



Editorial

Once again you are opening another issue of *Phenomenology + Pedagogy* featuring a fine selection of articles and reviews.

If there is a common theme to the articles in this issue it may be the play of narrative in human science work. Of course, phenomenologists such as Heidegger, Merleau-Ponty, Sartre, and Marcel have applied, in a determined and gifted manner, the narrative power of language to the project of phenomenological reflection, so that it is often difficult to determine the extent to which the complexities and subtleties of narrative form contribute to the descriptive power of the content of their phenomenological explications. More recently, there has been a surge of interest in the ways that theory of narrative, semiotics, critical theory of story, and other linguistic forms may benefit the epistemological or textual dimensions of human science research and theorizing.

You may wish to note, then, how the power of narrative is being supported in a variety of guises in the present articles. Observe the rich and reflexive rhetorical power of Jane Adam's text in her story of the seemingly petty occurrence of the child David's "difficulty"; the probing pedagogic insights issuing from Francine Hultgren's application of a dialogic diary method with student teachers; Michael Smith's stimulating challenge to theory of second language learning in his skillful explication of the narrative value of metaphor in Merleau-Ponty's reflections on the nature of language; the textual reflections on anecdotal material by Stephen Smith, aiming to elucidate the pedagogic significance in the observation of children by adults; and the rich, depthful description of the now classical text on the notion of fatherhood by Martinus J. Langeveld.

The reviews too show an interest in the critical play of narrative: Linda Peterat points at the special strength of the biographic dimensions of Heather Claire Bain's thesis *Being Feminist: Living With a Man*. Both Valerie Polakow and Joan Allen show how critical dialogue and a conversational relation are required by those reading the politically and pedagogically emancipatory texts of the celebrated Brazilian educator Paulo Freire.

I do not want to suggest that all contributing authors to this issue of *Phenomenology + Pedagogy* are orienting themselves and their readers deliberately to questions arising from the relation of narrative or story to human science inquiry. But we may wish to identify and reflect on such questions and thus make our reading of the authors' offerings so much more stimulating and enjoyable.