

## EXPLORATORY ESSAY

# Peer Tutoring as Pedagogy: An Exploratory Essay

Joshua Clements

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## ABOUT THE AUTHORS

**Joshua Clements** is the tutoring services coordinator at Abraham Baldwin Agricultural College. His research interests include peer tutoring, communication, philosophy, and education. His articles have been published in a variety of journals, including *The Learning Assistance Review*, *Journal of College Reading and Learning*, *Critical Questions in Education*, *Explorations in Media Ecology*, and *ETC: A Review of General Semantics*.

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Peer tutoring is a practice often used in higher education settings to create an extended learning environment for students, a space beyond the classroom and outside the teacher-student dynamic. Peer tutors are students who are “at a similar level of educational achievement as the students with whom they are working” (Sanford, 2021, p. 6), acting as guides and role models for the learning behaviors and thinking associated with being a good student. The peer tutor is not the sage at the top of the mountain but a fellow climber on the trail (Sanford, 2021). Peer tutoring has been considered a basic pedagogy “expressed in different ways in different kinds of interactions” (Sanford, 2021, p. 54). However, what these different ways and kinds may be has yet to be described.

In writing this essay, I want to uncover what kind of pedagogy peer tutoring might be. To uncover peer tutoring as a phenomenon, I will use phenomenological views as a frame of reference. In the first part of *Being and Time*, Martin Heidegger breaks down phenomenology into its terminological parts, phenomenon and logos. Heidegger (2008) noted that a phenomenon is “that which shows itself in itself” (p. 51), while logos “lets something be seen” (p. 56). This phenomenological approach to inquiry begins with a turning “to the things themselves!” (Husserl, 2001,

p. 168). This turning to the things is a manifestation, not just the appearance. Hence, a *phenomenon* equals what manifests; *logos* equals how the phenomenon manifests. Following these criteria, I hope to let peer tutoring be seen in a new light and uncover potentially hidden or taken-for-granted meanings.

Given that covered-up-ness “is the counter-concept to ‘phenomenon’” (Heidegger, 2008, p. 60), this essay uses a hermeneutic phenomenological approach. Hermeneutic phenomenology orients educators and scholars toward an understanding of their own situatedness and biases. When turning toward the things themselves, scholars cannot help but also turn toward their own view of the world. The object under interpretation is meaningless without an interpreter, hence the importance of hermeneutics. Hermeneutic phenomenology acknowledges this ever-present reality in every aspect of theory, research, and scholarship, particularly where attempts to create a body of knowledge and a system of knowing are made. With these beginning thoughts, I want to address peer tutoring as pedagogy. I will explain phenomenology in more depth and why I find it a useful framework of inquiry. I will then explore what kind of pedagogy peer tutoring might be, paying particular attention to various themes that exemplify peer tutoring as a pedagogical experience.

## Phenomenology

Phenomenology begins in wonder, and the phenomenon under investigation must “induce a questioning wonder” (van Manen, 2001, p. 5). The point of hermeneutic phenomenology is not to “yield absolute truths, or objective observation,” but to gain “an occasional glimpse of the meaning of human experience” (van Manen, 2001, p. 7). Following Foran and Olson (2008), one can see how hermeneutics and phenomenology are often interwoven, wherein phenomenology “provides descriptions of lived experiences and hermeneutics reveals an understanding of the moment through interpretation” (p. 26). This interpretive work is both reflective and retrospective, a “reflection on experience that is already passed or lived through” (van Manen, 1990, p. 10). The effectiveness of this reflection is whether the description of the experience opens up a new or deeper meaning.

Another key element of hermeneutic phenomenology is the concept of embodiment. van

### Corresponding Author

Joshua Clements, Tutoring Services Coordinator  
Academic and Student Affairs, Abraham Baldwin Agricultural College  
2802 Moore Highway | Tifton, GA 31793  
Email: [joshua.clements@abac.edu](mailto:joshua.clements@abac.edu)

Manen (1990) argued that phenomenological research is “always a project of someone: a real person, who, in the context of particular individual, social, and historical life circumstances, sets out to make sense of a certain aspect of human existence” (p. 31). The emphasis on lived experience necessitates attention toward subjective experience in a given historical moment. Humans are situated beings, always nested within a social, cultural, and historical context. Therefore, phenomenology takes this context into account.

The subject(s) of phenomenological study are never abstract in the way that traditional science may use. Phenomenology “insists that the observer cannot separate himself from the world” (Stewart & Mickunas, 1974, p. 64). People are, as it were, thrown into the world. Their existence is a form of being-in-the-world (Heidegger, 2008). Also within this framework is the assumption that human existence is always influenced, impacted, and insisted upon by other people. Indeed, “one discovers his own authentic humanity only by recognizing the humanity of others” (Stewart & Mickunas, 1974, p. 67). Phenomenology is a human science, focused on being-in-the-world and how individuals experience it.

As a result of being situated with others in the world, the ultimate goal of phenomenology “is to effect a more direct contact with the experience as lived” (van Manen, 1990, p. 78). For instance, seeking a deeper understanding of what it means to be a peer tutor requires that one reflect phenomenologically on the experiences of being a peer tutor. Phenomenological reflection on lived experience means looking into the significance of tutoring interactions, conversations, and motivations, among other things. Following Maurice Merleau-Ponty (2012), the goal is not to describe, analyze, or explain what one thinks about an experience, but to describe the essence of the experience itself before cognizing it. The world exists prior to analysis, but people can only understand and perceive this world via their senses. As Merleau-Ponty (2012) claimed, people embody, as absolute sources, the experience between themselves and the things they encounter.

Perception is intrinsic, personal, and often outside of reflective understanding. Perceptions often influence everything about human existence, including how they approach phenomena. Thinking

about a phenomenon implies the presence of presuppositions and influences, which is why Husserl called for the *epoché*, or bracketing, of these presuppositions. This bracketing opens up “*an infinite realm of being of a new kind*,” what Husserl calls a transcendental self-experience (Husserl, 1977, p. 27; italics in original). A transcendental self-experience begins not with cognition (the Cartesian *cogito*), but with perceptions of the world. Perception precedes conception, which is why phenomenology seeks to understand how humans perceive the world, not just how they conceive of it.

Many of the discoveries made using a phenomenological approach are emergent, as if stepping from the shadows once a cover is removed (hence the word dis-cover [Heidegger, 2008; van Manen, 1990]). The emergent nature of phenomenology means that it is not prescriptive but descriptive, not predictive but reflective. In this regard, phenomenology differs from natural science and even social science approaches. One cannot study lived experience without accepting the uncertainties and contingencies that follow human existence.

A common concern in phenomenological work is an emphasis on embodied experience, rich descriptions of the experience, and a fresh way of looking at the experience as it is lived (Finlay, 2009). The reliance on lived experience often requires borrowing from others’ experiences and reflections in order to create a richer understanding of the experience (van Manen, 1990). However, in its attempt to uncover the taken-for-granted, phenomenology does not simply operate at the level of description (Stewart & Mickunas, 1974). For a proper application of phenomenology, remembering that it is both a turning toward something and letting it be seen, any description must take into account presuppositions and biases (Husserl, 1977), and historical/cultural situatedness (Heidegger, 2008).

In many ways, phenomenological work is always necessarily unfinished because there is always more to experience and more life to live. Husserl (2013) used the analogy of a horizon, an infinite “zone of indeterminacy” (p. 102), to illustrate the intended goal of phenomenology as a never-ending quest to discover meaning in experiences. Acknowledging horizons as a central metaphor for phenomenology demonstrates the practice’s uncertainty and unfinishedness. Stemming from this

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assertion, phenomenology generally is not about problem-solving but about meaning-making and understanding (van Manen, 1990). Much of the research surrounding peer tutoring and similar areas, such as teaching, is situated in solving the day-to-day problems tutors and teachers face in their contexts. This research is needed, of course, and my purpose is not to dismiss it. Yet, the more subjective realm of meaning-making is often dismissed as un-empirical, un-scientific, and perhaps most telling, un-useful for improving human experience. How can situations improve without a deeper understanding of them?

### The Questions a Phenomenologist Asks

The questioning wonder phenomenology begins with means inquiring into the meaning of human experience (van Manen, 2014). Following van Manen's (1990) example, a phenomenologist seeks to answer the "how" questions, for instance, "How is this peer tutoring?," "Is this what it is like to tutor?," or "Is this what it means to be a tutor?" These are the kinds of questions one might often find new tutors asking themselves or a veteran tutor who has had a revelatory experience. In either case, the tutor's questioning begins in wonder and asks about the essence or nature of the experience, i.e., peer tutoring.

Questioning and wonder imply a certain attitude. van Manen (1982) suggested that this phenomenological attitude "compels us to constantly raise the question: what is it like to be an educator? What is it like to be a teacher as pedagogue?" (p. 297). These questions might be reframed as, "What is it like to be a peer tutor?" or, "What is it like to be a peer tutor as pedagogue?" The phenomenological attitude and spirit of wonder imply intentionality, both by being in the world and by intentionally "attaching ourselves to the world, to become more fully part of it, or better, to become the world" (van Manen, 1990, p. 5). The ultimate goal for phenomenological work is not to theorize about the world so as to better control or predict future events. Nor is it to explain why an event took place. Instead, phenomenology seeks to bring the researcher or scholar closer to the world of lived experience, with the intention of better understanding and meaning-making (van Manen, 1990).

### Peer Tutoring as Pedagogy

Before establishing peer tutoring as pedagogy, I need to define pedagogy and explain what I mean when using the term. In one sense, pedagogy "is the study of teaching and learning" (Sanford, 2021, p. 35). Teaching and learning are understandably broad topics, however. More specifically, the

"concern of pedagogy is educating effectively... educating in a way that takes into account how learning works" (Sanford, 2021, p. 35). When accounting for how learning works, one can begin to see how peer tutoring becomes a pedagogical endeavor. Peer tutoring is one way to account for how learning works. However, pedagogy operates on a much deeper level.

van Manen (1991) described pedagogy as "a fascination with the growth of the other" (p. 13). It is both an orientation toward and a being-with the other. In an earlier work, van Manen (1982) noted that pedagogy "is not defined so much as a certain kind of relationship of a particular kind of doing, but rather, *pedagogy is something that lets an encounter, a relationship, a situation, or a doing be pedagogic*" (p. 285; italics in original). Heidegger (2008) believed human existence is always interrelated and intersubjective. He wrote "The world is always the one that I share with Others... Being-in is *Being-with Others*" (Heidegger, 2008, p. 155). Peer tutoring, from this perspective, is about letting an encounter happen, a situation of being-with, and certainly a fascination with the growth of the other.

The etymology of the term pedagogy highlights other elements of how peer tutoring is pedagogic. van Manen (1991) highlighted that the term *pedagogue*:

derives from the Greek, and refers not to the teacher, but to the watchful slave or guardian whose responsibility it was to lead (*agogos*) the young boy (*paides*) to school. Why did the Greeks refer to the task of accompanying the boy as *pedagogy* while distinguishing it from teaching?... It is helpful to reflect on the term *leading (agogos)* in this respect. In a literal sense the Greek pedagogue had to lead the way to show the child how to get to school and get back home. (p. 37)

In this sense, the pedagogue helped bridge the gap for the student between the teacher, the school, and their personal learning experience. Peer tutors often share a similar responsibility in leading students to learning, bridging the gap between their level of understanding and the requisite knowledge needed in the classroom.

Pedagogy also involves being sensitive to the many facets a student brings to the educational situation, including background, life-histories, and other circumstances (van Manen, 1991). Pedagogy "always looks to the larger context" (van Manen, 1991, p. 52) and "requires a phenomenological sensitivity to lived experience (children's realities and lifeworlds)" (van Manen, 1990, p. 2). Sometimes, a tutor may merely address the explicit items the

student brings to the session, such as grammatical fixes on an essay or help with a particular math problem. However, this form of tutoring may miss the deeper connections and attentiveness that good tutors maintain in their sessions. In my experience, good peer tutoring requires a sensitivity to the student's lived realities, and not just their grammar or mathematical expertise. As a pedagogy, peer tutoring must attend to what makes the student unique.

Hermeneutic phenomenology provides a way to look at uniqueness. This links it with the experience of peer tutoring. van Manen (1990) argued that hermeneutic phenomenology "is a human science which studies persons... the uniqueness of each human being" (p. 6). In this regard, it may be considered a "theory of the unique... interested in what is essentially not replaceable" (van Manen, 1990, p. 7). From this perspective, peer tutoring interaction involves attending to uniqueness, but it also involves unique elements that differ from other pedagogical endeavors. Recent scholarship on peer tutoring has emphasized the unique learning and pedagogical opportunities peer tutoring offers in educational settings. Sanford (2021) stressed that amid the various peer tutoring formats, "there is a basic pedagogy and set of driving principles, expressed in different ways in different kinds of interactions" (p. 54). Describing what this basic pedagogy and driving principles might look like is where this essay now turns.

In formulating the various ways peer tutoring becomes pedagogical, I have attempted to let the texts I draw from speak for themselves, acknowledging that a text is also an expression of an author and their lifeworld and situatedness. I have tried not to force categories onto peer tutoring or pedagogy. Instead, I have attempted to let the texts manifest what kind of pedagogy peer tutoring might be. I have structured the kinds of pedagogy into themes. From a phenomenological perspective, themes act as structures of experience (van Manen, 1990). In highlighting these themes, I recognize I may have missed others or left them covered. These themes are attempts to express and explore what kind of pedagogy peer tutoring might be.

### A Pedagogical Environment

While an environment is not necessarily a

kind of pedagogy, it is important to acknowledge how an environment impacts a pedagogical experience. Too often, classrooms are seen as the only spaces where learning supposedly happens (Foran & Olson, 2008). The classroom, as a learning environment for students of various ages, "conditions their behaviors, their thinking, their feeling, and their relationships with others" (Foran & Olson, 2008, p. 31). However, peer tutoring does not generally occur in the classroom and opens up new ways of thinking, feeling, and relating to others. Peer tutoring situates the learning emphasis between similarly-aged or experienced individuals rather than students and experts, regardless of place. Pedagogy transcends places.

Foran and Olson (2008) described pedagogy as a place that binds the teacher and student educatively, which differs from the art, science, or craft of teaching. Accordingly, learning in a peer tutoring center with peer tutors, free from the dominance of the classroom, allows students to connect educatively. Peer tutoring centers are often "spaces for students to do (and in doing, learn how to do) the work of being a student... in a supported environment where help is easily accessible in the immediate environment" (Sanford & Steiner, 2021, p. 6). In peer tutoring spaces, students "operate at the limits of their abilities, building on their current knowledge to solve new kinds of problems and accomplish new kinds of tasks" (Sanford & Steiner, 2021, p. 7). From these statements, one can see how a peer tutoring center provides a pedagogical environment. This implies a space where both participants, students and tutors, bring

something to the table for a transformational experience in a pedagogical environment.

### A Transformational Pedagogy

Peer tutoring can be transformational for both the tutor and the tutee (Sanford, 2021). For the students tutors work with, their transformation may come via new knowledge gleaned in the interaction or a new understanding of material based on how a tutor presents it differently from a professor. While there are certainly cases where a student comes to a peer tutoring session only to get a paper formatted correctly or help with math homework, peer tutors are often trained to help improve the student's understanding rather than just their grade point average. Usually, this

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means helping the students see the material differently through new metaphors, filling in gaps in understanding, and connecting subject knowledge across various disciplines.

Peer tutoring not only profits the students who come for help, but various research on peer tutoring has focused on the benefits to the tutor as well. DeFeo and Caparas (2014) emphasized the importance of tutor development beyond just job training. In some cases, peer tutors may see themselves simply as service providers and fix-it shops rather than collaborators in a discursive setting (DeFeo & Caparas, 2014). This creates an imperative for learning assistance managers and peer tutoring coordinators to emphasize the professional and intrinsic value of being a peer tutor during training and beyond. Cofer's (2020) comparison of experienced peer tutors versus new peer tutors demonstrated the experienced group's perceived gains in attributes such as academic performance, social skills, fulfillment, and learning. Dvorak (2001) highlighted benefits for both peer tutors and the tutees they work with, such as improved leadership, better attitudes toward learning, and personal academic growth for the peer tutors; the tutees felt like peer tutoring offered a safe environment to ask dumb questions, felt encouraged by their peers, and noted that the "distance between chairs is a lot less than the distance between the board and desk" (p. 41), contrasting the physical and psychological distance a student may perceive in a classroom versus a peer tutoring session.

Given that peer tutoring centers are "driven by a philosophy that advances students, rather than professional educators, as agents of change and of pedagogical excellence" (Sanford & Steiner, 2021, p. 52), peer tutoring coordinators and managers should account for the transformational benefits to both tutors and tutees. As a transformational experience, peer tutoring opens new horizons for learning, but another key opportunity offered is the chance to dialogue or converse about coursework and being a student.

### A Dialogic Pedagogy

Peer tutoring can be viewed as a form of dialogic education or pedagogy. Arnett (1992) described dialogic education as "attitude and a concrete commitment to conversation about ideas, persons, and values" (p. 8). The emphasis is on conversation between differing voices, perspectives, and backgrounds. For peer tutoring, the conversation may also entail varying levels of knowledge and experience with the course materials. The one thing that enables dialogue is a common language, often inflected with vocabulary the student has recently learned or heard in class. The concepts

students wish to learn better in a tutoring session, and the common language creates a shared space. Gadamer (2013) noted that something is "placed in the center... which the partners in dialogue both share, and concerning which they can exchange ideas with one another" (p. 387). Dialogue is conversational and emphasizes commonality, but it also allows for sharing differences.

Dialogue "implies more than a simple back-and-forthness of messages in interaction; it points to a particular process and quality of communication in which the participants 'meet,' which allows for changing and being changed" (Anderson et al., 1994, p. 10). From this standpoint, dialogue allows for learning through interacting with others to effect a change in perspective and see the material differently. It is a meeting of minds and materials, of cultures and perceptions. Dialogue does not impose but allows questions. Questions, in turn, allow a conversation to keep going rather than simply stop at answer-giving from a position of authority (Bruffee, 1984). The questioning a peer tutor uses will often be a *leading to*; not to a prescriptive answer, but to an understanding the student may need. Recognizing the fitting question or response to a student's needs requires tact.

### A Tactful Pedagogy

The word "tact" indicates an appropriateness to a situation. It bears the connotation that a person is being tactful when recognizing the context and the audience. van Manen (1991) maintained that tactful action is "always immediate, situational, contingent, improvisational" (p. 123). Being tactful means understanding and applying the appropriate response for the given situation. This awareness of the situation also requires empathy and "being oriented to others" (van Manen, 1991, p. 139). Learning to pay close attention to the other, the person across from me, and empathize with their situation so I can respond appropriately is not only beneficial in peer tutoring, it is paramount to be able to address the specific problems a student brings to the session.

Being oriented toward others opens up possibilities for learning from each other and different perspectives. However, this orientation entails bracketing my presuppositions and biases to understand the student's situation more accurately and appropriately. To be open to the student's experience "means that one tries to avoid treating situations in a standard and conventional manner" (van Manen, 1991, p. 154). It means trying to see the problem or material from the other person's perspective and being sensitive to their needs in the moment. While content experts may feel obligated to share knowledge from their expertise, this may not always be an

appropriate response. Sometimes, not having an immediate answer and having to seek it together can be beneficial for both students in the situation. Working together to learn becomes a collaborative endeavor.

### A Collaborative Pedagogy

Collaboration is a practical approach to learning because it is “a powerful form of active learning: when learners approach tasks in groups, they are forced to engage in the active processes of evaluating others’ ideas and arguments and articulating their own ideas in ways that will persuade others” (Sanford & Steiner, 2021, p. 4). Collaboration opens up opportunities for learning based not on authority but on a shared approach to solving problems (Bruffee, 1984). One of the effective components of peer dynamics is that people tend to relate to and share with peers more readily than with authority figures or those who are perceived as having higher social status. In this regard, peer tutoring lowers learning barriers and resituates knowledge authority.

Sanford and Steiner (2021) suggested two effects of collaborative learning: “less advanced students have modeled for them the way in which more advanced learners approach the relevant task, and the way to internalize it and incorporate it within their own method” (Sanford & Steiner, 2021, p. 4). While the above scenario stresses the level of the student’s relevant knowledge, the important thing to remember is that both participants are students, not experts.

The above modeling scenario is also not teaching. In the traditional sense, teaching is an expert conveying knowledge to novices. Instead, peer tutoring involves students working together. Their interaction can mean one student drawing on the experience the other has had in a course or content, with one leading the other. This leading is different from that of a teacher or expert, however. The sense of trust is built on solidarity rather than expertise. van Manen’s (1991) suggestion was that pedagogy, as a form of leading, “means going first, and in going first you can trust me, for I have tested the ice,” and although “my going first is no guarantee of success for you . . . there is a more fundamental guarantee: No matter what, I am here. And you can count on me” (p. 38). Two individuals share and collaborate, trusting in their previous experience and combined understanding, empowering them both to learn.

### An Empowering Pedagogy

As an empowering pedagogy, peer tutoring enables students to reach their learning potential more fully. The primary concern of peer tutoring is “creating the conditions for effective learning and providing support for learners to make continuous progress toward their academic goals” (Sanford & Steiner, 2021, p. 6). This concern often means that the tutor plays several roles, including being a role model, a mentor, a guide, or a general resource for the student. Because the tutor has already succeeded in the course and has some of the requisite knowledge needed to pass, the student can view the tutor’s success and knowledge as a goal to work toward. The student may also find encouragement in the tutor’s comments, provided that the tutor has been trained sufficiently and uses tact during the session.

As previously discussed, peer tutoring is not teaching. The aims of tutoring and teaching are different. The expressed goal of peer tutoring is “to draw out and empower what students already know, rather than present knowledge to them” (Sanford & Steiner, 2021, p. 28). While drawing out what a student knows requires dialogue, tact, and even collaboration at times, the results are often transformational. The awareness needed to recognize the line between supporting and empowering a student demands an understanding of both the tutoring situation and the individuals in the situation.

### An Understanding Pedagogy

Admittedly, understanding is an often-used, yet sometimes confused staple in educational lingo. Understanding can be used to describe myriad phenomena, from understanding how to ride a bike to understanding calculus. Johnson (2020) suggested that “*to understand* requires being (conscious) in the world. This is true whether the person attempts to understand a physical object in the world or an abstract idea” (p. 72). Phenomenologically, understanding indicates a connection to the world, a consciousness of individual existence and the existence of others, things, or phenomena. In this framework, understanding unites different voices and ways of seeing to create shared meaning and existence. Understanding “requires contextual knowledge that comes from viewing objects or concepts from different perspectives. Understanding does not come from a singular perspective” (Johnson, 2020, p. 73). Peer tutoring exhibits and

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emphasizes the consciousness of shared experience, contextual knowledge, and different perspectives to create an understanding pedagogy.

Being conscious in peer tutoring, following van Manen (1990), may be seen as a peer tutoring consciousness, a “simple presence” to peer tutoring that is “implicit, non-thematic, non-reflective” (p. 38). Peer tutoring consciousness is a way of seeing tutors’ work as something bigger than simply a method or mechanical application (Abascal-Hilderbrand, 1994). Peer tutoring consciousness is a form of understanding, of perspective. Building on Heidegger’s work, Johnson (2020) explained the etymology of understanding as *standing under*, such as standing under a bridge. In this example, “you see the bridge differently, and you gain a better *understanding* than you do when merely driving over it in a car” (Johnson, 2020, p. 68, italics in original). The interactions between peer tutors and students call for a different understanding and consciousness than just relaying knowledge or imparting information. It calls for transformation, tact, collaboration, and real dialogue.

Gadamer (2013) discussed understanding and dialogue in terms of transformation and translation. He proposed that “understanding in a dialogue is not merely a matter of putting oneself forward and successfully asserting one’s own point of view, but being transformed into a communion in which we do not remain what we were” (Gadamer, 2013, p. 387). His notion of transformation and communion shifts peer tutoring beyond fix-it shop thinking. Moving past this perspective also frees the tutor of the burden of knowing everything. Building on Gadamer’s work, Abascal-Hilderbrand (1994) suggested that “translations are always interpretations; translation is what occurs *as* the translator completes an interpretation, not *when* she does. ... As tutors interpret the words that surround the tutoring and the assignment, the words serve the translator, and the translation ultimately serves both the tutor and the student” (p. 179; italics in original). This assertion does not dismiss the impact of a peer tutor translating knowledge and information so that a student can better understand it. However, translation means sharing more than notes or concepts. Abascal-Hilderbrand (1994) argued that as students interpret each other’s words, “they are translating one another’s lifeworlds. They make it possible for one another to *act within* the tutoring event ... they mediate a unity of sameness and difference in their language which moves them to action; tutoring is understanding in action” (pp. 179–180; italics in original). The action implied here is a shared experience or, even better, shared existence. The action is a means of translating with the intent of transforming.

## Concluding Thoughts

I have illustrated how peer tutoring is pedagogical and what kinds of pedagogy peer tutoring may be, namely a *pedagogical environment* that is *transformational, dialogic, tactful, collaborative, empowering, and understanding*. The themes described do not cover all the kinds of pedagogy peer tutoring might be. Nonetheless, they illustrate a rich perspective of peer tutoring and create an interpretation of peer tutoring as a pedagogical experience. Peer tutoring practice indicates many things in higher education, including the intention to “support students in their growth as independent learners by empowering them to leverage more advanced learners to propel their own progress toward mastery” (Sanford & Steiner, 2021, p. 8). Adding to this definition, this essay has attempted to describe, at least in part, the nature of the “support,” the essence of the “empowering,” and the process of propelling students toward mastery that peer tutoring provides. Following this description, peer tutoring becomes an essential, existential, and certainly pedagogical practice.

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