in the education context. It is also stated that phenomenology explains phenomenological inquiry as a method which is based on phenomenological philosophy and used as a research method, thinking method, learning method or healing method in different disciplines as seen in Figure 1. Figure 1 is entirely original and developed in this research based on earlier studies of Selvi (2008a; 2008b; 2010, 2012).

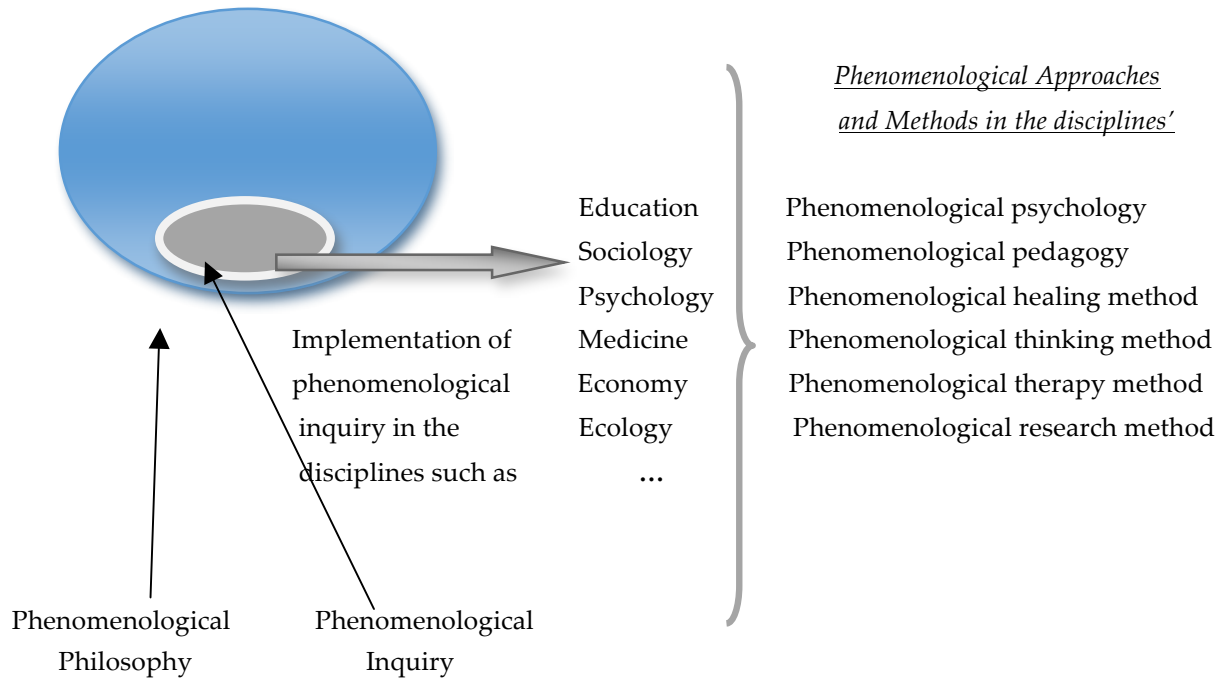


Figure 1: Phenomenological philosophy and phenomenological methods in disciplines

It is clearly seen in Figure 1 that phenomenology affects all disciplines in terms of approaches and methods. These approaches and methods comprise the beginning phase and the process of development at present and they will also be important in future. There is some explanation that phenomenological method includes certain steps. Many philosophers discuss the steps while discussing phenomenological method or phenomenological inquiry. According to Spiegelberg (Cited in Natanson, 1989: 24) phenomenological method that can be applied during individualistic inquiry is composed of seven steps as follows;

1. investigating particular phenomenon,
2. investigation of general essences,
3. apprehending essential relationship among essences,
4. watching modes of appearing,
5. watching the constitution of phenomena in consciousness,
6. suspending belief in existence of phenomena and
7. interpreting the meaning of phenomena.

These seven steps have contributed to the design and emergence of the steps of Phenomethod. When generally analyzed, there are similarities between the four stages of the learning process of PhenoMethod and the scope of individualistic inquiry of phenomenology. The steps of PhenoMethod explained below encompass the seven steps of phenomenological inquiry mentioned above. For example, the seventh step of the phenomenological method, "interpreting the meaning of phenomena", has the same meaning with learning of individual. Furthermore, "interpreting the meaning of phenomena" and the third stage of the PhenoMethod are within the same scope. As students create subjective meanings depending on their experiences, they should be given the opportunity of reflecting these meanings to the process of learning-teaching to support their learning. Therefore, while designing the process of learning-teaching, these questions should certainly be asked:

- What is the meaning and value of learners' experiences and perceptions of learning within the process of learning-teaching?
- How should experiences and perceptions of students be reflected to the process?

The learning-teaching process designed depending on the answers to these questions will be more meaningful for students. As it is known, the most important factor in the effective design and implementation of learning-teaching process is related to the learning-teaching methods. If the appropriate methods are not chosen and applied, the process of learning-teaching will not be meaningful for students. It is also clear that this will affect students' motivation for, participation in learning-teaching activities and interaction with learning negatively. In order to reflect students' experiences and perceptions within the scope of the questions mentioned above, the PhenoMethod explained below should be applied effectively in classrooms as an alternative learning-teaching method combined with other learning-teaching methods.

Main Feature of PhenoMethod

Selvi, (2008a; 2008b; 2010; 2012) discussed idea of PhenoMethod in her earlier studies and tried to design the stages of this method as seen in Figure 2 which is entirely original and developed by Selvi in this research. The new learning-teaching method called as PhenoMethod is based on phenomenological ways of thinking. Selvi (2008b) discussed this method for the first time to take attention and awareness of educators, academicians, teachers and researchers. According to this method, the way of accessing and creating new and authentic knowledge consists of four main stages such as "awareness of phenomenon", "identifying phenomenon", "accessing new authentic meaning about the phenomenon" and "reflecting one's own authentic meaning about the phenomenon" as seen in Figure 2.

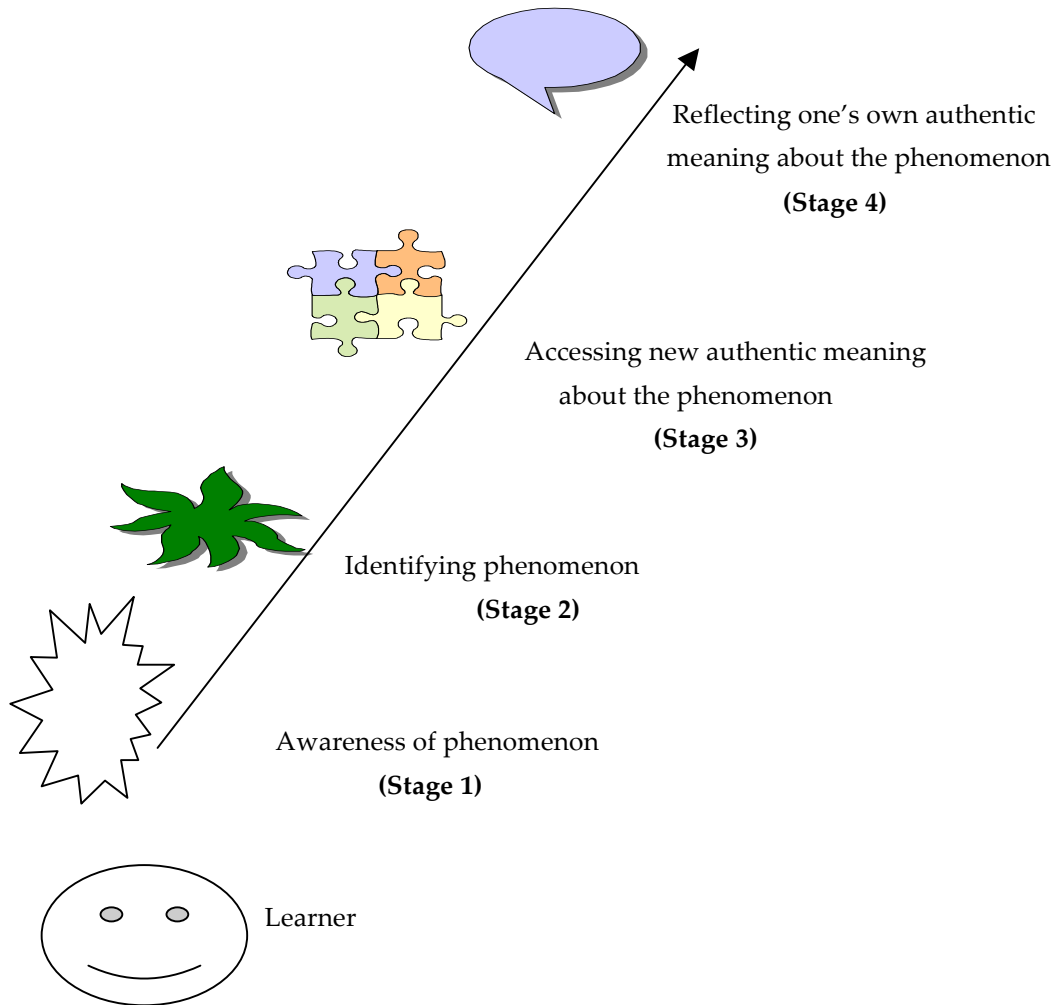


Figure 2: The Four Stages of PhenoMethod

(This figure is developed mainly based on Selvi, 2008b; Selvi, 2012)

PhenoMethod focuses on phenomenological learning that refers to creation and construction of authentic meaning about phenomenon by which individuals reach new meanings. Discussions about how teachers would apply this method were made in an earlier study on the same topic (Selvi, 2008b). However, some issues about the roles of students and teacher during the instruction and what to watch out for while applying the method needs to be discussed further study. Learning-teaching process must be designed for creative action of students so that they can reach their own authentic meanings. Students behave as meaning-makers while creating and constructing their own meanings. But it is clearly seen that objective knowledge mainly takes place in learning-teaching process, subjective and authentic knowledge of students cannot exist in education system. However, subjective knowledge must take place in educational context to enable reflection of students' individualistic perceptions and experiences. Thus, both objective and subjective knowledge should be in balance in educational context for the whole development of individuals. PhenoMethod is the way of creating, constructing and reflecting students' subjective knowledge in learning-teaching process and this is the most important characteristic of PhenoMethod. Students will also feel free and happy during the creating, constructing and reflecting their own subjective knowledge that becomes essential bases of joy to learning.

As seen in Figure 2, the first stage of the PhenoMethod is "*awareness of phenomenon*" that refers to students' perceptions about phenomenon. They quote phenomenon in other words notice or mark a certain phenomenon and they put their interest and attention on phenomenon by means of their own observations skills. Students' observation skills are main vehicle of becoming aware of phenomenon. Students' observation skills may lead their attention and interest towards phenomenon. When students are interested in a phenomenon, they catch some clues from it and they gain initial experiences about the phenomenon. From the beginning of awareness they get some uncertain implications from the phenomenon and it directs students' interests about the phenomenon. Awareness of phenomenon refers to individualistic intentionality that refers to the very beginning of awareness of meaning. Students' interest and observation can support and lead to students' intentionality towards phenomenon. In learning-teaching process, teachers should support students' awareness of phenomenon in their life-worlds. Students' attention and interests should be oriented to certain phenomenon to make them practice their awareness of phenomenon. Knowledge about phenomenon already exists in it because it carries its own knowledge; however, individuals may not notice most of the knowledge about phenomenon. If individuals' awareness is directed to the phenomenon, individuals can grab some of the knowledge. Thus, students' observations must be directed to the phenomenon by means of learning-teaching activities and students gain experiences about how to improve their awareness related to accessing new meanings. Teachers should plan and design students' learning activities to take their attention and interests to a certain phenomenon.

Awareness of phenomenon includes totally individualistic and unique attempts of students during the learning-teaching process. Teachers must not block students' free attempts while directing their interest and intentionality related to phenomenon. With the help of teachers, students' interest and intentionality about phenomenon should be supported in the learning-teaching processes. It is known that intentionality is the most important energy for students as it mediates and creates a route for them to interact with phenomenon. It is said that teachers must be aware of students' free intentionality at the beginning of and during the learning-teaching process. They also should organize some activities to support free intentionality of students for creating and constructing authentic knowledge. Students' phenomenological experiences by means of the PhenoMethod may finish or improve when students reach new and authentic meaning. It is clear that *individuals' awareness of phenomenon* is always active and this process cannot end till end of life.

"Identifying phenomenon" is the second stage of the PhenoMethod. It refers to individuals' being busy with getting new meaning from life-world while interacting with phenomena. Individuals are interested in the existence of phenomenon to make explanation about it. Individualistic interest is a key issue pointing out the identification of phenomenon and reaching the meaning of it for individuals. Identifications of phenomenon reflect uniqueness of individuals' perception and experience and create the authentic definitions, which do not mean the same for every individual (Selvi, 2008b). New knowledge about phenomenon comes out by means of perception, imagination and creativity of individuals. This knowledge includes some images that have not clear meanings about it. Individuals cannot reach clear meanings that may be described as rough or draft meanings about phenomenon, but they need to be clarified. Identifying phenomenon includes individuals' own certain intention towards phenomenon. It can be defined as clear task or topic for individuals because individuals want to learn more about it. This tendency is conducted with freedom to search for meaning by means of individuals' perception and observation. This task or topic that comes out or is clarified by means of individuals' free intention and inquiry should not be given or defined by others.

Students' attention, interest and intentionality focusing on phenomenon form the second stage of the PhenoMethod and leads students to interact with phenomenon. At the second stage of the PhenoMethod, students must feel free when they search for meaning and behave as creators and meaning-makers. In learning-teaching process, teachers must support freedom of thinking and encourage students to create new meanings about phenomenon based on their own perceptions and imaginations. If students feel free about their own attempts to search for meaning, they try to reach authentic and unique explanations about the life-world. As teachers stimulate students' interest and intentionality, students behave authentically while creating and constructing their own ideas in any case at school. During school studies, the importance of behaving authentically and freedom of thinking must be stressed by teachers. Teachers should give students chance and credit for identifying phenomenon by means of their own inquiries. Learning-teaching process must be designed in a way that aims at promoting students' freedom of thinking, perception and their own intentionality.

The third stage of the PhenoMethod is *"accessing new authentic meaning about the phenomenon"*. In this stage, individuals make an effort to acquire and explain new meaning of phenomenon that they quoted it in the first stage of PhenoMethod. Individuals reach clear meaning by means of their own free search and observation. Individualistic search for meaning may come to an end after accessing and acquiring new knowledge. The process of accessing new authentic meaning varies from one individual to another depending on the perceptions, observations and experiences of them. The process of accessing new authentic meaning refers to creation and construction of new knowledge that has never been noticed, been aware, created and constructed before. Individual must behave as a meaning-maker in order to explain and construct knowledge. During the meaning making process, individuals try to reach clear meaning that nobody reaches, constructs and explains. At the end of meaning making process, totally original and authentic meaning comes out. Originality is a very important criterion for this knowledge because the main focus of the PhenoMethod application in this stage is *"accessing new authentic meaning about the phenomenon"*.

At this stage, teachers should give students the responsibilities to access new knowledge by their own observations. Learning-teaching activities should be planned to make students reach, create and construct their individualistic meaning about phenomenon. Teachers can stress the importance of creating and constructing subjective knowledge and they should encourage students to reach their own subjective knowledge. Creation and construction of new meaning by students should be activated through classroom studies at school. Students' interests and attitudes should be converted to creation and construction of subjective knowledge by means of their experiences rather than gaining objective knowledge based on subject-matter understanding. Students should gain new skills of creating and constructing authentic meaning by means of their own activities. At this stage, students acquire and improve skills related to lifelong learning.

The fourth stage of the PhenoMethod, “*reflecting one’s own authentic meaning about the phenomenon*”, is related to the fact that individuals share their own original meanings with others. The fourth stage can be defined as the reporting stage about knowledge that includes the results of creation and construction process of individuals. Individuals prefer their ways of sharing information depending on their own individualistic characteristics. All students have their own authentic knowledge about subject and object. However, current learning-teaching processes and methods cannot take subjective meaning reflected by students into consideration. Most students refrain from reflecting their own knowledge because they feel that other students and teacher may not approve of the subjective and authentic meaning. Thus, students mostly hide their own feelings, thoughts, observations and ideas as treasure and prefer inner speech to analyze and criticize for improving or leaving them. However, the idea of free reflection of students’ meanings improves motivation of learning at school. This stage includes students’ communication and interaction with other students and teachers about their own meaning.

In learning-teaching process, students can use many tools to reflect and share their own authentic knowledge. Students must be encouraged to reflect their knowledge by means of different and suitable tools. It is known that students must prepare some reports to reflect the results of their own school studies such as writing, drawing, speaking, physical performance and so on. While reflecting, they should use information and communication technologies, real objects, their own bodies, writing and speaking skills. In this stage, students learn how to reflect and share their meaning with other individuals and groups. The fourth stage of PhenoMethod is mainly bounded with communication abilities and facilities of learning teaching environment of students. It also includes harmony with individualistic courage and social adaptabilities of students.

An example may explain how the PhenoMethod is implemented in the classroom. Most people do an experimental study during the primary school. For example, at the primary school, teachers assign students homework to make an experimental observation about planted seeds such as a bean, wheat and lentil. Students do the research step by step. Every day, students observe this seed experiment and take some notes of the observation results of the seed bowl in which they planted the seed (Selvi, 2005). Each student makes his/her own experimental observation about certain topics and she/he creates and constructs his/her own authentic knowledge. During this homework, students’ interest and attention focuses upon the certain phenomenon that teachers assign as homework. At the end of the research process, students access the knowledge that they create and construct by means of their free attempts. After reaching the new meaning or knowledge, they share their own knowledge with teachers and other students based on their observation notes and writings.

This homework activity includes applying some stages of PhenoMethod. However, it doesn’t totally include the implementation of the PhenoMethod stages. At the beginning of the study, teachers give topics for students and teachers cannot apply the first stage of PhenoMethod. In some cases, teachers ignore one or two stages of the PhenoMethod as seen in the study of seed experiment. It means that depending on the features of learning-teaching environment and learning-teaching activities, some stages of PhenoMethod may be ignored by teachers. During the seed study, the second, third and fourth stages of the PhenoMethod can easily be applied. If we analyze our seed experiment, most of the teachers and students may apply the second, third and fourth stages of the PhenoMethod, but in some cases, if teacher aim at improving students’ awareness about phenomenon and observation skills, they must apply the first stage of the method. It is said that stages of the PhenoMethod may be applied separately depending on the learning-teaching process. The example shows that from time to time, some stages of the PhenoMethod have been applied in the classroom in past and are being applied at present, but this application has many problems because students and teachers have so little idea about the background of the method applied in their school activities. Thus, teachers must be aware of the advantages and disadvantages of the method and plan how to apply the PhenoMethod while studying with students.

Discussion

The PhenoMethod includes four stages that begin with being aware of or noticing a phenomenon. After awareness stage, students' attention and interest turn towards the phenomenon. It means that in the second stage, students' interest and attention are directed to students' interaction with phenomenon. In the third stage, students reach new knowledge or meaning about the phenomenon and at the last stage, students must share new knowledge with other students and teachers. The four stages of the PhenoMethod form totally individualistic and unique process of meaning making which is creation and construction of knowledge. All four stages of the PhenoMethod are connected with radical constructivism that supports creating authentic meaning of individuals. The PhenoMethod stages are described as beginning of *I-focused* realms. The *I-focused* realm can be explained as students' own experiences. Students focus on a phenomenon and try to deeply analyze all details about it during the *I-focused* process. In the fourth stage, an individual focuses on his/her own experiences and perceptions. At the end of the fourth stage, an individual reaches his/her own authentic knowledge. This knowledge can create the method of phenomenological inquiry. The *I-focused* process is related to radical constructivism and many authentic and creative works occur in this process. The *I-focused* process is affected by individuals' unique preferences, tendencies and self-actualization.

The *I-focused* process is applied in artistic and visual arts studies such as drawing, painting, dancing, and writing. During the creation and construction process, individuals must feel free to access and reflect their own perceptions of phenomena. Reaching and reflecting this kind of knowledge requires totally individualistic and unique perception and observation by which individuals can create new knowledge no one has perceived and created even before. The phenomenological ways of thinking can be promoted by means of reaching and reflecting innovative and creative studies such as ideas, processes and products. At the end of the creation process, individuals reach new authentic knowledge. If the stages of the PhenoMethod are applied, it will easily be noticed that individuals follow the same way during their own learning. The application of this method is very close to phenomenological research method that aims at getting authentic knowledge from life-world by means of perceptions of self. However, it is known that most courses in school curriculum including artistic studies such as painting, visual arts, and writing cannot include free creation and reflection of students. Usually during these courses, teachers give certain topics and also certain ways of creation and reflection process for students and the *I-focused* process may not be applied in courses at school. The *I-focused* process and PhenoMethod include tools and vehicles for joy to learning. Students learn what they want after that teacher shows direction for the students' learning by using social constructivist approach.

After implementing four stages of the PhenoMethod, social constructivism can be applied in the classroom. In other words, after the *I-focused* process, an individual follows *You-focused* and *We-focused* processes. The *You-focused* and *We-focused* processes are related to social constructivism. The *You-focused* and *We-focused* processes give information about individual experiences that are the expression of the *I-focused* process results. Other students and teachers give feedback for the *I-focused* process of students who create and construct new meaning by means of the *You-focused* and *We-focused* processes. During the *You-focused* and *We-focused* process, teachers and students can discuss a new knowledge related to learning topics. Thus, classroom activities can be arranged according to social constructivism. This means that students create their own knowledge by means of PhenoMethod after the whole group in the classroom and teachers discuss self-experiences and reflections of students. The social constructivist process must begin after applying the radical constructivist process of creation and construction of meaning.

Classical and current education paradigms prepare individuals as economic and social being and limit human capabilities. However, an individual must be promoted as a whole being. Neil (1979) stated that current approach that is subject-matter understanding becomes too abstract for students' learning and teaching. It is known that education is the system of transmission of knowledge from one generation to another, but education should develop an individual as a whole being. According to

Tymieniecka (2008, p.3) education aimed at “fostering of the creative planning of human existence in all its many threads”. Education has double face, one is the individualization of self and the other is the socialization of self as a social being. It is known that the aim of phenomenology is the full development of self. Thus, education must encourage improving capability of individual both as a self and social being by means of applying phenomenological pedagogy. Grassom (2008) stated that Western civilization’s pursuit of knowledge has tended to focus upon the knowledge from outer world that is objective knowledge. Nevertheless, school teachers and students must study objective knowledge from outer world and also subjective knowledge from inner worlds of students by means of the PhenoMethod.

References

- Cosma, C. (2007). *Ethos of music art-Essays in moral philosophy*, 3D ARTE, Iași, Romania.
- Grassom, B. (2008). “Beyond knowledge: Questioning the episteme through art’s alterity”, In *Analecta Husserliana: The Yearbook of Phenomenological Research*, Anna-Teresa Tymieniecka (Ed.), Vol.XCV., Springer, Dordrecht, (pp. 79-86).
- Kurenkova, R. A., Plekhanov, Y. A., Rogacheva, E. Y., & Latysheva, J. (2000). The methodologies of life, self-individualization and creativity in the educational process. In *Analecta Husserliana LXVII*, Anna-Teresa Tymieniecka (Ed.), (pp. 195–206). Dordrecht: Kluwer Academic.
- Langeveld, M. J. (1983). The stillness of the secret place. *Phenomenology and pedagogy*, 1(1), 11-17
- Levering, B., & Van Manen, M. (2002). Phenomenological Anthropology in the Netherlands and Flanders. In: Tymieniecka, Teresa (ed.) *Phenomenology World-Wide*. (pp. 274-286). Dordrecht: Kluwer Press.
- Natanson, M. (1989). Introduction, *phenomenology and the social sciences*, Ed. Maurice Natanson, (pp. 3-44). Evanston: Northwestern University Press.
- Neil, B. (1979). Phenomenology and education, *British Journal of Educational Studies*, 27(3),
- Selvi, K. (2005). “Curriculum of the Primary School Science”, *Analecta Husserliana: The Yearbook of Phenomenological Research*, ed. A. T. Tymieniecka, Springer, Dordrecht: Vol. LXXXIV (pp. 439-450).
- Selvi, K. (2008a). “Phenomenological Approach in Education”, *Analecta Husserliana: The Yearbook of Phenomenological Research*, ed. A.T. Tymieniecka, Dordrecht: Springer, Volum: XCV:34-47.
- Selvi K. (2008b). “PhenoMETHOD and Science Teaching” “St.Kliment Ohridski” Faculty of Primary and Pre-School Education”, Sofia, 21-22 November. *Sixth Autumn Scientific Conference Book*, pp.86-59.
- Selvi, K. (2010). “Fenomenolojik öğrenme yaklaşımı”, 1. Ulusal Eğitim Programları ve Öğretim Kongresi Bildiri Kitabı, (pp. 362-366). Ankara: Pegem Yayınevi,
- Selvi, K. (2011). “Phenomenological learning in our living reality”, *Analecta Husserliana: The Yearbook of Phenomenological Research*, ed. A. T. Tymieniecka, Netherlands: Springer, Vol. CVIII, pp. 457-469.
- Tymieniecka, A.T. (2008). “Education for creative planning” , In *Analecta Husserliana: The Yearbook of Phenomenological Research*, Anna-Teresa Tymieniecka (Ed.), Vol.XCV: Springer, Dordrecht, pp. 1-4.
- Vandenberg, D. (1974). “Phenomenology and educational research”, In *Existentialism and phenomenology in education: Collected essays*, David E. Denton (Ed.), , pp. 183-220. New York: Teacher College Press.
- Vandenberg, D. (1979). “Existentialism and phenomenological influences in educational philosophy in education”, In *Philosophy of education since mid-century*, Jonas F. Soltis (Ed.), (pp. 38-63). New York Teacher College Press.
- Vandenberg, D. (2002). Phenomenology and fundamental educational theory. In *Analecta LXXX*, Anna-Teresa Tymieniecka (Ed.), (pp. 589–601) Dordrecht: Kluwer Academic Publishers.

Geniş Özet

FenoMethod-Yeni Bir Öğretme ve Öğrenme Yöntemi

Fenomenolojik felsefe, fenomenolojik araştırma yöntemini uygulayarak bireylerin öznel deneyimleri ve gözlemlerine dayalı olarak olguları anlamaya ve anlamlandırmaya çalışmaktadır. Bu anlam arama sürecinde uygulanan fenomenolojik felsefenin uygulandığı araştırma süreci, bilimsel yöntemde uygulanan aşamalar benzerlik göstermektedir. Bu süreçte birey kendi özgün anlamlarını araştırmakta ve yapılandırmaktadır. Birey kendi başına anlam oluşturma araştırmasını sürdürmekte ve bu süreçte başkalarından etkilenmeden yaratıcılığını, hayal gücünü, problem çözme becerisini işe koşmakta ve etkileşime girdiği olgu ile ilgili yepyeni anlamları özgürce oluşturmaktadır. Bu tür anlam arama yaklaşımının esas olduğu uygulamaları çeşitli disiplinlerde görmek mümkündür. Fenomenolojik araştırma yöntemi olarak adlandırılan araştırma yöntemi bilimsel çalışmalarda yaygın olarak kabul görmektedir. Fenomenolojik araştırma yöntemi başta psikoloji, tıp, ekoloji, sosyoloji, ekonomi ve eğitim gibi pek çok alandaki araştırmalarda uygulanmaya başlamıştır. Fenomenoloji araştırma yönteminin farklı disiplinlerde uygulanması sonucunda disiplinlere özgü fenomenolojik yaklaşım ve fenomenolojik yöntemler ortaya çıkmıştır. Örneğin, fenomenolojik psikoloji ve fenomenolojik pedagoji yaklaşımı psikolojide ve eğitimde gittikçe daha yaygın olarak uygulanmaya ve tartışılmaya başlanmıştır. Tıpta fenomenolojik tedavi yöntemi, psikolojide fenomeonolojik terapi yöntemi, araştırma alanında fenomenolojik araştırma yöntemi ve başta eğitim olmak üzere tüm alanlarla ilgili olan fenomenolojik düşünme biçiminden söz edilmektedir. Bu çalışmada, özellikle feneomenolojik düşünme ve yeni bilgi oluşturma süreçlerinin eğitim alanında daha yaygın olarak uygulanmasına olanak sağlayacak olan yeni bir öğretme-öğrenme yönteminin/FenoMetod'un tasarlanmasına yönelik tartışma yapılmıştır.

FenoMetod yönetimini tasarlama düşüncesi Selvi (2008) tarafından ilk defa dile getirilmiş ve FenoMetod yönteminin temel ilkeleri açıklanmıştır. Bu çalışmada ise yöntemin uygulanma aşamaları açıklanmaya çalışılmıştır. FenoMetod yöntemi *"olgu farkındalığı"*, *"olgunun tanımlanması"*, *"olgu ile ilgili yeni otantik anlama erişme"* ve *"olgu ile ilgili sahip olunan otantik anlamı yansıtmaya"* gibi dört temel aşmaktan oluşmaktadır. *Olgu farkındalığı* aşamasında öğrenci dikkati ve algısı olguya yönelir ya da öğrencinin ilgisi öğretmen tarafından olguya yönlendirilir. Öğrencinin yönelmiş olduğu olgu âdeta tırnak ya da parantez içine alınır, yani bireyin algı alanına girer. Bu yönelim ile bireyin dikkati o olguya yönelmiş olur. Bu ilk yönelimden dolayı birey olgu hakkında bazı ipuçları ya da net olmayan bazı bilgiler edinir. Ancak bu yönelime dayalı olarak oluşan bilgi sadece o olgu hakkında farkındalık oluşturmaya sağlar. Bu süreçte, olgu ile etkileşime girilmeden öğrencinin özgürlüğü çok önemlidir. Bu özgürlük onun olguya yönelmesi, onu araştırması ve ondan yeni anlamlar oluşturmada önemli etkiye sahiptir. Eğer öğretmen ya da başkaları öğrencinin dikkatini çeken olguya yönelme ve arama özgürlüğünü engeller ise bundan sonraki aşamalara geçilmeden öğrenenin anlam oluşturma ve öğrenme arzusu da engellenmiş olur. FenoMetod'un ikinci aşaması ise *"olgunun tanımlanması"* aşamasıdır. Bu aşamada öğrenci; etkileşime girdiği olgu hakkında yaptığı gözlemler, algılama gücü ve deneyimlerine dayalı olarak yeni bilgiler aramaya ve oluşturmaya başlar. Öğrenci kasıtlı ve amaçlı olarak olguya yönelir, olguya odaklanır, kendi deneyimleri gözlem gücü, hayal gücünden yararlanarak olgu hakkında bilgiler oluşturmaya başlar. Bu yolla olgu hakkında yeni ve otantik anlamlar oluşturarak açıklamalar ya da tanımlamalar yapmaya çalışır. Bu anlam oluşturma sürecinde fenomenolojik araştırma süreci ve fenomenolojik düşünme biçimi uygulanmakta ve olgu ile ilgili tamamen yeni bilgi ortaya çıkarılmaya çalışılmaktadır.

FenoMethod'un üçüncü aşaması ise *"olgu ile ilgili yeni otantik anlama erişme"* aşamasıdır. İkinci aşamada ortaya çıkan sonuçlara dayalı olarak bir olgu ile ilgili yeni tanımlara ulaşılması bu aşamada gerçekleşir. Bu aşamada öğrenci anlam oluşturu rolünü üstlenir ve bir bilim adamı gibi davranır. Oluşturulan bu bilgi, daha önce başkaları tarafından aynı biçimde oluşturulmamış yeni bir bilgi ya da anlamdır. Anlam oluşturma sürecinde aktif olarak bulunan her öğrenci kendi özgün anlamlarını oluşturduğu için o anlam aynı biçimde bir başkası tarafından oluşturulamaz. Öğretmenin, öğrenme-

öğretme sürecinde öğrencilerin bu tür anlam oluşturmalarını teşvik edecek etkinliklere yer vermesi bu etkinlikleri teşvik etmesi bu yöntemin uygulanmasında oldukça önemlidir. Elde edilen bu bilgiler FenoMethod'un dördüncü aşamasında yani *"olgu ile ilgili sahip olunan otantik anlamı yansıtmak"* aşamasında başkaları ile paylaşılır. Ondan önceki aşamalarda bilgiyi ya da anlamı oluşturma tamamen bireysel ve içsel bir süreç olup başkaları ile elde edilen bilgilerin paylaşılması ve tartışılması söz konusu değildir. Dördüncü aşamada ise bu bilgi başkalarına yansıtılarak paylaşıma açılır. Bu aşamadan sonra bireysel olarak oluşturulmuş ve yansıtılmış bilgiler üzerinde başkaları ile tartışma yapılabilir. FenoMethod'un dört aşaması, radikal yapılandırmacılığın sınıflarda uygulanmasına olanak vermektedir. Radikal yapılandırmacılık süreçleri tamamlandıktan sonra sosyal yapılandırmacılık uygulamaları ile öğrencilerin ortaya çıkardığı yeni anlamalar üzerinde tartışmalar yürütülerek hem radikal yapılandırmacılık hem de sosyal yapılandırmacılık sınıflarda uygulanmış olur. Bu aşamaların etkili biçimde gerçekleşmesi için öğretmenin olguya yönelme ve seçme, olguya odaklanma, onun hakkında düşünme, anlam oluşturma konusunda öğrencilere özgürlük vermesi ve ortaya çıkan anlamları kabul edeceği konusunda öğrenciyi cesaretlendirmesi gerekmektedir.