



In a recent interview, Jacques Derrida was asked to situate the methodological nature of his project. In the course of his response he indicated an indebtedness to Martin Heidegger, saying: "Here my interest was not just *methodological* but *existential*."¹ These words give pause for thought, not only about Derrida's relation to Heidegger, but also about what he implied in the notion of methodology. We might ask, for instance, how does a pedagogical project demonstrate a pedagogy? How would a pedagogical interest surpass methodological concern? Or, how might pedagogical events be of interest methodologically?

The articles in this issue of *Phenomenology + Pedagogy* show that methodological concern is expressed as an attempt to come to terms with a certain interest. There is the recognition of the relation of method to substance which undercuts the multiplicity of investigative methods, and which shows the vulnerability of any preferred method to what Bollnow has called "the resistance of subject matter."² There is the recognition that when we speak about methodology we are speaking of the rigor of our orientation, its discipline, standard, and fidelity to that which substantiates our interest.

Heidegger once said that "the more genuinely a methodological concept is worked out, the more comprehensively it determines the principles on which a science is to be conducted, all the more primordially is it rooted in the way we come to terms with the things themselves, and the further is it removed from what we call 'technical devices.'"³ For us this means that our interest in methodology is not a mere concern with method. A phenomenological interest is "not just *methodological* but *existential*." By taking a pedagogical interest in children's art, the handicapped, technology, and indeed textuality, interviewing and methods per se, we come to the question of how a life ought to be lived with others. Thus, the following texts are to be approached as invitations—invitations for a conversational reading which strengthens our pedagogic way of being with others.

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Notes

1. The interview took place in 1981. See Kearney, R. (1984). *Dialogues with contemporary continental thinkers*. Manchester: Manchester University Press, p. 109.
2. Bollnow, O.F. (1974). The objectivity of the humanities and the essence of truth. *Philosophy Today*, 18(1), 3-18.
3. Heidegger, M. (1962). *Being and time*. Oxford: Basil Blackwell, p. 50.