Phenomenology In Education Research: Leadership Ideological

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ABSTRACT
The phenomenology in education research especially scopes on leadership to be effective a human science phenomenological investigation requires a lot of experience. Experiential material might include descriptive descriptions acquired from others or owners, actual observations made by the researcher, and other empirical facts that prompt the researcher to think about a specific experience. In education research investigations, concrete, first-person accounts of an event are frequently the beginning point for phenomenological thought and study. Phenomenology recognizes that reflecting on lived experiences and translating the meaning of those experiences into language leads to objectification. As a result, phenomenology is forced to rely on interviews to acquire experience data. Because of its multi-dimensionality and the potential advantage of investigating the embodiment of leadership, the leadership framework is appealing since that provides a comprehensive foundation for more developing a parsimonious and exact construct of the teacher or student leadership and the potential benefit of proving the enactment of leadership.
INTRODUCTION

Senge (1991) emphasized creativity in the context of systems and team learning, possibly unknowingly relying on Greenfield's (1984) phenomenological vision of organization and leadership. Sergiovanni (1992), presumably following Greenfield, considered how leadership would change if schools embraced a “community” rather than an “organization” paradigm. Sergiovanni (2000) pursued the personal, subjective parts of leadership in distinguishing between “lifeworld” and “structural” dimensions of leadership, while Lambert (2002) extended the notion of community learning into “constructivist” leadership.

Early emphasis on "trait" thinking leaders are born to give rise to a focus on context and circumstance so leaders are formed in the 1920s, which sparked the task-person orientation that has dominated leadership thought since the 1940s and continues to this day. Fiedler’s (1967) “contingency” theory was likely the most daring and significant attempt at combining person, task, and situation, but it was overshadowed by later re-emphasis on human traits, team leadership, and organizational learning. Burn’s (1978) concept of transformational leadership set the path for a shift away from behavioristic instrumentalism and toward less apparent qualities of leadership.

The study aims to introduce leadership and management from the critical theme of perspective of phenomenology in education research approaches. The work tries to turn leadership into a credible science, also the study has given enough attention to the individual understanding of phenomena, which is especially important for educators.

PHENOMENOLOGICAL PERCEPTION

Max van Manen and Cathy Adams (1990, 2014) include embodiment into their online writing explorations, Robyn Barnacle focuses her paper on the body and teach (Dall’Alba, 2009). She takes a phenomenological approach to modern feminist study, questioning the exclusion of biology from explanations of the body and mind-body relationships, and illustrating her points with the gut. She analyzes the learning implications of rethinking mind-body relationships. Robyn Barnacle's study pushes the envelope of how we normally think about learning in educational environments.

Phenomenology tries to capture the essence of our active, engaged everyday lived experiences, such as witnessing a debate, hearing a complaint, or listening to a lecture. To break “the strait-jacket of encrusted traditions,” this necessitates bracketing such taken-for-granted assumptions and concealed worldviews (Moran, 2000). However, most phenomenologists believe that explanation entails some level of judgment, implying that the observer might totally separate
himself from reality (and so cannot have an unbiased viewpoint). Von Ward explains how clever our belief systems are. When people start talking and perform on ideologies that have been ingrained in them since infancy, people are often unaware that they are just beliefs. The ideas are considered as substantial towards one's hand on a psychological level. That set of beliefs regardless of the absence of empirical, external evidence serve as a gyroscope-like system that assures the individual's conduct is compatible with people an inner sense of identity (Von Ward, 2012).

Phenomenology, in McKenna's words is concerned with “anywhere of the environment I am aware of is there for me through my being aware of it” (McKenna, 1982) addressed,

“At the very moment the [leader] begins to reflect, he has already engaged himself in the world, society, history, language...The phenomena, the things themselves, must be accepted by the [leader] in the way people are, and though this can be completed by interpreting them from a perception of the world that is already there even before [leader] can proceed to recognize,” writes Kockelmans (1987).

On the other side, studying the objects of awareness necessitates previous knowledge on this subject. Therefore neuroscientists and psychologists study how perception is formed, phenomenologists, study how "things" people, settings, and events expose themselves to us in our everyday lives.

Phenomenology is useful as a method of investigation since we can never know anything objectively as it is. To do so, we'd have to transform into that something. The observer is not the subject of the observation. That can identify, classify, and characterize people, however, the observations and generalizations do not represent their characterization. Instant for,

“I see you, and you see me, Liang says. I have an experience with you, and you have an experience with me. I'm aware of your actions. You've observed my actions. But, just as I cannot see any perception of you, I do not, never seem to have, and never will see your experience of me. My impressions of you are not based on what is 'within' me. It's just you, as I perceive you. And I do not experience you as inside me. Similarly, I take it that you do not experience me as inside you” (Laing, 1967).

As a result, there are just my experiences, which will contrast from those of another. Burch goes on to say: The beginning of empirical reflection is the intelligibility of lived experience, and the end is the focus of phenomenological reflection... Lived experience is a self-constituting (and hence dialectical) activity at its core... Any phenomenon can only be personal if I make it
mine by drawing it into being significantly and creating it my own, consolidating and reconstituting the created value into my existence... A lived experience is always primarily one's own firsthand perspective, a single happening among many that constitute individual's personal existence (Burch, 1990).

**PHENOMENOLOGICAL WITH LEARNING DEVELOPMENT**

Phenomenology's ideology and practice have yet to make an impact on special education research and practice (Mcphail, 1995). Many of the notions important to phenomenology are being used in current attempts to anchor special education research and practice in sociocultural theory (Cousin et al., 1993; Kerdeman, 2021; Rodgers, 2021). The challenge of human relationships is demonstrated by the experience of living in communication. It may build a sense of mutual understanding, promote relationships, retain humanity, exchange ideas, and maintain society by associating and interacting. A case of Brawijaya University students uses this as an example of how they create ties with society on a regular basis. That behavior base on community network especially employ to develop a network of people or group perhaps build social relation (Ni’matuz Zuhroh, 2021).

According to Minick stated “The child's awareness and development, Vygotsky claimed here, is determined not by the social world as a whole but by the child’s connection to that environment,” (Minick, 1989: 19). And also a state confabulated as “Vygotsky defined experience as a unit of analysis,” (Barrs, 2021). Minick concluded, “arguing that it reflects the link between the entire personality and the social environment in the same way that term meaning demonstrates the relationship connecting intellect and communication in social interaction” (Minick, 1989: 25). Without delving into the commonalities and differences between these two theoretical frames of reference, which is beyond the scope of this review, it is clear that the sociological approach identifies the same kind of considerations as phenomenology when it comes to the study of peoples and communities (Tao, & Gao, 2021).

Vygotsky's theory (Smolucha, & Smolucha, 2021) of development was built around the meaning-making processes of consciousness or mind when engaged in practical tasks. As a result, phenomenological ideologies are being applied in a variety of exciting and novel special education research initiatives under the banner of sociocultural theory. I won't be able to do justice to all of the steps being taken in special education in developmental psychology or phenomenological mixtures due to time constraints, but I will discuss two research to illustrate the types of perceptions that may emerge from this field of research. The observational investigation makes two substantial improvements to the analytical dialogue. To begin with, phenomenology indicates that the limited psychological conceptions which we have classically used during special education study and experimentation may not obtain the contextual scenarios so it's an important essential for a positive development of children with disabilities.
Vygotsky (1993) recognized that the research about how human relationships are restructured for persons with impairments, instead of the essence of the developmental disability for its own sake that was the relevant subject of investigation (Sawyer, & Brooks, 2021).

Although Curtis (1978) saw the objective of education as assisting the kid in “making sense of things for himself,” this perspective may equally be extended to those with impairments. Phenomenology may allow us to investigate these vital areas and, as a result, improve our knowledge of how people with disabilities make and utilize meaning in their lives. Second, as special education academics, we are challenged by the interpretative tradition to investigate our own awareness. As Heidegger noted, our “fore-structures” surely impact our studies and actions. Making ourselves, as well as those we work with, a study in the hermeneutic cycle of inquiry might bring new life and integrity towards the educational field.

Prescott, Csikszentmihalyi, and Graef (1988) established the Experience Sampling Methodology in 1976. The everyday experiences of three groups of students were examined over a period of a week in this study. The purpose of this project was to discover more about how ordinary adolescents, low-achieving adolescents, and adolescents with intellectual disabilities dealt with their regular lifestyles. Systems of thought, feeling, motivation, and self-esteem formed through sample experiences including during and after school. These processes mirrored the interpretations that these teenagers had created and were created in relation to their everyday interactions. The results of this analysis revealed a number of surprising results. In contrast to the popular perception that labeling has negative consequences, especially for older children, this study found that teenagers with learning difficulties had a more favorable school experience than the other two groups of adolescents. Subsequent studies (McPhail & Muhlberger, 1993) in preparation discovered that various types of school environments had distinct effects on adolescents with learning problems. In particular, students with learning development rated the resource room higher than alternative environments, i.e. personality topic classifications.

**LEADERSHIP PHENOMENOLOGICAL IN EDUCATION**

Theories of leadership that emphasize innately characteristics approach are unlikely to be relevant here. Simphiwe clearly demonstrates what seem to be “natural” leadership qualities (Omotoyinbo, 2018), such as his empathy, loving, and sympathetic approach toward others, and his proclivity to ignore ineffective restrictions and follow his own direction. Obviously, the habits have been socialized within his being with the amount that he represents those characteristics.

Phenomenology recognizes that reflecting on lived experiences and translating the meaning of those experiences into language contributes to objectification. Therefore, in personal
experiences representations, it is the living completeness of the pre-theoretical and pre-reflective intensity of perception that will be portrayed. As a result, phenomenology is forced to collect experience data through interviews, textual descriptions, investigations, collecting from literature, and some other means. It also has to disassemble the self - objectification parts of these experienced elements in order to develop an example, utterance phenomenological literature that returns to the observer the alive manifested significance of the experiences and perspectives.

The papers include topics such as how to become a professional, as well as how to educate in institutions. His research article looks at education in technical educational programs, and therefore he believed that these projects should be redesigned as a continuous process towards becoming that is already available and imperfect. The study is grounded on Martin Heidegger's phenomenology of education, with Maurice Merleau-concept Ponty's (1982) of "ambiguity" serving as a means of understanding how professional modes of being might be learned. All persons involved in technical school education, as well as lifelong learning, should read this document.

Angus Brook's article is about being a teacher, and he explains his personal experience of trying to come to grips with becoming a teacher using Martin Heidegger's phenomenology. He investigates what genuineness means in teaching and learning, with the goal of discovering how phenomenological may help teachers. When he analyzes teaching and learning in terms of students' becoming, he hits on a concept that I investigate in my own article. The article by Angus Brook is about the journey from writing a Ph.D. thesis on Heideggerian phenomenology (1962) to becoming a teacher (Gahnr Andersen, 2019). It gives crucial notions like truthfulness a kind of pragmatic validity (Kvale, 1989) by examining their significance and application to issues in teaching practice.

The shift is also discussed in Lisa Ehrich and Krishnaveni Ganesan's work (1989). It presents findings from empirical research that examines students' shift to high school, which for many kids corresponds with the initial periods of puberty. They highlight essential components of the transition to high school using Amedeo Giorgi's phenomenological psychological method, validating as well as challenging earlier studies on school transition and secondary school. They talk about the consequences of easing the adjustment to high school, which might help incoming elementary school students and schools.

Roberts (1981) developed a revolutionary paradigm for program design in the 1980s, when bachelor leadership programs proliferated in the United States and Europe. Roberts emphasized the need of skill development (leadership training) as well as providing students with a comprehension of leadership ideas (leadership education). The integration of factors allowed for "leadership development,” resulting in an atmosphere conducive to a student's growth as a
leader. When various techniques are examined nowadays, those three branches of areas emerged. Some programs place a strong emphasis on the academic aspect of leadership research, providing for-credit courses on topics such as leaders and managers, change management, and global leadership. These classes focus on the theoretical aspect of the discipline. These programs create learning results in terms of students' capacity to grasp the field's curriculum from an assessment viewpoint.

In the United States, most university leadership programs are built on the various extracurricular side students' capacity to enhance their leadership abilities throughout the educational approach. These programs have a great focus on the application of leadership capabilities, such as communication, judgment, and resolution of conflicts. Few leadership students have enrolled in a program only to learn about various ideological models. From this perspective, leadership programs like political science in the social sciences. Many students enroll in the latter's courses since they appreciate the topic in and of itself as an intellectual exercise in broadening their political knowledge rather than because they want to become better politicians. Students in leadership studies may feel more at ease with psychology students, who, in addition to enjoying the academic area, perceive its immediate applicability to their career advancement. Several students enroll in leadership development programs and they want to improve as leadership, which most describe like someone with great leadership abilities.

A curriculum would not just provide the programs and expect students to build their leadership skills as a result. How would the program know that these exercises have improved students' abilities? Skills and experience are linked in leadership growth, which extends beyond academic comprehension of ideas and models. In this case, the Greek word praxis is especially appropriate. In Plato's Republic, one of the major themes is that an aspiring leader must not just focus, but rather through decades of practice and performance. According to Kaipa and Radjou (2013), if we solely focus on training intelligent leaders, we are limiting ourselves. Consequently, they urge for a shift in leadership paradigm from clever to wise. “Noble intention” challenged contextual performance (Sasse-Werhahn, Bachmann, & Habisch, 2020), judgment, adaptable fortitude, and training aids are all requirements for intelligence leadership. Currently, only these few leadership studies programs place a strong emphasis on these issues.

In comparison to leadership education, the additional challenge for leadership studies as an academic subject is to make leadership education more visible and challenging on our campuses (Perruci & McManus, 2013). The focus will stay on competence as long as the latter is provided as the primary justification for having a leadership studies program in the first place. Moreover, as a result of this concentration, leadership research will continue to be a secondary cognitive endeavor in higher education. Because of this disparity, the McDonough Leadership Program (Perruci, & Hall, 2018) employs all three fields of leadership study. The curricular, experience
education and evaluation activities are all integrated together. The link between education and conduct, for example, is a two-way street to fulfill abilities.

One of the required abilities in leadership training is improved public speaking. Project objectives are designed to help students to give demonstrations, allowing them to exercise their leadership qualities. Students can also contribute to community service projects as part of a team, which expands their “toolbox” inside this scope of a service-learning course. Students write many analysis reports and complete online leadership evaluation surveys as part of their progress, which allows students to interact with teachers and evaluate their leadership development. The connection of coaching and mentoring involving teachers and students strengthens the learnings in the classroom and even in the practical.

CONCLUSIONS

The ideology developed primarily from the tradition of theorization, it has preserved the notion that its mission is to analyze educational ideas like “instruction” or “judgment.” This has resulted in a particular subject that appears to be both too confined and too complex. It’s too restricted since individual understanding comes in many varieties, and there are philosophies that apply to everyone, attempting to express what it means to study in words like social, economic, or physiological ideas. The philosophical foundation of phenomenological research differs dramatically from that of positivist science. Phenomenology is not concerned with episteme or observable understanding, but rather with the discovery of people management, or belief processes, which make sense, guide behaviors, and produce in the process of life.

The phenomenological study focuses on human minds and their many significant operations. The purpose of this form of study is to learn more about the mechanisms that humans use to be influenced by multiple factors from their experiences, instead of providing an explanation. The efficacy of phenomenological approaches in advancing our knowledge of human interpretation even over a certain field of investigation is assessed. A fuller knowledge of how leadership works in diverse circumstances, under a range of social norms and beliefs, maybe gained by shifting the attention away from the leader instead of investigating the intricate interplay of numerous components. Students can choose from a variety of methods for the study of leadership in leadership education. The achievement that the investigator must in some ways instruct the interviewee what they are after and that is, to describe pre-reflective experiences of everyday surroundings rather than proffer their indicative explanations or opinions about a topic or question, is part of learning to conduct a phenomenological interview. Previous experience with the problems of learning one's own lived experience descriptions might be useful in the handle for educational research.
REFERENCE


