

CHAPTER 6

CONCLUSIONS, RECOMMENDATIONS AND LIMITATIONS OF THE STUDY

Human science research practised by an educator is a pedagogic human science
Max van Manen (1990:8).

The pain is *indescribable*
Joy van de Waal, on the experience of the death of her son (c.1995:casual personal conversation).

Training should bridge the gaps between hitherto separated disciplines such as
engineering, economics, hydrology, ecology, gender, and social science
Federal Government Report (2001:31).

6.1 INTRODUCTION

As it was for Diaz and Da Gama, the endeavour of searching for routes by which to bring home the treasures of the Orient is no easy task. It involves the arduous obligations of convincing sceptic authorities, finding one's way through uncharted waters, and coping with unprecedented challenges. At the same time, these seamen could see stars and galaxies not visible from their former, established settings. In the same way, the philosophical journey of this thesis has brought to sight new vistas, as I started gaining an understanding of the infinite scope of realities beyond my own culture. This undertaking has caused my perceptions about possibilities to be expanded, as I, too, moved beyond habitually-honoured boundaries pertaining to education.

Indeed, I moved from being versed in Western scholarship only, to immersing myself in certain aspects of Oriental culture - specifically Taoism - and exploring the links between the two. If one could for one moment assume that trust presents a boundary between what is believed and what is not - which may prevent one from moving outside of a certain kind of understanding and living; then I have moved outside of the boundaries of Western conventions. Thereby, I did not only join the Western critique of positivism, but also entered a different arena, in which it became appropriate to ask to what degree

Western anti-positivistic methodologies such as phenomenology present a break from positivism. My own earlier education - and, by implication, the research that determined it - was further challenged when I realised that the Western culture may not be the technological messiah it proposes to be, as some of its thinkers had not yet engaged in debates which Orientals have already entered centuries, if not millennia ago. For example, quantum theory (Toropov & Hansen 2002:203-209) correlates so significantly with Taoist yin/yang theory, that Niels Bohr, physicist of note, has decided to include the yin/yang symbol in his family crest (Capra 1975:165). At the same time, De Quincey (2002:43) contended that the equivalent of Western theories of today were conceptualised at least a thousand years before by Taoist thinkers.

At the same time, *the focus of this thesis is on how reflexology can facilitate phenomenological interviews*. This is in keeping with the purpose of phenomenology, namely to study the life-world of individuals, and the ways these present themselves to the world (section 2.2). Therefore, while this chapter will provide the reader with the expected conclusion to the study in the form of a discussion of the findings, conclusions, recommendations and limitations pertaining to a graduate thesis, it may also provide future phenomenology researchers with suggestions on ways to reflect upon the frames of reference of mainstream scientific thinking in the West, and to journey beyond the constraints thereof.

6.2 CONCLUSIONS

6.2.1 Conclusions from the literature study

6.2.1.1 Chapter two: The Tao of phenomenology: Phenomenology versus the philosophy that underpins current-day reflexology, namely Taoism

Logically, phenomenology is pivotal to this research, as the formulation of the title maintains that the interviews would be phenomenological, because they probe the life-world of individual participants. Taoism stands central to this thesis, because reflexology

in its current form relates heavily to Taoism (see sections 2.1. & 2.3). The philosophical roots of phenomenology and / or Taoism are congruent in some ways, but there are differences too (see section 2.1 & 2.5). The root of the differences lies mainly therein that Taoism - given its long history and immensely wide scope by comparison - relates more comprehensively to reality than does phenomenology (sections 2.1; 2.3.1 - 2.3.5; appendixes A - D), as it proposes to reach levels of understanding foreign to phenomenology in the Western sense.

In the literature review, phenomenology was the first philosophy of two to be elucidated (see section 2.2). The section on the origin and history of phenomenology (section 2.2.4) illustrated not only the move against modernist, scientific methods, but also the adoption of the idea that human *experience* bypasses the inadequacies of language. The significance of experience for this thesis can be seen in Tables 5.1 - 5.10, where, in the life-world of each individual, the manifestation of experience as detected by means of reflexology forms the starting point of each interview on the life-world of each individual person. Moreover, the issue of language being inadequate on its own to reveal human experience has been extended in terms of the post-modern nature of this thesis, by means of the notions of Derrida as explored in section 3.3.2.

The origin of Taoism correlates closely with an *holistic understanding of life*, as 'the way' that should be followed which should include everything from respect for the Creator to understanding creation sufficiently to live in harmony therewith (section 2.3.2). The task of the Creator in terms of His creation was further seen within the unifying, yet opposing forces of yin and yang (section 2.3.3). These relate to phenomenological thought in education. The example is given of Von Eckhartsberg (1998:16) who employed the yin/yang sign to illustrate the interdependence between the phenomenological as understood, and the existential as lived. Different modalities of yin and yang relate to education and, by implication, educational research. For example, the desired balance between yin and yang represents the desired balance between left-brain-right-brain development. The significance thereof for this thesis lies therein that reflexology proposes to be an art (right-brain activity) as well as a science (left-brain activity) (see

section 1.6.6). In other words, by means of applying reflexology in phenomenological research, the researcher could be said to work from a balanced stance in the first place.

The concept of the 'Five Elements' (section 2.3.4), provides the background to the incorporation of the corresponding matrix in Appendix C. In turn, this matrix provides an understanding of the life-world of individual people by means of including a host of small details in the life-worlds of individuals. These are employed to confirm other observations (see Tables 5.1 - 5.10). The section on the body in terms of energy (section 2.3.5), is largely ignored by researchers in educational phenomenology - as are the explicit links between mind and body which rest on this principle.

The congruencies between phenomenology and Taoism are as follows: first, both philosophies are *holistic* by nature, as they propose to perceive the life-world of individual people in terms of the whole context in which they find themselves. Second, both philosophies propose to adopt a *transcendental* approach, as they propose to rise above the constraints of modernist, scientific stances. A purely cognitive approach is negated. Third, data is *not controlled*, as in approaches that depend on statistics. Fourth, both philosophies propose that the basic *essences of existence* should be the focus of the research. Fifth, *interdependent* realities should be seen in terms of their relations. Significantly, in this regard, Western phenomenologist Von Eckartsberg (1998:16) employed the Taoist yin/yang sign. Sixth, both philosophies represent their application in terms of understanding the life-world of the individual through *observation and description of what is observed* as part of the research process (see section 2.4.2). These principles pertaining to both philosophies have been applied in the empirical study, as can be derived from the research design (see sections 4.4 & 4.5).

There are discrepancies between the two philosophies (phenomenology and Taoism) in terms of philosophical understanding (see section 2.5). The major issues here are as follows: first, Taoism presupposes a willingness to incorporate philosophies and the modalities that these underpin from a far wider spectrum than does Western phenomenology, as can be seen from Appendixes A - D. By contrast, phenomenological

research in the Western tradition still depends heavily on the articulate description of a particular aspect or incident in the life-world of a particular individual (Van Manen 2002 (a)). Furthermore, while phenomenological researchers in education, such as Vandenberg (1997:6); still dichotomise phenomenology, therapies underpinned by Taoism can accommodate useful strategies on understanding the life-worlds of individuals from various perspectives (Appendixes A - D).

Benefits that phenomenology could derive from a combined Taoism-phenomenological approach include the matrixes provided by reflexology (Appendixes A - D). On a more comprehensive level, these provide for the adoption of a stance whereby the researcher can break through the confines of Western methodologies, in order to access the life-world of individuals in a way that is legitimate, ethical, and does not harm the recipient in any way (Tables 5.1 - 5.10; specifically focus on Table 5.2).

6.2.1.2 Chapter three: this research in terms of the construct that conceptualises the era in which this research is taking place, namely the theory of post-modernism

Regarding *research as cultural artefact*, it is maintained that, since Griffen's (1990) work at least, post-modernism has been understood in terms of diversity and holism. Therefore, in itself it presents with the eclecticism inherent to current-day reality. In other words, de-construction theory according to Lyotard is complemented with constructive, revisionary post-modernism.

The stage is set for research of the nature of this thesis by a mistrust in Western philosophies only (section 3.3.2). At the same time, the question about the extent to which phenomenology actually presents a break with positivism - considering that it still depends almost totally on linguistics - is still relevant. Other Western anti-positivists, for example Derrida, also claimed that linguistics does not serve the purpose of anti-positivism.

Regarding techniques employed by traditional phenomenological researchers, such as Van Manen, techniques employed by phenomenological researchers could include strategies that would draw on the contentions of Jung, as he proposed the inclusion of Orientally-based methodologies (see section 3.3.3).

Reflexivity in the post-modern sense relates to re-visitation and re-consideration of modern methodologies. At the same time, the rationale for this venture stems from discontent with Western methodologies in the first place (see section 3.3.4). In this thesis, relativity plays a major role, as each participant is allowed his or her own interpretation of a particular reflexological interpretation (see Tables 5.1 - 5.10). In addition, the consciousness of researchers is relative, and, therefore, no findings - specifically not regarding the life-worlds of individual people - can ever be considered complete.

The research design of this thesis itself allows for pastiche in the form of triangulation, that is in terms of the sensory observations of the researcher (see section 3.3.6.1). Increased multiculturalism (section 3.3.6.2) necessitates the inclusion of modalities that would reach across cultures. The crossing of boundaries as post-modern feature occurs in terms of practical, everyday solutions. Secondly, boundaries are crossed in terms of academia, as divisions between disciplines are becoming increasingly permeable, thus legitimising this thesis in terms of its intellectually-bilingual approach (sections 3.3.6.3; 1.6.8; fig. 6.1 & 6.2). Most prominent here is the crossing of boundaries between mind and body, and the way(s) in which it is interpreted by, for example, Merleau-Ponty (1962); Myss (1997); Van Manen (2002 (a); Jung (in Coward, 1985).

The principle of the reflection of the microcosm in the macrocosm and vice versa, relates not only to the notions of premier Western sciences, but also forms the underlying concept of reflexology, as the whole body is seen to be reflected on certain points on the feet (see Appendix A & section 3.3.7). This feature is further enhanced by the principle of ecology, which proposes that any phenomenon should be appreciated in terms of the milieu in which it occurs (see section 3.3.8; Appendix B).

6.2.3 Conclusions from the empirical investigation

In this section, I shall deal with each research question presented in section 1.2. Then, I shall explain in which way(s) these have been addressed. The main research question will be addressed last, because it acts as an umbrella concept to the secondary research questions. Therefore, the primary research question will be answered by means of the synthesis of answers to the specific research questions.

(1) Could the identification of congestions in reflexological terms serve as significant points of departure to facilitate interviews?

As mentioned in section 4.4.2.4 (iv), in each case the procedure entailed that I would read the feet, list the congestions, relate them to organs, and then to the emotion associated with dysfunction of such an organ. The participant was then required to add details regarding events or circumstances related to such emotion(s). This was indeed the case, *as, to a significant degree, each participant could relate each congestion to event(s) or circumstances that would mirror the emotional experience relevant to the organ / organ system associated to such congestion.* In other words, the participant him/herself assigned meaning to each congestion

This implies that this thesis takes phenomenological interviewing at least one step beyond Van Manen's (1990:54) contention, that experience should be taken as starting point, because this thesis proposes to take the detectable congestions on reflex-areas and along meridians - by implication, manifestation(s) of experience - as the starting point. Indeed, phenomenological-sans-reflexology researchers would ask the participant: *What is this experience like?* (Van Manen 1990:66). On the other hand, phenomenology-cum-reflexology asks:

- *What emotion(s) could be most prominent in the case of a particular congestion?*
- *What lived experience is related to this congestion and emotion?*
- *What is the meaning that the participant assigns to this congestion and/or emotion?*

- *How do the ordinary preferences and other peripheral detail classified by means of the Five Elements, reflect the other findings?*

I wish to propose that, as an outcome, the *participant is given the opportunity to assign his/her own meaning to any particular emotion*. Moreover, this procedure would give an indication of the degree in which the participant had been affected, because the degree of dis-ease could be seen as an indication. Even though some participants did present with realities outside of this framework, I wish to maintain that reflexology served as a starting point for phenomenological interviewing.

Significance for research in education

I believe that the significance lies in the following:

- This method enables the researcher to move beyond posing questions - using the history or feelings that the participant could identify as starting point - to *employing the manifestations of emotion as point of departure and impetus to the phenomenological interviewing*. By illustration, in the case of a participant who is unsure of where to start, or who is unable to identify his/her true feelings, reflexology provides for a way to by-pass such hindrances to the elicitation of information.
- This method may also help the participant and the researcher alike to identify and conceptualise emotional experience that might otherwise remain hidden. If the initial vantage point is not cognitive but rather *emotional experience*, this might serve to bring into focus those realities that have strongly impacted in the life-world of the individual. Moreover, the degree of dysfunction posed by the manifestation might even serve as an indication of the degree of severity of the experience (Charles 2001).

(2) Could reflexology be employed as a way to collect significant data during case study research in education?

Phenomenology proposes to study the life-worlds of individuals as these present themselves to the world (section 2.2). The ultimate goal of phenomenology is to present the phenomenon in all its dimensions, as fully and comprehensively as possible. Phenomenologists in the field of education also maintain that the way in which the body of an individual presents itself, should be noted (Van Manen 1990:65) *without any reference to how, and what exactly should be noted*. Reflexology provides for a way of interpreting the life-world of individuals by taking serious cognisance of specific details of the human body, in order to see how it relates to other aspects of the participant's life-world (see appendixes A - D). In other words, it takes up where orthodox Western notions have left us with vague references to the bodily connection, but without any real pathway to follow. Ironically, Van Manen's work "Writing in the dark" leaves us 'in the dark' about everything outside of verbal articulation in the life-worlds of the participants of this particular text.

The data collected corresponds with notions about experience voiced by a number of researchers. In section 1.5, I pointed out that Kaptchuck (1983:252) contended that some aspects of human lives cannot be captured by means of words. At the same time, the goal of phenomenology is to allow a phenomenon - in the case of this study, the life-worlds of individuals - present itself as comprehensively as possible (section 2.2). By implication, a phenomenological interview has to be structured in such a way that meaningful attention can be given to those aspects that relate to the language as well as the non-language dimensions of our existence. This thesis has served as an attempt to accomplish that.

Significance for research in education

With regard to this thesis, I would propose the data to be significant to the following people:

- In order to aid someone towards *understanding of the self*, as it was required of the participant him or herself to *assign meaning* to the emotion relevant to each

congestion. This could be especially useful in educational psychology and fields of study that deal with cases of psychosomatic disease.

- Researchers in educational psychology who wish to *clarify and map body/mind links*.
- Researchers interested in exploring the *contribution of educational research* towards contemporary movements in the humanities, social sciences and medicine by postulating that somatic experience is vital to holistic conceptualisation of the life-world of individuals.
- Researchers who wish to develop and apply the biographic method - possibly in the case of a life history research design (Fouche 2002:272-3; Mouton 2001:172).

(3) Could a reflexology session be seen as a complementary form of conducting interviews in education?

Reflexology serves as a complement in the following ways:

- It moves beyond the linguistic, cognitive to provide (a) somatic knowledge and (b) an indication of the degree (severity) of the impact that a specific occurrence has had on the life of the individual, as, the more sensitive the reflex-area, the more severe the related problem in the organ. This means that reflexology does not only serve to elicit *more* information, but rather information that is *qualitatively different* from that gathered during verbal disclosure only.
- It provides educational psychologists with a holistic understanding of how the mind/body/experience link functions within the life-world of a particular individual. This is in keeping with the notions posed by post-modern phenomenologists such as the Kellers (in Krige 2003), who concluded that a paradigm based on pure linguistics by-passes true understanding of the life-worlds of individuals.

- It provides a milieu in which some people would be more likely to share incidents of pain and embarrassment. For example, participant B (Thandi), who, despite having been in conventional therapy for some months, never shared with anyone that she had also been sexually abused by her friend's father. During our fourth session, she spontaneously revealed this information. Later, in her own writing, she indicated that she had found reflexology more effective to facilitate interviewing than traditional interviewing-cum-counselling by a practitioner qualified in terms of the requirements of the Health Professions Council.

In sum, reflexology could facilitate phenomenological interviewing because, by its very nature, it generates information that is different to - and not only additional to - the information elicited during traditional procedures of qualitative interviewing.

Specific relevance for research in education

In addition to the above-mentioned, the relevance for education lies therein that more senses of the educational researcher are employed during the investigation than would be the case for traditional, language-based only approaches. Thus *researchers themselves can apply long-standing notions about learning*, as they could incorporate more senses of their own - or have a report from someone who could - in order to complement linguistic approaches. This is in keeping with notions regarding the qualities of different approaches (section 4.4.2.4 (iii)).

(4) *What kind of data could be expected to be collected during sessions where reflexology is utilised to facilitate interviews?*

The following kinds of data may be collected during these interview sessions:

- *Tactile data*, by means of the reading of the congestions on the feet, and interpreting these. In addition, *symbolic data*, as congestions are interpreted in a way that links body and mind in specific terms (Appendix D). *Other forms of non-verbal data*, for

example data generated according to the Five Elements are also collected (Appendix C).

- Most importantly in terms of the main research question, *linguistic data*. This data is facilitated by means of the three forms of data mentioned above, and serves to provide the reader with an accessible account of the life-world of the individual. Language serves to describe the other forms of data, and make it communicable.
- (Please note that the visual data in the form of the drawings of trees, is not normally used in reflexology. This approach was used here to serve as a way of confirming significant aspects picked up during the interviews.)

Specific relevance for research in education

The interdependence of different types of data are illustrated. The linguistic data serves to reveal and communicate these types of data. Furthermore, this hybridity of data from a wider spectrum than what could be retrieved by traditional methodologies alone, gives a more comprehensive view of the life-worlds of the individual participants, because the probing reaches into various dimensions of the life-world of the individual participants. This is in keeping with the phenomenological vision of perceiving phenomena as they present themselves to the world.

Consciousness is one of the key concepts in phenomenology (Merleau-Ponty 1962). The complexity of data represents a shift in consciousness regarding the life-worlds of individuals, as the addition of somatic knowledge to linguistic knowledge facilitates the construction of a frame of reference that would allow for further experimentation outside the traditional paradigm.

(5) *Is an academic bilingual approach to phenomenological interviewing possible?*

This would depend on the willingness of educational researchers to move beyond the traditional fields of study and acquire the abilities needed to incorporate knowledge meaningfully from more paradigms than one into a comprehensive whole.

Specific relevance for research in education

Globalisation has brought with it multiculturalism as reality for society and, therefore, for education (see section 3.2). Even if a specific culture to which a particular learner belongs is not fully understood, the ability of researchers to build a frame of reference that would enable them to move across cultural borders *in general*, should aid understanding of the life-worlds of those learners from 'foreign' cultures. Such research should, upon filtering through to school and classroom level, enable those educators who deal with learners from diverse cultures to develop a better understanding of the challenges those learners face.

Main research question: How can reflexology facilitate phenomenological interviews?

I wish to propose reflexology facilitates phenomenological interviewing in education on two planes: practically and philosophically.

On the practical side, reflexology purports to contribute specifically in the following ways:

- The life-words of individuals are accessed in a way that allows the participant him or herself to *assign meaning* to somatic realities.
- The *relations between physical manifestations and emotional experience are explicitly mapped* which serves to dispel vague notions about psychosomatic interaction.

- The inclusion of reflexology provides emotional safety in which to share sensitive information that not all participants would do in traditional questioning sessions. This means that reflexology promotes the elicitation of information that contributes to a more comprehensive view of the life-world of such an individual. This enriches mono-disciplinary views that slice through human reality by insisting largely on separation between realities. For example, while Western theories would refer to the mind/body link, emotions are seen as 'abstract', and the human body as 'physical'. Moreover, they are dealt with in ways that strengthen this assumption, by means of psychology and medicine in the Western sense. I wish to propose this division questionable, as abstract emotions can effectively *shape* the human face - which is part of the physical body - to varying degrees. This example alone should raise the issue of the sharp distinction between fields of study and strategies that are employed to enforce these unrealistic dichotomies.

- Phenomenologists in education have written extensively on the power of touch in order to build a relationship of trust between learner and educator. Phenomenologist-educator, Max Van Manen (1991:142-143) contends:

I put my arm around her ... she did not recoil in the slightest. I just felt that she needed my physical contact ... It was amazing how this withdrawn child responded to a human touch. It occurred to me with great clarity how important physical contact can be for children ...

Reflexology employs a special way of touch that could link past experience of a child to his / her present physical condition. It allows for educators who employ phenomenology, to apply the contentions held in educational psychology that propose that observation and perception could be enhanced by means of the incorporation of as many senses of the researcher as possible. Thus reflexology provides the framework in which to utilise their own sense of touch, and classify numerous details that they see and hear.

On the philosophical, epistemological plane, reflexology contributes towards phenomenological interviewing by strengthening the position of phenomenology within the post-modern era. I rest this argument on the following:

- Post-modernism proposes oppositions to classical techniques (see section 2.4.3.2). On a continuum from positivistic to anti-positivistic, phenomenology-cum-reflexology is qualified even further away from positivism than phenomenology-sans-reflexology, as reflexology represents a method of probing that does not rely nearly as heavily as phenomenology does on one of the main pillars of positivism, namely language alone.
- A further implication is that it contributes to informed, inclusive and timely debate in research circles in education on the need to incorporate the somatic dimension of knowledge, to gain a more comprehensive view of the life-worlds of individuals. This means that research in education has to confront current issues of inclusiveness which are receiving grave attention in other fields in the humanities and social sciences.
- Research in education is enabled to move away from vague references to links between body and mind, and rudimentary attention to seemingly peripheral detail, to specific reference points, which have been shown to serve the elicitation and interpretation of realities in the life-world of individuals. (See Appendixes A - D.)

In sum, phenomenological interviewing benefits when facilitated by means of reflexology, because this path enables phenomenological researchers in education to surpass traditional boundaries. By implication, traditional definitions to our thinking, planning and action could become increasingly permeable and even be shed, enabling us to explore even more ways to enrich phenomenological interviewing for the sake of understanding the life-worlds of those involved in education.

6.2.4 Précis of conclusions

The ways in which reflexology enhances phenomenological interviewing are manifold. First, the *philosophies underpinning these interviews are enriched in general* (see section 2.6) and in terms of the current post-modern view on reality (see tables 3.1 & 3.2). Second, the interviewing process itself is enhanced by reflexology, as the *perceptual framework of the interviewer is broadened* by means of the inclusion of tactile data and *this can be used to facilitate interviews* (see section 4.4.2.6). Third, the outcomes provide a far more comprehensive result than is possible by means of traditional interviewing. This is because it goes *beyond the linguistic, cognitive data, as the tactile data further relates to the cosmological principle* (see section 3.3.7; Appendix A); *the ecological principle* (section 3.3.8; Appendix B), *and the principle that holds that each manifestation has a symbolic meaning of reality* (see Appendix D). Furthermore, *non-verbal data in terms of the Five Elements* (see Appendix C) *is constructively employed to confirm other information* (see fig. 5.1 - 5.10). Thus, this thesis provides a means to view those aspects of human life-worlds that lie beyond words, and can be utilised to complement the words and facilitate the process whereby the interviewee discloses more information to the interviewer.

6.3 RECOMMENDATIONS

These recommendations pertain firstly to the application of the knowledge obtained through this thesis for educators. Thereafter, I will make suggestions for *research that relates to the providers of education in terms of practical tuition and curriculum design in various fields of study*.

6.3.3 Possible topics on the usefulness of reflexology for educational purposes

- The value of reflexology for conditions usually addressed solely by means of remedial work and/or educational psychology practise, such as trauma-counselling.

- The effect of reflexology in the treatment of various kinds of addiction amongst learners. Addiction is often related to emotional problems. However, if more learners talk about their problems, this might improve emotional difficulties.
- The effect of reflexology on stressed educators, in order to express their emotions and thereby relieve their stress. In this way, psychosomatic disease caused by stress could be addressed.
- The possible value of reflexology for the self-actualisation of learners in different categories, such as disabled learners; gifted learners who experience tremendous pressure to maintain good marks, or learners who excel in sport or any other particular field. For example, researchers could look into the relevance of reflexology for the Down's syndrome child. Although it cannot change the child's condition, it might help the child to develop cognitively, as a consistent procedure could help the child develop a sense of sequence.
- The ways in which reflexology could meet the need for *sustainable development* and living as stressed during the Earth Summit in August 2002, Johannesburg, given the non-chemical nature of this modality. For example, it may be asked: could reflexology address the problem of ADD (attention-deficit-disorder) in certain cases, and to what degree would that have an impact on the environment? In other words, under what conditions can reflexology aid the quest for attaining health for those who would traditionally have been prescribed pharmaceutical drugs?
- Educational *research-as-cultural-artefact* and the ways in which our current cultural situation informs educational research.
- Re-visiting the term phenomenological interviewing, as more and more dimensions of the life-world of mankind are identified.

- Conceptions of embodiment and the significance of various perceptions thereof in research in education.
- The reasons why phenomenological interviews as employed to some degree by educational psychologists are still limited by the verbal disclosure that interviewees are prepared to give without being touched.
- The perceptions of educational researchers on all kinds of pluralistic, cross-disciplinary and cross-paradigmatic work.
- The need for intercultural orientation in educational research, against the background of increasing multiculturalism.
- The possibility of developing a curriculum that would encourage academic-bilingual research.
- The possible value of generalist studies that include knowledge from the Orient for theory-development and for practice.
- The need for more graduate schools that address the need for interdisciplinary and interparadigmatic studies for advanced degrees, in order to foster understanding of the value of diverse perspectives.
- The ways in which perceptions differ between researchers who have been in one field throughout their careers, and the perceptions of researchers who have moved across fields of study.

In sum, the recommendations for further research related to possible uses of reflexology and the broader influence the application of the outcomes might have, as well as on reflection on research traditions and research methodologies within the wider sphere of social sciences.

6.3.2 Research in other fields

In terms of the training of Western theologians, I would suggest that research is carried out regarding the possible incorporation of knowledge of and respect for Chinese culture. Furthermore, considering that 75 different medical schools in the USA have included CAM topics to some degree (Wetzel, Kaptchuk, Haramati & Eisenberg 2003:192), it is recommended that curricula-designers at South African universities follow suit - even if only with regard to CPD-(continuous professional development) points.

6.4 LIMITATIONS OF THE RESEARCH

The limitations to this study pertain to different planes of thought. First, there is the limitation in terms of the *scope* of this thesis. In this regard, the work has been limited to a small sample of ten participants. This means that the findings can by no means be generalised.

Second, is the *limitations of human perception*. Even though this study is an attempt to overcome this limitation, it is only possible to a certain degree, because human perception will never be perfect. Even where reflexology is employed to aid the reminiscence of participants, it is unlikely to provide a full picture of the life-world of any individual. This is in keeping with the notion of reflexology as *complementary* aid when employed to serve the needs of people suffering from various kinds of dis-ease (Micozzi 2001).

Another limitation lies therewith that this was an attempt by *a single Westerner*. As in the words of Dr J Beuster (2002: personal interview), the chances of a Westerner ever mastering Chinese concepts the way a Taoist sage would, is virtually impossible. Indeed, in his own thesis on the I-Ching, Beuster (1991:94) claims:

It would probably be impossible for a Westerner to obtain an exhaustive knowledge of the topic. The aim of [this work] is not to present a comprehensive overview of the subject, but rather to approach the theme from a highly selective vantage point...

I furthermore identify with what he continues:

Although some of the ideas propounded in this thesis might be regarded as somewhat speculative, it should nevertheless be emphasized that psychology cannot grow, unless it opens itself up to untried and innovative ideas. By introducing novel and controversial thoughts into the realm of psychology, a new debate could be stimulated, whereby the development of the discipline could be enhanced. Bohm and Peat (1987) state: "Whatever we say the totality is, it isn't - it is also more than we say and different from what we say" (p.265). It was not the intention to present the reader with an "ultimate truth", but rather to facilitate a paradigm shift which could lead to more creative scientific enquiry.

To conclude, the limits to this work lie on various planes. I wish to propose that, ultimately, all of these factors relate to human incapacity for perfection.

6.5 SUMMARY

This chapter was aimed at drawing together data gathered in this thesis that would substantiate my position on the value of reflexology to facilitate phenomenological interviews in education. It provided the reader with an outline of the investigation, recommendations and limitations. Indeed, the research process itself provided the breeding ground for questions regarding the responsibility of the agents of educational research institutions to provide frameworks for research that is in keeping with reality. The quest for understanding the life-worlds of others as comprehensively as possible, has served to bridge divisions between East and West in terms of combining phenomenology (and, by implication, phenomenological interviewing) and Taoism, and between reflexology (as CAM-modality) and phenomenological interviewing.

I further pointed out that the interdisciplinary nature of this work is in keeping with the needs of South Africa today, and, indeed, of the world (Asmal 2001:83). I referred to the ways in which this work can stimulate interdisciplinary, interparadigmatic studies besides providing a background regarding the usefulness of reflexology *per se*.

In closing, I wish to point out that reflexology by no means proposes to give the ultimate answer to accessing details regarding the life-worlds of people. However, it does give the researcher a way of establishing what someone's life-world is like, by moving beyond what traditional phenomenology in the West dictates.