

Exploring student-teacher relational connectedness within
midwifery education: A phenomenological inquiry

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Abstract

This Heideggerian hermeneutic study asks the question: How does the teacher's way of being and relational connectedness in the student-teacher relationship impact on learning? It reclaims the significance of the human and relational nature of teaching. The way that teachers and students live their relationships with each other in both academic and clinical contexts is revealed. Within the lived experience of 'being-a-teacher' the relationship matters. A teacher's comportment can enable or disable the relationship, the relating and/or the learning. Nineteen participants were recruited for their interest in the topic and willingness to participate in the study. Narratives regarding the nature of connected teaching/learning relationships were collected from ex-midwifery students, academic teachers, Lead Maternity Carers (caseloading midwives), and key clinical teachers working with students in practice. These narratives were analysed to uncover the meaning of the lived experience of a connected relationship.

The Heideggerian notions of mood/attunement and solicitude are central to the interpretative findings. This mood or attunement influences the climate of the interaction between the student and teacher. Notably, the study highlights the significance of the human-to-human encounter underpinned by the mood of care. When care and solicitude are absent from a teacher's comportment, the meaning of what is lacking in terms of 'care' is made apparent. My thesis has revealed that when the teacher's way of being is one of attuned, authentic care, learning flourishes and students thrive. In contrast, if the teacher's comportment is found to be indifferent, or if neglectful in her attention to relationship with the student/s, the mood evoked can significantly undermine the learning experience. Furthermore, the mood or attunement always goes ahead to colour the next encounter and influence what will follow.

This study contributes to new insights and awareness of, and has implications for, future curricula. An ontological approach that is humanistic and egalitarian, which respects students as human beings, is called for. Educational and health organisations need to develop a means of identifying teaching professionals who consistently demonstrate inauthentic care and take action to protect others from their abuse. While the findings are specific to midwifery, they are relevant to other health disciplines. When recruiting new staff, particular attention needs to be given to comportment, towards respectful and engaged behaviours.

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Attestation of Authorship

“I hereby declare that this submission is my own work and that, to the best of my knowledge and belief, it contains no material previously published or written by another person (except where explicitly defined in the acknowledgements), nor material which to a substantial extent has been submitted for the award of any other degree or diploma of a university or other institution of higher learning”.

Signed: -----+-----

Date: 9th July 2021

Dedication

My thesis is dedicated to my beloved mam, Lilian (Lil) Owen
and
to my best friend, Jan Williams

My thesis is dedicated to my beloved late mam with whom I had a very special, close, and connected relationship. She taught me (amongst many other things) that the most challenging tasks can be defeated by having faith and self-belief. My mam sadly passed away during the writing of my thesis, followed 2 weeks later by my best friend, Jan. I further dedicate this thesis to my beautiful young niece, Nat, who recently passed away due to the COVID-19 pandemic. My drive to achieve and succeed is attributed to you beautiful, amazing, strong women, who are always in my heart and mind. You walked this journey with me, ever present. Know my love.

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Writing a thesis can potentially be a solitary endeavour. For me, my seven-year journey of writing my thesis was a collaboration involving many special relationships—a precious form of social connection. A great many people supported me in my pursuit of my degree and are to be thanked for the fact that this thesis came to fruition and now lies in your hands. Acknowledging that I cannot thank each of you individually, I do wish to express my sincerest appreciation to a select few.

Arriving at such an endpoint was not a given throughout the process of writing my thesis. A debilitating illness, followed shortly after by a severe back injury sustained in a car crash, seriously impaired my writing. A prolonged recovery process followed and involved intense rehabilitation, including relearning to walk and talk. My incapacitation impeded its progression but I always kept sight of my thesis; it was always within me, providing both a goal and motivation. It is thanks to a number of generous, warm-hearted, encouraging, and supportive individuals—my ‘cheerleaders’—that these obstacles were eventually overcome, and to whom I extend my deepest gratitude. I am forever indebted to my two supervisors, Professor Judith McAra-Couper and Professor Liz Smythe, whose unending support and encouragement carried me through. A mere thank you is insufficient.

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Chapter One: Orientation to My Study

*I believe
The greatest gift
I can conceive of having
From anyone
Is
To be seen by them,
Heard by them, to be understood
and
touched by them.*

*The greatest gift
I can give
Is
To see, hear, understand
and to touch
another person.
When this is done*

I feel

Contact has been made.

Virginia Satir
(as cited in Intrator & Scribner,
2003, p. 123)

Preface

Every reading of this poem resonates with me as a teacher. The greatest gift for me is that the students hear, understand, appreciate, and touch *me*; and, reciprocally, that I do the same for *them*. A great deal has been written about teachers including the knowledge and skills they possess so that they can teach effectively (Gibbs, 2006). However, the teacher herself¹ is more than an educational intellectual and imparter of skills. Teaching is holistic—it involves the whole person, the synergy of physical, intellectual, affective and spiritual dimensions (Gibbs, 2006). To be a teacher calls upon more than teaching skills and knowledge since teaching by its very nature is relational. It involves and is concerned with people, with human beings, and, therefore, referred to as a people profession. Being

¹ All teacher and student participants in my study are female; thus, for ease of reading, the female gender will be used throughout my thesis.

a teacher, therefore, is an “intimately human activity” (Gibbs, 2006, p. 9). The research question for my thesis, drawn from my experiences and reflections, is to explore the student-teacher relationship within the context of midwifery education (both in the academic and clinical contexts) as described by ex-student midwives and teachers. Recognising the relational nature of the educative experience (Geraghty & Bayes, 2009; Giles, 2008) the purpose of my study is to seek the nature of the teacher’s Way-of-Being and her relational connectedness in the student-teacher relationship. The focal question of my study is: How does the midwife-teacher’s way-of-being and relational connectedness impact on learning?

I embarked on this research with a strong belief that relationships are implicit in teaching, and that teaching and learning are about creating meaningful connections. These connections begin with us, as teachers, and extend beyond ourselves to others (Gibbs, 2006). This relational connectedness (from a pedagogical perspective) is more than casual connectedness; rather “the transactional nature of these encounters provides the kind of connectedness that enables teachers to construct deep meanings” (Gibbs, 2006, p. 8). The social encounters in teaching are not fleeting but require teachers to reach out to connect with their students’ thinking, needs, and interests. But to be truly effective, this connectedness extends beyond immediate circumstances and draws upon the innermost being of the teacher’s identity. In doing so, the teacher seeks to connect with the innermost uniqueness of each student (Gibbs, 2006; Giles, 2008). Yet, experience has taught me that this does not always happen. Relationships are complex and seldom simple.

The methodological approach of interpretive phenomenology informs my research. I am interested in portraying intensely personal accounts of human experience. My research is centred on interpretation of stories through ex-student midwives’ and teachers’ ‘lived experiences’ of their student-teacher relationships. Phenomenology is considered suitable for exploration of previously unexplored experiences. This design allows me, as the researcher, to move beyond descriptions of experiences and engage in interpretative analysis through a process of pondering (van Manen, 2014).

Whilst there are similar studies regarding student-teacher relationships in the nursing literature, it appears that such studies are limited within midwifery literature. Such a research project has not been undertaken with a focus on midwifery education. Gilkison’s (2011) midwifery research, however, includes insights that illustrate how a connected

student-teacher relationship has been linked to the sharing of narratives. The authentic student-teacher relationship which emerged in her study corresponded with findings from Giles' (2008) hermeneutic study of teacher-student relationships. Giles argued that teachers who are *attuned* to relationship show a phronesis or practical wisdom as they related momentarily to students. This correlated with Gilkison's study where teachers developed skills of authentic and tactful teaching as they interpreted narratives alongside students. My study will expand such understandings.

Ontology is the philosophical study of the nature of existence, being, or becoming, including the basic categories of being and their relations (Cohen & Omery, 1994). The ontological literature provides an avenue into exploration of 'being-in-the-world' and 'being-with-other'. The philosophical underpinnings of my thesis will be guided by the philosophical notions of Heidegger (1927/1962) [1989-1976] and his interpretation of 'being' as foundation to further interpretation. The work of Gadamer [1900-2002] and influential educators such as Buber [1878-1965] and Palmer [1939-] will be drawn on to aid in the interpretation of participants lived experiences of their student-teacher relationships.

The impetus for undertaking my study is presented in this chapter. The background of my study is specified and includes the historical perspective of midwifery education and regulation in New Zealand. The educational context for the ex-student midwives and teachers participating in my study is outlined, and an overview of the chapters to follow precedes a conclusion to the chapter.

The Phenomenon of Interest

van Manen (1990) suggested that the phenomenological researcher must initially identify a phenomenon that genuinely interests her. In the case of my research, the lived experience of the student-teacher relationship focusing on teachers' way of being and their relational connectedness, and how this relationship is experienced ontologically, was identified as the phenomenon of serious interest.

It is my pre-understanding that the way students perceive the teacher's personhood may influence their relational connection with the teacher and their learning—for better or for worse. Similarly, in his hermeneutic doctoral study based in teacher education, Giles (2008) contended that how the teacher *is* has a reciprocal influence on *how* students are

with the teacher. My research question has been constructed so that ex-student midwives' 'lived experiences' of their student-teacher relationship can reveal the essence of the phenomenon of 'being' and 'connectedness', and whether these impact on students' learning.

The Impetus for My Study

When commencing a journey one must know one's origin and have a notion of the destination. My background fully informs my practice as a teacher, an academic, a midwife, a researcher, and a human being; and these are the grounds for my current inquiry of the question of a teacher's way of being in teaching. In 1921, in a letter to Karl Lowith, Heidegger (as cited in Kisiel, 2002) wrote similarly: "I work concretely and factually out of my 'I am', out of my intellectual and wholly factic origin, milieu, life-contexts, and whatever is available to me from these as a vital experience in which I live" (p. 78). To provide an outline of my background informs and situates my *being* as a teacher, which is helpful in grounding my study. However, it must be made clear that I am not necessarily holding myself and my life experience up to the same standard or intensity as others. Rather, that my research inquiry may possibly be better grounded and situated within the context of my life and story.

My journey to midwifery and that of a teacher is pertinent to my study. My previous relational experiences from my school/university days and within my own nursing/midwifery training are what drew me to teaching as I became a midwifery teacher as a 'matter of the heart' (Palmer, 1998; Sergiovanni, 1992). Prior to addressing these particular experiences, however, there is one very particular and profound relational experience that impacted me deeply from my early childhood school days, and had me thinking about the impact and affects that certain teachers can create for their pupils. This impact may have the power to do sufficient benefit or substantial harm. Such affects may stay forever etched on one's heart; as a dear friend and fellow educator shared, "We forever carry our teachers within" (T. Davson, personal communication, August 7th, 2018). The stories I am about to narrate are worthy of recounting in this particular part of my thesis as it gives testimony to the significance and fragility of relationships, and how the influence of relationships matters.

Personal Narratives of Relational Experiences

Throughout my life certain people have been inspirational role-models for me and, on occasion, others have served as a warning. Together, they have helped me become more aware of what Palmer (1998) referred to as the “light and the shadow in my being” (p. 10). The following stories highlight such a notion.

I was eight years old. My dad was terminally ill and being cared for by my mother and my aunt who was a district nurse. His bed was brought down to the ‘parlour’, a stylish Welsh term for the front room of a house used to entertain visitors. My dad could not manage the stairs at this stage of his illness due to his dyspnoea, having to inhale continuous oxygen to aid his breathing which was greatly laboured and impacted his conversational ability. The attempt would leave him exhausted. I used to climb up on the bed next to him after I returned home from school and tell him about my day. Idle child’s prattle perhaps, but my father and I adored those moments. I remember it vividly as if it was yesterday.

In support of my mother, our local vicar and his wife, with whom we had a very special, warm, and sincere relationship, became our guardians. In order for my mother to have some respite, they had invited us to dinner at the vicarage this one particular weeknight, being a Thursday evening. My mother had graciously accepted, with my aunt caring for my dad. In order for me to attend I had sought my mother’s advice regarding my homework which I was prepared to undertake at the vicarage. My mother, however, advised me to request permission from my primary school teacher to be excused from undertaking homework this particular night so I could enjoy the evening without constraints encroaching on the special time. The request was on the proviso that I could combine both Thursday and Friday’s homework over the weekend and hand both in on the Monday. I approached my teacher on that Thursday morning and her approval was gained. Although this conversation took place in the classroom, unfortunately no one was present to witness our exchange. She was very unkind with her comments, believing that my father was not that unwell to warrant a reprieve from my homework.

The following day in class, after our wonderful evening at the vicarage, when everyone submitted their homework books, I was asked by the teacher in front of the whole class for mine. I thought initially that she was jesting. I felt humiliated to have been singled out and replied tentatively that she had granted permission for me to be excused the day

before. I will never forget her response. She physically removed me from my desk by the scruff of my neck, catching a fistful of my hair in the process. With another hand she produced a stool which she forcibly made me stand upon in front of the whole class. At that moment, visions equating with a scene from my favourite book at that time—Jane Eyre’ filled my mind. I still cannot read that part of the book due to the memories it continues to evoke. The teacher proceeded to point at me whilst shouting out to the whole class “this is what a liar looks like”. Her cruel words cut me to the core. I still remember that hot flush of shame that came to my cheeks and the tears that were smarting behind my eyelids, but I blinked them back and bit on my lip as I refused to let them fall. The whole class was now staring at me, open mouthed, as she continued to label me a liar. I could not believe what I was hearing or experiencing. How did it come to this? I tried to rebut but she would not listen; instead, shouting more of the same so my voice was silenced. How I despised my teacher at that moment. My limbs trembled and my head felt so light. My heart was heavy with emotion, turning small, as solid and dry as a walnut. I stood on that stool for the longest of times, initially staring at nothing which was an endurance test on its own, all the time being subjected to my classmates’ stares as she continued with the lessons while totally ostracising me. How ashamed I felt, how degraded, and how small. I wanted to disappear, to shrivel up, and die. I was finally let down from the stool at the end of the day after everyone had left. My teacher’s final words to me were that she hoped that she had taught me a lesson. She continued by stating that having a sick father was not an excuse for not handing in homework, and that it was probably because I was too ‘*twp*’ (welsh word for stupid) to undertake homework anyway. I have never forgotten those words or how she made me feel from that day to this. Why she did this I will never know. It was a heartless thing for a teacher to do, a cruel display of a cold and uncaring manner. How can a teacher be so unfeeling and underhanded? Following that incident, I lost total faith and trust in her as my teacher, and as a person. Even at that impressionable young age I knew what trust was and how it felt to lose trust, as “trust is an attitude, a feeling, an emotion, an affect” (Flores & Solomon, 1988, p. 208). According to Noddings (1984b) trust is very much our own doing, our own way of being, as it belongs to our comportment.

I walked home from school that day very pensive and downtrodden, taking the long scenic route back through the village park, reliving each dreadful moment, with each heavy step, questioning my own abilities and whether had I got it wrong. Did I hear my teacher correctly? Did I misinterpret what she said? Was I *twp* as she told me? Why had she

behaved as she had done? Why would a teacher lie? Why did she say those horrible things? What kind of a teacher would do that? Why? Why? Why? A thousand questions coursing through my brain.

Within two weeks of that dreadful incident my father passed away and how he was sorely missed. My teacher never acknowledged this tragic fact or how heart-breaking an experience it was for me. How does an eight-year-old child come back from an experience such as this? How does she ever learn to trust another teacher again? It is believed that children are resilient. Mark Twain once said that he never let schooling interfere with his education, and so it was with me. I refused to let this teacher get the better of me. I did not allow her to destroy my love for learning. Even as a vulnerable being I continued to attend her class, but I never related to her or ever again asked her a question, and I could never bring myself to look directly at her. I knew that my relationship with this teacher was entirely damaged. Palmer (1998) speaks of ‘integrity’, which means that one’s actions are in alignment with one’s words—sadly, not true of this teacher, although her actions spoke louder than any words. I was no longer confident regarding her integrity as a teacher as she was no longer trustworthy.

Teaching is a direct reflection of our inner values and wholeness as teaching is about who we are (Giles, 2008; Palmer, 1998). My story, though far from being a fairy-tale, does have a happy ending. The following year came Standard Two and a remarkable and influential teacher embodying all that was good about teachers and teaching. He was kind, caring, encouraging and supportive, having belief in me; being everything that my previous teacher was not. By investing his time and getting to know me, including the manner in which I learnt, a wonderful, connected, and trusting relationship developed, and I excelled under his tutelage. Our relationship endured over the years, well past our ‘school days’ until his sad and recent passing. I used to visit him each time I returned to my native Wales, as he still remembered me and was interested in who I had become. Here was an influential teacher who restored my faith in teaching as a humanistic and caring profession. Gadamer (1998,) referred to novel experiences which, when shared with others, provide “a really vivid experience that slumbers in each of us like a binding power” (p. v536). The influence of this teacher continues to bind and influence.

Most of us have experienced inspirational teachers along our educational journeys. When recalling our own schooldays, people, not unlike myself, tend to remember the best and

worst of their teachers and their resulting impact on their lives. Most of us can relate to experiencing at least one amazing, extraordinary teacher who was influential and encouraging, especially in increasing our potential and confidence. However, most of us have also experienced at least one teacher, like my primary school teacher, whose comportment was less than humane; or others, whose lacklustre performance in the classroom, contributed to an academic setback. Teachers whose ability to motivate, encourage, be understanding and caring, inspired students such as myself and provided a positive learning experience which, in turn contributed to success in later life. Other teachers whose comportments were unable to be any of these things made learning a negative and unproductive experience for students such as me. Thus, I have been led to the belief that there is little doubt that teachers are a critical variable in students learning experiences. I learnt very early on in my life how important these relationships were.

The scope for “connectedness expresses itself in diverse and wondrous ways, as many ways as there are forms of personal identity” (Palmer, 2002, p. 3). When I ponder on the teachers who impacted me along the way it is always the person that I remember not any particular lecture or teaching session. Palmer (1998) reminded us that good teachers are remembered more for their behaviours and qualities; that is, for who they are and not for what they said. What was it about them that inspired me I wonder? Two wonderful teachers stand out from my own undergraduate experience. They differed greatly from each other in their personas, but both were gifted at “connecting students, teacher and subject in a community of learning” (Palmer, 2002, p. 3). One history teacher was quite dramatic and a great storyteller. His sessions were permeated with a sense of connectedness and community (Palmer, 1998). Using narratives, my history teacher would bring the history topic alive, which he animatedly told with zest and flair, and through imagination we could see the bloodied battle fields of Bosworth where Richard III was slain or the roundheads descending on Charles I. Through our active imagination we were brought into community with the thinker himself, including the personal and historical/social situations that fuelled his thought (Palmer, 1998). Although there was little collaboration in his history class, there was a form of connectedness as Palmer (2002) described, “one that is palpable and powerful without being overtly interactive” (p. 4). Palmer used the analogy of the theatre where an audience may be attracted, and feel strongly connected, to what is transpiring on stage, as if our own lives were being portrayed there. Even so, we have no desire to respond to the vernacular or jump on stage and join the action as sitting in the audience “We are already on stage “in person”

connected in an inward and invisible way that we rarely credit as the powerful form of community that it is” (Palmer, 2002, p. 4). So it was with my history teacher.

There was also my amazing biology teacher. The passion with which she taught was not only for her subject but for us to really know her subject. The predominant teaching method during my school days was the old fashioned ‘chalk and talk’ technique, favoured by the behaviourist model of teaching. Rote learning was rife within this behaviourist ideology/pedagogy of learning, accompanied by teachers who ‘drummed’ information into us. This connotation has a violent ring to it as it insinuates ‘beating’ or ‘pounding’ of sorts. It is as if “The student has to be beaten into an image, fashioned [plattein] as if he were a drachma coin to be put into circulation” (Peters, 2002, p. 35). Current pedagogies of learning have, thankfully, progressed to embrace emancipatory and adult learning principles of learning as “we do not learn best by memorising facts about the subject, we learn best by interacting with it” (Palmer, 1993b, p. xvii). My biology teacher was of the latter expression, embodying biology as she *was* the subject that she taught. Her teaching was always interactive and lively. She chalked birds, wildlife, fauna etc. on the board and made them come alive, always interacting with us as she drew them. She was as thin as a reed, and resembled a rather mad Einstein with stand-up hair, but she cared deeply about her subject, and about me and my learning. She saw something in me that I was not aware of at the time, something that was worthy of her vested interest, care, and attention. Although she challenged my learning, it was undertaken in a caring and constructive manner that maximised my potential in the process. It is thanks to her that I went on to further education and university, something I thought I would never accomplish. I have her to thank for who and where I am today.

These two teachers were poles apart in compartments and teaching styles, but both created the connectedness and the community essential for teaching and learning (Palmer, 1998, 1999, 2002). These teachers did so by trusting and teaching from their inwardness, their identity and integrity, their authentic selves, which is the source of all good work, according to Palmer (1998), and is highly relational. Being their authentic selves as teachers allowed them to reveal rather than conceal who they were. They connected with me as a person and the subject that they taught. Their genius as teachers and their profound gifts to me would have been diminished and demolished had their teaching practice been forced into the “Procrustean bed of the method of the moment” (Palmer, 2002, p. 5).

At that time, I realised how important good relationships were in the teaching-learning continuum and how pivotal it is to the learning process. In reflecting on my own experiences as a student, I can think of numerous occasions when teachers made my life joyous, such as my biology teacher. Conversely, I can also remember specific instances that were not as jubilant such as the narrative shared of my experience with my primary school teacher. Lasting results of both positive and unpleasant remembrances of my own school days, followed by my university days as a student and my nursing and midwifery training in a large tertiary hospital in the United Kingdom in the 1980s, continue today. The teaching style was mostly didactic and instructional in nature with students being empty vessels to be filled, as in Freire's (1972) banking system. In this environment, the teacher was the authority within the relationship and had power from within. The instructional nature of the teaching greatly involved the "what" to the exclusion of the "how". Ours was not to question the "why" resulting in us as students being in obeisance and in awe of our teachers. In my educational experience, a great deal of the lecturing was authoritarian. Excessive time was spent on unengaged listening, and memorisation via mechanical rote learning. Therefore, "The ethos of too many classrooms was destructive of community" (Palmer, 1993b, pp. 33-34). This behaviourist curricular model/ideology (Tyler, 1949) was patriarchal and oppressive causing submissiveness and subservience to the teachers who dominated our learning experience. Effective interaction within the student-teacher relationship was inhibited causing disconnection from teachers and our learning. My own personal experiences and observations of student-teacher interactions, especially from my student nurse/midwife days, were largely of an unsympathetic, uncaring, disinterested, and controlled nature. Consequently, the impression we were left with of our teachers was largely one of indifferent detachment. This behaviourist ideology influenced how I was in teaching when I finally became a university teacher. Like Spier (2018) I grappled with these conventional behaviourist teaching approaches which I felt compelled to mimic, which were utterly tedious and unexciting for both teacher and student, creating relational distance between both. Comparable to Spier (2018), I also sought other pedagogical ways of connecting both teacher and student in the process of learning (Pendleton & Myles, 1991).

I am sure that, when reading my thesis, experiences within will resonate and correlate with most of you readers. Each of us have undergone numerous experiences of 'being' a

student as “there will be a familiarity, a recognition, a remembering” (Smythe, as cited in Spier, 2018, p. x).

For me personally reflecting back on those experiences, rather than finding myself in a supportive environment, especially during our practice placements, I felt, at times, that attempts were made to try and ‘catch me out’. By the end of a certain placement, I had lost confidence due to teachers’ negative, intimidating, and punitive way of being, and questioned my ability to continue. People were remarking that my usual happy go lucky manner had somewhat diminished. Within this “fragile confidence” (Dickieson, 2010, p. 76) I felt overwhelmed, at times losing sight of who I was as a person and as a student. I felt vulnerable, exposed, and anxious in those particular placements, with those particular practitioners, wanting to be anywhere but that particular place. Remembering and including my own experiences in my research connects me with the feelings and experiences of my participants. Reflecting on this experience is the first time I have considered myself as being vulnerable, which guides me to an entire new concept of understanding. As I write, I recall the phrase ‘crushing vulnerability’ referred to by Morrison (1994). Most teachers, like myself, having once experienced being a student are conceivably aware of the vulnerability of their students and the responsibilities that accompany their role (Geraghty & Bayes, 2009). I do not believe any of those teachers intended to crush my spirit. In their own ways, I am sure they thought that they were helping me to ‘become’ a successful school leaver, university graduate, a qualified and competent teacher, a registered nurse and, later, a registered midwife. All of those negative, harsh teachers accomplished one thing—they left an indelible mark upon my soul. In questioning my abilities, via unsolicitous comportments, they were really questioning who I was; and, in doing so, they impacted my sense of self. I have since concluded that the emotional reactions of individual teachers to their work are intimately connected to the view that they have of themselves and others. These perspectives are shaped by early influences, such as mine, as well as by subsequent professional and educational experiences. All these influences, as both Nias (1996) and Heidegger (1927/1962) observed, have historical, social, and cultural roots as well as contexts which transmit belief systems and perpetuate social and organisational structures. Therefore, I argue that the unique sense of the self, which every teacher possesses, is also socially grounded.

This unique persona or comportment (Heidegger, 1927/1962) influences how a teacher is with her student and vice versa (Giles, 2008). The relational connectedness I formed with one particular midwifery teacher was influential in my decision to one day become a midwifery teacher myself and to emulate her. Her charming persona, passion for teaching, her openness and availability, indeed, her ‘being’, enabled the effortless establishment of a connected relationship, one that put me at my ease and a relationship of mutual respect was easily and quickly established. She was highly respected and valued both by me and all of the student midwives whom she interacted with at that time. As a teacher, she cared deeply for us and our learning. She took an interest in our lives outside of ‘midwifery’ and in our past experiences, treating us as individuals, taking the time to get to know us. She was greatly missed when she returned to her native Ireland leaving behind a huge void. In contrast, there were other teachers who were very disrespectful, punitive, oppressive, terse, intimidating, and unsupportive, who did not seem to care about us or our learning. The emphasis was on pleasing the teacher rather than on our learning experiences which, for me personally, greatly affected the relational connectedness within those relationships.

Consequently, avoidance tactics were utilised by myself and midwifery student colleagues to evade such teachers; or we simply complied by not ‘stepping on their toes’. As a novice teacher I struggled to understand what these notions regarding relationship meant for my teaching. It seemed to me, as Giles (2008) discovered, that when the student-teacher relationship is of little importance or consequence to the teacher, it is the teacher who seems least affected. Giles further noted that the teachers appeared to be hardier or hardened. I believe that within the student-teacher relationship the threat in the relationship seems to fall more fully on the student with the particular student group/‘class’ being labelled or referred to as a ‘difficult class’ or student group.

“How one encounters the other, shapes becoming” (Johns, 2019, p. 78). I never forgot these experiences as they shaped my becoming and my future possibilities. These experiences were influential on my decision to turn my attention to the nature of the relational connection that is the essence of education. Why do teachers behave the way they do? Why are there good and bad teachers? What is the meaning of a connected student-teacher relationship? How are other teachers in a connected relationship? What does connectedness mean for learning?

Teaching was something I loved and I am passionate about. My passion for teaching and my connectedness with an influential midwifery teacher is what drew me to the position of midwifery lecturer. I regularly worked alongside student midwives, medical students and/or student enrolled nurses, within clinical areas. I particularly enjoyed the mutual interactions and discourse that was integral to the relationship, and the sharing of my own practice stories, expertise, knowledge, and practical skills. I learned that I possessed a disposition towards teaching by consequence. It simply came to me—easily, intuitively. I found that my passion for teaching and for sharing my knowledge and expertise fostered an ability to connect easily with students. Although I believed I had the heart of a teacher, the need to further develop my teaching skills was required in order to enhance my role as a teacher. Consequently, this meant undertaking postgraduate university education in teaching and learning which I immensely enjoyed. I undertook the Advanced Diploma in Midwifery (ADM) course, an adaptation of the old midwifery teaching diploma (MTD) being the only post graduate diploma available for midwives in Wales at that time. This was followed by a combined Postgraduate Certificate in Education, and a Bachelor of Education degree three-year course. Following on from this degree, I was often called to teach midwifery students within the School of Midwifery which was situated in the basement of the local maternity hospital (in those days before the advent of Project 2000 and subsequent integration of midwifery schools into Institutes of Higher Education). I was also called upon to teach the ‘Obstetric and the Newborn’ course to student nurses, combining it with my midwifery practice as a midwife, which enlightened me even more. These classes were small and intimate, and fostered a hospitable and safe environment for the creation and sharing of ideas and dialogue, where the pressure of time was not the issue it has become today.

In helping my teaching colleagues, I learnt of emerging teaching ideologies such as emancipatory learning/curricula, humanistic approaches, and their implications for teaching and learning. I was often called upon to orientate other novice teachers and somehow I came into my own. My educational philosophy is drawn from influential educators such as Palmer (1997, 1998), Buber (1958, 1967, 2002), Freire (1972), and van Manen (1991b). The humanistic schools of education has been particularly influential including Malcolm Knowles (1990) and his principles of Andragogy, Carl Rogers (1990) and his therapeutic relations, including emancipatory curricular theorists such as Diekelmann (1993). This humanistic philosophy has probably derived from past experiences of being a student at school and university, followed by my nurse/midwifery

training with past teachers who have either influenced or encumbered me in the student-teacher relationship. During both my nursing and midwifery training, I became disheartened at my personal observations and experiences of how some students, including myself, were treated by particular teachers, including clinical teachers.

I have often reflected that if student-teacher interactions were at the heart of education, how did I establish relationships with students that exemplified this notion? As I became a more experienced teacher, I discovered that I often felt connected with students, and they with me, and in these relationships the teaching and learning seemed to flow effortlessly. This led me to wonder whether my connected relationship with students made a difference to their learning or was it that this established connectedness with students simply made me feel good as a teacher?

Over the past 18 years as a teacher/educator in an undergraduate midwifery degree programme I have received numerous feedback and appreciative cards from students at the end of demanding semesters. I have been delighted to note that most addressed my ability to connect with the students in a special way that respected them as human beings as well as adults. I had assumed that most teachers connected with students and treated them as such. Certain students mentioned that I had the “heart of a teacher” which resonated with Palmer’s (1998) philosophy in that “I am a teacher at heart (p. 1) (see Appendix A). At the end of one particular semester, I was asked by the Head of School to take over a ‘troubled’ class due to my ability to relate and connect well with individuals, and because I possessed agency as a human being. Once again, this incident led me to ponder the nature of a connected student-teacher relationship.

As a midwifery lecturer within an undergraduate midwifery programme, my role has been both a facilitator of learning in formal classroom sessions and practice (simulation) rooms, as well as a clinical lecturer overseeing students in clinical placements. For 18 years I have consistently worked closely alongside student midwives within a BHSc Midwifery degree programme. I have been very blessed and privileged to have been one of the first lecturers to follow through three groups of student midwives from their first year of midwifery to their third year and to graduation, which proved highly stimulating and rewarding. This close relationship and continuity fosters the development of a connected relationship and provides the opportunity to become well acquainted and to ‘know’ the students as individuals as well as adult learners. This connected relationship

is highly advantageous when guiding, supporting, and facilitating students' learning. Such positive relational experiences have longevity. Recently I felt humbled on receiving correspondence from an ex-midwifery student I taught 14 years ago, (who is now a very experienced and competent practitioner) requesting a reference for postgraduate study due to the positive impact I had created for her as a student.

This relational connection was further increased when I was involved with the implementation of the narrative curriculum (Gilkison, 2011) as sharing of narratives bring teacher and student together in a learning encounter (Diekelmann, 2001; Gilkison, 2011). Given the complex nature of relationships and their significance, especially in teaching, it is hoped that my study will provide a deeper understanding ontologically of the nature of relational connectedness within the student-teacher relationship, enlightening midwifery teachers in the process towards their essential understandings of their relationship.

Pre-understandings/Assumptions

Having been involved in education for approximately 30 years, I believed that my awareness and understandings of the student-teacher relationship ran deep. As I engaged in my research inquiry, I became increasingly cognisant of a variety of assumptions that I carried regarding the student-teacher relationship. As a means of assembling and conveying an understanding of my pre-understandings, I was interviewed by both my supervisors prior to commencing my study. This interview formed the basis of my pre-understandings that were entrenched in my thinking prior to undertaking the interview and during the continuing analysis of my research data. These pre-understandings are addressed now and reconsidered in Chapter 9, the conclusion to my study:

- To be acknowledged and known as an individual increases the relational connection between student and teacher. Students relate more to a known teacher.
- Learning flourishes when teachers are their authentic, open, and caring selves. Who the person is matters.
- Students do not learn nor connect with strict, unkind and/or harsh teachers.
- Stress, anxiety, and fear do not foster connectedness. Learning may not transpire in a culture of fear and anxiety.
- The way that students perceive the teacher's personhood may impact positively or negatively on relational connectedness and learning.

- Together, my experiences as both a student and teacher in the student-teacher relationship suggest that the teacher is pivotal to the educational process and for fostering connectedness.
- Connectedness is vital for creating a sense of belonging and aiding professional socialisation and learning.

Situational Context of My Study

My research takes place in the context of pre-registration midwifery programmes in New Zealand. This context is important for the following reasons: The ex-student midwives who have participated in my study have graduated from a midwifery degree programme other than AUT (to avoid conflicts of interest). They have experienced the student-teacher relationship on a daily basis in their teaching-learning experiences over the 3-year programme that might include the student-teacher relationship as content for inquiry.

Within New Zealand, midwifery education is divided between time receiving formal learning opportunities within tertiary/educational institutions, whilst a large clinical component takes place in complex clinical environments working “in partnership with practising midwives in both hospital and community settings” (James, 2013, p. 14). Prior to discussing the educational context it is worthwhile to present a short overview of the maternity services in New Zealand which incorporates the midwifery educational model (Gilkison et al., 2015).

Overview of Aotearoa’s Unique Maternity Services

New Zealand’s midwifery educational model is amalgamated with New Zealand’s unique midwifery service (Gilkison et al., 2015), being interconnected with a practice model. Foundational to this model are the principles of partnership and autonomy. Fundamental to the way midwives practice midwifery in New Zealand is the model of partnership (Guilliland & Pairman, 1995) foundational for all midwifery curricula and educational processes in midwifery education (Pairman, 2002). The partnership model is a relationship of ‘being-with woman’ as the term ‘midwife’ depicts; yet, encompass the different types of relationships such as “with women, between midwives who work together and supportive relationships within the maternity care system” (Leap, Dahlan, Brodie, Tracy, & Thorpe, 2011, p. 61). The nature and scope of such relationships varies considerably across practice contexts (Gilkison et al., 2015).

In the wake of the 1990 legislative amendments to the Nurses Act 1977, and reestablishment of midwifery autonomy, New Zealand has cultivated a distinctive maternity model renowned and acknowledged globally being ‘world leading’ in its provision of continuity of care (Crowther et al., 2016; Gilkison et al., 2015). Maternity services in New Zealand is an integrated system of primary, secondary, and tertiary maternity care², which aims to meet the individual requirement of the woman and her family via a woman-centred and midwife-led model (Gilkison et al., 2015). All maternity care is free for all eligible women in New Zealand, except when a woman decides on a private obstetrician, who may charge the woman in addition to the set fee the obstetrician receives from the government. A pregnant woman may choose to receive care from a Lead Maternity Carer (LMC)³ who is responsible for organizing her care (Patterson et al., 2019). Primary maternity care in today’s New Zealand’s midwifery climate is provided by the LMC of which 92% are midwives; the remainder being obstetricians or appropriately qualified general practitioners.

The LMC midwives in New Zealand take responsibility for the care provided to their clients throughout the childbirth continuum. This includes the provision of antenatal and intrapartum care (home/birth, birthing centre or hospital) and care up to six weeks during the postpartum period. Specialist care, if required, can be accessed free of charge, within a collaborative approach to care, ‘shared’ between the midwife and the obstetrician. This fosters a seamless service for the woman (Gilkison et al., 2015). Primary facilities are often in rural settings, although there is a move to establish more primary facilities in urban centres so that women have more options for normal birth. Secondary facilities have caesarean section amenities. There are five tertiary maternity facilities in New Zealand that also provide tertiary neonatal intensive care units.

New Zealand midwives are provided with the choice to work in the above mentioned maternity facilities and are known as ‘core midwives’⁴ providing care to women with complex needs (Gilkison et al., 2016). Core midwives also work in partnership with LMC

² A secondary hospital/facility refers to a hospital that provides 24 hour acute services, including (but not limited to) general and medical services, diagnostic facilities and speciality services such as maternity, paediatrics and community care (Ministry of Health, 2007); whereas a tertiary hospital provides all the services of a secondary hospital but specialised services are greatly increased including sub-specialities, public health services, primary response services, and forensic mental health units (Ministry of Health, 2007).

³ A Lead Maternity Carer (LMC) is a health practitioner qualified to provide midwifery care to women. In the context of my thesis, the LMC is a self-employed midwife.

⁴ A core midwife is a midwife employed by the District Health Board (DHB) to work primarily in the hospital setting.

midwives whose clients may have chosen to either birth in the maternity facility or transferred to the facility due to complications warranting specialist input.

To register as a midwife in New Zealand, midwifery students complete a three-year bachelor's degree, direct entry programme (since data collection this has extended to four years) through one of five accredited universities or polytechnics in New Zealand. On successful completion of the degree, including achievement of the national examination, students proceed to registration with the Midwifery Council of New Zealand (MCNZ) and may then practice as autonomous registered midwives. Midwives are accountable to their women, to the profession and to the public via the MCNZ, the profession's regulatory authority.

Contexts for Midwifery Education: The New Zealand Midwifery Education Model.

Direct Entry Midwifery Programmes

The regulation and registration for New Zealand midwives did not transpire until after the legislation of the Midwives Act 1904. In the wake of the 1990 legislative amendments to the Nurses Act 1977, the educational preparation of midwives has recognised their autonomous role; and, since 1992, pre-registration midwifery education has been provided via three-year direct entry Bachelor of Midwifery programmes known as Direct Entry Midwifery to prepare midwives for autonomous midwifery practice. Such programmes “combine the best of academic and apprenticeship approach to education” (Gilkison et al., 2015, p. 2). The first group of midwifery graduates were registered in 1994. Development of these midwifery curricula was a collaborative process between consumers, the profession (represented by the New Zealand College of Midwives (NZCOM), and the educational institutions. There are four pre-registration midwifery programmes in New Zealand. These are offered by Otago Polytechnic in Dunedin, Christchurch Polytechnic Institute of Technology (CPIT) in Christchurch, Waikato Institute of Technology in Hamilton, and Auckland University of Technology (AUT) in Auckland. These programmes are designed to equip and prepare new graduate midwives for autonomous midwifery practice in various practice contexts (Patterson, Mącznik, Miller, Kerkin & Baddock, 2019; Gilkison et al., 2015).

Regulatory Requirements

The Health Practitioner's Competency Assurance Act 2003 requires the MCNZ to stipulate the qualification required of midwives and to accredit and monitor relevant

educational institutions and programmes. As midwifery is a regulated profession, the MCNZ (2015) is accountable to the Ministry of Health (MOH) for midwifery educational standards as the requirements for the pre-registration midwifery education programmes, and continuing practice certification. The MCNZ also standardises the Midwifery Scope of Practice, and competencies for entry to the Register of Midwives. “This professional framework is recognised internationally and provides an innovative, and autonomous model of midwifery care” (Pairman & McCara Couper, 2010; Patterson et al., 2019, p. e400). Furthermore, newly graduate, neophyte midwives are required to undertake a Midwifery First Year of Practice (MFYP) programme. The demonstration of continuing competence is required by all practising midwives via participation in the midwifery council’s recertification programme (Gilkison et al., 2015; Patterson et al., 2019).

Due to an aging midwifery workforce, the MCNZ (2010) has urged all midwifery schools within New Zealand to increase their graduate numbers in order to meet the proposed shortage of midwives within New Zealand (Pairman, 2009). The projected increase was supported by the introduction of a new curriculum in Otago Polytechnic and CPIT in 2009, followed by AUT and Waikato Institute of Technology in 2010, to “increase access to more midwifery students” (Pairman, 2009, p. 10), predominantly in rural areas. The new curriculum increased both theory and practice hours to a total learning of 4800 hours (from 3600 hours) of which a minimum of 2400 are practice hours, to gain competency in named skills (MCNZ, 2007).

The clinical practice hours are based on the student working under the “direct or indirect supervision of a registered and practising midwife” (MCNZ, 2007, p. 18). During these practice hours the student midwife requires appropriate learning opportunities in order to achieve the required standards of competence. Practice hours are spent with an LMC providing woman centred care integrated within a partnership model of care which underpins all midwifery practice within tertiary, primary or secondary maternity units, working alongside core midwives who also provide woman centred care on a shift to shift basis.

Given the pre-registration requirements of both clinical hours and skills, student midwives are primarily reliant on midwives for their learning including the provision of appropriate learning opportunities. Both the regulatory and professional associations for New Zealand midwives specify responsibility of midwives with regard to the education

of student midwives. Regulatory requirements are in situ so that practitioners are obligated to work with and support students' learning (Rountree, 2016). According to Competency 4.2 in the MCNZ (2007) Competencies for Entry to the Register for Midwives, "the midwife assists and supports student midwives in their development of their midwifery knowledge and skills in clinical settings" (p. 15).

The NZCOM in consultation with the profession and consumers defines the standards of practice for midwives including the Code of Ethics (NZCOM, 2015). Standard 10 (NZCOM, 2015) refers directly to the midwife's responsibility to student midwives: "The midwife develops and shares midwifery knowledge and initiates and promotes research" (p. 27). A criteria within this standard states that "the midwife... gives special recognition to student midwives and shares her expertise with them in a supportive manner as a preceptor" (NZCOM, 2015, p. 27). The NZCOM (2015) code of ethics: Responsibilities to colleagues and the profession (part j) requires midwives to "participate in the education of midwifery students and other midwives" (p. 15).

Given the requirements of both professional and regulatory authorities that govern the midwifery profession in relation to New Zealand midwives supporting the educational needs of student midwives, it would be considered judicious for midwives to receive preparation and education regarding their preceptor role.⁵ In 2015, the Midwifery Council launched preceptor workshops for all midwives who worked with, assessed, and provided feedback for midwifery students in clinical placements. Since this inception, all midwives are required to complete MCNZ approved preceptor workshops (MCNZ, 2015).

The Midwifery Council, via its educational standards, specifies the midwifery programme's educational framework. This consists of the 4800 total learning hours as mentioned, flexible pedagogical approaches and precise theory and practice modules. Students must complete no less than 2400 practice hours, 1920 theory hours, a minimum of 40 facilitated births, and a 100 each of antenatal, postnatal and newborn assessments. The total hours equate to four academic years; however, the degrees were initially delivered over three calendar years so that students could maximise experiential learning opportunities across the whole year (Gilkison et al., 2015). At the time of data collection, each midwifery school offered an extended three-year Bachelor of Health Science (BHSc)

⁵ The term preceptor in New Zealand is used within the hospital clinical setting to describe a senior midwife/key practitioner, and a relationship with a new graduate or midwife new to a clinical environment usually for a specific time period or purpose

Midwifery degree programme, meaning that each year had a minimum of 45 programmed weeks rather than the more usual 36 programmed weeks. This change required students to work an average of 35.5 hours per week during a 45-week teaching year and the programme was delivered over three years (James, 2013; MCNZ, 2007). Each midwifery programme operates a slightly different curriculum but all meet the requirements and standards laid down by the MCNZ. In 2020, the time frame was extended to allow this learning to be delivered over four calendar years rather than academic years.

The aim of midwifery education, according to Patterson et al. (2019), is to “support the development of competence in midwifery skills, knowledge and to prepare graduates to meet the responsibilities inherent in the midwifery role” (p. e.399). A midwifery education programme of supreme quality is pivotal in creating competent and confident graduate midwives and in their preparation to meet the competencies for registration as a midwife (Adnani, Gilkison, & McAra-Couper, 2021). Such programmes concentrate on “developing the knowledge and skills required for autonomous practice as a ‘specialist’ in normal childbirth, the development of critical thinking skills, professional judgement and a professional framework for practice” (Gilkison et al., 2015 p. 2). Throughout the four-year period, the pedagogical focus is concerned with equipping students with the knowledge and skills necessary for safe midwifery practice for future employment, regardless of the graduate midwife’s contextual employment.

All midwifery programmes have a focus on continuity of care and autonomous practice as well as educational content that focuses on pregnancy and childbirth. A significant bioscience component and a strong research focus are also incorporated into the programmes. The notion of evidence-based care underpins all teaching, which provides students with the necessary scientific and research base for autonomous decision-making. A blended learning approach is provided by each school, and a variety of pedagogical approaches are utilised via online and practice-based learning (Gilkison et al., 2015; Patterson et al., 2015).

Context of Distance Learning

Each midwifery school offers distanced education to students who are situated in rural centres so that they may access and complete most of their education from their home. The advantage of a combined blended learning curriculum model is its flexibility and accessibility for diverse student population (Ebert, 2019) whilst alleviating feelings of

seclusion experienced by some students in fully online programmes (Patterson et al., 2019). “Online packages and synchronous tutorials support the face-to-face and practice elements of the programme” (Patterson et al., 2019, p. e400).

Accessing midwifery education in New Zealand’s topography requires that the diverse student population is distributed across five main urban areas, with many provincial and rural communities. The four midwifery schools are centred in key urban centres “but each provides a flexible distance option which enables access to midwifery education from all communities and ensures sustainable midwifery workforce across urban, provincial and rural settings” (Gilkison et al., 2015, p. 2).

Midwifery educators are employed by each midwifery school to work with students in the distance areas. Their roles are multifaceted which involves undertaking tutorials, assessing students, simulation learning and practice skills, debriefing of clinical experiences, providing support during practice placements, and the provision of pastoral care (Gilkison et al., 2015; Patterson et al., 2019).

The Practice Context

“Midwifery education in New Zealand has always closely reflected midwifery practice” (Gilkison et al., 2015 p. 1) and is associated with the apprenticeship model. Students spend a vast period of time within clinical placements as “clinical training is extensive during midwifery education” (Bäck & Karlström, 2020, p. 1). Time spent in clinical placements, according to the ICM standards (2013) should represent half the programme in order to meet the programme’s curriculum requirements. Clinical learning environments are considered vital for the development of the student’s midwifery knowledge, skills, identity, capability, competence and confidence, as a midwife, whilst assimilating and consolidating their theory of learning (Bäck & Karlström, 2020; Griffiths, Creedy, & Carter, 2021) “The acquisition of knowledge and skills, and professional attitudes is obtained via theoretical and clinical training” (Bäck & Karlström, 2020, p. 3). Therefore, the integration of theory and practice during midwifery education is deemed critical (ICM, 2013). During this time, the students are socialised into the profession, being “immersed in the social, practical and ethical context of practice and this influences their understanding of the culture of midwifery and their place in it” (James, 2013, p. 14).

Practice placements influence the learning and performance of students and lay the groundwork for achievement of clinical competencies (Rahimi, Haghani, Kohan, & Sirani, 2019) which, according to Bäck and Karlström (2020), is essential in undertaking midwifery care. “The main role of all clinical settings is to enable learning opportunities for the development of clinical skills in the learners” (Rahimi et al., 2019, p.e524).

The clinical component is undertaken in partnership working alongside a number of practising midwives in both community settings and hospital. This fosters in the student the experience of midwife-led continuity of care across the scope of practice in all settings. “While students have formal learning opportunities within educational institutions they spend at least half of their programme learning through authentic work experiences alongside midwives and women” (Gilkison et al., 2015, p. 1).

Clinical placements and practise experiences are accessed by the students within the first year of the programme which increases across the programme to 80% (1280 hours) in the final year. This allows and provides important opportunities for students to apply knowledge to practice (Gilkison et al., 2015; James, 2013). Both midwives and educators participate in teaching and assessing students as “the partnership between practising midwives, midwifery educators and women is recognised as fundamental to New Zealand's midwifery education model” (Gilkison et al., 2015, p. 2; Pairman, 2006).

Students rotate through many diverse and complex clinical placements, working with various core midwives within the hospital setting dependant on who is rostered for the shift. As they progress through the midwifery programme there is an expectation that students work shifts, as well as being on call with an LMC midwife in the practice setting utilised by the School of Midwifery. The less predictable nature of the midwife practitioner shifts and the change to 12-hour shifts has impacted on the ability to maintain continuity in the allocation of midwife practitioner to student midwife (Vallant, 2004). Within the community setting, students may work with a particular midwife for a period of up to four months (James, 2013). According to James (2013) “Anecdotally, student midwives frequently report a closer and stronger working relationship between themselves and the midwife in the community than when placed with midwives in hospital placements” (p. 14).

The provision of preceptor workshops/training (MCNZ, 2015) are offered and facilitated by midwifery schools and the District Health Boards (DHBs) to equip and support preceptors for their roles. Amongst other themes, the Bachelor of Midwifery curriculum, adult learning principles, and student assessment processes are addressed within this one-day workshop (James, 2013).

Role of Midwifery Teacher

The midwifery teacher plays a pivotal role in facilitating, guiding, and supporting the student's learning in the formal educational setting. Midwife lecturers employed by the midwifery schools have a responsibility for student learning in both the clinical and classroom setting; while in practice settings, midwife lecturers may have a student ratio ranging between 1:14 and 1:20 dependant on the employment status of the lecturer (i.e., full-or part-time). "Midwifery educators partner with practicing midwives to support students to develop the knowledge, skills and attitudes required to practice midwifery in the New Zealand context" (Gilkison et al., 2015, p. 31).

At the time of data collection, a midwifery teacher in a School of Midwifery was both a facilitator of learning in formal classroom sessions and practice rooms, as well as a clinical lecturer overseeing students in clinical placements. Clinical support and supervision were provided by the lecturer with face-to-face discussions and phone calls with the student.

In the past, assessment of the student's progress was undertaken by the midwifery lecturer who drew on feedback (either verbal or written) received from the midwife when working with the student within the clinical placement (James, 2013). In more recent times, separate midwifery staff have been employed as clinical educators to focus on clinical learning and in the form of face-to-face tutorials. Documentation of the student's learning goals and progress are collaboratively undertaken between the midwifery teacher/clinical educator, the student and sometimes the midwife. Tension can arise if the teacher is the student's clinical support in their clinical placement whilst also being their assessor. Academic assessment transpires by means of written and practical examinations and written assignments. The results of each assessment are cross moderated by the teaching team and submitted to a Faculty Exam Board. Students have the right of appeal. If students non-achieve in one learning outcome, they are likely to have the opportunity to repeat the paper. A repeat non-achieve may see the student

existing the programme. Thus, within any student-teacher relationship there are power differentials. While midwifery curricula are required to articulate a philosophy and pedagogical approach, how relationship happens is left to each student-teacher group to determine, with most of the power resting with the teacher.

The ex-student midwives and teachers who participated in my study have been drawn from a variety of different programmes to ensure the findings did not focus on one specific programme, thus protecting anonymity. While there is similarity across the four programmes, there are also differences that arise from personalities, size, geographical location, and particular pedagogical approaches. Nevertheless, in all programmes there is the human-to-human relationship of a teacher with a student which is the key focus of my study.

Structure of My Thesis

Chapter 1 has introduced the research question, the methodological approach, and offered the reader an understanding of my pre-understandings that I bring to this interpretive study. It sets the scene for my thesis in relation to the impetus for my research and the personal context that I brought to my research. This chapter outlines the purpose of my research and my decision to use a phenomenological research approach.

In Chapter 2, the literature relevant to the research question is reviewed pertaining to the phenomenon of the student-teacher relationship. It highlights the links between the question and the current knowledge base related to connected relationships and pedagogy.

The methodology used in my study will be discussed in Chapter 3—Philosophical Foundations—which describes the philosophical notions that have underpinned my research. Of central importance are the philosophical writings of Martin Heidegger, Hans-Georg Gadamer, Martin Buber and the methodological considerations of Max van Manen.

Chapter 4 provides details of the study design, moving from the philosophical ideas to method. The process of the research is described, including the recruitment and interviewing of participants, the analysis of the interview, and the writing up of my findings. The chapter closes with a discussion regarding the trustworthiness of my study.

Chapters 5 to 8 present my interpretation of the essence of the teacher's way of being and the phenomenon of connectedness within the student-teacher relationship and its impact on learning. Chapter 5—Comportment—shows that comportment is more than a way-of-being. Our comportment reveals *who* and *how we are*. Moreover, our comportment is felt and sensed by others, communicated via pathic senses.

Chapter 6 discusses the impact of indifferent and negligent teacher comportment on the student-teacher relationship, and its ramifications; while Chapter 7 discloses the mood of the pedagogical encounter. This mood goes ahead of an encounter, pre-empts and colours what will follow in a subsequent encounter between teacher and student.

Chapter 8 discusses the affective responses that students enact in order to cope with indifferent teachers, and those who are negligent in their attention to relationship with their students.

Within Chapter 9, my study is drawn together and conclusions and synthesis made in a final discussion. The key findings are summarised and reviewed in relation to current literature. The implications for educational practice that emerge from my research is discussed along with recommendations for further research. Limitations of my study are acknowledged. My thesis closes with a final reflection.

Concluding Reflections

This chapter has identified some of the critical influences and experiences that have shaped my research approach and the subsequent research process. Greater elaboration of these ideas will occur in my findings chapters, Chapters 5-8. In summary, the hermeneutic phenomenological research approach was used to support an inquiry focused on the phenomenon of a connected student-teacher relationship. The following chapters pursue a journey towards new understandings of the connected student-teacher relationship commencing with pertinent literature.

Chapter 2: Engaging with the Literature. Relational Connectedness Matters

*We must keep our eyes fixed firmly on the **true relation** between teacher and taught – if indeed learning is to arise in the course of these lectures. (Heidegger, 1959/1966, pp. 16-17)*

Preface

The previous chapter considered the orientation of my study including the situational context in relation to the student-teacher relationship in midwifery. This chapter appraises literature pertinent to pre-understandings of the student-teacher relationship with a focus on the connectedness within the relationship. The commonly understood purpose of the literature review is to present an integrated evaluation of previous research and theory as it is important to understand both preceding and current literature, and the context of where the current study fits within the body of knowledge (Roberts & Taylor, 2002). Smythe and Spence (2012) argued that a literature review within a hermeneutic study is distinctly different from quantitative and other qualitative reviews as “there are few rules to follow; rather a way to be attuned” (p. 23). Hermeneutic scholarship requires an interpretive lens and a way of attuning that invokes both creative and logical thinking (Crowther, Smythe, & Spence, 2015). “Interpretive hermeneutic literature reviewing is not about predicting or providing final definitions through pooling, assembling, summarising findings and critiquing the analyses” (Crowther, Smythe, & Spence, 2014a, p. e158). To review via a hermeneutic lens involves attuning philosophically as one engages with the literature. It requires the need to stay congruent with the philosophical approach whilst making the phenomenon more evident, initiating dialogue with the reader to incite thinking while staying attuned to unforeseen possibilities (Smythe & Spence, 2012).

“The complexity and uncertainty in literature reviewing is an endless hermeneutic process that unfolds concurrently through-out the research project” (Boell & Cecez-Kecmanovic, 2010, as cited in Crowther et al., 2015, p. 452). In dwelling with a broad selection of both traditional and original writing, my quest was to stay attuned to the phenomenon of interest—the student-teacher relationship—and to consider how previous authors drew

me into familiar or new thinking. “Other readers become dialogic partners bringing their own horizons of understanding to the phenomenon” (Crowther et al., 2015, p. 452). Throughout, I seek to recognise that I bring my own interpretation based on my life journey to everything I read. van Manen (1990) suggested that in hermeneutic research we turn to the literature “so that the work of others turns into a conversational partnership that reveals the limits and possibilities of one’s own interpretive achievements” (p. 76). Conversation opens up questions and sets one to wonder. Such is the nature of this chapter.

The writings within the field of relationships are numerous and complex. Due to a lack of literature regarding relationships and connectedness within midwifery education, research and other writings from disciplines outside of midwifery have been presented. Specific attention has been given to the nursing literature, as most of the relevant research is situated within the context of clinical nursing and the role of preceptoring or clinical supervision of nursing students.

The data within this chapter came to me through a variety of means. I made use of online databases such as Academic Search Premier, Interim, Ovid, and CINAHL. The descriptors ‘student/teacher relationships’ AND ‘teaching/learning/midwifery’ in combination with ‘relational connection’ were used to identify resources. The ensuing literature consequently generated further research and discovery of relevant information. I scanned the shelves of the university library, and invited suggestions and offerings from those interested in my topic. The student-teacher relationship is not novel; therefore, I did not limit my reading to more recent publications. I bring the assumption that the essence of human relationship has prevailed over centuries. Therefore, I considered writing by Licqurish and Seibold (2008), and Gillespie (2002, 2005) as foundational research into exploring the connected relationships between midwifery teachers and students. My review of literature is also dominated by key researchers/scholars and educationalists who were committed to exploring the nature of the student-teacher relationship and how that impacts on learning. They bring an ontological perspective, privileging lived experience. The work of Diekelmann (1990, 2004; Diekelmann & Mikol, 2003), Giles (2008, 2011a, 2011b; Giles, Smythe, & Spence, 2012), and Palmer (1993a, 1998, 2002; Palmer & Zajonc, 2010b) resonated strongly. Diekelmann was the pioneering educator/phenomenologist to research this area of student-teacher relationship from an ontological perspective. Giles (2008) examined the ontological experiences of student-

teacher relationships within tertiary environments. Although, the literature may be considered by some to be outdated they are still valuable from an ontological perspective. Each has been a significant influence on my own thinking, shaping my assumptions about teaching and learning.

This chapter begins by addressing the nature of relationships and teaching. For this reason, it is appropriate and important to explore the ‘essence’ of relationship. However, an attempt has not been made to review the literature on relationships per se or to describe different types of relationships as these topics are considered too extensive. This chapter is divided into the following components: the essence of relationships, relational connectedness and teaching/education, the teacher’s comportment, and creating connectedness. While the review of the literature is structured in a sequential style, the concepts within each section are connected.

The Essence of Relationships

The realm of human affairs, strictly speaking, consists of the web of
human relationships which exists wherever men live together.
(Arendt, 1998, p. 183)

Relationships are arguably one of the most important parts of a person’s life (Hind, 1996). “Every human life starts in relation, and it is through relations that a human individual emerges” (Noddings, 2012, p. 772). Riley (2010) contended that “we have learnt to form and maintain relationships by our accumulated experience of relationships” (p. 30). Our initial approach to new relationships is, therefore, shaped through previous experience as “all life experiences are what constitute who we are in the process of becoming” (Shwind, 2008, p. 78). The play of relating is classified as a connection between things; from a place or position where a person stands in relation to another (Thatcher, 1980). According to Auhagen and Salisch (1996), an entire host of relationships tend to be interwoven by most people on a daily basis.

A relationship is more than an interaction between two people, and within the literature a distinction is made between having an interaction and a relationship. According to Flores and Solomon (1988), an interaction is not considered a relationship; although, frequent exchanges may evolve into one. Infrequent exchanges, such as a single interaction, may also effortlessly evolve into a relationship. “A relationship is not simply the banal ontological status of “two things in relation to one another” (e.g., “to the left

of”) nor is it the vacuous sociological category of “two people interacting” (Flores & Solomon, 1988, p. 219). An interaction involves minimal behaviour between two individuals and ensues within a limited time frame (Hind, 1996). A relationship, however, involves one, many, or numerous types of interaction between two people who know each other (Hind, 1996).

A relationship is accompanied by affective and cognitive properties. Communication and comportment are considered its essence and play an important part in the tenacity of the relationship. Relationship, by its very nature, is ongoing and dynamic, “in which one of the central concerns of the relationship is the relationship itself, its status and identity and, consequently, the status and identity of each and all of its members” (Flores & Solomon, 1988, p. 219). Trust is “a vital and existential component” (Flores & Solomon, 1988, p. 219) of that dynamic relationship. Therefore, the comportment of the student and teacher will influence the nature of the relationship formed between them (Hind, 1996).

Relationships are differentiated from each other through contemplating the different interaction that occurs in the connection (Metcalf & Game, 2006). Hind (1996) suggested that providing a comprehensive description of relationships would be unfeasible but can be alternatively described in terms of the nature of experiences which occur within the interactions between the parties. Every interaction with a relationship affects the course that the relationship takes (Hind, 1996). Bolton (1987) identified five types of interpersonal relationships ranging from very nurturing to very toxic relationships. My thesis will refer to both toxic and nurturing comportments which have been described within teaching relationships (Fahie, 2020; Salladay, 2013).

Relationships and Teaching

To have a relationship is to have an experience. The art of midwifery and midwifery teaching is comprised of experiences and is a relationship act, as “being a teacher is about relationships” (Gibbs, 2006, p. 2). John Macmurray (1964) unswervingly held that “teaching is one of the foremost of personal relations” (p. 17). According to Donnelly (1999), teaching reveals a certain everydayness in its pivotal professional relationship: that between teacher and student. In teaching, students are “encountered in a variant of everyday Being-with” in relationships (Donnelly, 1999, p. 947). It is this characteristic in which “the unique quality of teaching dwells and teaching is centrally a particular form

of being-with” (Donnelly, 1999, p. 947). “To teach presumes that teachers are presenting themselves by being-with and being-there with students” (Gibbs, 2006, p. 216). Professions such as midwifery are built on relationships (Pairman & McAra-Couper, 2010). Professional experience is the experience of relationship and, according to Schwind and Lindsay (2008), the two are amalgamated. For example, in the context of the midwifery profession a ‘midwifery’ relationship can be defined in context of the midwife-client-student relationship, and midwifery teaching defined as midwifery student-teacher relationship. To be a midwife means ‘being with woman’, parallel to the midwife teacher ‘being-with’ the student (Smythe, 1993). This partnership model is foundational for all midwifery relationships, whether in practice or academia, and serves as the basis for all midwifery curricula (Gilkison et al., 2015; Guilliland & Pairman, 1995, 2010). According to some authors, teachers should distinguish and honour concerned Being-with, which has been found to be foundational for their teaching practice (Diekelmann & Diekelmann, 2009; Donnelly, 1999, Ironside, Diekelmann, & Hirschmann, 2005).

The very nature of education and practice lure people into a web of relationships (Arendt, 1958/1998; Dickinson, Smythe, & Spence, 2006): “a multiplicity of relationships that are present and in play in the same time and space” (Giles, 2008, p. 10). Evidence shows that teaching by its very nature is relational. “Relationships are implicit in teaching” (Gibbs, 2006, p. 13; Giles, 2011a, 2011b; Spier, 2018); as teaching, having been referred to as a people profession, involves, and is concerned with, human beings (Donnelly, 1999; Gibbs, 2006). Although teaching may be complex, dynamic, and multifaceted (Gibbs, 2006; Su & Wood, 2012) being a teacher is an intimately human endeavour. Schwind and Lindsay (2008) believed that “human relations should be front and centre in professional teaching and professional practice” (p. ix). Studies have shown that the relationship between the midwife/teacher and the student is fundamental to the learning process, whether in academic or clinical contexts (Ebert, Levett-Jones, & Jones, 2019; James, 2013; Niewenhuijze, Thompson, Yr Gudmundsdottir, & Gottfredsdóttir, 2020; Rountree, 2016). The relationship between student and teacher has always been a central interest in education and is integral to the educational process, whether teachers are consciously aware or not of their significance (Giles, 2008, 2011a). Claessens et al. (2017), in the wake of Wubbels et al. (2014), defined the student-teacher relationship as “the generalised interpersonal meaning students and teachers attach to their interactions with each other (p. 340). Such meanings derive from understandings of their daily interactions

between one another and are foundational for their reciprocal relationship (Claessens et al., 2017). “Moment to moment interactions between a teacher and student are thus the building blocks for their relationships” (Claessens et al., 2017, p. 478).

Some authors consider that relationships are at the heart of educational encounters where the personal quality of the interaction is crucial (Ebert et al., 2019; Giles, 2008, 2011a, 2011b, 2014; Palmer, 1998; Schwind & Lindsay, 2008). Tanner (1999) presented the view that the student-teacher relationship “is the curriculum” (p. 298). Likewise, Gillespie (2005) explicitly identified student-teacher relations as “the curriculum” (p. 211). The notion that the student-teacher relationship is crucial to the success of educational processes is reinforced by Bevis and Watson (1989), whilst Giles (2011b) believed that “teachers and students are the human face of everyday educational experiences” (p. 60). Palmer (1993a) acknowledged that genuine learning does not transpire until the student is brought into the relationship with the teacher, with each other, and with the subject: “We cannot learn deeply and well until a community of learning is created in the classroom” (p. xvi). Whatever the content of a teaching learning experience, it is the interhuman relation between the teacher and the student which is crucial and least expendable.

Some educationalists (Bennett, 1997; Palmer, 1998; Tompkins, 2005) argue that the student-teacher relationship is more important than the content of education. Literature suggests the significance of teaching relationships and that they matter (Gibbs, 2015; Giles, 2008). James (2013) discovered the relationship between the student and the midwife to be crucial and influential to the learning process and experiences. The student-teacher relationship mattered a great deal more to students than what the teachers initially thought or gave credit (James, 2013). “When the teacher-student relationship matters, the teacher’s and student’s relational, experience is engaged, connected and respectful of the other” (Giles, 2011a, p. 83).

Several authors propose positive effects of a connected student-teacher relationship on students’ learning experiences, including support of students’ self-confidence (Diekelmann, 1991), increase in motivation to learn (Reilly & Oermann, 1992) and maximising “positive student outcomes associated with clinical learning” (Paterson & Crawford, 1994, p. 168). Despite the value assigned to the presence of connection in a student-teacher relationship, there is limited research exploring the nature of relational

connectedness within a student-teacher relationship. Additionally, there is insufficient confirmation of this connection as being a positive influence on learning experiences (Appleton, 1990; Ebert et al., 2019; Giles, 2008; Gillespie, 2002, 2005; Grigsby & Megel, 1995; B. K. Miller, Haber, & Byrne, 1990; Vaughn & Baker, 2004). Limited literature may be due, in part due, to the lack of consensus as to what connectedness implies. Apparently, the efficacy of this concept in health care is restricted by its lack of conceptual clarity (Phillips-Salimi, Haase, & Kookan, 2012). In addition, little research has been done to clarify the concept of connectedness in the context of student-teacher relationships apart from the outdated work of Gillespie's (2002, 2005) humanistic approach. Whilst helpful in its description, Gillespie's ontological study does not specifically relate to a formal teaching role within a tertiary environment or midwifery education. However, her study does provide ontological understandings of students' experiences of a connected student-teacher relationship in relation to the context of nursing clinical practice which is pertinent to my study.

Aspects of Connectedness

Relational connection is considered to be a homosocial connection (Heidegger 1927/1962), and according to Palmer (1998) is "the principle behind good teaching" (p. 115). Humans are social beings and have an inherent need to relate (Brown, 2012; Fiske, 2012). Bennett (1997) suggested that we are individuals that exist to relate; connectivity being fundamental to our humanity. Relational connectedness identifies a fundamental bond of relationship (Bennett, 1997; Forsyth & Kung, 2005; Palmer 1993b). Brown (2012) perceived connection to others as a central truth of human life: "Connection is why we're here. We are hardwired to connect with others, it's what gives purpose and meaning to our lives, and without it there is suffering" (p. 8). Although many academics have utilised the term 'connectedness' to describe and/or calculate a person's perception of having a significant relationship with other people (Phillips-Salimi et al., 2012), there is little consistency across the literature regarding the definition or measurement of connectedness.

Connectedness has been described from multiple perspectives, including critical (Villalpando, 2004), feminist (Gilligan, 1993; Noddings, 1992, 2005), and gender/cultural (Garza, 2009). Each of these perspectives, according to Owusu-Ansah and Kyei-Blankson (2016), examine the necessity for teachers to develop meaningful, caring connections and relationships with students. Studies have linked connectedness to

“dependence, embeddedness, engagement, loneliness, belongingness, companionship, attachment and affiliation” (Townsend & McWhirter, 2005, p. 193). The types of connectedness described in the literature are diverse and include interpersonal, social, cultural, and community aspects (Newcomb, 1990); whilst other literature has focused on a more intimate and affective aspect of connectedness (Phares, 1993; Rosen, 1999). Rosen referred to the emotional aspect, stressing that the personal enjoyment or pleasure which stemmed from intimate human relationships is at the heart of connectedness. Newcomb (1990) explained that interpersonal connection comprises various types of social support, such as “bonding, attachment, friendship, intimacy, and companionship” (p. 479). Similarly, Phillips-Salimi et al. (2012), in their concept analysis, found five different perspectives on connectedness, including personality trait, and the affective quality of positive social interactions with significant others which has been corroborated by other scholars (Karcher, 2005; Karcher & Lee, 2002; Ong & Allaire, 2005; Person, Bartholomew, Addiss, & van den Borne, 2007; Townsend & McWhirter, 2005).

According to Townsend and McWhirter (2005), most conceptualisations of connectedness refer to a self-in-relation to others, with an emphasis on the self. Literature has reported several varying categories of connectedness, including self-connectedness, connectedness to others and social groups, and connectedness to a greater sense or value such as meaning of or purpose of life (Gibbs, 2006). In this manner, connectedness has correlations with spiritual connection (Bellingham, Cohen, Jones, & Spaniol, 1989; Gibbs, 2006; Giles, 2008). It is Schwind and Lindsay’s (2008) belief that “to connect more holistically with one’s human-self facilitates connection with the humanness of others” (p. xv). Anecdotal literature presents educational perspectives relevant to student-teacher connection. Gilligan (1993) proposed a foundation for a feminist viewpoint, suggesting that people articulate themselves in attachment and are concerned with sustaining connection in relationships. Other authors present perspectives in which connection, relatedness, interconnectedness, and wholeness are central (Ebert et al., 2019; Gibbs, 2005, 2006; J. P. Miller, 2000; Palmer, 1998; Palmer & Zajonc, 2010b).

According to Ebert et al. (2019) although connectedness is poorly understood within certain literature reviews, connectedness is a significant component in human development and psychology (Townsend & McWhirter, 2005). Certain qualitative studies have referred to the fact that connectedness has important implications for mental health and wellbeing (Floyd, 1999; Oates et al., 2020; Shields, 1996), being utilised as a safeguard against social isolation (Townsend & McWhirter, 2005). Connectedness,

therefore, is a crucial element in healthy interpersonal functioning. Adaptive connectedness results in sturdier psychological resilience according to Townsend and McWhirter (2005) and is deemed to be a protective approach among young adults. The literature seems to suggest that a balance of connectedness with others and within the self is indicative of positive emotional health (Oates et al., 2020; Phillips-Salimi et al., 2012; Townsend & McWhirter, 2005).

Due to these various aspects discussed, the notion of connectedness has not been consistently described in a variety of research studies. The definitions seem to imply that the concept of connectedness is complex and multidimensional, and remains elusive (Giles 2008). Yet, connectedness within teaching relationships has been referred to as one of the powerful components of effective teaching (Diekelmann & Mikol, 2003; Diekleman & Diekelmann, 2009; Ebert, Mollart, Nolan, & Jefford, 2020; Gillespie, 2002, 2005; Owusu-Ansah & Kyei-Blankson, 2016). Contributing to the quality of the relationship between student and teacher is the teacher's comportment or way of being which can positively or negatively influence connectedness within relational processes/interactions, noting that all relationships are complex (Dickieson, 2010). A teacher's comportment, which she brings to the relationship, contributes to the quality of the relationship with the student whilst facilitating student learning.

The Teacher's 'Way of Being' and Connectedness

"Teaching includes both instructional and relational responsibilities" (Owusu-Ansah & Kyei-Blankson, 2016, p. 2). There are many theories regarding what makes for effective teachers and teaching, including the skills required to teach effectively. However "Knowing about teaching and being able to demonstrate how to teach is insufficient" (Gibbs, 2003, p. 10; Ramsden, 2003). It seems that from the literature "the most important factor in education and teaching is the teacher" (Ulug, Ozden, & Eryilmaz, 2011, p. 738). This concept is corroborated by other literature (Bäck & Karlström, 2020; Brunstad & Hjälmhult, 2014; Malwela, Maputle, & Lebesse, 2015; Niewenhuijze et al., 2020). "Effective teachers build meaningful relationships with their students via their being" (Forsyth & Kung, 2007, pp. 10-11). The majority of the literature has demonstrated that the centrality of the teacher in education is of importance. Certain authors have defined the teacher's way of being and way of teaching as critical to the nature of the student-teacher relationship and supports student-teacher connection (Ebert et al., 2019; Ebert et

al., 2020; Giles, 2008, 2011b; Gillespie, 2002, 2005; Niewenhuijze et al., 2020; Oates et al., 2020; Palmer, 1998).

Whilst the nature of the student-teacher relationship has been explored from a variety of theoretical frameworks, there seems to be less widespread research that seeks to understand the ‘lived experience’ of relational connectedness. The essential research and work of Parker Palmer from tertiary and teacher education supports student-teacher connection. One consequence for teaching is captured by Palmer’s (1998) notion that “we teach who we are” (p. 2) in that “good teaching cannot be reduced to technique but comes from the identity and integrity of the teacher” (Palmer, 1998, p. 5). This concept is supported by other authors who endorse the importance of the teachers’ personhood in teaching, noting how teaching excellence involves the teacher’s personhood rather than any technicalities of teaching (Bain, 2004; Riley, 2011; Su & Wood, 2012; Tanner, 1999). Riley (2010) contended that “Teachers master techniques but do not engage the students souls” (p. 30). Su and Wood (2012) believed that “definitions of teaching excellence cannot be adequately obtained from typologies and descriptions of techniques and skills” (p. 142), whilst Gillespie (2005) asserted that the focus of faculty education should be on relational competence, not theoretical aptitude.

Palmer’s (1998) writing illustrates the relational connectedness that exists between teachers and students. His notion that “we teach who we are” (1988, p. 2) is associated with the influence of a teacher’s way-of-being or comportment in the teaching-learning experience. “*Who we are* is central to relational connectedness in education” (Giles, 2011b, p. 61, emphasis in the original). Palmer (1997) suggested that “Teaching, like any truly human activity, emerges from one’s inwardness, for better or worse. As I teach, I project the condition of my soul onto students, my subject, and our way of being together” (p. 14). Thus this projection of ourselves in relationship led Palmer to argue that teachers “teach out of who they are” (p. 1). Palmer (1998) believed that the teacher’s traits or comportment are central to teaching and learning and that teachers teach out of their true, holistic, and authentic selves as human beings. “It is not so much their subjects that the great teachers teach as it is themselves” (Buechner, 1992, p. 31). The notion of relational connectedness suggests that teachers teach from their whole authentic person, not only from their intellectual domain (Gibbs, 2006).

How a teacher comes to the student-teacher relationship is important. The literature suggests that how teachers conduct themselves when teaching also influences the students' behaviour, conduct or comportment. What teachers believe about themselves as teachers influences how they approach teaching (Gibbs, 2006; Giles, 2008, 2011a, 2011b). How the teacher is, has a reciprocal impact on students (Giles, 2008); a concept also reflected by Freire (1998):

Whether the teacher is authoritarian, undisciplined, competent, incompetent, serious, irresponsible, involved, a lover of people and of life, cold, angry, bureaucratic, excessively rational, or whatever else he/she will not pass through the classroom without leaving his or her mark on the students. (p. 64)

Therefore, the way that both teacher and student come to the student-teacher relationship is important (Giles, 2008); as:

a teacher and a student's way-of-being is essential to the nature of relational experiences. When the way a teacher comports is a matter of concern, students become increasingly attuned to the nature and movement of their relating. (Giles, 2011b, p. 61)

A teacher's 'way of being' differs. Certain teachers inspire their students, engaging them in reciprocity of honest, open, and passionate relating. Other teachers' 'way of being' creates such student anxiety that students dread relational experiences, utilising avoidance tactics in order to evade them (Giles, 2008, 2011b).

Although a connected relationship has positive connotations of success, motivation, achievement, and professional identity, in contrast, students experience the pain of disconnection, which Palmer (1998) associated with the absence of relating. In this manner, "connectedness has also been contrasted with the construct of separateness" (Townsend & McWhirter, 2005, p. 193). It is known that continual exposure to teacher comportments who are habitually unsolicitous may result in detrimental outcomes. The student-midwife/teacher relationship can have a long term effect on the integration of a student into clinical placement (O'Brien et al., 2014). One incident with such a teacher might be sufficient to "make or break" a student in practice as educators are vital and can make or break the placement (Ebert et al., 2019, p. 50). In practice, the mentor was found to be the main perpetrator (Licqurish & Seibold, 2008). Such outcomes may result in a student exiting a midwifery programme of learning (Capper, Muurlink, & Williamson,

2020; Sidebotham, Fenwick, Carter, & Gamble, 2015). Such moments, according to Spier (2018), “continue to burn for us beyond the limits of measurable space and time” (p. 109). How the teacher *is* has a reciprocal influence on how students *are* with the teacher, and a teacher’s way of being can either inspire their students (Rogers, 1983; Su & Wood, 2012) or encumber them (Giles, 2008, 2011b; Ulug et al., 2011).

The teacher’s comportment which enables a positive and connected student-teacher relationship seems very diverse within the literature. Giles (2010) explored the ‘lived experiences’ of the student-teacher relationship in teacher education, believing that “Teachers dispositions and sensibilities towards relationships are of critical importance to the educational endeavour” (p. 1518). The pathic sensibilities referred to by Giles, whilst being-in-the-student-teacher relationship which fostered connection, included tact, nous, and attunement. These affective responses correlated with van Manen’s (1991b, 2002, 2008) work whilst contributing towards the notion of teacher phronesis or practical wisdom. My study has raised the question of how a teacher learns tactful teaching. Whilst there is no blueprint for learning the tact of teaching, van Manen (1991b) stated that tact may constitute the essence and excellence of teaching pedagogy.

Teacher comportments (although not exhaustive) have been described as helpful or unhelpful (Licqurish & Seibold, 2008; Licqurish, Seibold, & McInerney, 2013) or negative versus positive. Gillespie (2002) revealed that connected student-teacher relationships were comprised of personal and professional elements. The most positive teacher comportments are those which are warm and welcoming (Ebert et al., 2019; Ebert et al., 2020; Malwela et al., 2015; Ulug et al., 2011) while being open, available, and responsive to students (Brunstad & Hjälmhult, 2014; Hughes & Fraser, 2011; Owusu-Ansah & Kyei-Blankson, 2016; Sidebotham et al., 2015; Su & Wood, 2012). Students who lack a personal connection require increased support and guidance being concerned about erring (Schneider, 2016). Openness encouraged students to approach teachers and to question, whereas patronising comportments led to stress and an increase in student errors (Bäck & Karlström, 2020).

Connected teachers have been described as emotionally and physically available; for instance, having “an aura that invites the student to connect, being genuine, spending time with students and providing opportunities for students to talk” (Gillespie, 2002; p. 571). This statement links to other literature regarding positive attributes of teacher

comportment that include taking time to be present by ‘being with’ and ‘being there’ with students to dialogue and to clarify (Gillespie, 2002; Oates et al., 2020; Owusu-Ansah & Kyei-Blankson, 2016; Rose & Adams, 2014; Su & Wood, 2012).

Being on first name terms, being supportive, and understanding via “empathetic attunement” (Bond, 2009, p. 138) are important comportment attributes among certain literature (Bond, 2009; Ulug et al., 2011). Viewing students as holistic individuals has also been considered an important attribute in creating connection with students (Ebert et al., 2019; Ebert et al., 2020; Gibbs, 2006; Ulug et al., 2011). Other positive attributes are being friendly, interested, authentic, passionate, tolerant, motivating and encouraging (Owusu-Ansah & Kyei-Blankson, 2016; Ream & Ream, 2005; Spier, 2019; Su & Wood, 2012; Ulug et al., 2011). Being demonstrative of care, concern, and respect for students are also considered vital for creating relational connectedness (Owusu-Ansah & Kyei-Blankson, 2016). Studies have shown that these attributes increase motivation, achievement, and success whilst negative attributes lead to failure (Ulug et al., 2011). Providing honest, timely, and constructive feedback is considered a further positive attribute of connected teachers (Gillespie, 2005; Griffiths, Creedy, & Carter, 2021; Owusu-Ansah & Kyei-Blankson, 2016).

Negative comportments, which are considered unhelpful, are teachers who are demeaning, intimidating, disinterested, angry, uncaring, inconsistent, and controlling (Hughes & Fraser, 2011; Licqurish & Seibold, 2008; Licqurish et al., 2013; McCarthy et al., 2017; Sidebotham et al., 2015; Ulug et al., 2011). A positive attribute has a positive effect on the student’s personal and professional growth; whilst a negative attitude impacts negatively on student performance, personality and learning (Malwela et al., 2015). These comportments make for either hostile/unsupportive environments or friendly and supportive environments, dependent on the teacher’s way of being (Claessens et al., 2017; Sidebotham et al., 2015). According to Claessens et al. (2017) hostile relationships are created due to “repeatedly unfriendly interactions and once a hostile relationship is formed one will be less inclined to show friendly behaviour on a subsequent encounter” (p. 478). Literature shows that incivility (once referred to as bullying or horizontal violence) is a growing concern (Hunter, 2010; Schneider, 2016) which has been known to increase student stress. As a result, for students, their affective response to incivility includes feelings of anger, defenceless, anxiety, and being dehumanized (Schneider, 2016).

Diekelmann (2001) within her concerned practices of schooling learning and teaching refers to gathering as bringing in and calling forth. These concerned practices she explained are inclusive of both negative and positive relational practices. A teacher can practice gathering via comportments that draw out and call forth the best in students. Conversely, “students can be gathered in ways that close down and encourage disengagement, and make students fearful” (Diekelmann, 2001, p. 58). Niewenhuijze et al. (2020) suggested strongly that midwifery students identify midwives with the comportment and attitudes that they respect and appreciate, which they assimilate into their ‘ideal role model’ as a midwife, one whom they can aspire to be and become during their midwifery education.

Whilst there appears to be ample research on the positive effects of creating a safe and hospitable learning environment for students (Knowles, 1990; Palmer, 1998; Palmer & Zajonc, 2010b; Quinn, 1988), according to Ebert et al. (2020) the emotional well-being or the creation of a safe teaching environment for the academic teacher has been less explored. Ebert et al. concurred that teachers felt valued and therefore safe to experiment with their teaching skills when connections had been forged with their students and had prior knowledge of their teaching content. The authors concluded that “continuity of relationships with student cohorts can facilitate effective and creative teaching environments” (Ebert et al., 2020, p. 4).

Creating Relational Connectedness - The Humanistic Paradigm

Review of the literature reveals a modest amount of research within nursing and education literature examining the student-teacher relationship within the humanistic paradigm (Schneider, 2016). The work of Carl Rogers (1961) is prominent within this field. “Educators who adopt a humanistic perspective recognize the importance of relationship between learners, and teachers, and they seek to foster meaningful connections” (Ebert et al., 2019, p. 48). Humanistic educators believe that humanism “supports a student-centred, holistic, and individualized approach to learning” (Diekelmann & Mikol, 2003; Diekelmann & Diekelmann, 2009; Ebert et al., 2019, p. 48). Humanistic approaches to education advocate for relational space between a teacher and student that is inviting and mutually beneficial, where learning is seen as liberating, relevant, and meaningful (Ebert et al., 2019; Ebert et al., 2020). Within literature reviewed by Ornstein and Humkins (2004), humanistic curricula focus on enabling students to engage in the process of

becoming, and enablement of self-actualisation “where the ethos of humanbecoming (sic) is dignity” (Ursel, 2020, p. 326). Further, authors view humanistic education as a type of holistic education. “Relational connectedness is crucial to teaching holistically” (Gibbs, 2006, p. 92) a concept supported by J. P. Miller (2006) who believed that “holistic education is an effort to cultivate the development of the whole human being” (p. 1). It involves “the whole person, the physical, intellectual, emotional and spiritual dimensions” (Gibbs, 2006, p. 204).

The instrumentalist ideology of education focuses on the procurement of knowledge and skills, whereas the humanistic nature of emancipatory curricula (Diekelmann 2001; Diekelmann & Mikol 2003) encompasses egalitarian and liberal ideologies which endorse growth for both teacher and student (Bevis & Watson, 1989; Buchanan, 1993; Diekelmann 1990, 1991, 2001; Tanner, 1990; Reilly & Oerman; 1992). “The egalitarian nature of a connected relationship is grounded in the value rendered to teachers and students as individuals, a personal quality that co-exists” (Paterson, as cited in Gillespie, 2005, p. 215). Humanistic teachers propose that the educational process to be a mutual process, creating interpersonal experiences that transpires *with* the student in an explicit context (Giles, 2008). This stance rejects the traditional philosophies of an objectified and instrumental transaction *from* the teacher *to* the student (Aronowitz & Giroux, 1991; Burkhardt & Nagai-Jacobson, 2002; Diekelmann & Smythe, 2004; Tompkins, 2005). Rather, students are viewed as equal partners with teachers.

A comparison of education has been made to the ‘banking’ concept in order to illustrate the traditional transactional model of education (Freire, 2003; hooks, 2003; Shor, 1992). ‘Banking’ involves teachers ‘depositing’ factoids into passive students as empty vessels to be filled (Palmer, 2010a). Such ideology is contradictory to humanistic educational processes and experiences which are holistic in nature, revealed within the interpersonal relationship and interaction between the teacher and student (Bennett, 2003; Buber, 2002; Burkhardt & Nagai-Jacobson, 2002; J. P. Miller & Nakagawa, 2002; Riley-Taylor, 2002). Beck (2001) concurred that humanistic interactions create a caring environment that supports the cohesiveness of the relationship and facilitates a safe environment in which positive student-centred learning can unfold (Ironsides, 2005a). The outcome is “a highly quality learning environment... With mutual respect, partnership trust and support, where staff are highly valued, highly motivated and provide supportive relationships” (Khomeiran, Yekta, Kiger, & Ahmadi, 2006, p. 70). Partnership as a model of teaching

and learning derived from student-centred learning is based on a humanistic approach to education.

Partnership and mutuality

Pairman (2002), a New Zealand midwifery educator, purported that midwifery education should be an interpersonal, dynamic, empowering, nurturing, and reciprocal process, based on the partnership model of care (Guilliland & Pairman, 1995). Partnership is, after all, relational and the New Zealand partnership model of midwifery care is integral to midwifery practice and education. The partnership model aligns with the humanistic paradigm and holistic education, due to the fact that an effective and connected student-teacher relationship is characterised by mutuality: mutual knowing, mutual trust, and mutual respect (Gillespie, 2005). Mutuality within student-teacher connection encompasses “experiencing of commonalities”, “sharing and acknowledgement of differences” (Hartrick, 1997, p. 526) and incorporates an asymmetrical pattern of give and take (Henson, 1997). “The egalitarian nature of a connected relationship is grounded in the equality accorded to teachers and students as people, a personal equality that co-exists with a mutually accepted inequality in knowledge and skills” (Paterson, as cited in Gillespie, 2005, p. 215). For participant students’ in Gillespie’s study, the connected relationship supported co-participation in the learning process and included a high degree of reciprocity where student-teacher connection emerged as a highly interactive, collaborative, and evolving relationship.

The mutuality of the relationship aligns with co-participation and egalitarianism despite the inherent power imbalance. Teachers can empower the student by affirming that their understanding is accurate, allowing them to make autonomous decisions, and by providing choices (Murphy & Wright, 2005). The student is an active meaning-maker alongside the teacher within a facilitated learning environment (Diekelmann, 1993; von Glasersfeld, 1996). Rather than being a passive recipient of information, the student is fully engaged relationally in conjunction with the teacher towards new learning possibilities (Diekelmann, 2004; Diekelmann & Ironside, 2004; Palmer, 2000). In this way, the curriculum is a mutual, lived experience between teacher and student (Diekelmann, 2004; Riley-Taylor, 2002).

Partnership as a model of teaching and learning derived from student-centred learning is based on a humanistic approach to education and offers emancipation from traditional,

behaviourist, authoritarian, teaching practices. Ebert et al. (2020) believed that the partnership between student and teacher encourages “safety to explore, share and express ideas freely within the teaching environment” (p. 3). Hultgren (1992) suggested that this way of relating is more akin to partnering:

When students are with you, you leave the... role of the teacher and become a partner with students. Teaching is not something we do to students; it is an... experience in which we are side by side, simultaneously teacher and learner. (p. 222)

Ironside (2005a) emphasised that creating excellence in nursing education requires that students and teachers be co-learners working together via partnerships between and among students and teachers. Such partnerships, according to Ironside, lead to excellence in nursing education. Furthermore, student-teacher interaction generates a space where caring and empathy as moral imperatives in nursing are valued.

The majority of the research on the humanistic approach has been in the wake of Bevis and Watson’s (1989) caring curriculum which concentrated on caring student-teacher relationships. Connection has been reported as an element of caring student-teacher interactions (Appleton, 1990; Beck, 2001; Grams, Kosowoski, & Wilson, 1997; Halldorsdottir, 1990; Hanson & Smith, 1996; B. K. Miller et al., 1990). Studies have shown that the learning processes within the philosophy of the humanistic paradigm support an egalitarian and liberating student-teacher relationship based on the constructs of caring, participation, reflection, and partnership (Owusu-Ansah & Kyei-Blankson, 2016; Schneider, 2016).

The value of a humanistic approach to pedagogy is corroborated by Gillespie (2002) who found that the personal attributes of connected teachers “support their compassionate and committed way of being in the student-teacher relationship” (p. 571). Gillespie (2005) contended that the qualities of knowing, trust, respect, and mutuality are required for establishing connection in the student-teacher relationship. “A connected student-teacher relationship is characterised by mutuality: mutual acceptance, mutual knowing, mutual respect and mutual trust” (Gillespie, 2002, p. 215). It is in this connection that the potential of student transformation and development exists. These characterisations are acknowledged by Phillips-Salimi et al. (2012) who extended the characteristics to include intimacy, a sense of belonging, empathy, and caring as important attributes.

According to Phillips-Salimi et al. (2012), a sense of belonging is a “feeling that one fits in with and is part of a group with others” (p. 233). Whilst it has been researched that a student’s sense of belongingness and connectedness impacts on student retention, progress, and success (Ebert et al., 2020), little has been established regarding sense of belongingness in midwifery education, apart from the work of McKenna et al. (2013). It seems there is even less research regarding academics’ sense of belongingness, connectedness, and teaching fulfilment (Schrodt, Stringer-Cawyer, & Sanders, as cited in Ebert et al., 2020). Students reinforced that they needed to feel acknowledged and accepted by teachers to experience a sense of belongingness in order to connect (McKenna et al., 2013). Belongingness is a significant and vital factor for the successful and safe orientation and socialisation of midwifery students into the profession, a concern which has been demonstrated to be a key factor in clinical learning (Levett-Jones & Lathlean, 2008, 2009; McKenna et al., 2013).

Caring as connecting

“The constructs of care and connectedness are crucial at all levels of education” (Owusu-Ansah & Kyei-Blankson, 2016, p. 1) and are considered core values within the professions (Noddings, 2002b). Relationally orientated approaches and practices foster the development of caring relationships. “The caring moment entails genuine presence and connectedness between two human beings” (Holopainen, Kasēn, & Nyström, 2014, p. 186). “To care means first of all to be present to each other” (Nouwen, 1974, p. 36). Teacher presence of ‘being there’ is at the core of teaching and learning being “the essence of interpersonal relationships” (Schneider, 2016, p. 18). According to Holopainen et al. (2014), presence is significant in an encounter. The theme of presencing relates to presencing oneself to listen and understand another person’s perspective as part of the process of caring. “Receptive listening (attention) is at the heart of caring for human others” (Noddings, 2012, p. 775). Noddings (as cited in Owusu-Ansah and Kyei-Blankson, 2016) believed that “taking time to build trusting relationships guided by the ethics of care, concern and connection allows teachers to support students’ moral development, significant for today’s society” (p. 4). Noddings’ ethics of care is ontological in that caring is a basic way of being and correlates with Heidegger’s (1927/1962) notions of solicitous care and concern wherein he defined ‘care’ as the being of Dasein.⁶ How we view persons and caring concern illuminates the analysis in my

⁶ Heidegger’s philosophical notion of solicitude is discussed further in Chapter 3.

findings chapter. It illustrates human caring as substance within an ontological landscape of caring as a way of being (Noddings, 2012).

Certain literature has referred to student perspectives on what constitutes caring teaching. Caring teachers have been described as those who exhibit an egalitarian style of interaction, and possess diverse expectations for students founded on individual differences. Caring teachers also demonstrate a caring approach to their own work, and provide students with constructive feedback (Ebert et al., 2019; Ebert et al., 2020; Griffiths et al., 2021; Owusu-Ansah & Kyei-Blankson, 2016). Teachers who model caring, and dialogue about caring with their students, also support strengthening of student-teacher connection and relationship. Literature implies how caring and connected teachers promote the same behaviour in students (Noddings, 1984b, 2002a; Schneider, 2016). Caring teachers are known to be supportive—a key component of caring in midwifery education. A positive experience was noted when the students worked with teachers who were caring and provided support. Acknowledgment of the significance of cultivating and sustaining welcoming and supportive academic and clinical learning environments for students is not novel (Ebert et al., 2019). The creation of a safe and hospitable learning environment is dependent upon the teacher's way of being and her ability to build a relationship or connection with students. "Although welcoming clinical environments have long been recognised as imperative to the development of a sense of connectedness" (Ebert et al., 2019, p. 50), students have described feeling like a nuisance or a burden (Begley, 2001; McCarthy et al., 2017). Sidebotham et al. (2015) concurred that "supportive clinicians were central to developing connections and ultimately a sense of success" (p. 206). A notion that also applies to academic teachers (Ebert et al., 2020).

Uplifting effects of caring include being respected and valued as a unique person (Beck (2001). Respect is a sense of being valued and/or displaying value for others (Phillips-Salimi et al., 2012). The properties of these two principles are important components to strengthen the student-teacher relationship. Emphasis on respect and democratic interactions, including dialogue, are found throughout the literature (Buber, 1947/2002; Dickieson, 2010; Gillespie, 2002, 2005; Palmer & Zajonc, 2010b; Su & Wood, 2012; Zajonc, 2010a). Teachers are able to indicate caring to students through engaging in dialogues with them. Students identified caring teachers as those that knew and conversed with them, clarified issues, and who listened (Pomeroy, 1999). Noddings (1992) suggested that caring teachers model caring behaviours for students. They engage in

ongoing conversations with students where perspectives are shared and encourage maximum and reasonable expectations for students. A consistent finding to emerge from studies is that when a learning environment fosters dialogue and partnerships between students and teachers, space is created to approach learning in fresh and innovative ways (Diekelmann, 2004; Gilkinson, 2011; Ironside et al., 2005a). One such innovation is the narrative curriculum (Gilkison, 2011). According to certain authors, academically, teachers' efforts to teach material in an interesting and effective way that imparted their knowledge and skills were deemed important to fostering connection (Ebert et al., 2019; Ebert et al., 2020; Pomeroy, 1999). A connected student-teacher relationship has been linked to the sharing of narratives which revolves around learning through stories and narrative discourse and dialogue (Burge, 1993; Diekelmann, 1991, 2004; Gilkison, 2011; Kelly, 1995). Face to face interaction has also been posited as foundational for connected interactions between academic teacher and students (Ebert et al., 2019; Ebert et al., 2020).

Knowing as connecting

My study provides evidence that caring begins with achieving a deep understanding and knowledge of the one cared for. These findings are congruent with Noddings' ontology of ethical care, "a state of being in relation, characterised by receptivity, relatedness and engrossment" (Flinders, 2001, p. 211). To achieve receptivity, a teacher must feel what the student feels and see what the student sees (Noddings, 1984). Thus, engrossment requires presence, and an attempt by the teacher to come to know the student (Noddings, 1984a). Several authors have linked knowing the student to an effective and connected student-teacher relationship (Ebert et al., 2020; Gillespie, 2002, 2005; Oates et al., 2020). "Our assumption about knowing can open up or shut down the capacity for connectedness on which good teaching depends" (Palmer, 1998, p. 51). Authors suggest that teachers come to know the student as a holistic person whilst accepting a non-judgmental presence, as well as having the capacity to assist the student towards a self-knowing and awareness and their abilities as a person, student, and a prospective midwife.

Gillespie (2002, 2005) believed that the student-teacher connection provides a 'meeting' within which students are affirmed, their vision of what is possible for them expanded, and they grow toward fulfilling those possibilities. It appears that "the fruitfulness of the meeting is the possibility that inhabits the student-teacher connection" (Gillespie, 2002, p. 217). Studies show the manner that the teacher received a student was important. Bäck and Karlström (2020) found that the first meeting was significant for students when

students were expected in clinical environments and made to feel welcomed, a finding supported by other literature (Ashforth & Kitson-Reynolds, 2019; Bäck & Karlström, 2020; Ebert et al., 2019).

The positive influence of students knowing teachers has been described within caring student-teacher relationships, and is advocated as part of caring in education and supporting effective student-teacher relationships (Appleton, 1990; Buber, 1968; Campbell et al., 1994; Diekelmann, 1992; Grigsby & Megel, 1995; Halldorstdottir, 1990; Hanson & Smith, 1996; Miller et al., 1990). These authors suggested that students need to know the teacher in order to feel comfortable to share their educational and most personal issues (Ebert et al., 2019). Literature shows that mutual knowing is a primary quality in the student-teacher connection and, thus, an effective relationship. “Grounding connection in mutual knowing prompts consideration of students knowing teachers” (Gillespie, 2002, p. 214).

Several authors have found that students had more positive learning experiences and connected relationships when they felt that their teacher was personally known to them (Dahlberg, Ekebergh, & Ironside, 2003; Gillespie, 2002, 2005; Oates et al., 2020; Vallant, 2004). Learning is usually enhanced with a trusted and known midwife/teacher (Ebert et al., 2019; Ebert et al., 2020; Rawnsion, 2011). Ebert et al. (2019) found that connections were enhanced when a teacher had prior interactions with students.

Ironside et al. (2005a) established the reciprocal nature of connectedness stating that students were able to know and connect with patients if they themselves knew and connected with a clinical teacher. These are features of the concerned practices of knowing and connecting described by Diekelmann and Diekelmann (2009) within their concerned practices of schooling, learning, and teaching.

Students in Gillespie’s (2002) study agreed that knowing is the basis of connection: “You can know without being connected, but you cannot be connected without knowing” (p. 570). Buchanan (1993) related knowing as the orientation phase which is critical as the initial encounter between student and teacher. The task is for the teacher and student to get acquainted with each other as persons and to identify each other’s expectations. Davies and Atkinson (1991) referred to this process as a sussing and sizing opportunity as each attunes to the other. The teacher’s belief that the student brings unique

characteristics and learning needs to the relationship is put forth as a value of extreme importance; yet students' past experiences are rarely acknowledged in professional education.

Gillespie (2002) asserted that reciprocal knowing is a crucial quality in the student teacher connection and for an effective relationship. Students reported getting to know teachers from dialogue, storytelling, and by observation (Diekelmann, 1991; Elbaz, 1992; Gilkison, 2011; Gillespie, 2002). Beyond this process, Gillespie (2005) proposed a guiding concept of transparency that facilitated students knowing teachers. The sharing of self enables the connecting process of caring, known as revealment or transparency (Gillespie, 2002, 2005; Owusu-Ansah & Kyei-Blankson, 2016). Revealment, according to Gillespie (2005), is an adoption of Mayeroff's (1971) term "seeing honestly" (p. 13), a process that involves seeing the other truthfully and objectively.

In the same manner, in its entirety, "transparency becomes an overt expression of teachers' beliefs, intentions and the actions that arise from this foundation. Consequently, the teacher as a person, educator, and nurse becomes known to the student in a meaningful way" (Gillespie, 2005, p. 214). Literature supports the concept that teachers should allow their students to know them (Owusu-Ansah & Kyei-Blankson, 2016). Disclosing certain qualities regarding themselves as teachers allows students to see teachers as authentic teachers and individuals.

To "know" the student means to have knowledge of the students' experiences in terms of their academic and personal lives, and to understand the assignment or task from their perspective (Noddings, 1984). Students have reported feeling known when teachers recognised their lives outside of the learning environment (Harslett, Harrison, Godfrey, Partington, & Richer, 2000; Owusu-Ansah & Kyei-Blankson, 2016) and acknowledged students' knowledge and contribution to learning, as well as their individual learning needs. When students felt known, valued, and respected as individuals, their self-confidence and motivation to learn were increased (Diekelmann, 1993; Ebert et al., 2019; Ebert et al., 2020). Teachers knowing students, inhibits teachers from forming pre-conceived judgements regarding their being. Students have perceived acting on pre-assumptions to be disrespectful and contrary to meeting their learning needs and invariably results in a lack of connection (Gillespie, 2002).

It is argued that knowing the student well enables a teacher to make a response, suggestion, or remark that particularly resonates with that student. However, while teachers may affect and influence students, students too have a strong influence on teachers. The reciprocal nature of the relationship at best “requires interplay of transparent communication, trust, empathy and challenge” (McGee & Fraser, 2008, p. 8).

Trusting and connecting

Trust relationships between students and teachers are essential for learning and have been linked to effective student-teacher relationships (Appleton, 1990; Dillon & Stines, 1996; Halldorsdottir, 1990; Hughes, 1992; Miller et al., 1990). Relational trust is an essential process in the formation of student-teacher connection (Bäck & Karlström, 2020; Gillespie, 2002) and is, according to Brookfield (1990), “the affective glue binding educational relationships together” (p. 163). James (2013) contended that a trusting relationship is required to accommodate the sharing of thoughts and feelings when offering support, whilst advancing the education and welfare of midwifery students. “By nurturing our emerging midwives through a trusting relationship where the experienced midwife feels well supported, we strengthen the midwifery profession for tomorrow” (James, 2013, p. 17).

A higher level of interpersonal trust positively contributes to better student-teacher relationships and directly promotes academic performance and academic motivation (Ebert et al., 2019; Gillespie, 2002, 2005; Rotter, 1980). Students’ experiences of student-teacher relationships, and, sequentially, their engagement within the learning processes, are influenced by the level of trust students experience on behalf of their teachers (Ennis & McCauley, 2002; Mitra, 2009; Tschannen-Moran, 2004). Bäck and Karlström (2020) illustrated how a trusting relationship between the student and teacher led to gradual but increased student responsibility and autonomy within the student role. Students revealed that when they felt controlled and experienced a lack of trust, the relationship with the teacher faltered. This idea correlates with Hughes and Fraser (2011) who found that a positive and connected relationship was fundamental for confidence building. According to Flores and Solomon (1988), trust is the opposite of control and implies risk taking. Taking us back to the ontology of trust, the difference in these authors’ approach is that trust is won and lost and is always ‘in play’. Other studies tend to refer to the assumption that trust already exists, being already present in a relationship; however, according to Flores and Solomon, this is not the case: “Trust in most human relationships develops and

continues to develop throughout the relationship” (p. 218). Connectedness is absent when individuals experience mistrust (Phillips-Salimi et al., 2012, p. 239) as “distrust breeds disharmony and alienation” (Florence & Solomon, 1988, p. 212). Brunstad and Hjälmhult (2014) found that establishing a trustful relationship with the midwife proved concerning to students. When trust is eroded or breaks down, it is difficult to retrieve and rebuild; whereas, when a relation of care and trust has been established, the teacher may elicit the student’s cooperation increasing connection and consequently the motivation and ability to learn (Ebert et al., 2019; Noddings, 2012; Sidebotham et al., 2015).

Concluding Reflections

This review of literature confirms that meaningful connectedness matters in relationships. Yet, there is a lack of literature regarding relational connectedness. I believe it has been inadequately defined and insufficiently examined and, as such, contributes to the confusion regarding the basis of connectedness between teachers and students, especially in midwifery education. My research, therefore, takes on the challenge of examining connectedness from student-teacher perspectives to provide a clearer description of the lived experience and consequences of connectedness. By engaging with a wide variety of literature related to student-teacher relational connectedness, it becomes clear that philosophy, research, and writings from the experience of ‘being-a-teacher’ all agree that the relationship matters. However, it is one thing to say it matters. It is another to ensure that such connectedness transpires within the everyday teaching learning context.

The work of van Manen (1990) in secondary teacher education and Diekelmann’s (1993, 2001, 2004) research within nursing education, together with Gillespie’s (2002, 2005) ontological nursing studies, provide ontological consideration of the phenomenon of relationship as it manifests in the participants’ lived experiences. My research, coming from my midwifery background, seeks to build on these foundational studies. Schwind (2004), from an educational perspective, stated:

there may be a missing piece that we can bring into our students’ education. Perhaps we can call up in them that part of them that is different from natural science orientated curriculum that says here are the tasks, here is what you do. We tell them that, yes, relationship matters, but we do not really delve into the relationship piece at all. The human dimension of being cannot be taught as an “extrinsic object”. It is a lived dimension of who we are. And in order to teach it we need to live it. (pp. 286-287)

The quest of my thesis is to reveal the way teachers and students have lived their relationships with each other in both clinical and academic contexts.

The next chapter discusses the methodological approach that underpins my research. While the methodology has already shaped the first two chapters of my thesis, now is the time to examine the philosophies that inform interpretive phenomenology, the underpinning assumptions, and my recognition of how these guide my study.

Chapter 3: Philosophical Foundations

The Road Not Taken

*Two roads diverged in a yellow wood, And sorry I could not
Travel both
and I—I took the one less travelled by, And that has made all
the difference*

Robert Frost
www.TheSilverPen.com

Preface

The philosophical underpinnings of my research draw on an interpretive phenomenological hermeneutic approach associated with the work of Heidegger, Gadamer, and van Manen (1990, 2014). With my attention focused on the ontological aspects of learning relationships, I came to embrace the hermeneutic phenomenology of Martin Heidegger and Hans-George Gadamer as the philosophical foundation for my research methodology. This approach allowed insight into the relational space where student and teacher connect as teacher and learner (Buber, 1958, 2002; Gadamer, 2004; Heidegger, 1927/1962). While not easy to understand, reading the works of Heidegger and Gadamer has been essential to my journey of understanding the ontological nature of phenomenology and my quest to explore the nature of our everyday experiences. A Heideggerian philosophical foundation for the research methodology affords the opportunity to enhance understanding of the meaning of the pedagogic relationship that occurs between student and teacher. Giles (2008) stated that this manner of researching is not for every researcher or research question; however, these philosophers' philosophical notions have seemed to 'fit' my study and 'fitted' me.

Research Methodology and Rationale

Methodology is a philosophical structure that is based upon essential theories and beliefs including a general orientation to life, which directs inquiry (van Manen, 1990). I believe that philosophy, methodology and method are not three separate or distinct aspect of the research process. Indeed, to me they represent an amalgamated undistinguished merging together as they seem to form and are informed by each other. This is a concept acknowledged by Smythe (1998) who stated that "one can say 'this is philosophy' and

‘this is method’ but one cannot say how they are separate from each other” (p. 78). Lawler (1998) believed that there is a penchant for philosophy to override methodology in interpretative phenomenology; however, Smythe (1998) argued that philosophy is so fundamental to both methodology and method that “it’s ‘power’ is at the very heart of such a research study” (p. 78). This notion being congruent with Giles (2008) who noted that phenomenological research combines philosophical foundations and methodological reflections in a continuing dialogue. I have discovered that such dialogue concerned my way of being in my research including the way or the route of my research study.

My key interest in my study was to portray intensely personal accounts of human experience. I chose to avoid bringing a specific lens to my study (e.g., examining issues of gender or power). Neither did I want to seek to derive a theory as in a grounded theory approach. A qualitative methodological approach appeared a logical choice to aid in the understanding of the meaning and nature of student-teacher relationships: to see what normally remains unseen through quantitative methods of research (Munhall, 2007b). While my inquiry focuses on the relational learning stories of the participants, the context of these stories involves an array of relationships that occur in the same time and space. I considered critical social theory as a potential philosophical perspective to the research inquiry, one that would aid in the understanding of the social-political pressures experienced by the students in their learning experiences. The student-teacher relationship happens in the context of community which, for my study, includes the classroom and practice environments where the learning relationship transpires. Concepts such as vulnerability, empowerment, and autonomy, within the context of the human relationship, can be explored through this theoretical approach. However, critical theory views understanding social structure as more important than the understanding of “personal meanings” (Campbell & Bunting, 1991, p. 141). Insight, therefore, is limited in relation to revealing the meaning of these relationship experiences from the perspective of the participant (Campbell & Bunting, 1991; Munhall 2007b; Sellman 2005). Interpretive phenomenology, however, enables me to interpret stories of ex-student midwives’ ‘lived experiences’ of their student-teacher relationships, and those of midwives who teach. Rather than predict and explain, hermeneutic phenomenology seeks to interpret and understand (Bergum, 1991). My study seeks to uncover the nature of connectedness within the student-teacher relationship via the meanings in and behind the stories (van Manen, 1990).

The study of human phenomenon is grounded in the social sciences (Speziale & Carpenter, 2007) and closely aligned to the interpretative paradigm (Burns & Grove, 2001). Being holistic in its approach, it studies and attempts to gain an understanding of the whole and give meaning to the phenomena in question (Burns & Grove; Polit & Beck, 2010). ‘Relational connectedness within student-teacher relationships’ is the phenomenon of interest within my study. Through stories of relating, the nature of the connection will be shown to some extent. At the same time, it is possible that what shows is a semblance of the phenomenon, not authentic connectedness. For example, a teacher may go out of her way to be helpful and kind; yet, when at the end of the class session she hands out a form for students to evaluate her teaching they may begin to mistrust the nature of the connection. Was she merely putting on an act to be seen to be good? Within this approach truth is considered complex, dynamic, and obtainable only through people’s accounts of experience from within their natural setting.

Hermeneutic Phenomenology

Heideggerian phenomenology informed by hermeneutic philosophy guided my research. The hermeneutic approach opens a “thinking space” (Smythe et al., 2012, p. 111) that draws on philosophical notions (Gadamer, 1982; Heidegger, 1995; van Manen, 1990). According to Giles (2008), hermeneutic phenomenology, as a methodology, comprises of a double meaning in that it is primarily phenomenological, which means it explores a particular phenomenon; furthermore, the inquiry is hermeneutic in that it seeks to discover the understanding and meaning of things, revealing the crux of the phenomenon in the process (Annells, 1996; Malpas, 1992).

The philosophic framework and underpinning notions of my study begin with Heidegger, being the harbinger of hermeneutics. For Heidegger, “hermeneutics is the revelatory aspect of ‘phenomenological seeing’ whereby existential structures and then Being itself come into view” (Crotty, 1998, p. 96).

Heidegger (1927/1962) proposed that the hermeneutic method is the most appropriate approach for the study of human activities. It involves the description and study for human behaviour that seeks to highlight and describe our understanding of being from within practical experiences rather than framing theoretical assumptions (Carson, 2012). The purpose of hermeneutics is “not to develop a procedure of understanding, but to clarify the conditions in which understanding takes place” (Gadamer, 1976, p. 31).

Hermeneutic interpretation

Hermeneutics, the theory of interpretation, has an extended history. It originated with the reformers of the 16th century who wrote manuals on scriptural interpretation (Guignon, 2012). Hermeneutic interpretation of text can be traced back to ancient Greek study of literature and Biblical exegesis (explanation of Biblical text) from the 17th century, in the Judeo-Christian tradition (Crotty, 1998). Hermeneutics is an interpretation of textual language; with hermeneutic analysis focusing on texts as a research data source (Byrne, 2001). Since that time, it has been applied to interpretation of non-Biblical texts as well as human situations and behaviour in order to gain deep understanding. Hermeneutics is derived from the Greek word *hermeneia*. Hermes was a Greek god who interpreted messages from the Gods for mortals to understand (Thompson, 1990). Indeed, the main focus of philosophical hermeneutics is related to understanding (Annells, 1996), which is closely linked to interpretation (Gadamer, 1960). This type of analysis “allows a deep understanding of the material by disclosing the experience in all of its richness and greatest depth” (van Manen, 1990, p. 20).

Hermeneutic phenomenology reached its contemporary form in the work of Wilhelm Dilthey [1833-1911], who was a major influence on Heidegger (Richardson, Fowers, & Guignon, 1999). However, Heidegger expanded Dilthey’s concept of hermeneutics from a method into ontology, suggesting that understanding is an essential form of human existence (Carson, 2012). For Gadamer, (1960/1982) hermeneutics is involved in all acts of understanding, which means that hermeneutics extends beyond the reaches of textual interpretation.

Phenomena and Phenomenology

The roots of phenomenology originate in the ‘preparatory phase’ influenced by the work of Franz Brentano [1838-1917] and his student Carl Stumpf [1848 -1936]. Drawn by the work of Brentano, a neo-scholastic scholar, Heidegger was captivated by the “hard metaphysical questions about the nature of the world as it is in itself—what else could be, be?” (Blattner, 2006, p. 3).

The scientific rigour of phenomenology was demonstrated initially through the work of Stumpf (Madjar & Walton, 1999). The philosophy was further developed in Germany by the ‘father of phenomenology’, Edmund Husserl [1859-1938], prior to the

commencement of the First World War (Cohen, 1987; Koch, 1996; Polkinghorne, 1983; Scruton, 1995). Since then, this method of inquiry has come to occupy a prominent place in modern philosophy, and endeavours to describe the experience of the everyday world (Merleau-Ponty, 1945/1962). “Hermeneutic phenomenology sets out to describe human beings as they show up in “average everydayness” (Guignon, 2012, p. 97).

“The lifeworld, the world of lived experience, is both the source and object of phenomenological research... the starting point and end point” (van Manen, 1990, p. 36). Phenomenological research explores the lifeworld ontologically, ““recovering” a deeper understanding of the nature or meaning of our everyday experiences” (van Manen, 1990, p. 9), and studies the lifeworld “as we immediately experience it pre-reflectively rather than as we conceptualise, categorise, or reflect on it” (Schulz & Luckman, as cited in van Manen, 1990, p. 9). Phenomenological research, thus, aims to establish a renewed contact with original experience, prior to its theorising and to bring to “light the meaning woven into the fabric” (Raingruber, 2003, p. 1155) of the experience as this enables understanding of human life (Giles, 2008).

Heidegger (1927/1967) asked “what is it that phenomenology is to ‘let us see’” (p. 59)? He answered by informing us that to see that which normally we do not see, as it lies hidden, that which stands in front of our eyes and we cannot see. It involves letting us “see something that for the most part does not show itself at all” (Heidegger, 1927/1967, p. 59). It also regards “laying open and letting be seen” that which is “taken for granted in our everyday world” (Heidegger, 1927/1967, p. 46). A phenomenon is “that which shows itself in itself” or “that which comes to light” (Heidegger, 1927/1962, p. 51). The research effort of “letting something be seen from itself is a conscious effort to get beyond the givens of some foreclosed present” (Diekelmann, 2005, p. 20). It is also to understand that what we do see may not represent what we think it represents or may partly represent it. Heidegger (1927/1962) further explained that it is the combination of ‘the hidden’, the ‘covered up’ and the ‘in disguise’ that is the Being of entities. “Phenomenology is the science of the Being of entities —ontology” (p. 61). “Phenomenology is our way of access to, and the demonstrative manner of determination of, what is to become the theme of ontology. Ontology is possible only as phenomenology” (Heidegger, 1953/1996, p. 31). From Heidegger’s standpoint the ontological is concerned with understanding and researching the concept of ‘being’ itself (Carson, 2012).

Heidegger sought to expand the influence of phenomenological philosophy from epistemological questions into the realm of Being, or the ontological nature of existence (Taylor, 1985). For Heidegger, philosophical inquiry must find answers to the primordial ontological question, ‘what does it mean to be?’ prior to examining what can be discerned regarding existence, truth, and the nature of reality (Crotty, 1996; Gelven, 1989; Heidegger, 1927/1962; Thevanez, 1962).

Heidegger’s focus is ontological; he believed that the primary phenomenon that concerned phenomenology was the meaning of Being (presence in the world; Being is represented with a capital B) (Cohen & Omery, 1994). To ask for the Being of something is to ask for the nature or meaning of that phenomenon (van Manen, 1990) as human phenomena are always meaning-laden. Heidegger also used the term ‘Being-in-the-world’ to refer to the way human beings exist, act, or are involved in the world (van Manen, 1990). Heidegger claimed that we cannot have a world or life at a cultural level except through acts of interpretation. Understanding occurs when we are born into the world. We are what we take ourselves to be, and how we interpret ourselves in our practices. In other words, we are self-interpreting beings (Dreyfus & Dreyfus, 1987). Interpretation is based on our historicity (Heidegger, 1927/1962).

Phenomenological research is an interpretative methodology concerned with understanding phenomena that are part of human experience (Cowan, 2005). The term ‘phenomenology’ signifies a “concept of method” that characterises a “how” of philosophical research (Heidegger, 1953/1996, p. 24) and is a manner of researching the essential meanings of phenomena. Simply, phenomenology is “the study of essences” (Merleau-Ponty, 1945/1962, p. vii). “The term *essence* refers to the essential meanings of a phenomenon; that which makes a thing what it is” (Giles, 2008, p. 62; van Manen, 1990). Heidegger (1977c) described the essence of a phenomenon as “the way in which it remains through time as what it is” (p. 3).

van Manen (1990) indicated that:

A good [phenomenological] description that constitutes the essence of something is construed so that the structure of a lived experience is revealed to us in such a fashion that we are now able to grasp the nature and significance of this experience in a hitherto unseen way. (p. 39)

The researcher’s understanding of an essence is always “on-the-way”, partial, and

particular to the experiences from which the interpretations were formed. During phenomenological research there is the possibility, that fresh understandings emerge about a phenomenon that draws “something forgotten into visibility” (Harman, 2007, p. 92).

Lafont (2005b) described Heidegger’s contribution as a “radical paradigm shift within Philosophy itself” (p. 265). She believed that Heidegger introduced a new understanding of what it is to be human, as the human is not primarily rational and consciously aware of being a self-interpreting entity. She held that “it is precisely because human beings are nothing but interpretation.... that the activity of *interpreting a meaningful text* offers the most appropriate model for understanding any human experience whatsoever” (Lafont, 2005b, p. 265, emphasis in the original).

Phenomenological research as an interpretive methodology, such described by Lafont (2005a), is concerned with understanding phenomena that are part of human experience—which seemed to ‘fit’ my study. As such, it is well suited as a methodology with which to address my research question; due to the fact that “phenomenology is a method for investigating and describing phenomenon precisely as it is experienced, in terms of what it means for the person who experiences it” (Cowan, 2005, p. 36). The methodology of phenomenology allows for my questioning to try and get as close as possible to ex-student midwives’ experiences of their relational connectedness with their midwifery teachers. There is certain tension between the question and the method (van Manen, 1990). To use this methodology effectively it was critical that I understood that it was about “describing an experience as it is lived” and “attempting to understand a phenomenon from the perspectives of those individuals being studied” (Berg, Lundgren, Hermansson, & Wahlberg, 1996, p. 12).

Merleau-Ponty (1945/1962) argued that turning to the phenomena of lived experience means “re-learning to look at the world by re-awakening the basic experience of the world” (p. viii). Husserl coined the precept *zu den sachen selbst* (towards the things themselves) to emphasise the focus of his philosophy—the turning of lived experience to some abiding concern (Cowan, 2005). Rather than “a prescribed methodology, the researcher contemplatively attunes his/herself towards the phenomenon’s showing” (Giles, 2008, p. 63). In this manner, “phenomenology means a way of staying true to what must be thought” (Harman, 2007, p. 155). This is not to suggest that phenomenological

research is slapdash or spontaneous in its approach. In contrast, van Manen (2014) suggested that the phenomenological approach requires ‘scholarship’ where the challenges of the scholarship relate to the complexity of working with experiences that have layers of meanings (Smythe, Ironside, Sims, Swenson, & Spence, 2008). Thus, the study of phenomena is fastidiously methodical; the researcher contemplates the texts of lived experiences in a constant manner, continuously attentive of her own pre-assumptions (Giles, 2008). Given that one’s prejudices are continually present to any endeavour, there can be no definitive way to conduct phenomenological research (Giles, 2008).

Husserl

Edmund Husserl’s [1889-1976] phenomenology has been referred to as descriptive or eidetic and reveals evidence of correlation with the positivist (empirically verifiable) theory (Cowan, 2005), “this was probably a reaction to critics who regarded qualitative research to be ‘soft’ and unscientific” (Cowan, 2005 p. 37; Denzin & Lincoln, 1988). The Cartesian tradition, in which all beliefs must submit proof beyond doubt and seeks distance from the experience through objectivity, is, according to Koch (1995), evident in Husserl’s phenomenology. Husserlian phenomenology is essentially the study of lived experience in the ‘lifeworld’ (van Manen, 1990) as lived by a person, not the world or reality as something separate from the person (Laverty, 2003; Valle, King, & Halling, 1989). Husserl’s focus was the nature of knowledge (epistemology) and advocated that the ‘lifeworld’ should be understood pre-reflectively, without interpretation, and often included what is taken for granted or common sense (Husserl, 1970). For Husserl and Heidegger, the term phenomenology is described by the saying “to the things themselves” (Heidegger, 1953/1996, p. 24); that is, the essential meanings of phenomena present in the lifeworld. Research informed by phenomenology seeks to illuminate essential meanings in our lived experiences that may be taken for granted. Whilst Husserl’s focus was on epistemology, his pupil Martin Heidegger concentrated on ontology—the meaning of being and the nature of existence. Heidegger’s phenomenological approach was that of “mindless everyday coping skills as the basis of all intelligibility” (Dreyfus, 1991, p. 3).

Heidegger: The unique philosopher

Martin Heidegger [1889-1976] was born in Germany. A student of Edmund Husserl, he is associated with interpretivism. Heidegger later became a critic of Husserl, differing in his opinions regarding phenomenology. Rather than considering phenomenology as a

scientific method, Heidegger regarded phenomenology as philosophical. Heidegger was opposed to epistemology stating that “it continually sharpens the knife but never gets round to cutting” (Inwood, 1997, p. 11). Heidegger’s primary focus was on the nature of existence and the nature of the world in which we live (ontology). His main concern was human experience emphasising the meaning of being (Dowling, 2007). His main quest throughout his life was to search for the meaning of being —“his persistent inquiry” (Polt, 1999, p. 4). “The fundamental ontological basis of how one comes to understand and interpret our life world” (Crowther & Thomson, 2020, p.1). Husserl and Heidegger contrasted regarding the way this exploration of lived experience occurred (Lavery, 2003).

While Husserl focused on understanding beings or phenomena, Heidegger focused on *Dasein*, translated as “the mode of being human”, or “the situated meaning of a human in the world” (Lavery, 2003, p. 7). Dunne (1997) referred to *Dasein* as “original character of human life itself” (p. 110). Husserl was interested in human beings epistemologically as ‘knowers’ and wanted to generate knowledge by understanding why things are the way they are. In comparison, Heidegger (1927/1962) emphasised the ontological status of phenomenology (Lavery, 2003) and “viewed humans as being concerned beings with an emphasis on their way-of-being in an already existing world” (Giles, 2008, p. 59).

Husserl established the notion of phenomenological reduction, bracketing or epochē which he borrowed from mathematics. Husserl believed that individuals were capable of suspending their prejudices and life experiences in their understanding of the phenomenon. Researchers utilising a Husserlian phenomenological approach therefore must suspend their beliefs and their individual prejudices by bracketing out the world in order to arrive at the essence of phenomena (Lavery, 2003). The process of suspending one’s judgement in order to see more clearly, however, was considered by Heidegger as impossible (Crowther & Thomson, 2020) and later by Gadamer as unnecessary and untenable. “Heidegger went as far as to claim that nothing can be countered without reference to a person’s background understanding” (Lavery, 2003, p. 8).

Heidegger’s philosophy aimed to interpret phenomena and uncover hidden meanings, what lies ‘unsaid’ and ‘unthought’ in the context of what is said or thought by a person. Heidegger (1927/1962) introduced interpretation as both a concept and method of phenomenology. Although Heidegger agreed with Husserl’s declaration ‘to the things

themselves', he disagreed with Husserl's view of the importance of description rather than understanding (Racher, 2003); rather, Heidegger advocated the utilisation of hermeneutics as a research method founded on the ontological view that lived experience is an interpretive process (Racher & Robinson, 2003). Heidegger's (1925/1985) comprehensions originated from "nothing but the questioning of Plato and Aristotle brought back to life: the repetition, the retaking of the beginning of our scientific philosophy" (p. 136). Heidegger's intention was to bring an ultimate ancient question of Greek origin back to life—"What is the meaning of being"? "No one before Heidegger thought back so far" (Gadamer, 1995, p. 53). In this manner, Grondin (1995) elaborated, "Heidegger represents the crucial juncture in the philosophical transition from metaphysics to hermeneutics" (p. 9).

Heidegger: The man and controversial political agent

It was with some consternation that I embarked on a thesis underpinned by Heideggerian philosophy, as I tried to distinguish my attraction to Heidegger's profound thinking, from any reference or endorsement of Martin Heidegger—the person. Heidegger's affiliation with the National Socialist Party and recognition as a Nazi sympathiser is well known (Inwood, 1997); a fact which gave me cause for concern. Having read and informed myself of Heidegger's involvement, I was acutely aware of reading Heidegger with a wary lens, whilst constantly returning to the phenomenon itself. However, a short address regarding the man himself seems necessary. According to G. Smith (2007), philosophers are born, they live and then die, meaning that they remain unremarkable. Yet, G. Smith argued, "how much awareness should be paid to the concrete 'life saga' of a philosopher? ...Should a person disregard biography and deal only with the thinking itself" (p. 15)? Smith's point was that "the minutiae of a philosopher's life were in no way relevant to an encounter with his thinking" (p. 15). This fact has become a contentious issue with regard to Heidegger.

A glimmer of the man himself comes through in the letter Boss (2001) wrote to Heidegger to honour his 80th birthday:

when I could encounter you in person for the first time in your Black Forest hut... I was most deeply moved... A power of thinking radiated ... which was extremely passionate and sober at the same time and which seemed to penetrate all boundaries of a human intellect. Secretly and softly woven into it was a stunning tenderness and sensitivity heart. Only twice in my life had I encountered eyes which could look at you in a similar way [Freud and "the greatest sage of present-day India"]. (p. 293)

Who Heidegger was will continue to be open to question and debate. His comportment during the Nazi regime has been questionable, debated and perhaps misunderstood but remains indefensible. Born into a poor family and raised in a small town in Southern Germany, Heidegger was immersed in the customary culture and traditions of pre-industrial Germany. Due to poverty, Heidegger required scholarships in order to attend Catholic school. He subsequently studied theology and philosophy, perpetuating in a professorship at Marburg University where he wrote his opus magnum—*Being and Time*.

In 1929, he succeeded Husserl as the chair at Freiburg University and was voted as rector of the University in 1933 (Inwood, 1997). Whilst Heidegger was widely recognised as a brilliant thinker and lecturer, he has remained a controversial figure due to his involvement with the Nazi party in the early 1930s, and how, in his role of rector of Freiburg University, he cooperated with the new regime. Heidegger's comportment during the Nazi movement led to his life being one of controversial behaviour whilst "attracting international disdain particularly his involvement in the Nazi party and treatment of fellow Jewish colleagues" (Crowther, 2014, p. 48).

It has been suggested that his initial support of National Socialism was largely due to his conservative, anti-modernist stance, and his desire to return Germany to a more traditional way of life based on agriculture and artisanship referred to as the *volk* (Feldman, 2005). Young (1988) stated that Heidegger saw the rise to power of the National Socialists as "a revolution to bring about a spiritual renewal of German life" (p. 12). G. Smith (2007) referred to the fact that Heidegger wished to "be the *fürher* of the *Führer*" (p. 25). However, conflicts with party officials led Heidegger to resign in April 1934, and to take "no further significant part in political affairs" (Inwood, 1997, p. 4). Although Heidegger appeared to become disillusioned with the direction that the Nazi Party had taken, he has been criticised for his attitude towards his Jewish colleagues and his "complete silence on Hitlerism and the holocaust after 1945 which is very nearly intolerable" (Steiner, 1978, p. 124).

While there are some who would argue that in the given circumstances they too would have cooperated for a time, Young (1998) suggested that for at least two years Heidegger's involvement was "a matter of conviction rather than compromise, opportunism or cowardice... He abused his position of power in human, all-to-human

ways” (p. 4). Yet, Young (1988), after intensive research, stated: “‘Heidegger’ as the name of a body of philosophy... I shall argue to be free of that taint of Nazism” (p. 5). Apart from Young, along with other authors such as Hannah Arendt and Jack Derrida, I have not observed any hints or suggestion of his connection with Nazism and anti-Semitic thought; however, I remain open and vigilant to that possibility. Arendt believed that his involvement with Nazism was an error of his judgement, what Heidegger regarded as his biggest mistake (Young, 1998) having no correlations with his work or philosophy. After careful and extensive research, Young (1998) concluded that a distinction could be made between Heidegger the man who became involved and, to some extent, complicit in maintaining the atmosphere and culture of Nazi Germany, and Heidegger’s thinking as a body of work.

Everything transpires within a context and some have referred to Heidegger’s association with the Nazi party as being influenced by the context of the times in pre-war Germany (Feldman, 2005; Young, 1988). How Heidegger was attuned at the time remains open to debate and conjecture (Crowther, 2014). He ceased his involvement with the Nazi movement due to a change of leadership which supported blatant racism and genocide, yet he remained a member (Crowther, 2014).

Bernstein (1991) quoted Rorty who called Heidegger “a rather nasty piece of work – coward and a liar” (p. 81); yet, who claimed that there was no correlation between Heidegger’s philosophy and his moral character. Rorty’s suggestion was that we should read Heidegger’s works “as he would not have wished them to be read: in a cool hour, with curiosity, and an open tolerant mind” (p. 82). In my reading of Heidegger’s work, I have not observed any evidence of fascism or Nazi ideology, but I have clearly heard his call for a return to a simpler and more essential way of living. “The critique seems to lie in his behaviour, not with any fascist qualities within his writings” (Smythe, 2011, p. 38). Still, it remained a challenge to reconcile a renowned philosopher’ such as Heidegger and his comportment to the superb philosophy that he gifted us with.

I was drawn to aspects of Heidegger’s work that focus on practical engagement in the everyday world. There is no doubt about the power of his writing—not in directing thinking towards dogma or ideology, but in opening up thinking and the exploration of fundamental aspects of being in everyday life. Rather than asking myself whether Heidegger was a fascist, to which any answer rests on suppositions of the meaning of his

profound and problematic silence; I have asked whether Heidegger has influenced me in any way that could lead me to fascist beliefs and behaviours. My experience has been to the contrary. Heidegger's writings have led me to be more open to the meaning of others, consider more possibilities of truth, respect the understandings of others that emerge from their unique being-in-the-world, and to take concern and solicitude as the guide of authentic being. I respect those, such as Holmes (1996), who challenge the wisdom of drawing from the philosophy of a man whose values are questionable, as Smythe (1998) explained that "to be questionable is the approach that should be taken to whatever we introduce to our own understandings" (p. 96). In this way, the questions live with me they are part of my being. My own thoughts are always open to my own scrutiny. Heidegger's analysis of being and how that being reveals itself in relation to others in the world is central to my research methodology. His notion of attunement is also paramount. As such, his philosophical notions offer incredible depth to my study.

Heidegger: The teacher

Heidegger was foremost a teacher (Gray 1968) and a renowned teacher in German academic life (Mulhall, 2005). His practiced pedagogy was "to reorient learners' involvement in a genuinely thinking experience" (Riley, 2011, p. 798). Heidegger seemed to be well versed and explicitly concerned with pedagogical matters as is well evidenced in his discussion of learning in *What is called thinking?* (Heidegger, 1954/1968). Although at no time did Heidegger devise a philosophy of education or official pedagogical publications, "one could conclude for the whole of his lifetime he was 'concerned' (in the sense of *Being and Time*) with education, teaching, and learning – and especially with being a teacher" (Riley, 2011 p. 797). Heidegger's pedagogical influence as a teacher has taught me the nature of 'letting learn', liberating solicitude (Horrocks, 1999), and in being open and seeking the best possibilities towards being an authentic teacher. Regarding the relationship of teaching to learning, he concluded that to become a teacher is an "exalted matter" (Heidegger, 1954/1968, p. 15). Certain authors have described Heidegger as an odious little man and a bully (G. Smith, 2007) whilst others have described him as a charismatic lecturer (Gadamer, 1985; Mulhall 2005; Polt, 1999; Riley, 2011), being "nothing short of electrifying in the classroom" (Polt, 1999, p. 19). Heidegger possessed the capacity to inspire generations as a teacher, to gift a munificence of academic time to others, and to offer his total dedication to his life work.

The Meaning of Being

Discovering the meaning of 'being' was the aim of Heidegger's whole philosophical life. He dedicated the greatest part of his lifetime's work to ontology, the nature of existence or study of being (ontology) (Cohen & Omery, 1994). Heidegger perceived human Being as basically indefinable "We do not know what 'being' means, and yet the expression is in some sense understandable to each of us" (Heidegger, 1925/1985, p. 143). As Polt (1999) acknowledged, "nothing could be more obvious than Being – and nothing could be harder to clarify" (p. 26). Heidegger wished to make the *implicit* understanding of 'being' *explicit* which he had referred to as 'vague' and 'average' and "sought to recapture both the emptiness and the fullness of the word "being"" (Heidegger, 1925/1985 p. 51). Being simply 'is' (Polt, 1999). It is the here and now, complete in itself. "To inquire into Being is not to ask: What is *this* or *that*? It is to ask: What is 'is'" (Steiner, 1989, p. 153)? "Being 'is' and always takes precedence over everything else. "All this is about our humanity, as in seeking to understand 'being' we seek to open up what it means to be human" (Heidegger, 1935/1987, p. 204). Heidegger (1927/1962) utilised the term Dasein to describe the "place of all the understanding of being" (p. 8).

Dasein

Heidegger believed that by asking the theoretical question about our 'being' as Dasein (literally translated as there-being in the world) (Dreyfus, 1991), he would be able to shed light on that experience of being human. Heidegger's emphasis was on illuminating the everyday and taken for granted aspects of our lives ontologically via the concept 'Dasein', which is what it is to be a human being in our world. Heidegger was concerned with the phenomenology of human being, or Dasein, to refer to the way human beings exist, act or are involved in the world; "It comes from the verb Dasein which means 'to exist' or 'to be there, or to be here'" (Inwood, 1997, p. 15). According to Heidegger, the human being as *Dasein* is not like a stone, one of the beings who is positioned as an object among other objects.

The presence of the world of *Dasein* differs from that of a stone or a table in the sense that these are parts of *Dasein*'s world who is the centre of this world within which *Dasein* works, concerns, uncovers, forgets, or transcends... For Heidegger, the being-there of the Dasein is not to be understood as if it merely exists within a physical space or within another essential content. The human "being-there" is exclusively human. (Gur-Ze'ev, 2002, p. 68)

Dasein is a Heideggerian term which refers to that identity or aspect of our humanness

and what it means to be human. He refers to us as Dasein literally ‘Being-there’ as we are “the entities who inhabit a “there,” and even are the “there”” (Heidegger, 1979a, p. 133). Heidegger also emphasised the fundamental meaning of ‘being there’ or ‘being here’. *Da* in colloquial German is aptly translated sometimes as ‘there’ and sometimes as ‘here’ depending on the context (Inwood, 1997). The word *sein* means ‘to be’ and, according to Inwood (1997), “Heidegger hyphenates the word *Da-sein*, to stress the sense of being (t)here” (p. 18). Dasein (pronounced DAH-zeyn) is used in the everyday German language to refer to the existence of all things “whether humans, mushrooms or chairs” (Harman, 2007 p. xiii), but Heidegger restricts it to human beings or human existence, believing that only humans truly exist, being fully open to the world and our existence within it. Dasein is a new “understanding of what it is to be human and can refer to a single person or to a general way of being... Dasein is an entity which to each of us is ourself” (Annells, 1996, p. 4).

Our ‘there’ is so essential that there is no existing, no ‘being-there’ without a world in which to exist. As humans, we are immersed, enmeshed in the world, and fascinated by the world in which we dwell (Dreyfus & Wrathall, 2005; Polt, 1999). We are not mere spectators, separated from the world, but absorbed in our world and our activities within it. “Dasein is in the world through engaged, concerned dwelling” (Polt, 1999, p. 47). We are always already embedded in and entwined with our world. The notion of our ‘being there’ is “complexity intertwined” (Heidegger, 1935/1987, p. 204).

Heidegger (1927/1962) believed that there were many ways for the human being to-be-in-the-world but the most noteworthy way was in being aware of one’s own Being. That is, capable of inquiring into one’s own Being, capable of wondering about one’s own existence. Giles (2008) extrapolated: “The concept of Dasein moves beyond the subject–object paradigms to a concern for existence” (p. 75). In Heidegger’s (1927/1962) terms, for the human being to exist as Dasein is to exist “authentically” (p. 68), as this gives access to awareness of one’s own Being (as well as the potential for not being) (Gelven, 1989). Immersed in being-in-the-world, Dasein as openness is a situated being and is by no means static, always projecting into possibilities of becoming (Giles, 2008).

Being-in-the-world

Essentially, being-in-the-world for Dasein is grounded in a state which is a priori but which does not on its own determine ‘being’. What Heidegger (1927/1962) referred to as

“Being-in-the-world... It is not pieced together but is primordially and constantly a whole” (p. 65). ‘A priori’ indicates this state as existing before we can come to think about our being in the world (Giles, 2008). We are always already there. Human beings cannot exist except in the context of an encompassing world, even though that world does not completely constitute or determine the human being (Heidegger, 1927/1962; Sadler, 1969; Spielberg, 1965). Dasein has a unique way of being-in-the-world which differs to the way in which one object can be in another (Carson, 2012; Dreyfus, 1991). As Sturgess (2016) explained, “Dasein is not *in* space so much as Dasein *is* space (p. 32, emphasis in the original). Heidegger (1927/1962) makes this distinction by stating:

we are inclined to understand this “Being-in” as ‘Being in something’
 ...as the water is ‘in’ the glass, or the garment is ‘in’ the cupboard. By
 this ‘in’ we mean the relationship of Being which two entities extended
 ‘in’ space have to each other with regard to their location in that space.
 (p. 8)

As entities in the world, we alone do not contribute to our Dasein (our being-in-the-world). “Others contribute to the interaction of living and, as such, we are unable to separate ourselves from these interactions” (Miles, Chapman, Francis, & Taylor, 2013, p. 274). Thus, Heidegger’s use of hyphens in the phrase illustrates the primordial, the ‘from the beginning’ connectedness of humans and the world. It points to Dasein’s being “immersed in the world, involved with it, permanently intertwined and occupied with it even when it feels alienated or lonely” (Harman, 2007, p. 61). An individual does not just simply exist in their world but becomes essentially familiar by dwelling there in their world. Familiarity makes the world “mine”; it matters to “me” (Blattner, 2006, p. 43). Each of our daily actions are specific manners of being-in-the-world. The world in which Dasein dwells is a “concrete experiential context or milieu” (Blattner, 2006, p. 43) with a unique construct, which Heidegger referred to as significance.

Being-in-the-world is the pre-condition for moving towards our possible modes of being in our everyday. Therefore, the concept of Dasein assumes that the person and the world are co-constituted, inseparable, and an integrated unity (Koch, 1995; Overgaard, 2004; Young, 2003). “Human existence and the world co-constitute each other” (Koch, 1995, p. 831). Dreyfus (1987) wrote, “from the beginning the person is amongst it, being in it, coping with it” (p. 81). The relevance and stressed importance of this Heideggerian assumption is the ‘indissoluble’ unity between the person and the world. The world is already there before analysis and from the beginning the person is in the world. A person

participates in this *a priori* world in cultural, historical, and social contexts. It is, therefore, possible to find common meanings where the role of the situation and personal concerned offer a relational view of the person. Being and being-in-the-world are deemed appropriate Heideggerian philosophical notions in order to interpret the world of ex-student midwives' experiences in relation to their teachers.

Being-with-others

Being-with is key to Heidegger's understanding (1927/1962) of Dasein as an individual that is constantly with others—"to exist is to exist with" (Crowther & Thomson, 2020, p. 6). Heidegger highlighted that in our daily environment we constantly experience matters in relation to other people and his "name for this communal dimension of my own Being-in-the-world is *Being-with* or *das Mitsein*" (Polt, 2005, p. 60). "Being-in-the world, the world is always the one I share with Others. The world of Dasein is a *with-world* [*Mitwelt*]... a Dasein-with [*Mitdasein*]" (Heidegger, 1927/1962, p. 155). Heidegger (1996) referred to the primordial existence of 'being-with-others' as *Mitda-sein*. We are always in-the-world with others; they are part of our environment. "It belongs to the nature of Dasein to exist in such a way that it is already with other beings" (Dreyfus, 1991, p. 52); therefore, "to exist means among other things to be as relating to oneself by comporting with beings" (Heidegger, as cited in Dreyfus, 1991, p. 52).

According to Heidegger (1927/1962), "Others are encountered *environmentally*" (p. 155, emphasis in the original). As long as it exists, Dasein is 'with others' and according to Inwood (1997):

it knows what another person is as well as it knows itself, or any other entity... we are often aware of the presence of others, of what they are doing and of their attitude towards us. Dasein is a public world accessible to others as well as itself. (p. 35)

"Thus as Being-with, Dasein 'is' essentially for the sake of others. This must be understood as an existential statement as to its essence" (Heidegger, 1927/1962, p. 160). Heidegger's (1927/1962) philosophy shows us how, in being-in-the-world, we interconnect with people; and, in being with them, we cannot disregard them. Rather we are for-the-sake-of-others. "Even Dasein's being alone is being-with in the world" (Heidegger, 1927/1962, p. 328). As a means of explanation, Inwood (1997) gave the analogy of an empty workshop or the desert being uninhabited. Even when we are alone, and people are not present, they are conspicuous by their absence. Being-alone then becomes a way of being-with as we need to be in the same world with others in order to

even conceive of a concept such as ‘being alone’ (Inwood, 1987). Heidegger is not merely describing the phenomenal character of our experience of others, but is describing a structural feature of Dasein, as Dasein alone is incomplete. “Dasein’s world is essentially a public world, accessible to others as well as itself” (Inwood, 1997, p. 35). Dasein and the world are not two distinct, separate things that can differ from each other; rather, they are complementary.

Affectedness/Moods/Attunement

To describe the ways situations always reveal as mattering, Heidegger refers to the notions of attunement, [*befindlichkeit*] although mood, affectedness and disposedness, in German translation, have also been proposed (Dreyfus, 1991). *Befindlichkeit* is understood as that by which we first find ourselves in the world, “deriving from the verb “*finden*,” to find” (Malpas, 2006, p. 190). *Befindlichkeit* helps us to understand “how a person is faring from an existential standpoint” (Conroy & Dobson, 2005, p. 977). However, our understanding of how things and a person is faring is not a private matter as moods are always public. *Befindlichkeit* belongs to the structure of Dasein’s existence and insofar as it is always manifested through mood (Heidegger, 1927/1962). “Cognition and will often make remarkable appearances on our worldly stage. But moods, typically unnoticed behind drawn curtains, set the stage itself, ensuring our fundamental embeddedness in the world” (Thiele, 1997, p. 498). *Befindlichkeit* and mood thus constitute our original affectedness or according to Malpas our situatedness, whereby we are already given over to the world in some way or other such that things can show up as meaningful or significant. According to Gendlin (1978) *befindlichkeit* refers to what is ordinarily called ‘being in a mood’ or and also what is called feeling and affect. Affectedness expresses itself in moods. The fact that issues and situations “matter” to Dasein “is grounded in one’s affectedness; and as affectedness it has already disclosed the world... Dasein’s openness to the world is constituted existentially by the attunement of affectedness” (Heidegger, 1927/1962, p. 176). Dreyfus (1991) posited that common words such as “state-of-mind” or “disposition” reflect states that are too inward or outward in relation to self and others. He therefore substituted Heidegger’s notion ‘state-of-mind’ (mood) for ‘affectedness’. State of mind (*Stimmung*) is also interchangeably translated as attunement, which primarily means the tuning of a musical instrument. Moods and feelings constantly ““tune man” and “tune him in” to other beings as a whole” (King, 1964, p. 56). We are attuned to the world in a particular way. This is to say that we are entities who encounter the world in terms of how it matters to us. In our being

“We are tuned in to the way things matter, and our tuning or temper is our mood” (Blattner, 2006, p. 79). Dreyfus (1991) described the definition of mood as including many different aspects of a person and their world:

As Heidegger uses the term, mood can refer to the sensibility of an age (such as romantic), the culture of a company (such as aggressive), the temper of the times (such as revolutionary), as well as the mood in a current situation (such as the eager mood in the classroom) and of course, the mood of an individual. (p. 169)

According to Crowell (2005), *Befindlichkeit* names that feature of being-in-the-world that structures the affects: moods, feelings, emotions. Heidegger used the word *mood or attunement* to reflect the ways of finding things matter. Less formally, it is through mood that the world as a *whole* is opened up as mattering in a certain way. When I am bored it is the world as a whole that is boring; hence, individual things in it can strike me as tedious. When I am joyous, I am warmly attuned to things as a whole; hence, I can find particular things enchanting. At the same time, moods reveals something of the self as our being is disclosed in moods. Heidegger (1953/1996) explained that moods reveal my “thrownness” or “facticity”, the “burdensome character of Dasein,” that “it is and has to be” (p. 135). Connected closely to *mood* is Heidegger’s concept of *thrownness*. “Dasein finds itself in its thrownness by finding itself because it finds itself in a mood” (Sturgess, 2016, p. 32). Blattner (2006) summarised *thrownness* and *mood* as being thrown into existence, subject to the world, delivered over to life. Moods, thus, attest that I am passively *exposed* to the world. From a phenomenological stance, Blattner (2006) referred to the concept of mood as “atmospheres in which we are steeped” (p. 77). We cannot stop caring about our life. We are always “attuned and disposed in the world” (Blattner, 2006, p. 78). Even indifference or a negative mood is a way of caring about the world.

According to Heidegger (1927/1962), moods can be harmonious or discordant as being mooded beings we are always disposed in a mood. Heidegger noted that “a mood assails us” (p 176) meaning that it is not entirely up to us as human beings as to how we will be affected by the situations we find ourselves, we simply are. “It is not itself an inner condition... it comes neither from outside nor from inside but arises from being in the world as such a way of being” (Heidegger, 1927/1962, p. 176). Heidegger suggested that “moods or attunements manifest the tone of being there... and seems to name any of the ways that Dasein can be affected” (Dreyfus, 1991, p. 169). In this way “our moods govern and structure our comportments” (Dreyfus & Wrathall, 2005, p. 5).

Language and the notion of authenticity

There is a challenge in using words in a thesis informed by the writing of Heidegger. One example is the word ‘authentic’. In a footnote in the Macquarrie and Robinson translation of *Being and Time* (1827/1962) the translators clarify that the reader should not confuse Heidegger’s meaning of authentic with the taken-for-granted meaning, for example, “an authentic account” (p. 24). Later in the book Heidegger writes: “Dasein exists in such a way which is authentically whole as that entity which is can be when ‘thrown into death’” (p. 378). Authenticity, for Heidegger, is about “mineness” (p. 68). One’s death can only ever be ‘mine’. In contrast, in everyday life we can become inauthentic as we go about undifferentiated from others. We think as they think, do as they do, take on the latest trends. In my thesis, particularly in chapter 5, I take authenticity to mean genuine and sincere. This notion is taken from Parker Palmer’s (1998) stance that we teach out of our inwardness, from our personhood, from our own integrity and identity: that is, our authentic selves.

Gadamer

Hans-Georg Gadamer [1900–2002] is deemed one of the most significant philosopher of 20th century philosophical thought (Grondin, 2003). Gadamer, a former student of Heidegger, carried on the work and ideas of his former teacher and “participated in shaping a tradition of hermeneutic thought that has been the basis for hermeneutic phenomenology as a research approach” (Binding & Tapp, 2008, p. 122). Gadamer’s work was regarded with exceptional esteem in his own country and he was acclaimed as the Grand Old Man of German philosophy. Phenomenology and hermeneutics—both work previously undertaken by his predecessors, Husserl and Heidegger, was extended by Gadamer (1989) and provided an interpretive approach to understanding that plays a central role in research in the human sciences. “Gadamer’s main concern was understanding; it is always situated in our historical, dialectical, and linguistic traditions” (Binding & Tapp, 2008, p. 122). Gadamer, like Heidegger, claimed that philosophical hermeneutics does not involve a rigid system of collection and analysis of data. His focus was the illumination of the ordinary process of understanding (Habermas, 1990) claiming that understanding gained would not necessarily be superior, rather that it would be different. Gadamer stated that “A person who seeks to understand must question what lies behind what is said. If we go back behind what is said, then we inevitably ask questions beyond what is said” (p. 333). Thus, being mindful, I am aware that interpretation of data in my study is my own interpretation and, as such, can contribute to *some* further

understanding of relational connection within student-teacher relationships. According to Gadamer, “Discovery of true meaning is never finished; it is an infinite process” (p. 265).

Pre-Understandings/Prejudices

Gadamer established the two crucial ideas of pre-judgement and universality to phenomenological thought (Ray, 1994). According to Gadamer, pre-judgements or prejudices are components of the researcher’s linguistic experience and horizon of meaning and, therefore, make understanding and interpretations possible (Cowan, 2005). He claimed that interpretation was a necessary part of understanding and all understanding was historical (Dowling, 2004), as we are thoroughly historical beings with historically effected consciousness (Gadamer, 1994a). Our way of being stands in this historicity.

Pre-judgements or prejudices, as such, should not be put aside. Gadamer (1994a) suggested that our being-in-the-world is always prejudiced; “Prejudices are merely the conditions by which we encounter the world as we experience something” (Koch, 1996, p. 177). He maintained that in the process of coming to understand, fruitful prejudice is detached from that which impedes understanding (Dowling, 2004). Therefore, in Gadamer’s version of phenomenology, understanding is derived from personal involvement by the researcher in a mutual process of interpretation that is inextricably linked to with one’s being-in-the-world (Spence, 2001). Where Husserl advocated ‘bracketing out’ or suspending prejudices prior to inquiry, Heidegger and Gadamer highlighted the impossibility of this task as our prejudices are a vital part of our being-in-the-world (Crowther & Thomson, 2020; Johnston, 2005). Bracketing, therefore, is incomprehensible to Gadamer, who believed that the researcher should bring herself into the research inquiry, living with an acknowledgement of her prejudices. Prejudice or preconception is an inevitable occurrence as each person brings their own history and ideals to the conversation. However, each person brings new understandings that inform the Other, creating potential for new understandings of the experience (Gadamer, 1975/2004).

Hermeneutic Understanding and the Hermeneutic Cycle

The hermeneutic cycle (Gadamer 1989) is fundamental to hermeneutic phenomenology, where understanding occurs through interpretation within a circular process (Gadamer 1989). “The interpreter requires to acquire certain opinions and a beginning

understanding of the “text” that is being interpreted” (Cowan, 2005, p. 40). Understanding is developed from this starting point, and what has previously been understood. Subsequently, the enhanced understanding illuminates a renewed starting point (Cowan, 2005). Crotty (1988) explained that understanding occurs through background knowledge and as a result of this comprehension further understanding is developed and illuminated, resulting in enlarged understanding. It involves the back-and-forth movement between partial and the more complete understanding of the whole, where the researcher moves to a position of understanding the whole in terms of detail and understanding the detail in terms of the whole—a cycle of understanding that is constantly expanding (Crotty, 1988). Alternatively, the oscillating “movement of understanding is constantly from the whole to the part, and back to the whole” (Gadamer, 1994a, p. 291). During this process, the hermeneutic cycling creates understandings and interpretations of ontological phenomena to language (Giles, 2008).

Another perspective of viewing the hermeneutic cycle is to see that the “whole” can only be understood through “grasping” its parts and parts can only be comprehended through an understanding of the “whole” (Crotty, 1988). Therefore, hermeneutic interpretation becomes a cycle of understanding, which is constantly expanding (Cowan, 2005). Gadamer (1989) described this circular hermeneutic process as the fusing of horizons; horizon is a metaphor for range of vision (Crowther & Thomson, 2020; Walsh, 1996). Our prejudices can be thought of as a horizon influencing “the range of vision that includes everything that can be seen from a particular vantage point” (Gadamer, 1994a, p. 302). Gadamer believed that the researcher must not remain rigidly attached to their prejudices (fore-meanings). “The very research question arise from ones prejudices, without such prejudices the inquiry would not begin” (Crowther & Thomson, 2020, p. 3). As the researcher, I must be receptive and remain open to embrace the meanings held by the participants (or texts) in order to understand their significance from the participant’s perspective in order for a different, but not necessarily a better way of understanding to occur (Cowan, 2005). Crotty (1996) further explained, “That if we lay aside, as best we can, the prevailing understanding of those phenomena and revisit our immediate experience of them, possibilities of new meanings emerge for use” (p. 78). According to Gadamer, the researcher who is aware and reflexively engages with her own prejudices, is able to recognise the uniqueness of meaning held by another (Crowther & Thomson, 2020).

Heidegger and Gadamer shared the belief that it is through language and discourse that our “Being-in-the-world” is both apparent and understood (Maggs-Rapport, 2001). The words of participants have been interpreted by me and are now offered in yet another layer of interpretation. Such is the interpretative nature of ‘meaning’. Dwelling on the data encouraged my engagement in the hermeneutic circle and expanded my sphere of understanding. The process of moving dialectically between the backgrounds of shared meanings allowed my pre-understandings and prejudices to merge with the narratives of the participants creating a ‘fusion of horizons’. In the fusion, textual meanings are taken on as one’s own understandings—“Understanding is always the fusion of these horizons” (Gadamer, 1994a, p. 305). Such is the nature of the hermeneutic conversation. It “lets what is outside of a given point of view merge with it in order to generate a new one” (J. Diekelmann, 2005, p. 23). In particular, through being in the ‘hermeneutic circle’, movement and fusion of the past and present horizons occurs. This comprises a combination of my pre-understandings, my context dependent knowledge and experiences, with the life views and perspectives derived from the narratives of my study participants. As Heidegger (1927/1962) stated, “it is not to get out of the circle [of understanding] but to come into it in the right way that is essential” (p. 195).

Attuning Towards Philosophical Notions of Interpersonal Relationships

While the dominant aim of Heidegger’s (1927/1962) *Being and Time* was to examine the ontological nature of being, his work, despite his enlightenment on “being-with”, “provides only prominent hints of a phenomenology of human relations” (Polt, 1999, p. 61). Gadamer (1960/1975) discussed the fusion of horizon, and prejudices but his writing on human-to-human relations was not sufficient to inform my thinking. For this reason, I needed to explore and draw on the work of others including Buber [1878-1965] to guide analysis of the interpersonal aspects of the phenomenon. These philosophies are compatible with Heidegger and Gadamer’s work, therefore ensuring philosophical congruence with my research.

Martin Buber [1878-1965]

“In the beginning is relation” (Buber, 1958, p. 18). From a relational pedagogy standpoint, the concepts of relationships and relation originate from the work and philosophy of Martin Buber. According to M. K. Smith (2009) Martin Buber’s work and his notion of

dialogue as having pedagogical value was actually realised in the twentieth century alongside his revelation of 'relation' and its significance.

Buber's renowned work *I and Thou* provided two essential orientations or two contrasting primary approaches to life—relation and irrelation (M. K. Smith, 2009; Freidman, 2002). Buber (1922/1970) regarded individuals as relational beings, born with an innate desire and an ability to relationally connect with others. He referred to this relationship as I-Thou (Carson, 2012).

The real determinant of I -Thou and I-It attitude towards the world is not conditioned by the nature of the object but by the way in which one relates to that object. A human being is transfigured into authentic life only by entering an I-Thou relationship thereby confirming 'the otherness of the other'. (Yaron, 1993, p. 136)

The I-Thou relationship requires absolute commitment (Yaron, 2003) and transcends social and political limitations having the quality of mutuality. In contrast, the I-It relationships described by Buber typically lacks mutuality, where individuals are objectified, depersonalised and alienated (Carson, 2012). I-It relationships involves distancing where the I is detached from the self it encounters (M. K Smith, 2009). Within I-It relationships there is merely a mutual construction of relationship, deficient in any form of mutual meaning (Carson, 2012; Blenkinsop, 2005; Buber, 1922/1970; Sidorkin, 2002). To be in relation with another being without semblance or façade, to be present and have understanding with another person represents the possibility of I-Thou relationships (Carson, 2012). Absent are preconditions to the relationship as every individual responds to the other by attempting to enhance the other person. This connection results in true dialogue (Carson, 2012). According to Carson (2012) the notion of dialogue is lost if there is any effort to construct I-Thou relationships which objectifies the relationship, resulting simply in an I-It encounter (Buber, 1970; Tallon, 1973).

Buber: A life of dialogue

Permeating Buber's writings is his notion of a life of dialogue. Relationships transpire in the form of dialogue. "Dialogue is founded on mutual response and responsibility. Responsibility exists only where there is real response to a human voice" (Yaron, 1993, p. 136). For Buber, the basic movement of life is dialogue, which means more than relations between individuals, rather, the value of those relations and interactions defines the relationship (Vallant, 2004). It is "where you really have to do with those you have to

do” (Buber, 1947/2002, p. 23). Dialogue refers to a relationship of “openness, directedness, mutuality and presence” (Freidman, 2002, p. xii).

At the centre of dialogue is “a meeting between sovereign persons who do not intend to impress the other or make use of him” (Yaron, 1993, p. 136). An encounter transpires when both I’s come into relations simultaneously (M. K. Smith, 2009). In an encounter Buber searched for ways in which people could connect with each other wholly, to meet with themselves, a meeting of ‘man with man’ (Buber 1947; M. K. Smith, 2009). Buber referred to this particular kind of meeting between men as the sphere of the between. What transpires “between” man and man is significant as it is the only way in which one can come close to an understanding of the person in their being. Buber believed that “a person can only live fully within the interhuman sphere: on the narrow ridge where I and Thou meet; in the realm of between” (Yaron, 1993, p. 137). The narrow ridge is the meeting place of the ‘we’ (M. K. Smith, 2009).

The reality of the space that is between persons lies at the heart of Buber’s philosophy and he applied the notion of the ‘Between’ to distinguish between the nature of relationships, relations, and relating. Relationship can exist in the absence of any form of relation or relating (Carson, 2012). The basic meaning of ‘relate’, for Buber, is to step into the between, where a person goes beyond that of being an individual to that of becoming a person in-relationship (Macmurray, 1961). It is when a person enters the between that the fullness of personhood is realised (Buber, 1922/1970; Tallon, 1973). Personalisation is the notion of “becoming through relation” (Tallon, 1973, p. 66). Becoming is the portrayal of possibilities and potential. An individual “becomes a person through relation and it is through relation that the person has the possibility for becoming a person” (Buber, 1970; Carson, 2012, p. 41; Tallon, 1973).

To truly understand someone, Buber (1947/2002) held that we must enter into “genuine dialogue” (p. 22) with the other person, which is more than conversation, but communication that can be spoken or be silent. In the realm of genuine dialogue individuals truly relate to one another. Buber proposed that “genuine dialogue” requires a willingness of “turning towards each other” Buber (1947/2002, p. 22) and responding by “making the other present” (Friedman, 1955, p. 97), where each of the participants really has ‘the other’ in mind in their present and particular being. For Buber, the relationship is powered by a readiness to not merely understand the other but to have your

own understanding altered (Dickinson, 2004).

For Buber (1922/1970), “relation is reciprocity” (p. 67) which implies a mutual action or a ‘giving and taking’ between two individuals. “Genuine dialogue” is a mutual process of being willing to “step into relation with the other without holding back” (Kohanski, 1982, p. 22), where meaning is not found in one or other partners but in the mutual interchange which transpires “between” each person (Dickinson, 2004). It is the deep moments of mutual understanding which come from the dialogue that Buber (1922/1970) described as the “I- Thou”. Knowing, however, that it is impossible for people to constantly encounter each other in this way, Buber (1947/2002) suggested that other forms of dialogue—“technical dialogue”, “monologue”, “debate”, “conversation”, and the “friendly chat”—are relevant and appropriate ways to interact in the everyday world. Although none of these forms of relation provide a way of fully understanding the other. There is an absence of connection, regard or true relating between being to being. “While the subjective I thou reality exists in the terrain of dialogue the instrumental I-It subjective/objective relationship is anchored in monologue, which transfers the world and mankind into objects” (Yara, 1993, p. 136). Within the monological realm the other is regarded as “an object and a thing, experienced and used, whereas in contrast the dialogical sphere the other person is met and acknowledged as a specific being” (Yara, 1993, pp. 136-137). In contrast genuine dialogue occurs within a genuine relationship transpiring between two human beings. In a dialogue relationship Buber refers to the notions of “inclusion” and “experiencing the other side” (Friedman 2002, p. xiii) to describe the interactions within a dialogue relationship.

In I-Thou relations, dialogic conversations ensues when each partner listens to the other rather than I-It objective relationships. “Each person is vulnerable to the other in terms of their expression of Self, as well as in their openness to encountering new understanding and ideas” (Carson, 2012, p. 42). Dialogue cannot occur if the relationship is such that one cannot or does not wish to speak. The dialogue must have the characteristics of a genuine love for the Other. It cannot be controlling or used as a means to manipulate the other (Buber, 1922/1970, 1947/2002; Sidorkin, 2000, 2002; van Manen & Li, 2002). Dialogue is more than communication; it is relation. The ontological notion of dialogue considers all meaning as shared (Carson, 2012; Heidegger, 1927/1962).

Buber's Educational Influence

Buber, like Heidegger, was foremost an educator, a great teacher, and a significant pedagogical thinker. He expected a great deal from teachers. As a teacher he had an ability to engage students and to stimulate dialogue (M. K. Smith, 2009). Like Heidegger, Buber posed questions which induced students to thinking and to seek their own answers, as for Buber education meant autonomy, emancipation, and a liberation of personality (M. K. Smith, 2009). Buber embraced a humanistic approach to his students. Pedagogically, Buber was not concerned with teaching methods, curricular processes/syllabuses, being more concerned with human nature and the pedagogical intent. The purpose of education he believed was the development of the student's character and to demonstrate how to live humanely in society. "Education worthy of the name is essentially the education of character" (Buber 1947/2002 p. 116). Buber believed that education "cannot be based upon unconditional acceptance of the pupil as he actually is, but only through affirming his being 'as he has been created to become'" (Yaron, 1993, p. 137).

According to Buber, effective teachers taught more successfully when teaching instinctively and spontaneously from their own existence and identity (M. K. Smith, 2009). Buber believed that teaching itself does not educate, rather it is the teacher who educates primarily from her comportment, by her very being, assuming that she is really present and available. He wrote:

Everything depends on the teacher as a man and as a being. He educates from himself from his virtues and his faults through personal example and according to circumstances and conditions. His task is to realize the truth in his personality and to convey this realization to his pupils. (Buber, as cited in Hodes, 1975, pp. 146-147)

Buber's work can be difficult at times to read, but his writings on education are significant for teachers interested in relational pedagogy and the dialogical between students and teachers. His writings also have profound implications for teachers who seek genuine relations with their students. The notion of 'life as dialogue' provides direction in my study in relation to coming to understand the unique ways in which student and teachers encounter each other in the relationship, and the degree of reciprocity inherent in the relationship. It helps explore what happens "between" students and teachers and their awareness of each other.

Challenges

There is a challenge and intensity in engaging in phenomenological research. Although Heidegger's books and his writings are notoriously difficult, they also have a hypnotic effect. Smythe (2012) asserted that even although you may be drawn to the methodology, its "something that seems to just happen" (p. 12) as the methodology chooses you. My belief correlates with van Manen (1991a) who believed that phenomenologists are "found rather than made" (p. 172).

One of my main challenges was the complexity and lack of specificity of the methodology which necessitated embarking on a discovery journey of unpacking the philosophical literature and to understand how I, as the researcher, was to be in my research. This notion is supported by Saevi (2013) who wrote:

The radical hermeneutic phenomenological openness to what it means to be human and how to encounter the human givenness of phenomenological seeing and writing renders it possible for the writer's personal voice to evolve. (p. 1)

Due to the lack of explicit methodology, I needed to learn the art of this "fine human science writing" (van Manen, 1991, p. 172). Although I appreciated the need for a thick description of the phenomenon, phenomenological writing intends to have us seeing what we have not seen before, showing the phenomenon in a new way. I have an ever-growing understanding of the fundamental importance of the place and priority of interpretive writing in phenomenological research, as "phenomenological research is fundamentally a writing activity where the research and writing are aspects of one process" (van Manen, 1990, p. 7).

Upon hearing the recount of lived experiences, the researcher "writes and re-writes the stories until they consider... their interpretation captures the 'essence' of the experience" (Grant & Giddings, 2002, p. 7). The importance of phenomenological writing cannot be unassuming as phenomenological research is the "bringing to speech of something" (van Manen, 1990, p. 32). In most research approaches, the researcher writes up her understandings. In phenomenological research, the researcher writes to *understand*. In a similar way, "one does not write primarily for being understood; one writes for having understood being" (van Manen, 2006, p. 721). This research approach challenged the use of my rational reasoning as phenomenological analysis seeks hidden meanings whilst also staying true to the phenomenon. "Immersed in a research experience that is lived, the

researcher is increasingly attuned to the showings of the phenomenon” (Giles, 2008, p. 69).

The other main challenge to understanding interpretive phenomenology is the use of complicated, and at times, cryptic philosophical language. The complexities of Heidegger’s thoughts and language initially led to my searching for less demanding learning, but I found myself always returning to his teachings due to their unquestionable depth, magnetic effect, and the profundity of Heidegger’s thinking. His philosophical contemplation of how humans engage with their world and find meaning was original and challenging, and fitted so appropriately with my research study; including his perspective on education and pedagogy, as Heidegger was, foremost, a teacher.

Heidegger (1996) described phenomenological reflection as following certain paths of thinking towards a clearing where something could be shown, revealed, or clarified in its essential nature (Harman, 2007). Heidegger referred to *Holzwege* (woodpaths) in one of his collection of essays. These paths need to be discovered until the researcher seeks a clearing where the thinking the “as yet unthought” occurs (Heidegger, 1996, p. 1). I have become lost along these paths, deep in the woodlands of Heidegger country, seeking the way—the clearing. At times it felt similar to Polt’s (1999) analogy of being on a dead-end trail, “but something like a way unfolds essentially. What is a way? The way lets us get somewhere” (Heidegger, 1959/1971, p. 413); wood paths always lead somewhere. Whilst seeking understanding and interpretation of Heidegger’s philosophy I have become ‘lost’; yet, in contrast to being worthless as dead ends tend to be, I have discovered that this research methodology is highly enlightening and illuminating as there is always a great deal to discover in the woods especially:

If we follow the path to its end and are forced to return, we are different even wiser than we were before we took the path. We have come to know the lay of the land and our own capacities. We know much more about the woods, even if we have never gotten out of them. (Polt, 1999, p. 7)

I have set out on a wood path similar to Robert Frost’s poem ‘*The road not taken*’, one that is comparatively less travelled “and that has made all the difference” (Frost, Untermeyer, & Frost, 1991, p. 77). Despite this challenging, complex, yet intriguing methodology, my journey in undertaking a Heideggerian interpretative phenomenology methodology has been educational, fascinating, and illuminating, opening up the way that I now see the world. In the words of Harman (2007), “it is difficult to imagine how I would see the

world today if he (Heidegger) had never existed (p. x).

Conclusion

Within my study, the chosen methodological approach has taken me on a journey deep into philosophical writings. Whilst Heidegger and Gadamer anchor the ontological approach, Buber provides depth to the analysis of the interpersonal relationships. The following chapter outlines how such understandings were translated into the method by which I conducted my study. This philosophical base was carried forward and developed to provide my own process of inquiry.

Chapter 4: Being on the Way. The Coming Together of Methodology and Method

If I were to tell you where my greatest feeling, my universal feeling, the bliss of my earthly existence has been, I would have to confess: It has always, been here and there, been in this kind of in-seeing, In the indescribably swift, deep, timeless moments of this divine seeing into the heart of things.

(Rainer Maria Rilke, 1987, p. 77)

Preface

Interpretive phenomenology is not in itself a research method (Dreyfus, 1991; Heidegger, 1927/1962). It calls for a “lived phronesis, the wisdom-in-action that knows in the moment, and finds the way day by day” (Smythe et al., 2008, p. 1390). There are few tangible guides as to how to go about being in the hermeneutic phenomenological encounter (Caelli, 2001); as such, there is not one way to follow. Thus, I ventured out on that *holtzwege* (Heidegger, 1988b), trusting that the pathway would show itself to me. As Smythe and Spence (2020) contended “the way is to go forward not knowing the way in advance. Each case, each researcher, each subject matter will lead into a way of its own. One must learn to “trust the process”” (p. 7). This chapter discusses the pathway of my study in how the nature of the inquiry evolved, a process that wrestled with the phenomenon. It followed pathways and steps that overlapped and changed order as occasion required, as the paths or methods, according to van Manen (1990), “cannot be determined by fixed signposts. They need to be discovered or invented as a response to the question at hand” (p. 29).

According to Heidegger, for the Greeks “method was a to-be-on-the-way $\bar{\epsilon}$ -methodos-a way not thought of as a method devised by humans but arising from the very things themselves” (Heidegger, 1959/1971, p. 59). By showing the methodical steps I took, I do not mean to suggest the way forward was structured and linear. Rather, I do so in order to uncover the thoughtfulness and scholarliness of my approach (Diekelmann, 2001; Smythe et al., 2008; van Manen, 2017); where the challenges of the scholarship relate to the complexity of working with experiences that have layers of meanings (Smythe et al., 2008). It exemplifies both the critically creative scholarship advocated by Rolfe (2009) and Thorne’s (1997) expectations that scholarly traditions be upheld in qualitative health research.

Some sections describe procedural matters, and some are a showing of how it was to be in-the-play of being on the way. In this sense, my reflexive and reflective engagement with my research experience was analogous to Rilke's (1987) wonderful metaphor of a reflective-feeling-in-seeing process (van Manen, 2014, 2017). It was a process which induced feelings of awe, and wonder "in the indescribably swift, deep, timeless moments of this divine seeing into the heart of things" (Rilke, 1987, p. 77).

Ethical Considerations

The emergent nature of qualitative research and the trust relationship that exists between participant and researchers highlights the need for ethical considerations (Robley, 1995). I acknowledge that all research in New Zealand is of interest to Māori. When considering the ethical aspects of my study, I referred to the guiding principles of partnership, participation, and protection which forms te Tiriti o Waitangi and underpins healthcare and research in New Zealand (Hudson & Russell, 2009; Kingi, 2007; Nursing Council of New Zealand [NCNZ], 2011). These principles were fundamental when addressing voluntary consent, minimisation of risk, truthfulness, and cultural safety. Consultation was undertaken with appropriate persons so that the research process and results were carried out and disseminated in an appropriate way. For this purpose, a meeting with the Kawa Whakaruruhau Komiti was initiated prior to commencing my thesis where my research proposal was presented for discussion and approval (Appendix B). Ethical approval for the study was granted by Auckland University of Technology Ethics Committee (AUTEK) on the March 7, 2013 (Appendix C).

Bloor, Fincham, and Sampson (2007) suggested that researcher safety be assured and encouraged consideration of personal safety when gathering qualitative data in community settings. Therefore, a personal safety protocol was drawn up as part of the ethics process (Appendix D) and involved (from a safety perspective) informing my friends of my whereabouts, both at commencement and completion of interviews.

Participants' rights and maintaining integrity

Beyond my commitment of adhering to the ethical conditions for research on 'human subjects', I felt a deep moral responsibility for what I was embarking upon. I would be inviting 'strangers' to venture out into the unknown with me. I felt an importance for each

participant to experience the journey as respectful and valuable. I wanted to offer something to the person and not simply serve the study's purpose.

van Manen (1990) noted that

participants of the study often invest more than a passing interest in the research project in which they have willingly involved themselves... accordingly, the researcher develops a certain moral obligation to his or her participants that should prevent a mere exploitive situation. (p. 98)

Information outlining the purpose of the study, the interview, and the interview process were included in the Participant Information Sheet, one for ex-students and one for teachers (Appendices E & F). These stated clearly that I was interested in the participants' stories of their experiences of connectedness within their student-teacher relationships. However, one of the fundamental principles of research is that of *beneficence* (Polit & Beck, 2006); the right of the participants to be protected from harm and discomfort. From the outset I was conscious of the need to ensure that the participants were not obligated or coerced to participate in my study, and were ensured that their participation was purely voluntary, being able to withdraw at any time prior to collection of data.

The participants were informed that participation in the study involved either a face-to-face or a Skype interview at a mutually agreed time and location of the participant's choice. These interviews would be digitally audio-taped, last approximately one hour, and would be transcribed. Their confidentiality and anonymity were guaranteed and their privacy was assured. The computer files of the digital data, transcripts, stories, and all correspondence with the participants were password protected. The signed consent forms and transcripts were known to me and my supervisors. The audio tapes and transcripts were stored in a locked cabinet. The typist responsible for transcription of the audio tapes signed a confidentiality agreement (Appendix G). Any detail concerning the participant, school of midwifery, or teachers which may have led to identification was removed or altered. On completion of the study, the tapes will be returned to the participant or destroyed six years following completion, dependent on participant choice. I acknowledge that data were available to me in accordance with the New Zealand Privacy Act 1990. Participants were also informed that they would be given an opportunity for verification, clarification, and deletion or amendment of any data from the crafted stories

drawn from their transcribed interviews. This only occurred on two occasions in reference to minor aspects of the data.

Throughout my study I was particularly aware that there was potential for distressing memories to be triggered during interviews. Some could have found that the subject matter opened up their vulnerability. An explanation of how participant discomfort and risk would be minimised was made explicit within the information sheet and included the provision of appropriate contact details to access support, debriefing, or counselling via the free Health and Counselling Support Services at AUT should further exploration or debriefing be required (Appendix H). The participants were reassured that the interview would cease should any discomfort manifest. This was not required by any participant. The participants were also reassured that the information they provided would not be used outside of my research study. All of the ethical principles described in the participant information sheet were upheld in order to protect the rights of the participants.

Identifying Potential Participants

The data collection for my study was conducted in two phases. The first phase focused on collecting data initially from midwifery-students. By recruiting from outside of AUT I was not involved with the participants or the teachers being referred to by the participants, the researcher's colleagues, which made for a more rigorous ethical process.

The second phase of my study arose when my PhD thesis enrolment was approved on the basis of the level of work I was achieving within an MPhil enrolment. One of the grounds of transfer was that the research be extended. This gave me the opportunity to interview key teachers—both those employed within academic midwifery degree programmes and key clinical practitioners working with students within their clinical practice environments.

Selecting and Recruiting the Participants

My study began as a Master of Philosophy thesis (phase one) with an interest in the student's perspective of the student-teacher relationship within midwifery education. As mentioned, ethical approval was granted by AUTEK in March 2013 and was transferred to the Doctorate of Philosophy (phase 2) just over a year later.

Early recruitment issues were initially experienced with the attempt to recruit non AUT student midwives via informal student midwife networks such as New Zealand College of Midwives Conferences, Forums, and National Committee meetings. A new strategy was devised of interviewing fairly newly qualified ex-student midwives regarding their student experiences of their teachers within their undergraduate education from schools of midwifery in New Zealand other than AUT. An amendment to the initial ethical approval was undertaken in relation to section C.3.5. Participant recruitment was changed to ex-graduate midwifery students. An amended ethical approval was granted by AUTEK on July 29, 2013 (Appendix I).

The amendment proved successful and participants were recruited via purposeful sampling and snowballing (Streeton, Cooke, & Campbell, 2004); that is, by word of mouth. They were initially approached by a letter of invitation (Appendix J), along with a stamped addressed envelope, my phone number and email address, if clarification was required. Initial interest was frequently gained via telephone or email, or by third person mutual contact. Once 'word of mouth' was circulated regarding my study, I soon became inundated with participant interest. This was dealt with via a first come first served basis.

Participants came with a range of midwifery experience, between 5 and 8 years, but all had fresh memories of their student days. This ensured that a range of schools were represented and removed the ethical tension of interviewing current students. Care was taken in recruiting equal numbers from each school of midwifery as representation from all schools were required in order to spread the stories across a wide range of possible teachers and students.

Listening to participants' stories and drawing on the analysis, during phase one of my study, revealed the importance of also hearing the teachers' perspective. Furthermore, the majority of the learning in midwifery takes place in the practice setting; therefore, my study was extended in phase two under PhD enrolment to include stories of their experience of being taught by midwives in the practice setting, keeping the generic focus on the teacher's way of being and their relationships. Amended ethical approval was granted by AUTEK on June 19, 2014 (Appendix K).

The key teacher participants were also recruited by purposeful sampling via a snowball technique (Streeton et al., 2004), inviting participation from within a group of social contacts where the person making the invitation had trust in the researcher, and by use of professional networks. Participants were chosen for their experience of the phenomenon and interest in the study topic, and selected from all four midwifery institutions in New Zealand.

Potential participants (teachers and ex-student midwives) were given two weeks to respond to the information sheet. There was no coercion or inducement to participate. Non-response to the formal invitation was an easy way for individuals to opt out of my study. Once interest was indicated and a participant agreed to join my study, initial contact was made by telephone or email and appointments were set for an interview at mutually suitable times and venues. During this conversation, the purpose of my research and the nature of the participant's involvement were outlined. Discussion included the expectations of the participant, confidentiality and anonymity of the participant's contribution, the process for checking the stories, and receiving a copy of the report of my thesis at the conclusion of the research. Table 1 provides an overview of the participants interviewed.

Table 1. Participants Interviewed

10 Ex-Student Midwives	9 Teachers of Midwifery Students
5 interviews. Main focus 'academic' relationships.	<ul style="list-style-type: none"> • 3 academic teachers • 3 core midwives
5 interviews. Main focus relationships with midwives in practice.	<ul style="list-style-type: none"> • 3 LMCs

Sample size

Sample size in qualitative research is usually determined by informational needs (Polit & Beck, 2010) and is a matter of judgement (Sandelowski, 1995). The word 'sample', like data, is not a genuine hermeneutic word or notion (van Manen, 2017). The aim of the study was to ascertain the meaning of a connected relationship through participants' lived experience via dialogical interviews rather than to produce generalisable results. Significance for my study is not about power in numbers or utilisation of larger samples to provide information that may be generalised to a large population as in quantitative

research (Baker, Wuest, & Stern, 1992); rather, in phenomenological inquiry, the purpose is to highlight the rich experiences of individuals (Munhall, 2007). Phase one commenced with 10 participants, which was extended to a maximum of 19 when midwifery teachers were included in phase two. They represent a sample of ex-midwifery students and teachers across New Zealand. Table 2 shows the number of participants and the type of ‘teachers’ in both phases of the study.

Table 2. Number of participants and category of ‘teachers’

Profile of Participants		
Ex-student Midwives’ Experience of <u>Academic</u> Teachers		
Participant numbers	Pseudonym	
1	Harriet	
2	Anna	
3	Isabella	
4	Rosie	
5	Lily	
Ex-student Midwives’ Experience of <u>Key Teachers in Practice</u>		
Participant numbers	Pseudonym	
6	Skylar	
7	Sarah	
8	Estelle	
9	Sophie	
10	Julia	
Key Teachers’ (both academic and in practice) Experience of Students		
Participant numbers	Pseudonym	Teachers of midwifery students
1	Pam	LMC
2	Kate	LMC
3	Abigail	LMC
4	Elizabeth	Core Midwife
5	Adele	Core Midwife
6	Stella	Core Midwife
7	Janie	Midwifery Teacher
8	Holly	Midwifery Teacher
9	Catherine	Midwifery Teacher

Note: Place of education is not given to protect participant identity.

The Interview as Existential Investigation

The interview is the most frequently used tool for data collection with respondents in qualitative research (Atkinson & Silverman, 1997; Nunkoosing, 2005; Sandelowski, 2002). The purpose of a phenomenological ‘interview’ is to gather thick descriptions of

everyday experiences, in this case, experiences of relational connection within student-teacher relationships (Benner, 1994b; van Manen, 1990). The purpose of interviewing is that the information given is in-depth and wide ranging, with a deeper understanding sought via analysis of the data. Good qualitative data enables the construction of a phenomenon to be developed (Polit & Beck, 2006; Sandelowski, 2000). My study's research text was gathered using 'conversational interviewing' which is characteristic of hermeneutic phenomenology (van Manen, 1990). According to Binding and Tapp (2008), the interview is a unique style of conversation. The word interview derives from the French *entrevue*, to have a glimpse of, and *s'entrevoir*, to see each other; also, *entre* meaning to enter, or *voir* and *videre*, to see (Oxford English Dictionary, 1971).

My understanding from Gadamer (1989) is that the purpose of a hermeneutic interview is to generate fresh understandings of the phenomenon via the dialogue between the participant and the researcher causing a "fusion of horizons" (p. 378) which occurs with the opening of possibilities. In hermeneutic research, the researcher does not attempt to comprehend the full experience of the participant, rather, "the researcher is seeking to understand the meaning of that experience as revealed through the dialogue of the interview" (Binding & Tapp, 2008, p. 126). Bind and Tapp (2008) further elaborated that the focus is not on the one specific experience of the participant; rather, "the phenomenon or the subject matter being researched that remains central as the topic to be understood" (p. 126).

Philosophically, I understood the ontology of student-teacher relating would "manifest itself in experience" (Gadamer, 1960/2004, p. 57). Therefore, bringing everyday experiences into language would pose a potential for the ordinarily hidden phenomenon of a connected relationship to come into the light (Heidegger, 1927/1962). Hence, I sought to garner participants' stories of everyday events (Johnson, 2002; van Manen, 2001; Warren, 2002). Interview guides assist the researcher to focus on the research topic by enabling the interviewer to tailor the question to the particular context of the interview without constraining them to a particular format, while ensuring some consistency across the interviews (Lindolf & Taylor, 2002). However, guides were not overtly used in the interviews themselves as the participants' conversations took on 'a life of their own' (Appendices L & M).

It is a truism that in hermeneutic interpretive research, interpretation is carried out as the conversations are occurring (Conroy, 2001, 2003; Heidegger, 1927/1962). Conversation as a “process of coming to an understanding” (Gadamer, 1989, p. 385) is through genuine conversation. As the participants were speaking, my mind constantly juggled between what they were saying now with what they had said earlier, making connections. Interpretation was already starting in the spiralling fashion that characterises this type of research (Conroy, 2001, 2003; Gadamer, 1989) and expanded post interview. Interpretation was never at an end point and constantly evolved.

Sorrell and Redmond (1995) highlighted that there are few guidelines for researchers to draw upon in preparation for interviews with respondents. On reflection, a pre-understandings interview facilitated by both my supervisors could be interpreted as a practice interview. I found this extremely beneficial, having the dual purpose of experiencing the interview process as the interviewee whilst additionally aiding in identifying my own horizons or prejudices and underpinning influences/pre-understandings (Crowther & Thomson, 2020; Gadamer, 1989). The interview process enabled me to experience a hermeneutic interview as being similar to a dialogue or a conversation, illuminating how a relaxed environment is vital in contributing to the ease of sharing of stories. It also highlighted the fact that the interviewer was as interested and engaged in my sharing of stories as I was. The experience of being interviewed, however, was very different to that of being the interviewer accompanied by a pre-set question guide.

Gathering the stories in conversation

Each participant was interviewed in a once only conversation at a location where auditory privacy was maintained. Several chose their own offices, or my office; two chose a café; and some their own homes. Being in the participant’s familiar home environment, seemed to promote a relaxed and open ambience (Bergum, 1991). On most occasions the visit began with the participant offering their hospitality and talking over refreshments. A small koha/gift such as food or flowers was provided as culturally appropriate. Social talk provided a way of beginning slowly and moving toward the research conversation (Johnson, 2002). In this way, our coming together was more like “a social encounter” (Fontana, 2002, p. 166). Johnson (2002) acknowledged that “In-depth interviews develop and build on intimacy: in this respect, they resemble the forms of talking one finds among close friends” (p. 104).

Whilst the conversation had an intention beyond that of a social chat, I was constantly mindful of opening up the space into which everyday stories might flow. I had indicated that the interview would take approximately 60-90 minutes to complete; however, it was the participant that dictated the length of the interview, stopping when they felt that their stories had been told. The length of the interviews varied, some taking two hours or more, due to participants' enthusiasm in sharing their experiences. I was also mindful of the need to remain close to my research question and the phenomenon at hand. There was no 'right' way to gather the stories; each meeting was unique, yet patterns of commonality emerged. Every conversation ensued from our joint interaction. The openness of each person to the conversation was the factor that proved significant in each conversation; and the recognition that each participant's conversation was "uniquely itself" (Smythe et al., 2008, p. 1392).

I commenced the interview with ensuring that the information sheet had been understood and a consent form was signed. This principle was applied to both phases of my study (See Appendix N & O for consent forms). I thanked the participants for their willingness to participate in the study and gave a quick overview of the study's aim and the interview process. They were reminded of their right to cease the interview at any time and their right to a provision of counselling or support at their request, and their rights related to anonymity and confidentiality. In accordance with the Privacy Act of 1990, pseudonyms and change of details that could identify participants were undertaken collaboratively with participants to ensure their confidentiality and anonymity. Participants were invited to choose a pseudonym for themselves and others who were named in their stories. Most had already chosen a name that they liked to use, most frequently associated with a relative—a favourite aunt, parent, grandparent, or sibling and one chose a female pop artist whom she favoured. When a pseudonym was not decided upon, the process was left open to be reconsidered. It is these chosen names that appear throughout my thesis.

Guiding the conversation

One of the purposes in the interview in hermeneutic science is "exploring and gathering experiential narrative material that may serve as a resource for developing a richer and deeper understanding of a human phenomenon" (van Manen, 1990, p. 66). From the first interview I was aware that the participants were sharing with me insights that I would not have experienced without being involved in my study. I engaged in conversations that

were intensely personal and emotional (Conroy, 2001, 2003; van Manen, 1990). I felt grateful for their commitment to my study and willingness to share their experiences in an open and in-depth manner. The primary method employed in these interviews was to listen, to let the person lead the way of the conversation. Kleiman (2004) discussed a relationship of dialogical openness between researcher and participant, with the researcher ready to allow the participant to speak and be ready to listen. "It is in fact this proffered readiness to listen that inspires participants to relate what presents itself to their consciousness in the immediate situation" (Kleiman, 2004, p. 5). It was not method that drove my study, but an openness to consider whatever emerged from the conversation. Therefore, my main focus was that I did nothing to lead or change the direction of the interview and concentrated on attentive listening which, was challenging in itself; "it consumes psychic energy at a rate that tires and surprises me" (Palmer, 1998, p. 135). In the tranquil silence, spaciousness opened up.

The opening question was a general mellowing question to set the scene for the interview which usually commenced with "tell me about the way you connect with your teacher/student" or "how do you usually relate to your teachers/students?" When the time seemed right to turn the talk toward the phenomenon of interest, I would usually commence with the statement "tell me a time when" as, importantly, the approach calls for uncovering pre-reflective stories of particular experiences rather than generalised or interpretive comments (Bergum, 1991; van Manen, 2001). Hermeneutically, it is the text related to the in-the-moment experiences where an understanding of the whole begins to build (Gadamer, 1960/2004). From there, I found that each participant was able to recall their experiences with clarity and they spoke quite freely with some interviews being more 'naturally' inclined towards a conversational/dialogue style which seemed to garner a 'life' of its own (Gadamer 1994b).

I encouraged conversation around specific happenings. For example, I might invite a story to continue by saying "tell me more about that". Occasionally I asked for clarification with a question such as "tell me what you meant by" or "how did that make you feel?" This allowed for expansion of their stories. I would question further as a way of checking or seeking expansion of meaning, such as "you say you had a good connection with your teacher/student?" To elicit and reveal a lived experience of a connected relationship I would then explore this concept further by asking "can you tell me more about this good, connected relationship. What made it so?" In this way, an expansion of meaning could be

brought out in the interview process. The questioning yet further was a mode of uncovering depth and richness; of going beyond a story's surface. In so doing, I endeavoured to hold and open space for the unanticipated. The participants became my teachers during these conversations (Johnson, 2002; Wright-St Clair, 2008).

These unique conversations frequently ended by lapsing into pensive silence; contemplative moments that had a sense of fulfilment (Bollnow, 1982). Yet these silences were also used judiciously (Richardson, 2002; van Manen, 2001). "*Hearing and keeping silent* are possibilities belonging to discursive speech" (Heidegger, 1927/1962, p. 204, emphasis in the original).

Some of the stories recounted brought back memories of distressing events but none of the participants chose to discontinue the interview and the need for counselling, although offered, was declined. None of the participants requested that any information be omitted. Two interviews were very profound. The participants had not anticipated that the interview process would trigger such deep emotions that had lain dormant within them. This process showed how they were faring with their experiences (Heidegger 1927/1962) as they continued to be affected by experiences of their student-teacher relationships some years after the events had occurred. As I left each participant, I ensured that they were feeling emotionally safe and found that most of the participants felt that the opportunity to talk about their experiences had been helpful. In some cases, the participants were eager to share their experiences believing the interview process cathartic (Kvale, 1996).

Capturing the text and conversations

Capturing the text is an important dimension of the research encounter. For this reason, a digital voice recorder was used to capture the conversations. Some participants voluntarily and sometimes distractedly took hold of the recorder as if ensuring to be heard, thereby quickly losing awareness of the recorder in the process (Giddings & Wood, 2001). The nature of the interviews surprised me, providing me with new insights and thoughts which I reflected upon and recorded in my journal as soon as possible following the interview. Notes included the interview process and discussion as well as the contextual details. From the inception of my research study I kept a journal of conversations, notes quotations, interactions, dialogues, and reflections of the phenomenon under inquiry. In this way, ongoing practice of journal writing throughout the research journey becomes a reflective and reflexive process (Crowther & Thomson, 2020) being a useful medium for

recording insights, critical reflections, and evolving understandings, which were central to my data analysis (Geanellos, 1998; Koch & Harrington, 1998; Spence, 2017).

Additionally, I reflected on the interview experience itself and documented parts that impacted me or made an impression that would otherwise be lost to the audio-recording in my journal, including details that particularly caught my attention. Sometimes these writings were of the things I noticed and experienced regarding particular expressions or the general mood of the conversation. They became my contextual ground for the research itself. Often these self-reflective writings and thoughts formed the basis for my doctoral supervision. It was a way of building my competence for being in the hermeneutic phenomenological engagement, as Spence (2017) informed us that “The researcher, through ongoing journaling, is tracking the dialectical nature of his or her thinking” (p. 839). I also documented how I was as the researcher within the dialectical encounter (van Manen, 1990); as the researcher and research process are not distanced or separated from each other, rather the researcher becomes the instrument for the research collection (van Manen, 2014).

Gathering sufficient stories: Knowing it was time

How did I decide I had enough data and when to stop at 10 ex-midwifery students and nine key teacher/practitioners? A constant tension was felt in whether I had sufficient or not enough data. In my journal entry on the 25/01/2016 after reflecting on my 19th interview I wrote:

When is enough, enough? How do I know that I have enough data? Whose voices remain silent? How can unheeded voices add to a deeper understanding and meaning? It seems such a lot, but I seem to be capturing the same meanings and phrases. I think it is time to move on. It seems that I have been gifted with loads of wonderful data. Now I want to dwell with it all. I want to absorb it like osmosis and I want to get on to crafting the stories as I don't want to underrate what I have been gifted.

Nineteen participants, interviewed once, may seem like a simple accomplishment. To me, it felt like a huge accomplishment. I had come to know and to treasure the data of each participant in a very intimate way. I valued it, both for my own ends, and with a sense of being responsible for creating work that was worthy of it. I gained the assurance that sufficient text had been acquired to show the significant phenomena as “Phenomenology does not seek saturation” (Crowther, Smythe, & Spence, 2018, p. e61) as there is never an end to understanding, or to hearing afresh. The aim of my study was to gather enough

data to sufficiently reveal the phenomenon and report plausible and trustworthy findings to provoke thinking. As interviews and time unfolded, new participants began to reveal fewer meanings in our conversations than already garnered from previous interpreted stories. The final interviews provided similar information and experiences to those collected in the preceding ones and clear themes and patterns were emerging from the stories.

Working with the Texts: From Transcription to Stories

The aim of phenomenology is to “transform lived experience into a textual expression” (van Manen, 2001, p. 36). Shortly after each research conversation, the spoken text was transformed verbatim into a written text by way of transcription and returned to the participants as crafted stories (Caelli, 2001). Transcription was partly undertaken by myself; however, time constraints meant I employed a professional transcriber for later interviews, giving her clear instructions (e.g., to signal in the transcript moments of silence, crying, and laughter) and to seek clarification when taped details were unclear. During transcribing I was constantly aware not to lose the contextual aspects of the data as transcripts can become “impoverished, decontextualized renderings of the live interview conversation” (Kvale & Brinkman, 2009, p. 178). I also ‘re-lived’ the interview and experiences whilst listening to the audio tape, wherein the words retained a freshness for me. In this way I was able to get a feel for the social and emotional aspects of the original interview. As I transcribed I often heard things I had not noticed during the conversation itself. I could hear unasked questions. Some of these questions I took back to the participant via telephone conversation and some came into my hermeneutic engagement with the written text. Nevertheless, producing verbatim transcripts was primarily a means of accessing the stories within. They took me to a “textual expression of the lived experience” (Wright-St Clair, 2008, p. 90). After reviewing the transcripts for each interview it seemed unnecessary to return for a second interview as the detail and clarity of the data seemed sufficient.

Crafting and polishing stories

Following transcription, there is a need to craft words into discreet stories. Crafting stories involves “deriving narrative from transcripts” (Caelli, 2001, p. 276) which meant not changing the meaning but neatening the grammar and removing distractors (Caelli, 2001). Thus, crafting provided a way of managing the raw verbatim transcribed data. Research stories are “commonly excerpts taken from verbatim data provided by participants’

during interviews” (Crowther, Ironside, Spence, & Smythe, 2017, p. 827). Crafting stories from transcripts required reading and re-reading the raw data several times, bearing in mind my research question. Crafting commenced with bringing the words of the transcript onto my computer screen and searching for the stories they were telling. I was mindful of re-reading the transcripts whilst listening to the audio voice recording and reading my related journal field notes. The benefit of listening to the transcripts was that subtle nuances in the participants’ voices could be identified and noted. While the purpose of rendering stories from research transcripts is clear, there is very little written guidance on how to proceed. The process of deriving a story from the interview transcripts has been meticulously explained by Caelli (2001) and served to reconstruct the narrative in a chronological and logical order. However, she described a method for phenomenological reduction, consistent with Husserlian phenomenology. Whilst van Manen (2001) portrayed the nature and place of anecdotes in phenomenology, he unfortunately did not describe how to render them from a spoken text. Crowther et al. (2017) discovered that crafting stories is comprised of two actions “the first being the “how to” craft in the practical or ontical sense” (p. 828), and the second, “the ontological sense of “attunement” to the crafting” (p. 828). Thus, the way of drawing stories forth from the conversational text itself evolved as I went, the way showed itself as I attuned to their crafting. Sometimes a participant used words to express an experience that suddenly struck me as ‘just right’. As the researcher I could actually feel when I ‘was in touch’ or when tentative ideas ‘solidified’. Attuning our thinking to this purpose is essential (Crowther et al., 2017).

The transcripts themselves formed an accurate record of the dialogical content and sequence but they showed the disarray of the conversational engagement—“Nobody talks in prose” (Richardson, 2002, p. 879). Sandelowski (1994) drew attention to the ethic implicit in the process of transcribing, the need to make decisions about what is captured within the transcription. There were references to people and places that needed to be silenced in the transcript. All pauses, repetition, and intensifying vocalisations were left unedited in the transcripts. I therefore constructed or crafted stories using the actual words of the participants, but the grammar and syntax were corrected. The purpose was to be “more attuned to capturing the meaning of the experience in a readable, evocative manner, than staying strictly bound to the ungrammatical and round about manner of speech” (Smythe, 2010, p. 1476). When, in the conversation, a story was disjointed, I pulled the pieces together. Often one story would start then lead off into another, before coming

back somewhere in the flow of dialogue. When repetitions in the text did not add to the meaning, such as bringing an emphasis, I removed duplications. I tidied grammatical structures so the meaning was not lost in an awkwardness of language. Frequently sentences would be incomplete or grammatically incorrect yet their meanings were clear. “Stories were thus lifted from often brute everyday parlance and ‘polished’” (Crowther, 2014, p. 119). When crafting the stories, I was mindful of the goal to stay close to the experience; therefore, not all the conversational text was captured. Some was not related to the research question and was simply left to stand in the transcripts. Always I sought to leave the words and essential meanings that described the experience untouched, whilst additional or superfluous words were reluctantly discarded, “deleting the noises of conversation that clutter the gaps between the real saying” (Smythe, 1998, p. 110). This led to more of a ‘showing’ rather than a ‘telling’, in a way that revealed the meaning more explicitly. Van Manen (2014) referred to this process as “crafting as understanding” (p. 390). The stories were named and identified, crafted to capture the surface meaning and aspects of the phenomenon, and collectively constituted the phenomenon (Giles, 2008).

Parts and the whole

Transcripts of interviews are read to achieve a sense of the whole, as hermeneutic analysis requires reflexive movements between the parts and the whole (Crowther & Thomson, 2020; Gadamer, 1960/1975). Guided by the writing of van Manen (1990, 1997), a holistic approach was initially used to gain a sense of the phenomenon as a whole, followed by a more selective and detailed approach to explore the parts of the phenomenon that were integral to the whole. Reading individual stories, while moving amongst other gathered stories, required engaged and aware openness. Working with parts of the copious collection of data at times clouded the picture of the whole. The global sense is important for determining how the parts might be constituted (Kleiman, 2004).

I returned to the stories that were once used with the objective not to repeat stories; yet each story held so much of the phenomenon. The whole and parts of the phenomenon weaved through all the stories. Some stories “said it all” more than others. Therefore, in the presentation of findings, not all participants are represented equally, with some having a stronger presence than others. This partly reflects my decision to use accounts that depicted the relevant phenomena most clearly, and inevitably the descriptions of some participants were more vivid than others. However, this does not negate the value of the

stories that were not included, as these contributed to the understanding of the experiences and determined the final themes.

“The sail of thinking keeps trimmed to the wind of the matter” (Heidegger, 1971/2001a, p. 6) and with each “trimming of the sail” a distinctive flicker of light was thrown upon my interpretation of the phenomenon itself. In the play of thinking I moved from the immersion of the ‘whole text’ of each participant to illuminating the particulars embedded within each part and back again, focusing on the phenomenon and words like *connect, bond, gelled, openness, respect, mutuality, being with, knowing, caring, trusting, feel/feeling, presence, approachable, narratives* (Diekelmann, 2001; Jasper, 2004) which seemed to be a common language spoken by most of the participants. Ontologically, I only came to realise the hermeneutic engagement by being immersed within it (van Manen, 2002; Wright-St Clair, 2008). I experienced being in the mode of an “unending conversation” (Diekelmann 2001, p. 57). Throughout this process of engagement, I endeavoured to keep close to the hidden phenomenon of a connected relationship which proved challenging at times. I tried to resolve this by keeping my written research question visible whilst engaged in the writing and rewriting integral to the interpretive process (Spence & Smythe, 2008; van Manen 2014).

As each transcript contained several stories, I named each story in order to aid identification. Ultimately, all stories drawn from each participant’s transcript were compiled into a unique ‘collection’. However, I found that the tension was ever present between my desire to show the meaning of what was said, and the danger of misrepresenting the meaning through the very method I was using to preserve it. As a respectful safeguard to this process, I returned to each participant both the original transcript and my edited version of the crafted stories I had drawn from the whole to ensure they reflected the participant’s experiences. This provided the opportunity for verification, clarification, and allowed participants to make deletions or amendments if necessary. The process did not alter experiential meaning that surfaced or diminished the emergent ‘themes’. Two participants returned their transcript with minor corrections to grammar.

Similar to Caelli’s (2001) experience of returning crafted stories to participants, several participants in my study were moved by their crafted stories. They verbalised how touched they were to read them, being grateful for the gifting back of their experience in

written form. Van Manen (2014) explained that “well-written and well-edited anecdote may create for the writer and reader the experience of closeness, propinquity, or proximity in place or time” (p. 242). Once I had collected a series of stories I shared several groups of these with my supervisors to assess my level of interpretation and to promote clarity of my interpretive processes. When the participants had reviewed and returned their stories, a period of concentrated phenomenological interpretation commenced.

Preliminary Interpretation: Searching for Meanings

Phenomenological analysis is not working *on* but *with* the data and occurred in two stages (Adams & van Manen, 2017). The initial interpretation formed a platform for the second stage of analysis which led to a greater depth of hermeneutical interpretation drawing on philosophical literature (Crowther & Thomson, 2020). In general, both phases followed the same process; however, according to Zambas (2017) crafting stories from verbatim data is part of the interpretive analysis not a separate activity. Primordially, the gathering and the interpreting of text went hand in hand. Fundamentally, they were one process (van Manen, 2001). Some interpretation simultaneously occurred in the crafting process as stories began to ‘leap out’ from the dialogue and my concurrent field notes. My understandings of meaning from one participant’s story thus informed my going to subsequent research conversations. One informed the other in a deeply entwined way. The tension between the understandings of the whole and the parts was evident.

One by one, each story was brought in to the ‘interpretative text’ ready for interpretation (Silverman, 1991). The crafting brought forth ‘felt’ meanings as each story contributed to revelation of the phenomenon, “to make intelligible the experiences that we explore in a ‘feelingly understanding’ manner” (van Manen, 2014, p. 390). The process was not one of transformation or to formulate a critique but instead, as Caelli (2001) contended, one of changing “interpretative awareness” (p. 279). Each story had something to contribute to unveiling the phenomenon of a connected student-teacher relationship as a “A story calls for us to consider and ponder what the experience of the phenomenon “is”” (Crowther et al., 2017, p. 833).

Pondering: Attentive dwelling

Hermeneutic analysis requires that the researcher dwell within the data awaiting glimpses of the phenomenon. Dwelling with the text was primordial. I intuitively dwelt with the data as dwelling with my interpretations enabled me to sense the common themes and

patterns that emerged, whilst I lived with the uncertainty and paradox. Dwelling included an attentiveness to self-withdrawal “that prevents the writer from standing in the light of the experience” (Saevi, 2013, p. 11). I learnt “to be patient and to tolerate anxiety and ambiguity” (Marshall, 1981, p. 397) as phenomenological analysis cannot be done on a schedule. Often the writing would take me down paths that appeared to lead me away from the experience of the relating or I would find myself lost in the detail of the story. When this happened, I reluctantly walked away from the writing and gave myself time for thoughts to percolate and settle as it was imperative that I remained open to reflectively think about the meanings within the stories. According to hermeneutic phenomenology, the interpreter/researcher enters a reflexive dialogue with the texts (Crowther & Thomson, 2020), not only asking questions but listening carefully for questions arising from interpreting the texts. I attuned to the crafting process with the entire experience as a trial-and-error process of decision-making, asking questions such as “What is this story about?” “What is the story telling me about the teacher’s way of being and relational connectedness?” “Where does this fit?” “What stories do I pull out?” “Is this what the participant really means?” “What matters most in the telling of this story in relation to the phenomenon?” “Do these concepts belong together?” “Have I accurately captured the sense of the phenomenon?” “Have I captured this story’s essence correctly?” Question after question was begging for an answer as I learned to live the questions (Rilke, 2000).

Having dwelt with the data in this way, it became apparent that key ideas and insights that ‘mattered’ most were emerging as stories resounded with one another and subsequent analysis deepened. Each crafted story provided hints of what was unconcealed beyond the semantic assemblage of words, enabling insights into the sense of phenomena to emerge (Crowther et al., 2017). Van Manen (2014) referred to this as “inspiring our understanding” (p. 282). From these hints I was able to draw out salient experiences. These experiences often announced themselves from within the text because they were particularly descriptive and often emotionally powerful (van Manen, 2014).

Interpretations under each story lead to the compilation of words, phrases, and mind maps. These were filed in my field notes. These copious notes and mind maps were used in a seemingly ‘messy’ process until the felt meaning of the story crystallised (see Appendix P & Q for examples). I came to understand that the messiness of conversational text can act to conceal its essence (Caelli, 2001). This stage culminated in preliminary

formation of what was essential to the phenomenon building upon my argument. In dwelling with emergent meanings, and to help articulate these insights and unfold the phenomenon, I drew on my understandings of philosophical hermeneutics and the philosophical notions of Heidegger and Gadamer discussed in Chapter 2. Ideas from the historical and contemporary literature, as well as other relevant disciplines, were utilised to shed light on the possible meanings which became the final presentation of my findings. I came to know from having dwelt with the data, with the stories, with the meanings, with the feelings, and with these philosophical notions.

Preliminary analysis commenced with writing initial description and tentative interpretation of each account which incorporated tentative connections with philosophical writings, referring to and drawing on some of the philosophical literature and notions of Heidegger and Gadamer, and occasionally drawing upon the writings of Palmer and Buber. This assisted in drawing meaning from the stories. My writing was crosschecked by my supervisors and re-writing completed as my understanding grew. I found it important to write creatively rather than categorise meanings, writing enthusiastically and expansively. Interpretations were reconstructed as I became increasingly attuned to other, possible interpretations. Certain texts were so rich that it was difficult to confine them to only one section of analysis as they related to various themes. This I found particularly challenging as I could interpret so many meanings within one story, which Gadamer (1977) related to as “thematic plurivocity/polygema” (as cited in Crowther et al., 2017, p. 828). Each story is thus understood as holding multiple meanings and further uncovering of phenomena. Most stories were hermeneutically worked on for an extended period of time. An example of a crafted story, its description and initial interpretation can be found in Appendix R.

Reflexive and reflective writing: Making the interpretive leap

Having reached this stage, this new layer of interpretation led to an analytical stage, which introduced phenomenological notions and other ideas from the literature to illuminate further the possible meaning inherent in the phenomenon. This level of analysis was essentially about a deepening of understanding through reading, thinking, writing, re-reading, and rewriting (van Manen, 1990). Remaining open to possible interpretations in hermeneutic research requires a rigorously, reflexive process of ongoing reading, listening, thinking, questioning, and writing (Crowther & Thomson, 2020; Smythe et al., 2008). This iterative process is vital to the hermeneutic re-covering of the essence of a

phenomenon. The phenomenological researcher writes to make interpretive leaps of understanding in the meaning of a phenomenon (Crowther & Thomson, 2020; Mostert, 2002). It was the writing that took me on these pathways and helped me to understand and to make the interpretive leap. I found that it was in the process of “being-in-writing” that meanings emerged, whilst suffering periods of unknowing, and writing and rewriting in the dark (van Manen, 2016). Countless time was spent reading and re-reading the data, writing interpretations, and rewriting the stories as these were often recrafted and polished in the writing and rewriting process as analysis deepened. Importantly, this attuned writing process moves the researcher towards the nuances of the phenomenon being explored (Giles, 2008). The interpretive journey was an ever-deepening contemplation in which interpretations were constantly reinterpreted.

I began engaging extensively with the philosophic literature. I pondered more on my ever-growing knowledge of Heidegger and Gadamer as I wrestled with the phenomenon focusing particularly on the writings of Heidegger’s philosophy. I carried into my reading of this literature, the interpretive writing that I had completed on the stories. In this way, I was conducting an initial search for ontological understandings that could further generate new understandings and illuminate my analysis which brought a fresh process of writing the argument, exposing the thinking, and revealing the insights (Smythe et al., 2008; van Manen, 1990). What I offer by way of analysis is the thinking that came, coloured by all my own prejudices and pre-understandings, leaping onward to offer insights that only emerged (van Manen, 2017), as the more profound phenomenological insights may only come in the process of wrestling with writing and reflective rewriting, “weighing every word for its cognitive weight and vocative meaning” (van Manen, 2017, p. 823). In the thinking, fragments of text stood “still like a star in the world’s sky” (Heidegger 1971/2001, p. 4). I have been guided by the Heideggerian insight that “... we never come to thoughts. They come to us” (Heidegger, 1971/2001, p. 6). To ‘think’ in this approach is not to abide by a method but rather to trust that thoughts will ‘arrive’ in the process of reading, writing, and pondering the data (Smythe et al., 2008; van Manen, 1990). It was in this process of thinking, reflecting, and writing that I would often discover the connection between parts and whole described by Gadamer (1982) and I would arrive at a new understanding. It was a constant voyage of engaged contemplative thinking from which a thematic argument emerged (van Manen, 1990).

The experience of emergence: Discovering essential themes

Following an iterative reflexive spiralling process of questioning, mind mapping, reading, writing, re-reading, and re-writing, patterns of meaning emerged which articulated what I refer to as ‘clustering’. This refers to the gathering of significant statements or phrases that are conceptually similar and deemed essential to the experience/phenomenon under inquiry, which extended previous understandings (Adams & van Manen, 2017).

According to van Manen (1990), a theme is a point or meaning of an experience. It allows the capturing of the nature of a phenomenon, which is meant to stimulate inventiveness and insight, rather than constrain or restrain via a mechanistic set of procedures. Reflecting on essential themes allows for the grasping of the essential meaning of what makes the phenomenon what it is. It allows for a movement beyond facts or description towards the essence (van Manen, 1990). However, reflecting on and analysing themes in phenomenological research is both complex and creative, as themes are not as easily distinguished from their surroundings as specks of gold in a pan. They are “not objects one encounters at certain points or moments in a text” (van Manen, 1990, p. 87) but are elusive and intransitive as they do not have the character of definitive entities whose discovery depends on nothing more than technique. My experience of finding emergent themes was parallel to a gold digger panning for gold, looking for precious elements, whilst all other components not directly pertaining to the phenomenon were sifted out in order to capture the “phenomenality of the phenomenon” (Adams & van Manen, 2017, p. 789).

My method was in keeping with van Manen’s (1990) thematic analysis in which “grasping and formulating a thematic understanding” refers to “a means to get at the notion we are addressing” (p. 79) rather than a rigid process. Themes or “essential meanings” (Kleiman, 2004, p. 7) help the researcher to see and focus on an aspect of a phenomenon, and are means of providing shape to the writing of the research project (van Manen 1990). However, a “*Theme is always a reduction of a notion. No thematic formulation can completely unlock the deep meaning, the full mystery, and the enigmatic aspects of the experiential meaning of a notion*” (van Manen, 1990, p. 88, emphasis in the original). The themes revealed essential meanings of the phenomenological essence of a connected student-teacher relationship as a good theme “seems to touch the core of the notion we are trying to understand” (van Manen, 1990, p. 88). As Smythe et al. (2008)

noted, the theme is not “stripped out of the data” (p. 11) but the theme is a way to “show what we see or hear in a text” (p. 11).

Over the ensuing months, I intuitively dwelt with my data, re-reading, re-writing, re-mapping, and re-organising my significant statements and clusters that sought to uncover the phenomenon. Within this process I was attempting to uncover what van Manen (1990) referred to as the themes which have the “phenomenological power” (p. 90), whilst I lived with uncertainty and paradox. Although “phenomenological writers learn to dwell comfortably in the space of hesitation” (Saevi, 2013, p. 5), I found that uncertainty and suspicion gave way to confidence, trust, and a sense of gratification when the ‘theme’ was discovered. Initially, several broad themes were identified being authenticity, influence, embodiment, dialogue, nurturing/midwifing, being present, a sense of belonging, and the environment/lost learning opportunities. I continued to write and rewrite around these themes discovering the power of writing and rewriting as a way of gaining phenomenological understanding (van Manen 1990). These themes were polished and altered in due course as philosophical notions were brought into the inquiry. Having identified the initial themes, the stories were again re-read with a view to identifying the stories that might best show each of these themes drawing on the philosophical notions of Heidegger. The philosophical literature was read and re-read alongside the interpretive writing as this enabled a deepening ontological appreciation of the ‘themes’ in relation to the phenomenon. The notions fitted the meanings captured in the significant sentences and deepened my analysis in an ontological sense. At the end of writing each findings chapter I pondered afresh on the insights that had emerged. These are captured in a short poetic offering.

Establishing Study Trustworthiness

Diligent thoroughness, along with a transparency of methodology, is required for the demonstration of rigour within phenomenology. Koch (1996) referred to a robustness that is derived from trustworthiness. The value of trustworthiness in qualitative research is two-fold; firstly, to the researcher who through a process of research transparency has produced credible findings and secondly, to the reader who can peruse and confirm the research study and findings (Carcary, 2007). Yet, Crowther and Thomson (2020) informed us that trustworthiness in hermeneutic phenomenology can be challenging, as consensus has not been reached regarding the most suitable way to assess the trustworthiness of hermeneutic phenomenological studies. However, such a challenge

should not detract from the importance of its undertaking, including involving seminal literature addressing trustworthiness. Throughout my study, trustworthiness was maintained by using a framework which were first proposed by Guba and Lincoln (1985) using the notions of reflexivity, credibility, transferability and dependability (see Table 3). These were further described and applied by Koch (2006) and Koch and Harrington (1998).

Reflexivity

Achieving trustworthiness and rigor requires a variety of activities which includes attention to reflexivity (Crowther & Thomson, 2020). Continuous reflexive engagement required me to reflect on the nature of my involvement in the research process including the manner which shaped my research question and its outcomes. The detailed description in the preceding pages sought to achieve such revealing. Reflexivity required me to constantly revisit where I was situated within the emerging insights. The use of a journal was an important strategy for maintaining entry into this reflexive process (Crowther & Thomson, 2020; Spence, 2017). In addition to journaling my thoughts and feelings, the reflexive process also involved discussion with peers and supervisors, extensive reading of Heidegger and Gadamer, and other relevant literature, writing and re-writing and pondering. I found that it was in the dream state between deep sleep and awakening that many insights arrived at the clearing (Heidegger, 1953/1996) and many *kairos* moments occurred (Crowther et al., 2015).

Table 3. Trustworthiness

Trustworthiness	Justification	Method
Reflexivity	Continuous reflexive engagement by revisiting emerging insights	Journaling Iterative approach Audit trail
Credibility	The processes which maintains data precision	Participant feedback/sharing Peer-debriefing Prolonged engagement Persistent observation
Dependability	Provides clear evidence and insight how analytical process was undertaken	Reflexivity Audit Trail
Transferability	Identifies the applicability of a study's findings when transmitted to other contexts	Rich response, detailed descriptions Reporting sociodemographics of participants Reporting details of study context

(Adapted from Adnani, Gilkison, & McAra-Couper, 2021, p. 4)

Credibility

In order to safeguard credibility, my study utilized the major strategies recommended by Lincoln and Guba (1985) which included “member-checking, peer-debriefing, prolonged engagement, and persistent observation” (Adnani et al., 2021, p. 3). Credibility demands that a study retains authenticity by remaining true to the participants’ experience (Young, 2011). How the interpretations were created from the participant’s words should be discerned by the reader as well as recognising the described experience if re-presented (Koch & Harrington, 1998). In order to obtain credibility, “prolonged engagement” with the participants transpired in order to gain a comprehensive understanding of their perceptions regarding their student-teacher relationship (Ansell, McAra-Couper, & Smythe, 2012, p. e523; Lincoln & Guba, 1985). Engagement also fostered the development of trust which established credibility. I have meticulously detailed the method of data collection and interpretation, and endeavoured to anchor my interpretations to the words of my participants while differentiating between their words and mine.

Disclosure sets out to allow an examination and critique of my interpretations as well as establishing that an authentic and trustworthy process was adhered to in the gathering of the participant information that was worked with. Readers can only self-evaluate an interpretative study’s credibility when they have full disclosure of all its components. Ultimately, it is up to the reader to judge how credible the described experiences and interpretations are, based on what is presented. I bring to the reader an opportunity to join the dialogue within his or her own thinking. I appreciate that “in the end, as in all phenomenologies, it must be left to the thoughtful reader to decide on the accuracy of the phenomenological description” (Schmidt, 2006, p. 66). As Smythe and White (2017) deduced, “the trustworthiness of our insights is in the conversations between data, philosophical notions, our own experiences, and our openness that “what we say” may not be how it is at all” (p. 465).

Transferability

“Transferability involves demonstrating the applicability of the results of the study in one context to other contexts” (Young, 2011, p. 115). The findings of my study represent an interpretation of the lived experience of ex-student midwives and teachers.

Transferability was established by “the production of rich, responsive and detailed description of the context in which the research was conducted” (Ansell et al., 2012, p. e523). This facilitates other researchers to assess the practicality of the study findings within their own contexts. Koch and Harrington (1998) believed that if there is openness and transparency within the study then a reader can make a judgement as to whether its findings can be applied to other contexts (Young, 2011). A component of my research obligation within the framework of trustworthiness, therefore, is providing detailed information and data to enable a reader to acknowledge the appropriateness in which transferability may occur.

Dependability

Dependability refers to the stability of qualitative data over time and circumstances. It requires open and thorough reporting of the research process. “Strategies to demonstrate dependability include the detailed exposition of a research process” (Adnani et al., 2021, p. 3). It extends beyond the detailing of the collection of data into the manner of the philosophical and interpretive decision making of the researcher. Openness and transparency are vital for dependability. Pertinent supporting documents and the maintenance of an audit trail established dependability (Ansell et al., 2012; Polit & Beck, 2006). Conditions of confidentiality were strictly adhered to and each participant retained control over what information would ultimately become part of my study.

Feedback was sourced from participants as well as supervisors and peers. Physical indicators of affirmation and vocal endorsements of my findings indicated credibility of my research findings. I presented preliminary findings at conferences and symposiums and found that they resonated within the experiences of other students and teachers, expressed as the ‘phenomenological nod’ (van Manen, 1990), adding authenticity to the emerging findings and confirming the appropriateness of the methodology to the research question. The ability to resonate with others demonstrates the true measure of trustworthiness and rigor which, according to Crowther and Thomson (2020), is “the final litmus test” (p. 9). The phenomenological nod confirms that I have been writing in a way that suggests I am approaching understandings that are shared by others, “uncovering insights that speaks to us all... that extend beyond the specifics of one contextualized individual story” (Crowther & Thomson, 2020, p. 9). This is not to suggest that the final word has been spoken about the essence of the connected student-teacher relationship. As Gadamer (1996) stated, “It would be a poor hermeneuticist who thought he could have,

or had to have, the last word” (p. 579). Thus, this chapter seeks to enable the reader to gauge the integrity of the processes followed within my study through an openness that demonstrates trustworthiness.

Summary

This chapter outlines the process of this particular phenomenological inquiry and how the philosophical underpinnings were brought into play in ‘doing’ my research. The process of being on the way is unique to me in terms of how the path of the research evolved, and how I found a way of being-in the research that opened the phenomenon for hermeneutic consideration. The research process was not laid out prior to the commencement of my research. Instead, the movement of the research occurred as I turned to the phenomenon of the student-teacher relationship, in my own stories, in the participants’ stories, and in the hermeneutic interpretations. Hence, the thinking which informed each turn and each step taken along the research pathway was illuminated. I do not claim to have answered my research question, I am merely on the way to discovering the answer as “Discovery of true meaning is never finished, it is an infinite process” (Gadamer, 1960/1982, p. 265).

The themes are captured in the next four chapters. Chapter 5 relates to the teacher’s way of being. Chapter 6 reveals the power of moods that influence a person’s way-of-being. Chapter 7 considers the constancy of mood and how mood goes ahead and colours a subsequent interaction between teacher and student. Chapter 8 discusses the self-preserving strategies that students enact from indifferent and sometime negligent comportments. Together, these themes provide a deeper appreciation of the ontological nature of the student-teacher relationship.

Chapter 5: Comportment: ‘How’ and ‘Who’ We are ‘Matters’

Everything depends on the teacher as a man and as a person. He educates from himself, from his virtues and his faults, through personal example and according to circumstances and conditions. His task is to realize the truth in his personality and to convey this realization to the pupil.

(Buber as cited in Hodes, 1975, pp. 146-147)

Preface

“I am what I am” ... as the song goes, made famous by my compatriot, the famous Welsh singer, Shirley Bassey (1984). Our comportment, however, is not about what we are; rather, it is concerned with *who* and *how* we are, our way of being, and how we relate towards ourselves and to others in our world (Heidegger, 1927/1962).

Every person has a comportment being a constituent of each Dasein (Heidegger, 1927/1962). Teaching is predominantly about individuals, and is considered a humane activity, being highly relational. In the world of teaching and learning, there is a way of being, a particular comportment that belongs to each individual teacher. This way of being is singularly unique to that particular teacher, whilst being in the play of relating with students (Arendt, 1958/1998; Gadamer, 1976; Giles, 2008, 2011; Giles et al., 2012; Hultgren, 1992; Motroshilova, 2015).

Our comportments may be invisible to us; that is, we may not be aware of our own comportment, whilst it is quite apparent to others. Smythe (2003), in relation to the spirit of safe practice, revealed an attunement, a ‘mindfulness’ as a way of being with. As human beings and teachers, we are at times mind-less of our comportments which, subsequently, leaves enduring impressions upon the people we interact with, in our everyday, co-constituted way of being-together-in-the-world (Koch, 1995; Overgaard, 2004; Young, 2003). Relationships, therefore, have impact—for better or for worse.

Giles (2008, 2011) discovered that when the relationship matters, the relational experiences appear to be taken for granted, as the teaching and learning materialises for the teacher and student. Likewise, when comportment works well, teachers comport in such a way that is most often taken for granted in teaching. Effective teachers comport in an inspiring, encouraging, and supportive way; working with students in a manner as to

engender learning. Consequently, constructive learning experiences are generated and fostered, enhancing the connectedness between student and teacher. In contrast, the data from my study has revealed that there are some teachers who intimidate, belittle, undermine, bully and/or bore students, resulting in a climate of dis-ease and fear, fostering disconnection (Giles, 2008). This chapter focuses on the way of being (comportment) of the teacher and its influence on the student-teacher relationship and learning.

The Way to Comportment

As humans, our primary way of being in the world is as “*verhalten*, translated as comportment” (Dreyfus, 1991, p. 51; Giles, 2008, 2011a; Heidegger, 1927/1962). It is our mode of being and relates to how we are in the world and the way we relate to others. Comportment is our way of being that human beings, cultures, and institutions share. To exist means, among other things, to be relating to oneself by comporting with beings (Angus, n.d.), which is “nondeliberate, concrete involvement with people and things, practices and institutions, economy and nation” (Allen & Axiotis, 2002, p. 42).

Comportment might be translated as ‘manner,’ ‘attitude,’ ‘demeanour,’ ‘conduct,’ and ‘behaviour,’ and has also been referred to as our ‘bearing,’ ‘style,’ ‘carriage,’ or even ‘character’ (Arendt, 1958/1998; Dreyfus, 1991; Polt, 2005; G. Smith, 2007). Dreyfus (1991) reminded us that comportment translated as ‘behaviour’, however, lacks the sense of directedness implied by comportment. A basic character of being, or Dasein, is that humans “in their being, comport themselves towards their being” (Dreyfus, 1991, p. 15) attuning themselves towards each other. In this way, every comportment is accompanied by Heidegger’s (1962/1927) concept of attunement which is a basic character of Dasein. Attunement goes hand-in-hand with comportment with each “Dasein standing in the potentiality to comport itself in a manner” (Heidegger, 2001, p. 163). Each comportment is always already in a certain attunement. Moreover, if one is within a particular attunement, “a human being whom one encounters also shows himself according to this attunement” (Heidegger, 2001, p. 165). In this manner, our comportment influences another’s comportment. Therefore, “comportments have the structure of directing-oneself-toward, of being-directed-toward” (Dreyfus, 1991, p. 51) as we are always ‘comporting to’ something, whether to other beings or to ourselves (Dreyfus, 1991; Heidegger, 1962/1927).

Human beings are special kinds of beings in that their way of being embodies an understanding of what it is to be (Dreyfus, 1991). Every comportment of man has this directedness and openness toward beings, which is possible only through “the restraint of “letting-be”—*Gelassenheit* (Heidegger, 1959, p. 10). Heidegger perceived *Gelassenheit* as the most appropriate comportment to all beings, as letting-be reveals itself to beings, transposing all comportment into openness “into the open region” (Heidegger, 1998, p. 144). The openness and accessibility of one’s own comportment is relationally and mutually engaged with other’s comporting (Giles, 2008, 2011a). Therefore, “man’s open stance varies depending on the kind of beings and the way of comportment” (Heidegger, 1971/1993a, p. 122).

As such, our comportment is transparent, exposed as being open to others with whom we relate. “Comportment stands open to beings. Every open relatedness is a comportment” (Heidegger, 1954/1971a, p. 122). Every way of being in the world and every activity we are concerned with or involved with is a way of being open to beings. Comportment opens us up to beings and opens up beings for us. Consequently, I must be aware and pay attention to beings. I must be accessible to them so that they can be accessible to me (Polt, 2005). The accessibility of another’s comporting occurs within the ontological experience of relating (Giles, 2008). What makes my comportment ‘my’ comportment is that it “exhibits a particular stand on what it is to be Dasein... That is what is most essential about me is accessible to you” (Dreyfus, 1990, p. 27). In this way, Dasein shows its ownness as “mineness [*jemeinigkeit*]” (Heidegger, 1927/1962, p. 68), its ownmost way of being. To say that Dasein is characterised by mineness is to say that “we *are* it, each of us, we ourselves” (Heidegger, 1927/1962, p. 36, emphasis in the original). This means that each of us has our own Dasein which we lay claim to and is ours alone, as the Being of Dasein is the Being of each human individual. “Because Dasein has *in each case mineness* [*jemeinigkeit*] one must always use a *personal* pronoun when one addresses it: ‘I am,’ ‘you are’” (Heidegger, 1927/1962, p. 68, emphasis in the original). Heidegger was not implying that Dasein lives in isolation but that Dasein’s behaviour potentially demonstrates different modes of being. Mineness is the personal trait of every Dasein “to whom... the possibility of genuine or authentic individuality belongs” (Mulhall, 2005, p. 66).

For Heidegger, “Dasein’s mineness is the public stand it takes on itself... by way of its comportment” (Dreyfus, 1991, p. 26). By taking a stand, as a teacher for example, I give

an intelligible and coherent shape and direction to one important dimension of my life. According to Polt (2005), the specific stand I take, in turn, gives me a sense of uniqueness; that is, in who I am. As individuals who have mastered some roles and lifestyles in the world, we already have a typical understanding of what it is to be in the world (Heidegger, 1927/1962). Given my understanding of myself as a teacher, I understand a great deal about how I should comport and relate towards students and other teachers. We *understand* by taking a *stand*... by seizing upon some way of existing and acting. “For Dasein, living just *is* ceaselessly taking a stand on who one is and on what is essential about one’s being, and being defined by that stand... one chooses what sort of person one is” (Mulhall, 2005, p. 15, emphasis in the original).

Although comportment is being our public stand, for the most part we are unaware of our own comportment. Dreyfus (1993) stated that our comportment refers to our directed activity “without mentalistic overtones” (p. 10). It is invisible, hidden to us, in the background, although present (Eldred, 2014/2015; Giles, 2008). Therefore, comportment “is attributed not to *consciousness* but to *Dasein*” (Dreyfus, 1991, pp. 51, emphasis in the original). Others can ‘read’ and understand our comportment in any given situation as our “comportment has a communicative aspect” (Giles, 2008, p. 8) which speaks to others. What is vital about me, my particular stand, is open and accessible to others (Dreyfus, 1991). “The nature of our comportment is sensed and open for others; in this way, our comportment shows the *how* of Dasein” (Giles, 2008, p. 122, emphasis in the original). Through comportment, we become continually related in our comportment, back and forth to beings, to things, to the way things are. “Everything we talk about, everything we have in view, everything towards which we comport ourselves in any way, is being; what we are is being and so is how we are” (Heidegger, 1998a, p. 28).

Teachers’ and students’ comportment are sensed by others as showing *how they are* (Giles et al., 2012). How the teacher *is* has a reciprocal influence on how students *are* with the teacher (Giles, 2008, 2011b). Whilst this comportment has a temporality (Heidegger, 1927/1962), the comportment has understanding of a particular stand that illustrates what is most important to that being. “This familiarity is experienced relationally in how the student and teacher comport” (Giles, 2008, p. 122). Some teachers’ comportment differs. A teacher’s way of being can inspire her students, engaging them in an open, engaging relationship of mutual exchange and dynamic relating. There are others whose comportment encumbers students. Fearing relational experiences with such teachers,

students utilise avoidance tactics in order to evade them (Giles, 2008, 2011b; Giles et al., 2012).

The stories within the first section of this chapter illustrate how *who and how we are* as teacher or student is comported and accessible to another. Stories in the second section demonstrate how a teacher's comportment, as *sensed and felt*, influences the relationship and learning. For some students, a midwifery teacher's comportment influences certain students' comportment towards becoming the kind of midwife the teacher is emulating. Such a story is highlighted in the third section. Stories in the final section illuminate what is expected of teachers in that they comport in a supportive, caring, and positive manner. The final story portrays what being with students seems to be when both comportment and the relationship are in harmony.

Comportment as 'who and how we are'

In this story, the teacher's practical, genuine, and delightful comportment influences the way that the student and teacher relate to each other.

She was just down to earth. She would crack jokes, it wasn't all serious, serious and that's how she was, and is with women as well, which is why I think her client base was so lovely. Just that type of person, lovely. So yeah, she was really important actually. We are still quite good friends because we just did connect in that way where I fitted right in with her and I had great support from her and could kind of tell her anything you know? (Skylar, Ex-student)

Comportment just *is* (Giles, 2008). This teacher's comportment is demonstrating *who* and *how* she is as a genuine 'down to earth' person, as well as a teacher. The two are intertwined, interconnected, able to "join self and subject and students in the fabric of life" (Palmer, 1998, p. 11). In this way, the teacher attunes the student towards her as she "*fitted right in with her*" which influences their relationship. Skylar is drawn to her teacher's earthiness, her straightforward down-to-earth common-sense approach, which is directed both towards her clients and towards Skylar; and probably towards life in general (Dreyfus, 1991).

The teacher's delightful way of being seems practical and realistic having no illusions or pretensions. She seems level-headed and easy going, having an unassuming nature. Being an open person her comportment is directed towards Skylar as reasonable and friendly, enabling a trusting relationship (Flores & Solomon, 1988) which, in turn, empowers

Skylar to share with the teacher her innermost secrets. Consequently, this teacher becomes a significant being in Skylar's life.

This is a teacher who seems to be able to laugh at herself and not take life too seriously, having an almost carefree approach. When someone is described as being 'down-to-earth' we approve of the fact that they concern themselves with practical things and actions, rather than with abstract theories. Skylar's teacher is realistic, aware, and interested in everyday occurrences. She seems very natural, an open being, making her accessible to Skylar, connecting them in their relating.

Palmer (1988) reminded us that that good teachers make connections with their students beyond the course of study, believing that "the imprint of good teachers remains long after the facts they gave us have faded" (p. 21). This is evident in the above story, as the influence of the teacher's comportment connects with Skylar in such a way that, once established, continued to exist beyond graduation. Perhaps their friendship develops through the depth of sharing that Skylar feels in their relating, as this is a teacher who is seen as more than a professional teacher in Skylar's eyes. Comporting in this manner, the teacher is displaying a way of being that influences her future way of being in relating.

The emphasis on 'professionalism' has led to a focus on particular boundaries within education, and distance between educators and with those with whom they work (M. E. Smith & Smith, 2002). In Skylar's story, the teacher has momentarily suspended traditional professional boundaries by letting down her guard and allowing her authentic self to be seen. This encounter is, as Buber (1937/1958) foresaw, that of the 'I' towards 'Thou,' in which we move into existence in a relationship without bounds. Relationships and friendships can be complex but are never static. Likewise, Heidegger (as cited in Giles, 2008) suggested that humans are always in an "in-flux relational connectedness" (p. 102).

This is a 'friendly' teacher and, as the very term suggests, acts like a friend for her students. I wonder how far can 'friendship' extend within a profession and whether teachers can actually be students' 'best friend,' as in a buddy? I argue that there may be a difference between being a friendly teacher to one that acts as a student's best friend. What exacerbates the issue is that there appears to be a lack of consensus and a collective agreement and criteria for what makes a person a friend (Allan, 1996), which means that

its “use without qualification can be highly ambiguous” (Pahl, 2000, p. 1). A teacher-friend, in fact, combines both the guidance of a teacher and the understanding of a friend, and each of us at some point of time, has aspired for an understanding teacher. A teacher’s way of being as a friendly teacher may well act both as a student’s friend and a philosophical and empathetic guide, as is portrayed in this story. The teacher’s approachable and hospitable comportment enables Skylar to share her confidences in a relationship of mutual respect, connecting them both in the process (Buber, 1947/2002).

Heidegger (1927/1962) referred to the relational connection between persons that is vital to our shared humanity. Humans sense the interest of others and the valuing of the relational experience (Corbiere & Amundson, 2007). This concept is evident in the following story as Sophie senses the teacher’s interest in her, and the value of the influence of the relationship is felt by both. Giles (2008) informed us that a teacher’s comportment has a “communicative aspect that is felt and sensed by others” (p. 8). This is made evident within the stories in the following section. It seems that teachers whose comportments are naturally pleasant and appealing are felt by students, who in turn recognise and respond positively to the appeal of the other (Heidegger, 1971/2001b).

Comportment ‘sensed and felt’

Giles (2008; Giles et al., 2012) informed us that, essentially, our comportment is an embodied communication as a whole sense that is felt by others. Similar to Skylar, in the following story Sophie connects with a teacher whose comportment she felt as being naturally appealing.

Sometimes you get a vibe from people, and she was just great. She was that way with her women as well, and her children, really lovely. So with me as her student it probably just carried on through because that was her personality and I mattered to her. That’s what she was like because that is who she was. (Sophie, Ex-student)

Our comportments are sensed in who and how we are (Giles, 2008). From the outset of her story, Sophie immediately senses a positive vibe regarding the midwife’s delightful comportment, being naturally inclined to be a very pleasant person. By showing her authentic self, this teacher is not afraid of revealing her true self to Sophie. “An authentic existence is whereby we do not fatefully accept what is handed down to us but seek our ‘own-most potential to Being’” (Thomson, 2011, p. 145). This teacher is not trying to be in a teacher’s way-of-being but appears to be who she is as a person, a real person. In doing so, she reveals her ownness, her most essential way of being (Dreyfus, 1991;

Gadamer; 1996; Heidegger 1927/1962). Stated differently, Hamachek (1999) emphasised that “consciously, we teach what we know; unconsciously, we teach who we are” (p. 189).

Sophie senses this teacher’s constancy as she comports in an always-the-same genuine manner towards her students, her women, and her family. A genuine authentic person can naturally be herself with another so they know her as she truly is (Bolton, 1987). Palmer (1998) articulated that for good teachers “a strong sense of personal identity infuses their work” (p. 10). This concept is acknowledged by Buber who believed that education proceeds from the person of the educator (Hodes, 1975). Sophie’s teacher is being what one really is without a front, façade, or semblance (Heidegger, 1927/1962). Being genuine and authentic means being honest, open, and somewhat transparent (Gillespie, 2002, 2005; Tanner, 1999; 2004); “it is a stubborn refusal to let one’s real self “travel incognito”” (Bolton, 1987, p. 259).

I argue that teaching begins and ends with authenticity. This concept is acknowledged by Gotz (1983) who believed that “teaching is a mode of being” (p. 7). According to George (2003), authenticity is being yourself; “being the person you were created to be” (p. 11). To be who we are as teachers, enables us to exude an authenticity that students can feel. Gibbs (2006) emphasised that “authentic identity of both self-as-person and self-as-teacher is central to what it means to be whole, or relationally connected as a teacher” (p. 18). In Sophie’s story, it seems that the teacher and person are one, unified, they cannot be separated. This teacher is teaching from “an undivided self” (Palmer, 1998, p. 15). The story locates the student and teacher at the heart of education which is “deeply constitutive of one’s personal identity and which significantly shapes one’s outlook” (Bonnet, 2002, p. 241). Lily has a similar experience with her teacher who comports an ease towards her, felt in their relating.

She was great and so lovely in my meetings with her. Her first question was always “how are you and how are you doing Lily?” with a big smile and she wasn’t afraid of giving you a hug too; the other lecturers were so distanced, stuffy, standoffish that I just didn’t relate to them at all, couldn’t connect with them, they made it difficult for that connection to happen as they were so indifferent. I mean it felt like it wasn’t me the student with her, just me the person. I felt at ease with her, felt comfortable, and I learnt a lot because of the way she was. (Lily Ex-student)

When describing their teachers' comportments, Skylar, Sophie, and Lily all exhibit a commonality by referring to their teacher's most positive comportments as 'lovely.' It seems that students gravitate towards and relate well to teachers whose comportments are enjoyable and pleasurable. When a person's comportment is described as 'lovely' it has connotations with being kind, agreeable, and very pleasant to be with. According to Carver and Connor-Smith (2010), agreeable teachers, such as these, are open, friendly, helpful, and empathetic, having more forbearance towards others' misbehaviours than less agreeable people. "Agreeableness as a dimension is often characterised as being broadly concerned with the maintaining of relationships... which takes the needs of others into account (Carver & Connor-Smith, 2010, p. 683).

This teacher's comportment comes across, and is directed towards, Lily in a positive way, embracing her as a fellow human being. By embracing humanistic/holistic education she does not depersonalise Lily as an 'it,' a thing, or an object (Buber, 2004). This teacher sees Lily as a 'thou,' "where the I of the I-Thou relation is connected with others" (Metcalf & Game, 2006, p. 94), differentiating her from the other teachers. She creates the mood of comfort for Lily (Heidegger, 1927/1962), resulting in Lily feeling at ease, whilst fostering a positive learning environment and a connected relationship (Gillespie, 2005). As a result, Lily is able to learn a great deal from this teacher due to her particular way of being in which the teacher brings Lily to learning via relational openness, respecting, and valuing her as a human being. The openness within this relational encounter is noteworthy as the teacher's comportment or way of being is *being with, being there, and for* her students. This teacher is teaching in a 'Palmer' (1998) way, as she teaches from within, from her 'ownmost,' personhood and identity (Heidegger, 1927/1962), which are fundamental in *being* a relational teacher (Palmer, 1997, 1999, 1998/2007b). This type of relationship between two people as described by Buber (1996) is concerned with what occurs *between* those people involved. This concept represents a mutuality in the teachers' and students' roles such that the teacher is both teacher and learner, and the student likewise (Cameron, Berger, Lovett, & Baker, 2007; Diekelmann, 2004).

It seems that the need for feeling at ease and being comfortable in a relationship is not uncommon for students, being paramount to learning and the creation of an effective relationship (Gillespie, 2002, 2005). These affects are also experienced by Anna whilst

working in an LMC practice. Anna senses how her own helpful comportment influences the midwives' comportment, creating a climate of ease, enabling her learning.

I sensed I was quite helpful to them and I sensed by the way they were we could actually work together. I think them allowing me to work with them in that way was beneficial for both of us, and so I felt I was able to give to them, so when they gave to me it felt, quite meaningful. And it felt right. It felt like an efficient use of both our times. So it felt, comfortable and I think that the comfort actually meant that I need to be comfortable for knowledge to transfer across. If I'm feeling anxious or uncomfortable I really struggle to grasp anything. I felt it formed my practice and my practice style from there on. (Anna, Ex-student)

In this story, there is a sense of reciprocity as Anna senses that she has been instrumental whilst working collaboratively with her midwives in practice. Although this fact is not explicitly communicated to Anna, she senses something in the way that these midwives comport towards her, giving her a positive vibe regarding their relationship and work ethic.

The comportments of practitioners towards students are vital to ensure a practice environment conducive to learning, such as in Anna's story (Vallant & Neville, 2006). For Heidegger, the fundamental comportment most frequently called for in the educational situation is "receptive spontaneity... a responsive way of dwelling in one's environment" (Thomson, 2001, p. 256). These midwives are receptive of Anna due to her willingness to help and respond to them. It is not directly communicated to Anna by the midwives, but is perceived, sensed intuitively. Similarly, Bala (1992) referred to the notion of receptive intuition believing that "the faculty of intuition is essentially receptive as it consists in a primary "acceptance"" (p. 141). Anna senses their acceptance—it is reciprocated—felt in the way that these midwives comport towards her, allowing her to work with them in a collaborative manner that is mutually beneficial.

The social norm of *reciprocity* is the expectation that people will respond to each other with similar benevolence of their own. This is comparable to that which results from the face-to-face relations envisaged by Levinas (1998) or the I-Thou relationships described by Buber (1958/2000). Such is evident in this story where there is reciprocity of influence in how the teacher and student are being with the other. As such, *how* the student comports toward the teacher is influenced by the nature of the teacher's comportment. In this way, relational experiences with students are as much for the teacher's benefit as they are for the student's (Ream & Ream, 2005). According to Hunter (2010), "A key factor is the

presence of reciprocity: that is, mutual ‘give and take’” (p. 259). It is this feeling of give and take that makes the situation a significant learning experience for Anna. When it exists, both midwives and students feel recognised and valued as individuals (Hunter, 2006; McCourt & Stevens, 2009; Rountree, 2016). The evidence suggests that when meaningful relationships can be created, they are highly valued by practitioners, students, and clients (Hunter, 2010).

In the telling of this story, Anna repeats the words ‘felt’ and ‘comfortable’ several times. According to Heidegger (1927/1962), mood, affects, or atmosphere is the means that Dasein experiences the world, being a profound part of our existence. The mood of a place is dependent on our own and others’ mood or disposition as affectedness orients our disposition (Heidegger, 1927/1962). Attuned to these midwives, positive comportments enable and influence Anna, as one comportment influences another. Anna requires the mood of ease in order to learn as being disposed by the mood of anxiety negatively impacts on her learning (Heidegger, 1927/1962). In this respect, the lived space is a felt space (van Manen, 1991).

There is a sense of a meaningful connection, trust, reciprocity and authenticity, evident in the way that these midwives comport, which leads to a feeling of well-being for Anna whilst creating a sense of belonging (Thiele, 1997). Heidegger (1954/1977) referred to the “splendour of the simple” (p. 111). It can be fairly simple, the way we are with others (Nouwen, 1974). This relationship simply felt right for Anna. Attuned to a sense of rightness that guides her forwards, her ‘knowing’ is ultimately a hunch, an inclination, an experience that all will be well. She follows the expectation that runs ahead (Heidegger, 2004), following the nature of “‘how it’s working’ and the embodied hunch” (Smythe & Norton, 2007, p. 85). Attunement comes from self-awareness and awareness of others, of observing, anticipating, and working with what works (Smythe & Norton, 2007).

Anna remembers a meaningful experience from practice worthy of remembering. Not only did she learn as a novice the important lesson regarding how to be in practice but, even more valuable, it is her insight into a reciprocal way of being with other which benefits both midwife and student. These teachers’ comportments have demonstrated a way of being-with that impacts on her own understandings of the how of being-with others. Thus moods of ease and comfort are apparently significant for students, not only

to enable learning but to enable a connected relationship, as explained by Sophie in the following story.

I had a very good teacher who was an LMC midwife. She was a patient midwife who was happy to share things with me. She was just very welcoming and made me feel good in myself reassuring in my skills and not being silly for asking questions. I think generally the way that she made me feel. We were comfortable in our relationship because it was quite open rather than any judgemental kind of factor. This is important for me as a student as it enables the connection. (Sophie, Ex-student)

In this story, Sophie describes a teacher whose comportment is easy-going and tolerant, having a generosity of spirit. The authentic teacher's comportment is open and accessible, felt by Sophie as a caring person as "care is something we do" (Kaelin, 1989, p. 117). "Caring is connecting with somebody" (Beck, 2001, p. 104) which involves sharing, a necessary component to create a connection as this involves "sharing of self, both the professional and personal self" (Grigsby & Megel, as cited in Beck, 2001, p. 104). It is this sharing of self that leads to the openness in relating, and the teacher's comportment speaks to Sophie of an acceptance and relational openness (Buber, 1947/2002; Dreyfus, 1991). A mutual deepening of the student-teacher relationship occurs as both student and teacher remain open to the other which makes Sophie feel at ease.

I have a sense that Sophie enjoys being with this teacher, since she matters to her and has her interest at heart (Buber, 1958, 1968). As a result, Sophie is drawn to this particular teacher as she demonstrates her care and concern by affirming Sophie's qualities and her skills via positive reinforcement (B. F. Skinner, 1969/2013). Bathing in her teacher's affirming comportment, Sophie is encouraged to ask questions without feeling belittled or undermined. As a result, the teacher's comportment creates feelings of self-worth and self-belief, increasing Sophie's level of self-esteem.

Maya Angelou stated, "people will forget what you said, people will forget what you did, but people will never forget how you made them feel" (Kelly, 2003, p. 263). In the same vein, this teacher makes a profound positive impact on Sophie making her feel extraordinary. Similarly, Palmer (1988) reminded us that good teachers are remembered for who they are, a concept acknowledged by Riley (2011) who believed that:

most people can identify with a teacher that had a profound effect/ impact on them either positively or negatively. The memory of that teacher is usually an emotional one based on how the teacher made them feel rather on what was said. (p. 39)

There is a sense from this story that Sophie has probably borne criticism or rebukes from previous teachers. However, the teacher's impressive comportment influences the way Sophie experiences "the other side" of relating (Buber, 1947/2002, p. xiii); elevating her mood of being. Such teachers have care and concern for students as individuals (Heidegger, 1927/1962) rather than perceiving them as vessels for knowledge (Freire, 1998, 2003).

Comportment as 'presencing'

The following story portrays how a teacher's 'present' comportment gives 'life' to the student, influencing their being in relating:

I've had incredible teachers but one in particular I still remember. I still look back and remember this teacher who had presence and has taught me about being present. She generated work from me that is probably the best work that I have ever done. That is because she made everything feel okay. For her, I'm okay. I don't feel any doubt that I'm great. I'm a great person, a great midwife. I don't doubt it, because she generates that sense of, self-faith. What she taught me helped to re-engage my own faith in myself. It didn't take anything away from me. She always strengthened that sense of trust in myself. I'm sure she did that for everyone that she worked with and it was just, amazing. So she, I think, would probably be the most outstanding teacher I've ever had in midwifery. (Anna, Ex-student)

In this story, Anna describes an exceptional teacher who embodies the art of being present. "Presencing one's self centres on striving to enter the world of the other" (Beck, 2001, p. 104). This teacher enters Anna's world, as she meets a person of presence and identifies that there is something extraordinary about this person. Anna knows that she is an incredible teacher not by her traits alone, but by her presence. The teacher's entire way of being seems to be present to Anna, as in 'now,' a moment of time. How teachers are as people, their sense of selfhood, personality, affects, beliefs, behaviours, values, indeed their very comportment, all contribute to that sense of presence (Gibbs, 2006). Presence is revealed when you are your natural, genuine, and authentic self (Gibbs, 2006). In this way, "presence is a revealing as in who I am" (Hufford, 2014, p. 12). *Who* this teacher is, comes across to Anna as an authentic, present person. Authentic relationships involve responding to the appeal of the presencing of other Dasein; we hold ourselves open, we recognise and respond to the appeal of others (Heidegger, 1971/2001). Anna is responding to the appeal of the presencing of this particular teacher and her open-being. Her "response stems from the appeal and releases itself towards that appeal" (Heidegger,

2001a, p. 182). Hufford (2014) informed us that “Without presence there is diminished self-identity and a negation of authentic personhood” (p. 11).

The teacher restores Anna’s sense of self-belief and trust in herself, previously absent. She empowers Anna by reinforcing, strengthening that feeling of self-belief. Thus, she verifies that Anna is not only okay, as in being merely satisfactory, but that she is indeed *a great person, and a great midwife*; traits engendered by the teacher’s sense of belief and faith in her—as a student and a valued human being.

The excitement of interacting with this teacher is apparent in Anna’s joy and motivation to be within such presence as hers. “When attuned... you feel it in the heart, not just the head” (Wright-St Clair, 2000, p. 7). In turn, this teacher’s comportment lifts, encourages, and gives life to her, and her learning. As Gabriel Marcel (1960) observed:

When somebody’s presence does really make itself felt, it can refresh my inner being; it reveals me to myself, it makes me feel more fully myself than I should be if I were not exposed to its impact. (p. 205)

Anna is buoyed by her teacher’s presence because *she makes everything feel okay*, for her and others, as this teacher touches everyone that she encounters in the same manner. This unspoken *I want to be here, I am present* conveys a sense of respect of the encounter, being “foundational to relationality and central to effective teaching and learning” (Gibbs, 2006, p. 215). Hence, Anna makes her teacher the most *outstanding teacher I’ve ever had in midwifery*.

Perhaps, as Hufford (2014) suggested, there is such a concept as “pedagogical presence” (p. 12) which this teacher embodies. Such a concept is to open up possibilities (Heidegger, 1927/1962), as this teacher does for Anna. The ideology of pedagogical presence is counterproductive to the reductionist, technocratic, and behaviourist/instrumentalism approach that dominates education today (Thrupp, 1999; Thrupp & Willmott, 2003). A pedagogical presence approach is to visualise the process of learning as one that sees students, such as Anna, as holistic human beings, not the end products or consumers of education. By adopting a holistic view, the teacher is *being with* and *being there* for Anna and others in the manner of authentic presencing. The teacher does not teach from a point or vacuum, nor does she believe that teaching simply involves the transmission of knowledge or skills or is concerned with the technicalities of teaching (Palmer, 1998). Such teachers embrace the ideology of emancipatory curricula (Diekelmann, 2001;

Dieklemann & Mikol, 2003) grounded in humanism (Freire, 1970) which is egalitarian and liberating for both teacher and student, fostering growth for both as evident in this story (Dieklemann & Diekelmann, 2009; Diekelmann & Mikol, 2003). This transcends mere exchange or interaction that occurs *between* Anna and her teacher (Buber, 1947/2002).

For Anna's teacher, teaching is not to fill a vessel for knowledge, but rather to light a flame. In order to ignite this flame, "a *presence*-generated connecting spark" (Hufford, 2014, p. 12 emphasis in the original) is required. Anna feels this spark of connection as "The spark comes from the intellectual friction of a mind meeting mind encounter between two autonomous individuals" (Hufford, 2014, p. 12). This is experienced *with* the teacher rather than *from* teacher *to* student and is more regarding the responsiveness of each being to their interactions with each other (Buber, 1958/2000, 1947/2002).

The teacher's presencing comportment permeates her teaching and positively influences Anna's response towards her. This teacher is attuned to Anna and with the other students in her world. Heidegger referred to "presencing oneself" (as cited in Benner & Wrubel, 1989, p. 13) to describe the way in which a person makes herself available to understand, and to be with. In this way, Anna is attuned to her teacher as this teacher totally understands her. Her way of being has a familiarity and constancy of genuine concern, similar to that described by Dieklemann and Diekelmann (2009) within their concerned practices of schooling, learning, and teaching. This tactful (van Manen, 1991b) and concerned teacher seems to have read the inner life of the student. She relates to Anna's sense of vulnerability, acknowledging the way that she feels regarding her insecurities. Anna discerns that this teacher does not doubt her aptitude, as she has total confidence in her both as a human being and as a student. It is reciprocated by Anna by producing work of such quality, *probably the best work that I have ever done*. The teacher's way of being is towards Anna and their relating. In this way, her comportment greatly influences Anna having a "lingering presence... being inextricably woven into the fabric of one's life... explicitly remembered" (Parse, 1998, p. 73).

Comportment as inspiring

Some teacher's comportment inspires their students towards their own 'be-coming' in practice.

I just remember a particular teacher. She was just awesome. She just came across as a very nice person who you would like in your world. She struck me that she would be a wonderful midwife, she was kind, caring, bright she knew her stuff and I wanted to emulate her. I mean she had lots of lovely qualities as a person but you could see how they got drawn through her midwifery and so I think she had a lovely manner and I think that's what I wanted to emulate. I did pedestal her a little bit because she did strike me as a wonderful midwife and I guess that's what I wanted to be. (Harriet, Ex-student)

In this story, Harriet recalls a particular, kind, caring, and delightful teacher whom she admires due to her wonderful qualities and beautiful manner. She connects with this teacher both as a person and as a midwife that she aspires to become. For some teachers, *how they are* inspires the students they teach, and this teacher comports an inspired stance towards her student. One's comportment influences another's comportment, it comes across and is directed towards Harriet and she feels this connection (Dreyfus, 1991). Harriet recognises that this teacher is influencing her own comportment towards being a certain kind of midwife. In this way, she is being a particular role model for Harriet. The teacher's comportment speaks to Harriet that this is the midwife I want to be. Harriet relates well to this teacher's way-of-being and wants to emulate her characteristics and traits. She connects with her knowledge, skills, and midwifery philosophy. The teacher is seen as credible in Harriet's eyes, which creates real faith in her as her teacher and, as a result, influences positive learning for Harriet.

Harriet believes that this teacher's comportment, in the way that she is and the way that she practices and teaches, sets her aside from other teachers of differing comportments. Her comportment is such that is worthy of emulation, and people who are usually held in such esteem are inclined to be elevated. Harriet admires this teacher, elevating her, placing her on high, above her other teachers. The teacher's comportment comes across as a paradigm to Harriet, teaching from example. She inspires this student towards self-actualisation. Thus, her own being is being opened up and towards this teacher and to new possibilities of being and becoming a midwife (Dall'Alba, 2009; Heidegger, 1927/1962).

Comportment as 'deeply caring'

In the following story, a teacher's positive and profoundly loving comportment influences the student in such a constructive way so as to leave an enduring impression.

I recall this teacher who was just a positive and engaged, present person, who was just very deeply loving. That deep loving approach is what makes a good teacher for me. Somebody that is deeply caring rather than content to deliver. They just bring that approach of positivity, that everybody has got something that is worth their time. There is nobody that is actually beneath them. That makes me feel safe, knowing that is their approach to the world. I don't feel that all of a sudden they are going to turn, or change, or talk to somebody in a really negative or angry way, because I wouldn't trust them. So for me, teachers like this, who can bring that to every single person they come across, are the teachers I really feel have made an impact on me and my learning. It is probably quite tiring though, being caring. (Anna, Ex-student)

In this story, Anna fondly remembers a special teacher whose comportment is highly engaging and profoundly caring. By being-with this teacher, Anna comprehends and appreciates that, for her, a deep, loving approach is one of *the* vital characteristic that makes for a good teacher. The teacher's deeply loving, caring, and positive comportment is what distinguishes her from Anna's other teachers, leaving an enduring impression upon Anna's being.

Professions, such as midwifery and teaching, have care at the heart of them. Yet, as teachers, it is via our comportments, activities, or deeds, that concern becomes an outward showing of that care. Care is our comportment towards self and others (Heidegger, 1927/1962). This teacher has concern and care at the heart of her interaction with the student as she matters to her (Heidegger, 1927/1962). The concern we have as we comport ourselves towards individuals who matter to us, Heidegger (1927/1962) referred to as "solicitude" [*Fusorge*] (p. 158). Concern and solicitude are integral to the notion of care, rendered as "caring-for" (Healy, 2011, p. 230). This teacher's work is infused with love, drawing students such as Anna towards her. It matters to Anna more than any techniques of teaching, and/or the content to be delivered, connecting them in the process of learning. Palmer (1998) argued that possessing the "capacity for connectedness" (p. 13) is integral for effective teaching, as teaching cannot be reduced to techniques specifically due to its emotional dimension (Hargreaves, 2001).

For this teacher, students like Anna mean more than test scores, outcomes, and standards; being more concerned with whom Anna is as a person rather than any instructional technique. Palmer's (1998/2007) notion of identity and integrity in relation to the teacher relates to the *who* of the person. Palmer teaches us that *who* the person is, *who* brings the care, is what matters. The person who brings such care to Anna is this loving teacher who

matters to her. *Who* this teacher is, both as a person and as a teacher, are interrelated, intertwined. “The personal can never be divorced from the professional. We teach who we are” (Palmer, 2007, p. xi). Likewise, Nias (1989) believed that “teachers as people cannot be separated from their craft” (p. 203). Heidegger (1992) talked of the cabinet maker who awaits the wood itself to reveal the shapes that lie within: “this relatedness to wood is what maintains the whole craft” (p. 329). Her caring and positive comportment relates to the student’s comportment and seems to be attuned to the craft of teaching. She did not come with any pre-set plans or a blueprint for relating, nor assumed that she knew best, but has a passion for teaching, for the students, and for life. She loves being *with, there* and *for* students, like Anna. According to Highet (1989), “every profession has its atmosphere, its setting, and those who practice it must feel at home there” (p. 27). This teacher seems to be totally at home, dwelling alongside her students (Heidegger, 1954/1977b). Her teaching is infused with human kindness in the way that she interacts with Anna and her students. The students can feel the emotion, atmosphere, and the mood of love that she generates (Heidegger, 1927/1962), as it comes across, is directed towards Anna, and is deeply felt and reciprocated by her. Those who care are infused with a mood of loving (Juuso & Laine, 2005), as “only a mood of love can open up the world and self in a certain way” (p. 14). Parse (1998) believed that “true presence is an intentional reflective love, an interpersonal art grounded in a strong knowledge base” (p. 71). True presence is a powerful way of being. “It is different from others in that it is one’s own... like a fingerprint in that it belongs to only one human being” (Parse, 1998, p. 71) .

Anna feels that this teacher is not superior to her, like other teachers, but sees her as a human being that is an equal and with whom she has “a concrete interaction” (van Manen, 2002b, p. 138). Her positive, deeply caring comportment sees something of value in each student, in whom she feels worthy of investing herself and her time. In this way, teaching is not only involved with the transmission of facts and reasons, but is a process that involves the whole person and comprises of deep feelings (Palmer, 2010a). Carr (2003) believed that an effective teacher does not utilise “off the peg strategies of pedagogy, or management for the quasi-technical manipulation of this or that impersonal learning process” (p. 24). To Anna, her teacher embodies teaching, trusting in the process of learning rather than having a focus on “deliverology” (Pring et al., 2009, p. 153). Similarly, Heidegger (1959/1966) argued that thinking does not take content and apply it in a corresponding way. These concepts are shared by Isabella an ex-student:

I think to be a good teacher the technique you use, has to absolutely personify who you are [said with conviction]. What I think makes it really important is that the teacher is open, and that it's a reciprocal learning environment. (Isabella, Ex-student)

Both Anna and Isabella believe in the humane, open personhood of the teacher. It seems that these students' interaction is influenced by the teachers' openness, affirmation, and accessibility (Chapman & Giles, 2009). For Anna, this teacher has the "human touch" through her "engagement with students" (Carr, 2003, p. 24), being an open and compassionate being who genuinely touches her. Heidegger (1927/1962) indicated that getting-in-touch really amounts to having an attunement of care. Being-touched and touching the other is "not just sensing something or staring at it" (p. 176) but involves oneself affected or touched by it through circumspective concern as evident in this story. The teacher's comportment attunes Anna towards her as "*Befindlichkeit* as one's basic attunement, belongs to the heart, not to 'intellect' or 'will'" (Wood, 2015, p. 445).

The Teacher's Perspective

Relationships are never one sided. There is always the story from the other side of relationship (Smythe, 1998). Whilst students affect and influence teachers, teachers also have a strong influence on students. The reciprocal nature of the relationship at best requires interplay of communication, trust, empathy, and challenge (McGee & Fraser, 2008).

Comportment as 'attuned phronesis'

The final story in this chapter demonstrates both comportment and relationship in accord. Teachers who are attuned to a play of relating show a phronesis in the way that they relate, attuning to 'what matters' most.

One student who did a beautiful hands off primip water birth with me actually said afterwards, "well that was a waste of time wasn't it?" I said, "really, why?" She said, "I might as well have been on the postnatal ward doing breastfeeding." I replied, "Why is that?" She responded, "well I didn't even get to catch the baby" and I said "exactly, we did not touch her baby. The mother got in the birth pool and she pushed her baby out, and she lifted her baby up and we never ever touched her, and that is exactly what it is about, and that is what matters." Then the light dawned on her. That light, coming on, her face just lit up, it was amazing. She almost cried at how stupid she'd been and she said "oh my god you are right. I thought I had to have hands on for it to count." I said, "you talked her through breathing her baby

out and that's what matters." She then realised that a primip breathed out her nine-pound baby, with no stitches, no intervention and no midwife touching her, under her own steam. She gently put her hands down and brought her baby up to her chest. How amazing that was? She actually saw the light and she saw that was amazing. It was not about who touched the baby or pulled the baby out as the mother did it all. I don't think she could ever consider that a primip could do that. We didn't have to poke and prod the woman and the student is now a very experienced water birth midwife being passionate about them. We still laugh about that day over how disappointed she was. She said that my jaw hit the ground (both laugh) and then she realised what she'd said. It was just so good to see that light come on, it was really cool, amazing, yeah, it was really amazing. (Abigail, LMC)

Harman (2007) referred to life being always 'thisly' (p. 28) as in *this* life, *this* time, with these people, doing *this* thing. This student is totally thrown by *this* moment, *this* situation, *this* midwife, *this* birth (Heidegger 1927/1962). She has not experienced *this* birthing situation before, *this* particular birth which is astounding. This student is thrown (Heidegger, 1927/1962) by the fact that a primip (a first-time mother) in *this* birthing experience, in *this* totally hands-off water birth, could deliver *this* 9lb baby without any intervention. The midwife is totally attuned to her woman and her student, wanting her to realise how amazing birthing women can be without any hands on or intervention. The student experiences that light bulb moment—the 'aha' moment—the "moment of vision," of *Augenblick* (Heidegger, 1927/1962, p. 376). She experiences this flash of insight and realises her error as *she actually saw the light*, and 'gets it.' Abigail feels elated that her student 'gets it,' finding the experience truly astonishing.

Abigail draws on her practice wisdom—phronesis—from her years of midwifery practice and experience, especially with water births. The idea of phronesis is presented by Gadamer (1965/1982) who emphasised the value of the Aristotelic concept of phronesis for the understanding of interpersonal situations. Phronesis, as practice wisdom, is the insight that emerges in the contextual moment regarding this particular woman, in this particular place evident in this story (Gilkison, Giddings, & Smythe, 2015). The midwife is role modelling and embodying the skills of phronesis—the art of midwifery practice—usually learned experientially. "Everything about phronesis comes from and goes back into the experience itself" (Smythe, MacCulloch, & Charmley, 2009, p. 20). Deprived of such role modelling, the neophyte graduate midwife may be at risk of remaining

entrenched within a medical model of care. As a consequence, her prospect of becoming such a wise midwife may never come to fruition (Eatherton, 2002; Hunter, 2008).

Midwifery curricula have a tendency towards the teaching of knowledge and skills (*techne*) being the science of midwifery and, although important, it is the phronesis that is of significance in the practice setting and which creates the difference (Lee, Sulaiman-Hill, & Thompson, 2013). Our knowledge dynamically interfaces with our skills and attitudes to shape our wisdom, as Shohet (2008) stated “It is all too easy to lose wisdom by focusing on knowledge” (p. 66). Yet, it is through wise teachers, such as Abigail, who practice with attuned wisdom that the neophyte midwife can metamorphose into a competent practitioner. Balancing knowledge between wisdom and information puts each in a useful perspective. “Information itself does not confer knowledge, and knowledge itself does not develop wisdom” (Shohet, 2008, p. 67).

Practice decisions “end not in an intellectual conclusion but in the actual performing of some action designed to produce good for fellow humans” (Lauder, 1994, p. 91). Abigail does such good for both her woman and her student. She gifts her student with this wonderful, unique, birthing experience such that cannot be found in any textbook, as phronesis cannot be learnt from simply absorbing information. Likewise, Giles (2008) acknowledged that “transmission models of learning and calculative thought are counter-productive into developing sensitivities and sensibilities of phronesis” (p. 161).

This midwife practices with wisdom, tact, and sensitivity (van Manen, 1991, 2002, 2007); the all-encompassing relational sensibilities that form “pathic knowing” (van Manen, 2007, p. 12). Abigail instinctively knows how and when to say the right thing, which is the art of being a tactful teacher. It is easy to get it wrong; yet, it is the phronesis that gets it right (Smythe, MacCulloch, & Charmley, 2009). This teacher has an “embodied sense of a way to be in the moment” (Giles, 2010, p. 1517).

Giles (2008) informed us that teachers “need to let students learn towards phronesis” (p. 161). Abigail sensitively guides this student towards learning the art of midwifery, whilst attuning to the woman and the physiological process of birth. Although physically hands off, this midwife is supporting the woman, empowering her to birth physiologically, attuning her to her body. This authentic, wise, and tactful midwife is attuned to the student and her learning and she matters to her. Giles contended when the student-teacher

relationship matters to both student and teacher, they demonstrate a “caring concern that connects them relationally” (p. 83).

The term midwife means ‘being-with woman,’ in the same manner, this midwife is being *with, there, and for* her student, being totally attuned to her, as well as to the woman. Simultaneously, she attunes the student towards birth being an empowering, physiological process; a birth of wonder, joy, and Kairos time (Crowther et al., 2014a). Being in the play, in a manner of phronesis, is to be attentive and attuned to the other (Smythe et al., 2009). Giles (2008, 2012) maintained that teachers who are attuned to relationship, such as Abigail, demonstrate phronesis, a practical wisdom as they relate each moment with students. This inspiring teacher is adept in reading her relationship with her student and “living phronesis in the moment” (Giles et al., 2012, p. 233). Within this story, the phronesis is demonstrated by Abigail’s pathic sensibilities such as tact, tone, pedagogical thoughtfulness, and attunement (Giles, 2008, 2010; van Manen, 1991). It includes various facets of phronesis “that are primordial to being in the play of relating” (Giles, 2008, p. 150). The student suddenly comes to enlightenment, to experience that moment of wonder, awe, and the error of her thinking. She realises this true art via reflection and Abigail’s tactful reply, reaffirming for the student as to what actually counts.

To count can be interpreted in two ways depending on one’s perspective. It has both quantifiable and qualitative connotations. The word count can be construed as a sum, an amount, or a score. In this fashion, it has a numerical factor. I wonder as to whether for this student, her initial thought was that she had to achieve actual physical hands on in order for the birth ‘to count’ as in a birth number. This is heard in her tentative reply *I thought I had to have hands on for it to count*. If so, it places emphasis on the quantity rather than the quality of the experience. I wonder how the pressure to achieve the expected birth numbers, in order to register as a midwife, gets in the way of learning. In contrast, to count may be construed as something that matters, as Abigail tactfully states to the student *that is exactly what it is about for a primip and that is what matters*. In this way, to count may be construed as something significant, for example the phrase ‘it counts for something.’ This midwife is gifting her with a unique experience of a wonderful physiological birth. Perhaps, until that present day, the student had always experienced birthing as hands on. However, she now experiences this incredible, physiological hands-off birthing as a ‘wow’ factor. The phrase ‘that adds up’, although

having an inference of measurement, also comes to mind when we have made sense of a situation, construed as ‘counting.’ In this fashion, to count can also refer to the fact that sense has been made of a situation, as is evident in this story contributing to an understanding (Heidegger, 1927/1962). This birth counts for the student, and what matters is that this student ‘gets it,’ as Abigail tactfully informs her. However, some students may never ‘get it,’ in that they may never achieve the complexity and depth of thinking, foundational for safe practice (Smythe, 1998). It is not sufficient to be solely able to recite the knowledge of practice as in rote fashion, nor to merely demonstrate the skills of practice. Students must achieve an alchemy of knowing that prompts them to act with the wisdom of hindsight, foresight, and nowsight (Heidegger 1927/1962). They also need to demonstrate openness and concerned regard in their relationships with women, midwives/practitioners, and teachers, which Abigail skilfully teaches this student through the art of midwifing; bringing the student to self-actualisation, connecting them in this unique experience.

According to Merriam-Webster (2015), ‘midwifing’ is defined as to assist in bringing forth or to help bring about or bring into being. The essence of Abigail’s midwifing comportment is tantamount to a “bringing forth” or “something brought forth” (Heidegger, 1927/1962, p. 53). Fiumara (1990) described how Socrates’ mother was a midwife. Socrates, likewise, claimed himself to be a midwife, defining midwives as “persons capable of fostering the birth and life of thought” (Fiumara, 1990, p. 147). Bringing forth thought leads to enlightenment, transforming the student’s way of thinking, doing, and her future practice. In this manner, according to Brogan (2005), *phronesis* is a revealing, a moment of revelation.

Abigail is demonstrating the art of midwifing as “midwife thinking is to take leave, to stand aside to make room for the thinking to emerge, to have “‘an attention’ which only very skilled midwives and authoritative midwives can teach us” (Fiumara, 1990, p. 145). This is the art of being a midwife, and Abigail is teaching out of who she is (Palmer 1998/2007), from her “ownmost” identity (Heidegger, 1927/1962, p. 68), her authentic self. This is fundamental in *being* a relational teacher (Palmer, 1997, 1998, 1999, 1998/2007).

Comportment matters

Effective teaching comes in a range of astonishing ways to students, as is evident in Abigail's story. Palmer (1993b) reminded us that whilst great teachers may have become proficient with a particular teaching method, it is not the actual method that matters. What matters is the congruence between the method and the teacher's identity that influences the nature of the teaching. This influential teacher has not utilised any particular teaching technique, instead Abigail teaches from her personhood, her presence, her passion, and commitment to physiological birthing. It includes her capacity to "live the questions" (Rilke, 1929/2011, p. 23) that she asks the other to consider. Kennedy (2000) found that midwives who have midwifery presence, incorporate philosophy and art into their practice, combining vigilant attendance in labour with the "art of doing "nothing" well" (p. 12). Siddiqui (1999) believed that midwives, such as Abigail, who are in touch with themselves and their own personhood, are able to provide an authentic encounter in relationships.

There are a variety of teacher comportments that make for good teaching. I argue that what they have in common is self-knowledge, trust in their own nature, and a willingness to teach directly from it. Just as there are different ways of being, so are there different ways of knowing. This wonderful and wise teacher seems to embody the knowing that derives from the art of midwifery, such as intuition, personal knowing, embodied knowing, and contextual knowing that midwives draw on whilst undertaking client care (Hunter, 2008). One of the elements of insight is self-knowledge (Gadamer, 1975/2004). Gadamer (1960/2013) wrote "insight is more than the knowledge of this or that situation... it always involves an element of self-knowledge and constitutes a necessary side of what we call experience in the proper sense" (p. 350). A midwife's self-knowledge is reflected in her practice wisdom regarding her philosophy, beliefs, and experience of physiological birth. This is very similar to personal knowing with attention on knowing one's self (Carper, 1978). Such knowing of self is recounted by Heidegger (1927/1962) who wrote of knowing self as knowing others which equates to the relationship between the midwife and student in their being-with:

Knowing oneself [Sichkennen] is grounded in Being with. It operates proximally in accordance with the kind of being which is closest to us... and it does so by an acquaintance with that which Dasein along with the Others, comes across in its environmental circumspection and concerns itself with – an acquaintance in which Dasein understands. (p. 161)

Our comportment influences another's comportment (Giles, 2008, 2011). This midwife's influential comportment attunes the student towards passionate, physiological birthing derived from her own way of being in birth. By 'midwifing' this student, in being *with*, *to*, and *for* her in their relating, the student, in turn, tunes in to her way of becoming and of being in birthing as a prospective midwife. In this manner, it is worth reciting Zajonc's words (2010) in capturing the transformative nature of this story:

We are most powerfully affected by deep and sustained experiences, which leave enduring imprints on our very constitution and consciousness. We not only know more but see differently and become another human being through transformative experiences. (p. 108)

Abigail's influencing comportment frees this student to learning (Freire, 1998), whilst also influencing our future generation of prospective midwives towards the art of being with others. Such influential comportment of being with, as opposed to simply facilitating student learning, "embodies the art and heart of being a teacher" (Geraghty & Bayes, 2009, p. 37).

Concluding Reflections

A teacher's comportment is sensed by others as showing *how and who they are*. A teacher's way of being is personified and is open and accessible, communicated, and read by others (Giles, 2008). The nature of our comportment is experienced and sensed in a pathic manner, being open for others as showing how they are. In this manner, our comportment illustrates the *how* of Dasein (Giles, 2008). The accessibility of another's comporting occurs within the ontological experience of relating (Giles, 2008). The openness and accessibility of one's comportment is relationally and mutually engaged with another's comporting. *How we are* "is always-and-already influencing the communicative nature of our comporting" (Giles, 2008, p. 139).

The purpose of this chapter has been to consider stories that demonstrate the influencing nature of comportment within the web of student/teacher relationship (Arendt, 1958/1998; Dickinson, 2004; Dickinson et al., 2006). These stories have shared the positive influence of comportment in *who we are* and *how we are*, demonstrating how the teacher's comportment influences relationship and learning in a noble way so as to support learning. *How* we relate as teachers including *how* and *who* we are in relationship with our students has impact which manifests as mattering (Giles, 2008). These stories indicate that the influence of such teachers' comportments supports 'what matters.'

Comportments, shown in this chapter, are usually what are expected of teachers within relational pedagogy. When the comportment and relating are in harmony, the teaching and learning seem to flow effortlessly and the relationship flourishes. Teachers who are attuned to this play of relating show a phronesis in the way that they relate, attuning to ‘what matters’ most.

The focus in the following chapter is on the shortcomings of comportment when the comporting and relationship are in discord. It seems that what gets taken away from the relating most of all, is what matters most. The stories demonstrate the negative influence of comporting in its deficient mode (Heidegger, 1927/1962).

Comportment as ‘How’ and ‘Who’ We Are

*Comportment is,
as being is. Elusive, implicit
the ‘how’ of the human way of being.*

*Yet bodily, comportment speaks
illuminating glimpses of our being to others.
Each ‘how’ sensed and felt, relationally influencing
the togetherness in teaching*

*Effective teachers comport ‘to’-wards their students
directing oneself ‘for’-ward, towards
the person in relating
by being with, there and for
attuning to the comportment of another.*

*The how influencing tactful and concerned
‘mattering’
in relationship*

Chapter 6: How ‘Not to Be’. The Mood of Indifference Colours

I've come to the frightening conclusion that I am the decisive element in the classroom. It is my personal approach that creates the climate. It is my daily mood that makes the weather. As a teacher, I possess a tremendous power to make a child's life miserable or joyous. I can be a tool of torture or an instrument of inspiration. I can humiliate or humor, (Sic) hurt or heal. In all situations, it is my response that decides whether a crisis will be escalated or de-escalated, and a child humanized or de-humanized.

(Ginott, 1975, p. 62)

Preface

“To be or not to be?” was Hamlet’s most notable question (Thompson, 2016, p. 114); whereas Heidegger’s concern was the question of *how* to be, our particular comportment or way of being-in-the-world. The stories in the previous chapter illustrated that when relationship and comportment are in accord, teachers comport in such a way that is taken for granted in teaching. Effective teachers comport in an inspiring, encouraging, and supportive manner, being with students in such a mode as to engender learning.

This chapter highlights the deficits of comportment when comportment and relationship are in dissonance, and its subsequent influence. Being in a mood of indifference, these teachers’ comportments are always about ‘how not to be.’ In order to illustrate comportment in its deficient mode, the analogy to Heidegger’s misplaced pocket knife is drawn on, recounted by Gadamer (1967/2008), as:

one cannot simply lose his pocket knife in such fashion that it is no longer present. When one has lost a long familiar implement such as a pocket knife, it demonstrates its existence by the fact that one continually misses it... it belongs to the being there of that which is missing, and is present in it. (pp. 235-236)

Even in its absence, Heidegger’s misplaced pocket knife continues to exert its presence. Gadamer (1967/2008) described the mislaid knife as something different from it simply being no longer present. The gap, or the void, left by the misplaced pocket knife is not a vacant place, but is where the meaning of having a pocket knife is found. Each time the hand instinctively seeks out the knife that was once such a fundamental and taken-for-granted tool in life’s daily activities, its meaning returns anew. In its absence, the knife

reveals so much more about itself than in its presence. So it is with the phenomenon of comportment, when the characteristics of solicitude, are absent. Comportment is fundamental to how we are in relating. When both comportment and relating are in harmony, the relationship between student and teacher tends to be taken for granted. Comportment enables the relationship—the relating and the learning. When care and solicitude are absent from a teacher’s comportment, we understand the meaning of what is lost. This concept is considered by Catherine, a teacher participant:

I wonder if our students don’t realise or don’t recognise that impacting care and connectedness until it’s gone? I guess it’s like we don’t value something until we lose it. (Catherine, Academic teacher)

Heidegger (1927/1962) wrote of the impact of ‘other’ on self. He contended that exposure to other can dissolve our sense of self. This chapter is concerned with such exposure as how the mood, evoked by indifferent teachers, creates in students an affect dissolving their sense of self, impacting on their ability to relate. Affectedness implies “a disclosive submission to the world, out of which we can encounter something that matters to us” (Heidegger, 1927/1962, p. 177). This chapter reveals how the absence of teachers’ solicitous comportment evokes a ‘mood’ which consequently affects students and their learning; thus, highlighting the ‘mattering’. What is important is that certain moods are considered more desirable than others. In this chapter, there is a distinctive flavour to the mood, which cannot be counted upon to be a mood that invites or a mood in which one relaxes into dwelling. It seems that what gets taken away is what matters most. This chapter discloses the moods of unsolicitous teachers in their deficient and indifferent mode of comportment which consequently creates such affects as vulnerability resulting in disrupted learning (Heidegger, 1927/1962).

Heidegger’s Notion of Solicitude

For Heidegger, from the beginning “life is care” (G. Smith, 2007, p. 48), as “Being-in-the-world is essentially care... Being with the Dasein-with of others as we encounter it within-the-world could be taken as *solicitude*” (Heidegger, 1927/1962, p. 237). Thus, “Care is always concern and solicitude” (Heidegger, 1927/1962, p. 238). Heidegger distinguished the nature of concern, which is toward others rather than things, as solicitude (Inwood, 1997). We demonstrate our care for others in our Mitdasein (Heidegger, 1927/1962), relating as beings-together-in-the-world. Such care is an essential structure of life and “embodies Dasein” (Inwood, 1997, p. 52), as care is our fundamental comportment to the world. It is in solicitude, the Being-with, that we show

care; and it is through care that Dasein begins to understand itself. Our capacity to care for other people in different and indifferent ways as we encounter them in various situations, even the way we can pass “one another by as not “mattering” to one another” (Heidegger, 1927/1962, p. 158), is only made possible by an ontological condition of solicitude. “Solicitude is guided by *considerateness* and *forbearance* [which] can range through their respective deficient and indifferent modes up to the point of *inconsiderateness* or the perfunctoriness for which indifference leads the way” (Heidegger, 1927/1962, p. 159, emphasis in the original).

Heidegger never supposed that concern is always ‘for the good.’ He referred to the deficit modes of concern as: “leaving undone, neglecting, renouncing, taking a rest” (Heidegger, 1927/1962, p. 83). In addressing solicitude, Heidegger (1927/1962) suggested that Dasein [Being-in-the-world] “maintains itself proximally and for the most part in deficient modes of solicitude. Being for, against or without one another, passing one another by, not ‘mattering’ to one another – these are possible ways of solicitude” (p. 158). His belief was that it is these “deficient modes that characterise everyday, average Being-with-one-another” (Heidegger, 1927/1962, p. 158). On the whole, we tend to be indifferent to the presence of others. In a disinterested mode, we become disengaged, neutral, or negligent observers. According to Inwood (1997) “concern and solicitude are not only associated with neglect, but are also compatible with contempt and hatred” (p. 52). This chapter highlights these particular affects experienced by students whilst being-with teachers in their deficient and indifferent mode of solicitude. The teacher’s indifferent comportment seems to affect more than the learning intention as acknowledged by an ex-student participant:

I think really, it’s not so much always the thing itself but it’s the way you feel or made to feel while you are doing the particular learning experience. (Sarah, Ex-student)

Feeling Fearful and Unsupported

In the following story, a teacher’s driven comportment marginalises the student who is left feeling fearful and unsupported.

She was quite self-motivated, she was all about what she needed to achieve and how she was going to get there, and she was very direct, so I felt really unable to engage with her. I didn’t feel safe. She didn’t allow me to trust myself. She made me doubt myself constantly. I continued to do the work as best I could, but I felt really frightened a lot of the time and unsupported. She wasn’t open to being

communicated with. She didn't really have room for me or time. She was probably one of the worst teachers or persons in a role of teacher I've ever experienced. (Anna, Ex-student)

Heidegger (1927/1962) illustrated how profoundly affectivity is identified with being human. In the above story there is a sense of being disappointed and let down by the midwife's somewhat self-interested comportment which, consequently, deeply affected Anna, disposing her in moods of fear, regret, and dejection. According to Tallon (2004) "Affectivity is our best access to the 'between'" (p. 57); however, *how* the teacher *is* affects the relating *between* Anna and herself (Buber, 1947/2002) creating a despondent and fearful mood. The mood impacts on Anna's ability to engage, and the opportunity for relational mutuality is lost (Buber, 1947/2002). The process of engagement has been defined as "doing... participating... in action beyond talk" (Hitch, 2009, p. 488); however, the teacher's closed and indifferent comportment does not allow for active participation and engagement, being somewhat preoccupied with her own self interests.

Absent from the teacher's comportment is a communicative openness, leading to feelings of insecurity for Anna. "Communication is the lifeblood of every relationship" (Bolton, 1987, p. 6) and one of the most vital skills possessed by a teacher (Highet, 1989). When open, clear, and sensitive communication takes place, the relationship is nurtured. In contrast, when the communication is hostile, guarded, or ineffective, the relationship falters (Bolton, 1987). There is a sense of such in this story as a lack of communication or frequent exposure to poor communication diminishes one's selfhood, both emotionally and physically (Bolton, 1987). As a result, the affects that manifest for Anna are a loss of self esteem and confidence, engendered by what seems to be the teacher's lack of time, faith, and belief in her. Hughes and Fraser (2011) found that practitioner comportment is "one of the most influential factors for student learning and self-esteem development" (p. 477). In this manner, the teacher's comportment creates feelings of vulnerability and inadequacy impacting on Anna's self-esteem. An indifferent relationship causes dis-ease and, in these moments, the "concern over the relationship foregrounds the teaching-learning experience for those involved" (Giles, 2008, p. 165). Anna attempts to reciprocate by doing the best she can in this experience but is left feeling despondent and unsupported. As a result, the relational space is closed down, diminishing Anna's accessibility to the teacher (Brammer, 2006). Van Manen (1990) proposed that lived space is a "felt space which affects the way we feel" (p. 101). Heidegger (1971/2001a) conceived of place in terms of limit, explaining that "a space is something that has been

spaced or made room for” (p. 152). According to Malpas (2006), “The English term “space” can usually be taken as the straightforward translation of the German term “*Raum*”” (p. 29), which can also be equated to the English translation of room. Dreyfus (1991) described Heidegger’s perspective of space as not that of distance or a physical, objective point; but should be considered as a concern. A person either experiences space and spatiality (the grounding of a person in a location) as close or remote (Dreyfus, 1991). Dasein has a tendency to closeness; however, human beings can ignore the nearness of entities, including their context and direction, as this midwife does. Anna senses her remoteness and the limit of that space—this midwife does not have room or space for Anna in her busy schedule.

Heidegger (1993a), returning to the original source of the word, to dwell, informed us that it refers to “cherish and protect, to preserve and care for” (p. x), protecting and preserving the dwelling space where the fruit is free to ripen. Heidegger referred to the care of ‘dwelling’ being akin to that which lets the fruit ripen of its own accord. However, this student’s learning is not ripening in the relationship as learning does not just happen in a vacuum. It first needs the conditions that give it space, time, and mood in order to ripen. Space means something to us. We experience it as human beings as “an educational space is always a human space” (Juuso & Laine, 2005, p. 12). It involves the social mood in that space between persons. The mood that the teacher creates for Anna in this space evokes feelings of being isolated, being overlooked and invisible (Vallant, 2004). “Many of us bear the wound of invisibility, believing without reason, that no matter how hard or how well we work, no one really sees us” (Palmer, 2010b, p. 139). This is true of Anna; however, the teacher’s absently present comportment (Berg et al., 1996) in being unsupportive, evokes fear in Anna. “Fear is always ‘fear of something and for the sake of something’” (Heidegger, 1927/1962, p. 179) ... “fearing in the face of something, is in each case a fearing *about*; therein lies the character of fear as mood and affect” (Heidegger, 1927/1962, p. 392). Fear is a perpetual mood for Anna, affecting her everyday being during most of her placement, *being really frightened a lot of the time*. According to Palmer (2010a), fear is a core problem in education; when teaching should be “an act of hospitality” (p. 57) creating an inviting space for learning which rewards both student and teacher. Such a space is absent in this teacher’s comporting, making Anna feel little more than a thing, an ‘it’ as “I-It experiences occur within a human being outside the betweenness of I and Other” (Holba, 2008, p. 496). Sometimes fear is a healthy and even necessary affect or mood as it keeps us safe; however, according to

Bolton (1987), destructive fear, such as Anna experiences, grabs deep down and pours out of us in unhealthy ways. Furthermore, fear “shuts down our capacity for connectedness and destroys our ability to learn” (Palmer, 1998. p. 39).

Feeling Unknown and Scared

In the following story, the teacher’s indifference towards the student affects a fearful encounter exacerbated by her feeling unknown:

I had come for an arranged one on one with her, but she didn't know my name. She had no idea who I was, and to the end of the degree she still wouldn't know who I was if I lived across the hall from her. It wasn't personable at all as her persona definitely was very abrupt. I felt actually kind of scared of her. I felt like I was being growled at the whole time. I kind of felt that she didn't want to be there. She wasn't really interested in me or how I was getting on with that particular placement plus she didn't know my name, didn't know who I was. I came out of that one on one feeling really horrible. Being known and getting the time to know me I need that to come to me, just feeling like I was worth someone's time to get to know me. It didn't aid my learning at all feeling like that. Horrible, horrible, horrible [said with emphasis]. (Estelle, Ex-student)

This story highlights a significant experience for Estelle, being the student who has no name. One’s name matters (Adams & van Manen, 2017). When we acknowledge someone by their name, we experience a sense of connection; “Naming creates relation, familiarity and closeness” (Adams & van Manen, 2017, p. 785). When a meeting takes place with an acquaintance who refers to me by my name, my identity is authenticated and confirmed. I feel recognised and remembered. “In contrast when someone has forgotten my name, it may make me feel ‘forgettable’” (Adams & van Manen, 2017, p. 785); as no doubt Estelle feels in this story. To remember someone is to recognise one’s past with this person; yet, Estelle feels far from remembered. To re-member feels dismembered as she feels torn apart by this teacher’s rejection of her. “A name is something to which the other can never be reduced, and yet without a name there would be no particular other” (Adams & van Manen, 2017, p. 786). Estelle tries to live with feeling like a nobody, a no-thing, living with this ambivalence that she does not matter to this teacher. However, to be known means that this “person is not a thing, not a substance, not an object” (Heidegger, 1927/1962, p. 73).

Concerns have been expressed in the literature regarding time constraints as a limiting factor on the teacher knowing the student (Paterson & Crawford, 1994). I wonder if Estelle's teacher is hard pressed for time or stressed. Could this be the reason for her brusqueness or is she just too busy or distracted, having more pressing concerns elsewhere? Heidegger (1927/1962) reminded us that in our average everyday being with one another there are other matters that claim us. There is a sense of such for this teacher. It seems that other things may be mattering more, or that being-with the student is not mattering sufficiently. When different things matter, and the concern of one person lies in a different direction from the concern of the other, there may be a total loss of connection. Unconnected concerns do not unite in order to build the bridge that fosters relational pedagogy.

A standard norm in today's university cultures is that teachers are expected to 'teach' a great number of students (van Manen, 1991b). It becomes quite challenging or difficult, therefore, for teachers to personally get to 'know' and involve themselves with each student. However, van Manen (1990) reminded us that "it is always important to remember that all learning is ultimately an individual process" [which means] that "the teacher is there in a personal way for those students" (pp. 69-70).

Buber (1947/2002) stated that "It is not the educational intention but the meeting which is educationally fruitful" (p. 127). I argue that if a meeting has been arranged with a student, then effort should be made by the teacher to discover *who* the student is that she is meeting with as "the teacher's concern is always the person as a whole, both in the actuality in which he lives before you now and in his possibilities, what he can become" (Buber, 1947/2002, p. 123). The least a teacher can do is to acknowledge the student by name as a mark of respect and to affirm recognition. After all, "At the centre of it all is the human being in his or her full humanity" (Palmer & Zajonc, 2010a, p. 151).

Estelle feels that her learning stagnates in this environment as there is no "true relating from being to being" (Buber, 1947/2002, p. 24). In *Being-with-one-another*, Heidegger (1927/1962) referred to "opening oneself up" or "closing oneself off" (p. 161). In situations when both parties in the relationship have closed off to the other, concern is likely to thrive in its deficient and indifferent modes. That is, it does not really care at all. In modes of inattentiveness and thoughtlessness, it does not seek to engage or understand the other person in relating; yet, "affectedness and understanding are two

correlative aspects of Dasein's openness" (Dreyfus, 1991, p. 185). In such a situation, Heidegger stated that even the self gets lost; and it seems that Estelle feels lost, alienated, and alone. There is a sense of detachment and a mood of tentativeness in Estelle emanating from the teacher's indifferent way of being. Buber stated that "all real living is meeting" (Friedman 2002, p. 65); yet, the teacher does not want to meet with this student. Thus, the teacher is objectifying Estelle as a thing, as an I-It, a relationship of separateness and detachment experienced towards an object that is separate in itself (Buber, 1958/2000). In contrast, recognition produces an affect or a mood of a positive sense of self as recognition "seems to assign special value and special status to the person" (van Manen, 2008, p. 4.). Recognition is inextricably intertwined with selfhood and personal identity as Estelle experiences. To receive recognition literally means to be known and thus knowing-self as:

self-identity is the realization of the tension between the being of self and the becoming of self, between who we are and who and what we might become. And that is how recognition plays such a powerful role in teaching and learning. (van Manen, 2008, p. 3)

We, as teachers, take it as a given that we must know our subject. However, I argue that it is equally important that we know our students. According to Gillespie (2002), feeling known affirms the student as a person, a learner, and as a potential midwife, resulting in increased confidence and motivation to learn. The comportment that is described most frequently when students describe their best teachers is one who is caring (Noddings, 1992; Palmer, 1998). Taking time to know our students, as Estelle demonstrates, is one of the strongest ways possible that we care about students and their learning. Initially we need information regarding their prior knowledge, their past experiences (Gadamer, 1975) and future aspirations, even their fears. Such knowledge enables us, as teachers, to connect with our students' lives (Heidegger 1927/1962). We can make use of our students' expertise and use examples that are meaningful to them but only if we have taken the time to listen to and know our students in the first place, as affirmed by Janey, an academic teacher:

I need to know them. I guess the best way to establish that connectedness would be in a one-to-one meeting. So, it's a little bit like having an LMC client I guess you spend time with the person and you develop trust and with most people that leads to a sense of connectedness. So, it's a process. I need to know about who they are as a person really, what's brought them into midwifery and whether they are a mum with children or whether they have come from another career, or both because I think behind the student there is always a very rich life. I like to acknowledge that and to feel that we're meeting as

equals rather than with the power of me as a teacher over them as a student. Then, I think they are more comfortable it gives them confidence feeling that there is an equal-ness in the relationship. I think they feel they can learn more and be comfortable and not threatened by me. I do think we need to show the student we can be trusted that we care and that we respect them. (Janey, Academic teacher)

Janey's narrative illustrates that she is a concerned teacher who respects students for who they are and their historicity, and what they bring to the learning milieu (Heidegger, 1927/1962). Beck (2001) defined the "uplifting effects of caring" as including "being respected, belonging, growth, transformed" (p. 107) which can relate to the affects that Janey creates in her students. Janey forms a relationship with her students via face to face meetings as "dialogue between student and teacher supports mutual knowing" (Gillespie, 2005, p. 214). Janey's belief that the student brings unique characteristics and learning needs to the relationship is put forth as a value of extreme importance. A "fruitful meeting" (Buber, 1968, p. 104) is most likely to transpire when teachers are able to see beyond the external veneer of students: to see their humanness.

For Janey, her ability as a teacher to develop and sustain good relationships with her students is paramount. It involves building rapport, trust, and getting to know students as individuals; 'knowing' is foundational to trust, and reciprocal mutuality is evident in the qualities of knowing, trust, and respect (Buber, 2002). For Buber, the art of educating is intimately intertwined with the values of trust, mutuality, and partnership—all vital for a connected relationship (Gillespie, 2002, 2005). Engendering trust is a vital process in the establishment of student-teacher connection (Gillespie 2002), being the "affective glue binding educational relationships together" (Brookfield, 1990, p. 163). Similar to trust, power is generally an issue in setting the stage for a professional relationship. In her equitable partnerships with her students, Janey utilises "the use of one's power to empower the other" (Paterson, 1998, p. 287) which matters more to her than the mechanics of teaching. Janey removes her mask of anonymity allowing for the formation of trust via transparency, which is fundamentally an adaptation of Mayeroff's (1971) term "seeing honestly" (p. 13), thus allowing her humanness to be a visible part of her presence as a teacher. In this manner, she lets the students 'see' 'who' and 'how' she really is as a trustworthy, caring, and authentic teacher. Transparency, therefore, allows the teacher as person, educator, and midwife to become known to students in a meaningful way (Gillespie, 2002). This concept is verified by another teacher participant:

I do need to share a little of myself, a little transparency in order for them to share a bit of themselves and that's how trust is built. So I may

share a little, that I have a husband, a family and two cats for example and students may share with me that they have a cat so that's an instant connection. That gives them an opportunity to open themselves to me. I get to know about their background and what is happening at home, so knowing about their personal life connects you in mutual relating.
(Catherine, Academic teacher)

It seems that both students and teachers believe that knowing is foundational for connection. “You can know without being connected, but you cannot be connected without knowing” (Gillespie, 2001, p. 570). This ‘knowing’, as both teachers have validated, incorporates taking an interest in students’ activities outside of the midwifery programme and seeking to understand them beyond their immediate role as student, as well as appreciating “the other side” of the relationship from the student’s perspective (Buber, 1947/2002, p. xiii). When teachers, such as these, take an interest in students’ personal lives, acknowledging their knowledge and individual learning needs, students feel known, valued, and respected as individuals (Gillespie, 2002, 2005; Harslett et al., 2000).

For both Janey, and Catherine, the relationship is pivotal, claiming the centrality of the person in teaching (Gibbs, 2005). Their relationship with their students matters greatly but “they must be developed slowly-they cannot be rushed” (Harslett et al., 2000, p. 5). In this fashion, they prioritise the process of learning over the product of learning which is grounded in humanism (Freire, 1972; Knowles, 1990), adopting a student-centred approach “advocated as a strong element of effective pedagogy” (Harslett et al., 2000, p. 4; Knowles, 1990). Within such a model, Janey acknowledges students not only as learners but as holistic human beings with unique needs within the context of a larger social context. She equates her relationship with her students to the midwifery partnership model, as “partnership is relational” (Paterson, 1998, p. 286). Parallel to the midwife being ‘with woman’, so is Janey ‘being-with’ her students as a teacher (Smythe, 1993). The closeness of such a relationship can resemble an “espousal” (Ashton-Warner, 1963, p. 161) in terms of a mutually enhancing connection. Her perception of the relationship is one that is egalitarian and co-participative (Diekelmann, 1990; Freire, 1972), “grounded in the equality accorded to teachers and students as people, a personal equality that co-exists with a mutually accepted inequality in knowledge and skills” (Paterson, as cited in Gillespie, 2005, p. 215). Thus, within a connected student-teacher relationship grants students the possibility of being an active, valued, and yet “limited partner” (Paterson 1998, p. 291). Therefore, for teachers, such as Janey and Catherine, “the

fruitfulness of the meeting *is* the possibility that inhabits student-teacher connection” (Gillespie, 2005, p. 215 emphasis in the original).

Feeling Outraged and Betrayed

There are occasions when the student-teacher relationship does not appear to matter. In these situations, when there seems to be a lack of solicitous care an attempt can be made to subordinate the other (Giles, 2008). The teacher in the next story appears to be such a person.

I had trouble connecting with a particular teacher due to her being unfair over an assessment. I'd seen another teacher that week and been given an extension until the Wednesday. I handed it in on the Wednesday and then this other particular teacher said “no, you've failed that assignment, you failed the paper, you didn't get an extension.” I kept saying “I did” but she didn't believe me, and I had two weeks of absolute angst about whether this teacher is going to make me fail this paper which makes me fail this semester etc., and so it was that whole thing. So eventually the Head of School sorted it all out, but it was completely unnecessary, and absolutely out of left field, like, there was no basis for it at all. She was just completely pulling rank and power over me because she could. That's the impression I got which made me livid. I was livid. I was absolutely livid. I just couldn't stand her. I absolutely couldn't stand her. I actually almost couldn't talk to her. I was furious with her, that she'd put me in question and that she'd done it unnecessarily too. I'm quite happy to take responsibility if I had done something wrong, but I hadn't done anything wrong, as there was no question as to had I got the extension or not, so what was the issue? I'd gone through the proper channels and she just wasn't listening to me. She made up her own story and then effectively punished me for it. Yeah. She was a nasty piece of work. I really didn't like her after that! I couldn't stand her. I didn't want anything to do with her. She was just toxic. She was just being kind of, mean as she could really, given the circumstances. (Harriet Ex-student)

Challenging situations in teaching can be many and varied. These can be minor and inconsequential, easily resolved, or alternatively can feel so overwhelming that they may impact on the emotional and professional wellbeing of the student (Pelvin, 2010), as is true of the above story. Heidegger (1977/1993a) stated that “certainly deceit, dissimulation, lies and deception, illusion and semblance – in short all kinds of untruths – are ascribed to man” (p. 124). A particular challenge for Harriet is when she experiences a teacher's betrayal via her ‘lies and deception’ being subsequently “affected by what was said in an inauthentic instance of conversation” (Spier, 2018, p. 57). In this story, there is an intense feeling of rage which is an unusual, heightened mood or affective state of anger

(Heidegger, 1927/1962). Several times during the telling of this story, Harriet refers to how the teacher's betrayal and her deceitful comportment made her feel livid, exacerbated by the abuse of her authoritative position. From Harriet's perspective, such dishonesty from the teacher challenges the relationship, as the teacher's way of being has brought an uncertainty into their relating. Harriet distinguishes that for her own self-preservation she needs to avoid contact with this 'toxic' teacher whilst struggling to maintain her own integrity.

Significant for Buber is "the biblical concept of *emunah* or trust" (Atterton, Calarco, & Friedman, 2004, p. 19). "Trust matters" (Smythe, 2010, p. 1480) and is a way of being (Atterton et al., 2004; Berg et al., 1996; Vague, 2001). Trust is the most essential ingredient in effective communication being the connective tissue that binds and holds relationships and has been described as "the glue of life" (Covey, 1994, p. 203). Trust between teacher and student is foundational for the building of relationships as Buber (1947/2002) confirmed: "Trust... that is the most inward achievement of the relation in education" (p. 117). Vibrant and healthy learning environments are enhanced when trust is high, and teaching and learning are greatly increased (Daft, 1999). When trust is eroded, betrayed, or irreversibly breaks down, as in Harriet's story, the health and survival of the relationship is threatened, having the potential to become unhinged and/or insecure.

Disturbed by a lack of honesty, students like Harriet wonder about how they relate with teachers. Somehow the boundaries of comfort and safety are a challenge, raising an alert in situations where teachers' way-of-being can feel very disconcerting (Giles, 2008). I argue that teachers have an inherent duty to create safe and hospitable spaces within an academic workplace as "not all spaces can be safe, not all relationships are trustworthy" (Palmer, 2002, p. 15).

Regardless of how proficient a teacher may be, when trust is eroded, the health of the relationship becomes threatened, consequently becoming untenable, as in Harriet's story (Macgregor & Smythe, 2014). Possessing the traits of honesty and integrity is essential in building productive relationships. Honesty refers to truthfulness and non-deception (Daft, 1999). Harriet knows that her relationship with this teacher is entirely damaged having lost both respect and trust. "Distrust breeds disharmony and alienation" (Flores & Solomon, 1988, p. 212) and thus disconnects us from life and leaves us in a dark, threatening corner (Bolton, 1987). Harriet feels very ill at ease, triggering such affects as

anxiety, a feeling of dread (Heidegger, 1927/1962). The mood of anxiety (*Angst*) is about my being-in-the-world as a whole, “beings slip away in anxiety” (Griffin, 2004, p. 101). Harriet’s mood of anxiety heightens her understanding of her predicament (Crowther et al., 2018) as she is concerned with how she ‘finds herself’ in this situation as the person betrayed. The teacher does not comport in the manner that Harriet expects of a teacher. She is affected by the dual moods of rage and anxiety as the teacher’s actions and responses are unintelligible to her. The teacher escalates the situation for Harriet by not accepting her explanation. As a result, the dread or anxiety that Harriet experiences is due to the unknown outcome of this thrown situation, inducing for her a state of angst in dreaded waiting as “anxiety leaves us hanging” (Heidegger, 1977/1993b, p. 101). Her anxiety and rage are palpable in that she has no control over the situation, being very unsure of how it will eventuate. This anxiety surfaces for Harriet as “anxiety in the face of... anxiety for” (Heidegger, 1977/1993b, p. 101); it is a probable domino effect, instigated by the probable non-achievement of a paper that has far reaching consequences for her. She is reduced to an affective state of angst and helplessness whilst awaiting the dreaded outcome. King (1964) conceded that “The dreadful must evidently be of a nature we cannot do anything about” (p. 130). There remains a certain foreboding. As a consequence, Harriet becomes a vulnerable being as “what’s left then is myself, as this pure openness and exposedness, my worldly vulnerable and abyssal self, and, with it, the awareness of something within me that I cannot master” (de Beistegui, 2005, p. 21).

The teacher does not seem to want to reciprocate a caring concern for Harriet, as she seems not to matter to this teacher. The ‘other’ has become a source of danger and personal threat (Hargreaves, 2001). I argue that toxicity is always palpable. Rather than engage this teacher’s toxicity, Harriet bows out and flees. Needing time and space to detox, she distances herself from this teacher where her self-preservation is key. The affects that the teacher creates for Harriet means she virtually cannot bring herself to talk to or have anything to do with this teacher. Palmer (1998) contended that “it is distressing to start a vulnerable conversation only to find that one of them has a spirit so toxic that the seeds of insight die before they can germinate” (p. 137). Buber (2002) determined that “the relation in education is one of pure dialogue... clad in the silver mail of trust” (p. 116). He informed us that one of the greatest risks to genuine dialogue in modern society is our move away from trusting our fellow man to a climate of “existential mistrust” (Buber, 1968 p. 224) where genuine dialogue is no longer possible. Harriet is left feeling extremely hurt where anxiety can become physically painful and that is “why we seek to

flee such negative dispositions” (de Beistegui, 2005, p. 20). According to Gadamer (1960/2013), in retrospect we may say something was a “good conversation” or that it was “ill fated” (p. 401). It seems this conversation was ‘ill fated’ as the teacher was not open to listening and, subsequently, Harriet’s explanation fell on deaf ears. According to Heidegger (1927/1962), “Being-with develops in listening to one another [Aufeinanderhören], which can be done in several possible ways: following, going along with, and the privative modes of not-hearing, resisting, defying, and turning away” (pp. 206-207). By not listening or hearing, the teacher’s comportment does not allow “a clearing for genuine shared conversation to happen” (Spier, 2018, p. 52) and prevents mutual understanding. “Listening to... is Dasein’s existential way of Being Open as Being with for Others... Dasein hears because it understands” (Heidegger, 1927/1962, p. 206).

Gadamer (2007) believed that “living in conversation” (p. 107) is an integral aspect of the everyday lived experience of being a teacher (Spier, 2018). If only this teacher had been more relationally sensitive, caring, and attentive, taking the time to be with Harriet in a mutual mode of ‘genuine dialogue’ (Buber, 2002), then Harriet may not have been party to such an “inauthentic pedagogical conversation” (Spier, 2018, p. 59) which so gravely affected her, as “genuine conversation always matters to us” (Spier, 2018, p. 37). After all, “real teaching, which can only occur through human interaction...[To] become always capable of conversation – That is, to listen to the Other – appears to be the true attainment of humanity” (Gadamer, 2006, p. 353).

Feeling Very Insignificant and Humiliated

Significant life events materialise for students, as with all persons. In the following story, a teacher’s combined moods of anger and intolerance creates the affective states of humiliation and degradation for a student who failed to appear at a pre-scheduled appointment.

This teacher had gotten very angry, she was very unimpressed and extremely unforgiving of my not being at this appointment with her, and it just caused me to shut down further. I can still see her judging me. I can still feel it. I can still feel her watching my every move to see, how I would respond to her enquiries as to, where is your diary? Where did you write this appointment? Where is it? Where is this and where is that? Where is blah blah blah? She was trying to pull me up, but the way that she was trying to pull me up, was not from a very kind place, as she belittled me and made me feel so incredibly small. She wasn’t trying to find out really what was going on for me, regarding my family, which was quite a lot. She was trying to prove to herself, that I wasn’t

worth it. That's what it felt like. She was screwing me down with her gaze, and her approach was all very, uncaring. She had no joy; no generosity of spirit and she had no empathy for what I was going through. It made me think why? Why is she being like this? Where was all this coming from? I can only think of that as a bullying type of behaviour, and she was a bully, and I just have no respect for bullies. I find that I just can't stand it. I still hate her, isn't that horrible? (Anna, Ex-Student)

Each person has a mood of their own contributing to the relational encounter or experience (Dreyfus, 1991; Heidegger, 1927/1962). In this story, there is a mood of humiliation and abhorrence as Anna incurs a teacher's wrath for failing to appear at their scheduled appointment. It seems that this teacher's intimidating comportment comes across and is directed towards Anna as extremely unforgiving and unaccepting of her behaviour, being very indifferent and unmoved by her situation. Consequently, the teacher berates Anna by questioning her in an offensive manner. "There are effective and non-effective ways of confronting others" (Bolton, 1987, p. 157). One word or action may hurt for life, as is evident in this story. As a result, Anna internally questions the teacher's comportment. In this sense, Anna is struggling to retain her authenticity in a situation where she has been party to inauthenticity (Heidegger, 1927/1962). Anna tries to counterbalance her objectification by trying to understand the teacher's comportment. As a thrown being (Heidegger, 1927/1962), she is unable to fathom the teacher's hostility and why she seems so unaccepting of her. Anna ends in an incredulous mood, a mood that expresses utter contempt for this teacher. According to Bolton (1987) acceptance is best defined as a comportment of neutrality toward the other person. When a person is accepting, she offers "an atmosphere largely uncontaminated by evaluations of the other's thoughts, feelings, or behaviours, even if his behaviour is disliked, *he is accepted*" (Bolton, 1987, p. 265, emphasis in the original). According to Bolton (1987), acceptance nurtures constructive self-esteem and helps a person to maximise full potential. Sadly, this is not evident in Anna's story, being quite the opposite. The way the teacher is unaccepting of Anna causes her to withdraw and close herself off, probably for self-preservation (Palmer 1998).

The teacher's scornful comportment is communicated to Anna via an aggressive non-verbal gesture. By screwing her with a gaze she is demanding of Anna a willing compliance, as "Dialogue doesn't only emerge from lips but is also compounded and emphasised by gesture and expression" (Courtenay, 2014, p. 76). By screwing Anna with a gaze, the teacher seems to be fixing, fastening her with a scornful 'look' so as to express

emotion or power over her in an intimidating way. Merleau-Ponty (1971) considered this type of comportment as “the look” or “the gaze” (Crossley, 1993, p. 413). He wrote:

We must reject the prejudice which makes “inner realities” out of love, hate or anger, leaving them accessible to one single witness: the person who feels them. Anger, shame, hate, and love are not psychic facts hidden at the bottom of another’s consciousness: they are types of behaviour or styles of conduct which are visible from the outside. They exist on this face or in those gestures, not hidden behind them. (Merleau-Ponty, 1971, pp. 52-53)

This gaze can be devastatingly powerful in making Anna feel inferior. When undesired, such a gaze can be insulting and indicates a position of presumed dominance. The person effectively says, ‘I am more powerful than you, your feelings are unimportant to me and you will submit to my gaze’. Who this teacher is, comes across as, is directed towards Anna as a tormenter. In Anna’s words *she was a bully*.

Merleau-Ponty (1971) maintained that “the look” (p. 52) is established within the particularity of a given situation. In this story, the given situation is the missed appointment, or a dis-appointment which means “to be ‘deprived of an appointment’, to be ‘dispossessed’” (T. W. Smith, 2015, p. 76). However, this is a teacher that *is* possessed, with the entwined moods of intolerance and anger, due to her being greatly disappointed. As a result, Anna is made to feel worthless, an extremely inconsequential being, shrunk to micro-size. To experience this look is to experience oneself as no longer belonging to oneself, but as belonging as an object (Buber, 1958/2000, 1947/2002; Crossley, 1993). Such de-personification reduces students, such as Anna, to things or commodities, and permits care-less treatment for their human concern (Buber, 1958/2000, 1947/2002).

Anna’s relational experience of the teacher leaves her being vulnerable to prejudiced judgement. The gaze disrupts Anna’s sense of self, the taken for granted knowing of who she is. Anna does not want to allow herself to become the object of this judgement; rather, she feels it distinctively. The teacher does not tactfully deal with the situation which for Anna becomes a “critical moment” (Palmer, 1998, p. 145) that closes down any hope of mutual relating. Palmer (1998) suggested that when teachers are closed to their students, the teaching-learning space is potentially an abusive one; one that has a lack of respect and insecurity about the student-teacher relationship (Giles, 2008).

The teacher’s primary motivation may have been a desire to correct Anna’s behaviour as students, like all humans, are not perfect human beings. However, the way this teacher

reprimands Anna is not undertaken in a respectful, solicitous, or compassionate manner. “Compassion comes from the Latin *com* (with) *patior* (to suffer or endure)” (T. W. Smith, 2015, p. 53). “Compassion in this sense is used in its empathetic sense within the lived experience of the Self-Other relationship” (Conroy & Dobson, 2005, p. 11). In compassion, one acts authentically in relation to others when they are in need. As Bennet (1993) suggested:

Just as courage takes its stand *by* others in challenging situations, so compassion takes its stand *with* others in their distress. Compassion is a virtue that takes seriously the reality of other persons, their inner lives, their emotions, as well as their external circumstances. (p. 107, emphasis in the original)

Feeling the constraints on her moral agency imposed by an authoritarian (Noddings, 1992), Anna does not find the space to receive empathy from this teacher, as this teacher evidently does not “find the ‘space’ to act empathetically to, at least minimise the Other’s distress” (Conroy & Dobson, 2005, p. 12). The teacher’s indifferent way of being does not incorporate an empathetic comportment in her care-for others (Conroy & Dobson, 2005). Students, such as Anna and Rosie, believe that empathetic care should be a fundamental component of a teacher’s comportment:

For me, being a teacher is about finding that space for understanding, as it is about empathy and some of them have got it in spades and some of them have got it in small very fairy dust amounts maybe brought out at special occasions and I go NO let’s throw it everywhere, give everyone some empathy, good, piles of it! (Rosie Ex-student)

Authenticity and empathy are comportments that foster improved relationships with persons and “when these are present the relationship can flourish” (Bolton, 1987, p. 273).

Anna’s relationship with her teacher, however, has come to a standstill, a stalemate, as it seems that neither is open to the other, nor “turned to one another” (Buber, 1947/2002, p. 9). Therefore, between them, neither can come to an understanding (Buber, 1991). Heidegger (1959/1971) viewed the need for understanding as occurring only within the context of dialogue. “Men generally understand each other directly i.e. they are in dialogue until they reach an agreement” (Gadamer, 1982a, p. 158); however, this situation has become “an alienated and alienating ‘blah’” (Freire, 1972, p. 62). By substituting dialogue with such a scrutinising gaze, the opportunity for a relation of ‘genuine dialogue’ is denied Anna, creating instead a “monologue vacuum” in this space of “the in-between” (Buber, 1947/2002, p. xiv). The environment has now become imbued with uncertainty. According to Spier (2018), “lived conversation always unfolds through the educator’s

relationship with students” (p. 36), but a conversation such as this, which prevents a teacher from understanding the experience of the other, does not always leave feelings of being affirmed (Spier, 2018). Rather, these relationships are imbued with dis-ease (Giles et al., 2012). This is true for Anna. The distress of differences in expectations relates to the failure of the teacher to meet Anna’s basic needs for empathetic care and compassion which she yearned for but did not attain. Anna is deeply affected by her relational experience with this teacher. She continues to sense and feel the teacher’s wrath well after the encounter transpired, as “The mood of the moment is wider than the moment itself” (Crowther et al., 2018, p. e64). Anna’s experience reflects what Derrida (2001) referred to as a “permanent rupture or wound that refuses to heal” (p. 42). Had this teacher utilised a comportment of “empathetic and imaginative knowing” (Zajonc, 2010b, p. 106), by placing herself in the world of others, and “experiencing the other side” (Friedman, 2002, p. xiii) of the relational encounter, the outcome may perhaps have been quite different for both. Thus, Freire (1998) suggested that “My respect as a teacher for the student for his/her curiosity and fear that I ought not to curtail or inhibit by inappropriate gestures or attitudes, demands of me the cultivation of humility and tolerance” (p. 65).

The Teacher’s Perspective

Mitdasein relationship matters in the student teacher relationship (Giles 2008). In the following story the student’s aloof comportment creates an atmosphere of cool detachment, creating a relational distance affecting the relationship and the learning.

Feeling detached and superfluous

I worked with one young student that I didn’t connect with who I felt was quite aloof and quite cold which is a little bit alien to how I am. I felt she had a few delusions of superiority and she was quite stand-offish with the women as well. She had that element of cockiness about her. I do think it was her persona. I do. [said emphatically]. I think it impacts on how you are and who you are. We worked the placement through, but I never felt a strong attachment to her and I’m sure that does affect the quality of your teaching when you’ve got someone who’s a bit kind of pursed lips and obviously feels like they’ve got everything right themselves, you aren’t so forthcoming. I guess that stops you from sharing information. If you’re driving along with someone who’s completely po-faced when you might say “look we’ve got time do you want to drop in and have a chat over coffee?” or whatever, you don’t. You think “I don’t know if I want to sit in such a remote company for an extra half hour.” So, I think it does impact on the teaching in subtle ways but probably also in very important ways. There is not that comradeship and that depth of sharing that would go on if you felt that

you were sort of well connected. I mean, it's just who they are. But to me it is important that we have a connectedness not just to me as the person they are working with, but more so if they are connected to midwifery and they connect with the women that they are providing care for, and that I can see them learning and growing. It's really nice to work with someone and just watch them bloom. It's just wonderful to see them go on and grow into themselves. Yes, it's wonderful! I think it's about having a midwife's heart, for me that's important. But this student had no heart, and if you don't have a good relationship, I guess it just becomes an agony for both of you. [said emphatically]. (Pam, LMC).

In this story, a teacher encounters a student whom she finds difficult to connect with due to her characterological coldness (Seltzer, 2011). She comes across as a reserved, distant, indifferent, and unsocial being, almost pompous in her manner. Such an aloof manner can discourage a teacher, such as Pam, from forming a relationship, as the idea of being objective or aloof in relationships is less than appealing. Detachment conjures up images of being uncaring, avoidant, dissociated, or emotionally cold.

I wonder if this student's aloofness could be mistaken for anxiety-driven shyness (Seltzer, 1986) rather than being standoffish. Having such a standoffish comportment implies that this is a student who does not have a friendly outlook towards people. I imagine that such a person will find it difficult to create a caring relationship which is concerning for a prospective midwife. I wonder how the women feel about her; perhaps they find it a challenge to connect with her. I wonder if her aloof detachment may inhibit the sharing of confidences and concerns, or even women's acceptance of her. They may not be open to such an aloof comportment and probably may not warm to someone who is so cold. According to Palmer (1988), a teacher who appears standoffish will have more trouble connecting to students than one who seems warm and likeable; however, the same could be said of students. This is a student whose comportment comes across as detached, or seemingly preoccupied, and not at all open or friendly. She seems to hold the teacher at a relational distance (Buber, 2002). I have a sense that if Pam tries to communicate to ease the situation, the student's response, although not exactly inappropriate, may nullify her efforts. Despite Pam's attempts to 'grow' the connection, to make it more mutual and heartfelt, the student seems to prefer that it remain as it began; that is, uncommitted, relatively superficial, and impersonal. Any natural progression toward a greater connection simply does not happen within this story. It seems that if Pam tries to cultivate more patience, or to make allowances for this student for perhaps having an especially

'private' or reserved nature, ultimately it does not seem to make any difference in her feeling uncomfortably removed from the student. Such comportment as being emotionally unavailable leads to a being that is 'avoidantly attached' (Bowlby, 1988; Seltzer, 2011), an attachment which crucially shapes how such people relate to others later in life (Bowlby, 1988). Buber (1947/2002) acknowledged this concept:

As long as the other is for me the detached object of my contemplation or observation, she will not yield her wholeness and its centre to me, and I shall not be aware of her as a person only as an individual. Only when I risk and reveal myself and she risks and reveals herself will I grasp her uniqueness and she mine. (p. 3)

Buber implies that two people can have a form of communication with each other without truly relating to each other and calls this type of conversation a monologue. The parties in a monologue relationship may converse with each other, but there is no dialogue, being "Monologue disguised as dialogue" (Friedman, 1957/1963, p. 294). Buber (2002) referred to the realm of monologue as a form of communication between two people where there is no true relating "from being to being" (p. 24) which correlates to this situation. Communication, in this instance, is disguised as dialogue but does not have the essence of dialogue. There may be conversation, but the two people, such as this student and Pam, may not truly relate to each other. It is as Buber (1947/2002) wrote: "He who is living the life of monologue is never aware of the other as something that is absolutely not himself and at the same time something with which he nevertheless communicates" (p. 23). Pam senses the student's comportment as one having a superior air as if Pam is somehow inferior to her, being beneath her. Who is this student? Why does she comport in the manner that she does? She comes across as a cold person and, therefore, a cold midwife. I wonder why she has chosen such a caring profession, such as midwifery, when so indifferent towards the midwife and, of more concern, towards clients. I get a sense that this student does not want to 'be there' with this teacher. It impacts on the relationship and the learning as Pam feels that it is futile and a waste of time trying to engage and teach someone who does not reciprocate or appreciate her midwifery expertise. This concept is acknowledged by Bolton (1987) who believed that a neutral encounter does nothing for a person. This is a relationship that Pam, as the teacher, seems resigned to, it just 'is' as in this neutral relationship Pam "has become inhibited" (Dreyfus, 1991, p. 176). It seems that the student is superfluous to the teacher, as if this student does not want to encounter the other (Buber, 2002). This creates in Pam the affective response of withholding—a holding back as the student is not interested, and not worthy of her midwifery phronesis. As a result, the student misses out on valuable learning

opportunities and Pam's generosity of spirit. The German word *Besserwisser* is used in some languages, literally meaning "better knower" (Pincus, 2004, p. 75) which makes Pam feel that she has nothing to offer. This is a comportment that comes across as arrogant to the point of rudeness. Such comportment, being so very sure of herself and having an air of cockiness, does not sit very well with midwifery teachers as Elizabeth, a key teacher in practice, explains:

If you have a student that's a little bit cocky, a little bit full of themselves, who have got their own opinions on everything I don't like that. I mean they are entitled to their opinion but have some experience first. I find they're the ones that actually fall down in placement and midwives actually don't like working with them. I had a student, the only student actually that I haven't connected with. I didn't connect with her at all. I found her quite cold and cocky and I don't like cold and cocky people. I am a warm person and I like warm, kind students. I think students who have a strong warm personality goes down well, who are doing their job for the love of it. So, I want to see that in a student, to see that warmth. If they treat the woman, the same as you'd want to treat your daughter then you're not going to go wrong. How could you? So, I probably connect more with them. I think students who are a little bit standoffish, a little bit cold probably don't connect with me so then we've got nothing in common. We're not doing the job for the same reasons, but that doesn't happen often. It's a rarity you know, but I still can't abide it. (Elizabeth, Core midwife)

Buber (1947/2002) stated that "All conversation derives its genuineness only from the consciousness of the element of inclusion... of the other side" (p. 115). It seems that it is in their need to connect, to be included, respected, and valued, that creates such an affect for both Pam and Elizabeth. "As we try to connect ourselves and our subjects with our students, we make ourselves, as well as our subjects, vulnerable to indifference" (Palmer, 1997, p. 9).

Buber (1971) suggested I-Thou moments are experienced in the "between" (p. 63), and he situated I-It moments "within the everyday mud" (Buber, 1947/1975, p. 277) of human existence. It feels like Pam and Elizabeth are weighed down in the mud of relating with students where their spirit of teaching gets lost and stagnates. These teachers do not look forward to relational encounters with students within such a monologic vacuum, as it "neither communicates something, teaches something, influences something, or makes a connexion (sic) with someone" (Friedman, 1967, pp. 19-20). According to Holba (2008), Buber summarised monologue as occurring in an "underworld of faceless spectres of dialogue" (p. 20). Dialogue emerges out of the betweenness when communicators turn

toward the other in a manner that recognises each other's otherness which, in this story, makes manifest by its absence. Martin Buber's I-It "is not evil in itself, but only when it is allowed to have mastery and to shut out all relation" (Friedman, 1955/1960, p. 62).

Concluding Reflections

A communal thread that runs throughout this chapter is how students and teachers are made to feel by the 'other.' This chapter illustrates unfortunate representations of what can transpire when certain teachers' comportment is indifferent, having a lack of concerned regard. These teachers (and at times students) in their indifference represent a closed Dasein, which contributes to their difficulty in being present, characterised by a certain tone, a lack of warmth, a deadness in the voice, a mood, an atmosphere, and a mechanical quality of going through the motions in a technical and automatic mode. Certain teachers' comportments simply go through the motions of teaching, of just 'being-there', who do not release students to learning. In such a mode, all students are treated the same, as commodities, from a place of inauthentic indifference. Through promoting a lack of attunement and a non-commitment to care, which permeates experiences for students, these teachers nullify any particularised holistic relational connection affecting the other in a detrimental way. Consequently, students find relating to and with indifferent teachers a challenge affecting their ability to be responsive, and to enter into relation and connection with the other. Teachers also struggle with the student who appears disinterested and/or overconfident.

When caring is 'there' it is such a special gift evident in the way both teacher and student comport towards each other and in their relating. When present, as in the previous chapter, the relationship and learning flourishes. 'Care' is made ever more conspicuous within this chapter by its absence. When we take away the possibility of caring, considerate, and connected relationships, we take away what could have made a difference. It seems that what gets taken away when relating does not connect, or becomes toxic, is what matters most of all. The safe space where learning is free to blossom is lost.

Good teaching comes in many forms but the key to the process is a sense of identity and integrity, combined with a sincere deep caring for students. Teachers should be attuned to the integrity of what matters in each situation. What matters rests not only on their teaching technique but in who and how they are relationally. Humanity and humility matter more than commodities and instrumentalism. This chapter has ascertained that the

manner of learning that takes place in a mood of indifference, is only ever about ‘how not to be.’ Without mutual relational engagement, which stems from authentic relationships, learning opportunities are lost. What is more, students can carry the wounds of such encounters for years to come—such indifference carries longevity. Authentic caring and concern for students and their learning exhibits the core elements of being a teacher. To reveal authenticity in teaching we need to return to what it means to be human.

Whilst this chapter has focused on teacher’s indifferent comportment and their subsequent affects, the following chapter addresses the teacher’s constant everyday way of being in the indifferent and deficient mode of solicitude. The constant mood evoked by the teacher creates a persistent affect for the student impacting the relationship and the learning.

‘The Mattering’

Dasein as open, as authentic being,

enabling,

engaging, caring,

connecting,

being there, being present, encouraging,

supporting,

reciprocal relating, mutual responding.

*Ontological solicitude as concerned comporting
Care and concern, the heart of ‘the mattering’.*

Dasein as closed, inauthentic, indifferent,

disabling,

disconnecting, unkind,

uncaring,

‘being there’, mechanical, automatic, robotic,

disregard for the person as human, as a being,

disabling relating, restricting learning.

The absence of concern;

“how I am” not mattering

Chapter 7: ‘Always the Same’. Comportment Goes Ahead of an Encounter

As you go about your daily life, you will encounter many lemons. Sour expressions, sour attitudes, sour auras! The good thing is that if you don't want to be a lemon, you don't have to be! Just don't let those lemons rub themselves all over you! Let lemons be lemons!

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Preface

This chapter builds upon the previous chapter and highlights how some teachers comport in their everyday working, mostly in the indifferent and deficient mode of solicitude. I draw on Heidegger’s (1927/1962) notion of “average everydayness” (p. 69) to illustrate how teachers’ “average everyday” comportment evokes in students’ feelings of boredom, insecurity, and disillusionment. For these students, the teachers’ constant and sustained indifferent comportment in their “average everydayness” signifies that they always experience their relational encounter and their learning with these teachers in the same negative manner. The students are continuously affected by the same constant undesirable mood which constantly creates the same negative affect, impacting upon themselves and their learning milieu. Before entering into the teacher’s class, students already have a ‘knowing’ of how the teacher will be, and that a particular teacher’s session will be, for example, ‘boring.’ It is the anticipation of their experience of being-with these teachers that goes ahead of the relationship. They are already attuned to these teachers’ way of being from their previous encounters of everyday being-with.

Heidegger’s “Average Everydayness”

Heidegger (1927/1962) set out to describe human beings in “average everydayness... [as] Dasein comports itself towards it in the mode of everydayness” (p. 69). The ‘Being-in’ of Being-in-the-world is already understood as having the character of everyday familiarity. Hence, when Heidegger spoke of Dasein, he communicated an understanding of the human entity’s being in the world as being “‘there’ in an *everyday* manner” (p. 171, emphasis in the original). ‘Being in the everyday’ is a being engaged with things one

ordinarily concerns oneself with. Being in the everyday draws on the notion that “‘one is’ what one does” (Heidegger, 1927/1962, p. 283). Colloquially, ‘everyday’ signifies something as being usual or commonplace (Hayward & Sparkes, 1982). “Everyday experience is what happens in typical form today as it has done yesterday and will do tomorrow” (Sandywell, 2004, p. 163). Ontologically, though, ‘everydayness’ expresses a particular way of going about things; “everydayness” is a definite *how* of existence (Heidegger, 1927/1962, p. 422). The mode of everydayness is a Being-with in a communal or public way. Thus, “everydayness is a way to be... [which is] more or less familiar to any ‘individual’” (Heidegger, 1927/1962, p. 422). Heidegger (1927/1962) wrote:

Everydayness means the ‘how’ in accordance with which Dasein ‘lives unto the day’ [“in den Tag hineinlebt”], whether in all its ways of behaving or only in certain ones which have been prescribed by Being-with-one-another. To this “how” there belongs further the comfortableness of the accustomed. (p. 422)

Therefore, ‘everydayness’ is a comfortable mode. “It signifies an average or undifferentiated way of being in the everyday” (Wright-St Clair, 2000, p. 126). “In everydayness everything is all one and the same” (Heidegger, 1927/1962, p. 422). The following stories show teachers in their “average everydayness” as always being the same way in their comporting. For the student, the everydayness of these teachers’ comporting is relationally encountered as consistently the same, even in her anticipation of an encounter with this person. The teacher’s consistent mood in her comportment affects mood in the student. The following stories of everydayness in comporting demonstrate that teachers incline to embody their being in teaching similar to their way of being-in-the world (Heidegger, 1927/1962).

Everyday Comportment as Monotonous: Inducing Feelings of Boredom

Students come to class with expectations of an enjoyable learning experience. With certain teachers they may find that this is not so:

We had this teacher and I’ll never forget her. She did not seem to have any expression, like her character, her being, was always so expressionless when she came in to class. She was always so monotone, and so limp, like a limp lettuce, lifeless, dull, always very dull, very boring like her personality really. Her teaching sessions reflected her persona being dull and boring and she just delivered the content in a boring, dismal way. No enthusiasm at all like it was just a job to her. I just couldn’t connect with her at all and neither did the rest of my colleagues in the class. She didn’t bring anything to the learning or the

sessions, no stories, no wow factors, nothing, just content, boring, boring content. She was just soooo boring, we were bored to death, so I just switched off. I felt that I didn't learn anything from her so after a while I stopped going to her class. You could just read the PowerPoint afterwards and get what you needed from it. Yeah, she really was pretty awful. (Lily, Ex-student)

A repetitive mood of dreary tediousness permeates this story, emanating from a teacher's sustained and insipid everyday comportment *as she was always the same*. The teacher's lacklustre comportment earns her the deprecating nickname of *the limp lettuce because she was so lifeless, and so very dull*. According to Dreyfus (1991), "Our moods colour our world and everything that comes into it" (p. 174). For Lily, being in the everyday world with this teacher colours her world a dull grey. Rather than being jazzed up to teach, this teacher's "pallid lack of mood... dominates the 'grey everyday' through and through" (Heidegger, 1927/1962, p. 395). Dreyfus informed us that "Our moods settle in like the weather and tend to perpetuate themselves" (p. 175). The climatic mood that this teacher generates, settles like the slow menacing spread of a grey miasma, affecting the students in a "mute fog" of boredom (Heidegger, 1949, p. 334); "the insidious creature [that] maintains its monstrous essence in our Dasein" (Heidegger, 1995, p. 79). Thus, according to Heidegger (1927/1962), this kind of boredom reaches the very ground of our being. Becoming bored by something has a fairly simple structure (Heidegger, 1995), as there is something (an object, a person etc.) that is boring. Thus, Lily is bored due to the boringness of the item—this particular teacher.

Of concern, is the teacher's sustained, lacklustre everyday way of being in teaching. Even "the pallid, evenly balanced lack of mood [Ungestimmtheit], [indifference] which is often persistent, and which is not to be mistaken for a bad mood, is far from nothing at all" (Heidegger, 1927/1962, p. 173). Absent from this teacher's way of being in teaching are zest and vitality—she seems apathetic. Her continuous suppressed emotion is perturbing for a teacher, as if she is drained of all life-force. Unlike boredom that itches for something to do, apathy is a mood of indolence, experienced by most persons, being a natural comportment of our humanness (T. W. Smith, 2015). According to T. W. Smith (2015), whilst selective apathy is necessary, many people, such as this teacher, are inappropriately apathetic. As stated by Heidegger (1927/1962), beings must "understand the possibilities of moods in order to rouse them and guide them aright" (p. 515); however, this teacher's indifferent and apathetic comportment does not excite, arouse, or motivate her students. "To excite means to set in motion, to call, to invite, to get something on the road in a

gentle manner” (Heidegger, 1968, p. 117). These students do not experience moments of pleasure, wonder, or awe in this teacher’s everyday way-of-being-in-teaching. Absent from this teacher’s indifferent comportment are life giving, motivational, engaging, teaching methods such as narratives that lift, energise, and stir the students’ soul, connecting them in the fabric of learning and life (Diekelmann, 1991, 2001; Gilkison, 2011; Gilkison et al., 2016; Palmer, 1998; Palmer & Zajonc, 2010b).

Apathy is a known reasonable response to emotions such as stress and feeling overwhelmed. Heidegger (1927/1962) referred to us as burdened beings. I wonder if this teacher feels burdened, overwhelmed by her teaching load, and thereby is “abandoning oneself to one’s thrownness” (Heidegger, 1927/1962, p. 396), or, possibly, experiencing stress or burn out (Young, 2011; Young, Smythe, & McAra-Couper, 2015). According to Hochschild (1983), when individuals feel overwhelmed and unsupported they are likely to withdraw emotionally by distancing themselves and “going into robot” (p. 129). I wonder if perhaps this teacher is experiencing boredom, derived from “the endless repetition of the same sequence of events” (Thiele, 1997, p. 45). The monotony of delivering the same repetitious content as a rigorous solo act, “can feel more like *rigor mortis* from where the student sits” (Palmer, 2010a, p. 29). This is a teacher who does not teach with fire (Intrator, 2005); rather, offers up an encounter with otherness that instead of bringing life, potentially kills whatever love of learning the students bring (Buber, 2002). This has the potential to breed frustration, resentment, and/or disrespect in the students, and there is such a sense in this story. The teacher’s apathy stalls these students’ learning as she does not fulfil their learning needs or expectations, utilising a “pedagogy that deadens the brain” (Palmer, 1998, p. 42). Palmer (1998) stated that “We rarely consider that our students may die in the classroom because teachers use methods that assume they are dead” (p. 42). Perhaps here lies the origin of such phrases as being ‘bored to death’ as uttered by Lily in her story of being very dissatisfied with content. I argue that possibly “their classroom coma” (Palmer, 1998, p. 42) may be induced by the teacher’s own “pallid lack of mood—indifference—which... takes everything along with it in a certain manner” (Heidegger, 1927/1962, p. 396). This teacher takes these students along on a tide of “situated boredom” (Svendson, 2005, p. 41).

Teachers, whether they are aware or not, speak to the moods of their students (Heidegger, 1927/1962). This teacher is not attuned to the moods and affects that she is evoking in the students in her own class; as Dreyfus and Wrathall (2005) stated, “a boring lecture really

is boring” (p. 5). This really amounts to not having an attunement of care (Heidegger, 1927/1962). Education has to be illuminating and animated for effective learning to take place, being an activity of the heart (Doyle, 2001); yet, it seems that this apathetic teacher has lost heart, including her sense of vocation and purpose (Intrator, 2005; Palmer, 1998). Her comportment, as disclosed to the students, is one of being inauthentically present. However, according to Palmer (1998), “good teaching is called ‘being there’” (p. 143).

These students have come to expect more of the same from this teacher’s monotonous, dull, and predictable everyday teaching, as every day is the same. Consequently, for Lily and the other students, being in the everyday world of this teacher lacks highlights as this is a teacher who does little more than deliver conclusions to students for the sake “of coverage” (Zajonc, 2010b, p. 113). According to Heidegger (1927/1962), it is impossible to leave a state of attunement altogether as we are always in a mood. However, content driven sessions which cause such “profound boredom can bring us as close to a state of un-attunement as we can come” (Svendson, 2005, p. 115). Thiele (1997) acknowledged that “the flurry of technology, enchanting in its power, proves anesthetizing in its effects” (p. 506) as “it inhibits thought and reduces feeling to torpor” (p. 512).

This student does not leave the teacher’s class eager to return for more. If the teacher is not excited by what she teaches, then why should her students be? Who likes to be around a teacher who is consistently boring? It is as if this teacher believes that “If I am not filling all the available space with my own knowledge I am not earning my keep” (Palmer, 2010a, p. 29). This is a pedagogy that is in alignment with the behaviourist model and involves “dumping factoids into the empty vessel of the student’s head” (Palmer, 2010a, p. 29), a pedagogy “which has been thrust to the fore of nearly all official pedagogy” (Aronowitz, 1988, p. 4).

For Heidegger (1927/1962), boredom can be an oppressive experience when time becomes something whose duration one has to endure or suffer, as it is for Lily in her story. “In everydayness, Dasein can undergo dull ‘suffering’ sink away in the dullness of it and evade it by seeking new ways” (Heidegger, 1927/1962, p. 422). Lily slinks away from her ‘dull suffering’ and seeks new ways by absenting herself from the presence of the other (Buber, 2002), believing that virtual, on-line learning will be more beneficial.

To escape the classroom is a concept experienced by Palmer (1998) who stated that “the most boring class I ever took (or taught) stayed so close to the text that we might as well have stayed at home” (p. 79). It seems the way this teacher is in everyday teaching embodies how she is as a person. Had this teacher been more concern-fully attuned to her students, by being engaging, enthusiastic, and open, the affect for Lily and the other students may have been quite different. According to Palmer, the power of affects can “freeze or free the mind” (p. 61). Sadly, for Lily, this teacher’s apathetic way of being in teaching leaves an enduring impression of negativity on her own being, forever etched like a frozen imprint on her mind—*I’ll never forget her as she was pretty awful.*

Everyday Comportment as Hesitant: Inducing Feelings of Disillusionment

On occasions, students may consider that a teacher’s comportment towards them may not only be indifferent but that their teaching may also be deficient. In the following story, a teacher’s constant hesitant and anxious comportment is sensed by the student, creating such affects as frustration and disillusionment.

She was always hesitant and always [said with emphasis] seemed unconfident in her knowledge and if you questioned her or put her on the spot she would kind of get, twitchy and sort of indifferent. She just seemed really [said with emphasis] nervous as if she just didn’t know how to teach, or to be there with us, because as a student you pick up on standings and kind of just sense things. This teacher was teaching us IV cannulation and, dearie me! [said with emphasis]. She didn’t really seem to know how to teach it, so I had no belief in her ability. She was obviously more petrified of teaching the skill than we were of actually trying to learn it because it’s really scary to learn IV cannulation [said with conviction]. So, I certainly as heck wasn’t confident in her especially if she was teaching me a skill that’s so integral to my learning and I was totally disappointed. [said with emphasis]. I just thought if you can’t do this clinical skill then I’m really disappointed that you’re actually trying to teach this to me. I felt like I had totally been let down. It felt like I’m paying you truckloads of money to teach me a degree and you can’t teach a skill because you’re really nervous [said with emphasis]. I suppose I was frustrated and probably ripped off a bit when teachers couldn’t deliver what you knew they should deliver, or they couldn’t connect with you to make the learning links. You just don’t learn if they’re just disinterested or they’re not confident, you don’t feel confident learning their stuff and the whole time you’re sitting there you’re almost cringing. I’m thinking, “well if you don’t know what you’re doing then I don’t really want to be here, why am I wasting my time?” It’s like you don’t want to bother connecting with them because they’re not giving you anything that you couldn’t get somewhere else. So yeah, she was not so great because she

didn't seem to be that confident. Poor thing! She actually seemed terrified most of the time [said with emphasis]. I didn't feel she was credible actually. I didn't have that connectedness with her at all [said with emphasis]. (Isabella, Ex-student)

In this story, Isabella experiences “affective connaturality” (Tallon, 2004, p. 63), which is an array of affects such as frustration, disillusionment, anger, resentment, and sympathy, all emanating from a teacher’s constant mood of uncertainty. Isabella senses a lack of confidence and competence in the way the teacher comports towards their teaching and learning. She is unsure as to how she knows this, but it is implicit, sensed as a vibe, as an atmosphere, a mood of this certain something, also sensed as *something felt* between her and her colleagues (Heidegger, 1927/1962). *Who this teacher is and how she is* with the students is integral to their teaching-learning experiences (Giles, 2008). The students are left questioning the *how* of her teaching, as something in the way that the teacher comports, speaks of someone not quite being ‘with them.’ According to van Manen (2002), students “cannot be misled by a teacher’s fake enthusiasm and false expertise” (p. 57). Thus, this teacher loses credibility in these students’ eyes, as her comportment comes across as an incompetent being, leaving a negative impression on the students’ being. While only one student tells this story, there is a strong sense that she represents the collective voice.

This teacher does not seem to be an effective teacher, as she is not attuned to the immediate task at hand or to her students. Usually, effective teachers find themselves in the classroom where students and their learning show up as mattering, being enthusiastic about what they teach. Van Manen (2002) believed that “good teachers are what they teach—they embody the topic” (p. 65). I wonder if this session matters so much for this teacher as in ‘getting it right’ that it creates such anxiety. Buber (2001) reminded us that “an event is never reducible to one person but between them” (p. 51). What is occurring in this learning space between teacher and student affects the way that the students feel and learn (van Manen, 1990). This teaching session matters to them; hence, by being disposed in the everyday mood of hesitancy, the teacher is seen as a failure.

If, as Palmer (1998) stated, that teachers teach out of who they are, then who is this teacher? She seems to be teaching out of a place of vagueness and insecurity, being very unsure of herself. I wonder why she seems so insecure. Why the tentativeness? I wonder if she is an inexperienced teacher, a novice, or whether this session was handed over to

her at such short notice by another teacher, therefore having insufficient time to prepare. Had she experienced a previously negative teaching experience with IV cannulation? It has been said—as is the teacher so is the standard of education (Mittal, 2014); therefore, the preparation of teachers becomes important as they shape the future generation of midwives. I wonder, however, as to the type, quality, and quantity of preparation this teacher received for her role. I wonder if she is returning to her role of teaching after some respite; hence her nervousness in performing in front of the students when being so ‘rusty’. “Teaching is not merely a technical enterprise. Rather the pedagogical dimension of teaching is thoroughly moral, emotional and relational, depending on mood, tone or atmosphere” (van Manen, 2002, p. 68). I argue that teachers, being humans, are also mooded beings (Heidegger, 1927/1962). Just as there are moods that lift, there are moods that weigh individuals down. It seems that this teacher is having more than an ‘off day’. What is of concern is her constant everyday tentative way of being in teaching, which constantly creates such negative affective states in the students.

Being a teacher involves more than being an imparter of knowledge and skills. According to Freire (1998), “education is much more than a question of training a student to be dexterous” (p. 22). Gillespie (2002) found that “as coach and guide, connected teachers ‘walked’ students through psycho-motor skills” (p. 572). Perhaps this teacher lacked confidence in herself as a clinician. Freire (1998) argued that “professional incompetence destroys the legitimate authority of the teacher” (p. 86) and van Manen (2002) reminded us that we are what we teach; students can differentiate between an authentic and inauthentic teacher by the way that the teacher stylises what she teaches. This teacher does not seem to be a genuine teacher, but masquerading in a role of a teacher (Levinas, 1985). She may be physically present to the students, whilst something essential is absent. Perhaps the teaching of practice skills is not her thing, not her style. When a person says that is not my style, the statement means “that is not the way I am. That is not me” (van Manen, 2002, p. 63). This idea is confirmed by Isabella, an ex-student participant in her statement, “*teaching is all personal because you have your own style*”.

Some nervousness is to be anticipated when teaching, especially if a novice or inexperienced teacher, or when teaching particularly large classes. However, according to Isabella, most of the time the teacher seemed ‘*petrified*’ and ‘*terrified*’, which are unusual intensified moods or affective states of fear. Being petrified equates with extreme fear which, as an affect, is more than simply being nervous. It induces a mood of

sympathy as well as frustration in Isabella, and she actually feels sorry for the teacher's way-of-being. Anger, disappointment, and resentment, as affects, manifest when expectations are not being met to our satisfaction (Bolton, 1987). Students, such as Isabella, expect their teachers to be knowledgeable, competent, and confident. As a result, Isabella feels thrown by an experience that is incongruent with her developing vision of a competent midwife's role. Such affects leave students feeling that such teachers do not have 'anything to offer them' in their clinical learning experiences (Gillespie, 2002). Isabella feels very disillusioned having *paid a truckload of money to be taught a degree* by a teacher who, in her eyes, does not undertake what is expected of her; that is, simply to 'teach.' Education in this way is seen as instrumental, a commodity, a business, as the student deems education as a service where the acquisition of knowledge and skills are to be paid for (Molesworth, Nixon, & Scullion, 2009; Thrupp & Willmott, 2003). As a result, Isabella is left wanting by the teacher's inept comportment as someone who just does not deliver the goods. According to van Manen (2002) "when teachers fail to *be* what ostensibly they *do* then teachers are... not at all genuinely present to those students" (p. 59, emphasis in the original). This results in feelings of disillusionment and being *probably ripped off a bit*, cheated and robbed, of an authentic learning experience due to the teacher's anxiety. Unlike fear, which usually has a defined cause (Heidegger, 1927/1962), "anxiety buzzes hungrily around the buffet of life's problems, alighting on ordinary troubles and turning them into visions of disaster" (W. T Smith, 2015, p. 24). From Isabella's perspective, the teacher's anxiety led to a learning experience that was viewed as a disaster. Had the teacher been more self-assured in her teaching and interactions, the learning experience and the affectual response induced for the students may have been different. In the words of Freire (1998), "the teacher has a duty to give classes, to perform his or her teaching role" which includes the appropriate "physical space and an aesthetic environment. Without these "spaces" pedagogical "space" will suffer" (p. 64).

Everyday Comportment as Offensive: Evoking Feelings of Being Unsafe

In this story, it is the teacher's everyday offensive comportment affecting feelings of insecurity that is of concern to the student.

I was working with this midwife/clinical teacher in labour and birthing, who questioned me really rudely, in front of the woman, what her risk factors were. I felt awful because she was so obese [said with emphasis]. I didn't feel safe talking about that when she was right

there. This midwife was talking over her in an offensive way, about her conditions. I remember thinking that it is not appropriate at all to ask in front of her, because there is a spin off to all of these problems. If I answer you I'm going to make her feel terrible. It was a pretty dreadful shift because she was always like that. It was like she thought the woman was deaf and wasn't understanding our conversations. It was really inappropriate. I remember thinking that's cruel to say that to somebody and to talk about her like that in the room. I felt unsafe and I didn't think that she was a good example of what we were aiming to be, a professional. I don't think I felt safe at all. For the woman it was like "you just walked in and I'm being judged" which is a real shame, yeah, a real shame. No, I don't think I felt safe at all. I didn't like the interactions she had with anybody, not the other staff, not the women, not with me because that was the way she always was, horrible person, and horrible midwife teacher. (Skylar, Ex-student)

Whilst caring for a very obese woman, Skylar encounters a midwife who is not attuned to the 'how' of encountering others. This teacher seems to lack interpersonal skills, inherent in a caring midwife, and in knowing how to be with others relationally. She seems to have a lack of regard for otherness regardless whether a student or a client (Buber, 1968). Referring to Heidegger, Gadamer (1977) informed us that:

World is what encounters... and is encountered... the how of encountering is settled in what is called meaningfulness, significance... Significance is a how of being in which the categorical of the Dasein world is centred... this world encounters is encountered as the cared-for. (p. 63)

According to Juuso and Laine (2005), an "encounter with another person always takes place in the lived perspective" (p. 2) of an individual. Skylar's lived perception of this encounter is that she is not being considered as a cared-for person (Noddings, 2005). The teacher proceeds to challenge Skylar's knowledge in a derogatory manner, in the woman's presence, *talking over her in an offensive way, about her conditions*, treating her as if she is invisible, and not a human being worthy of respect (Buber, 1958/2000).

Becoming increasingly more insecure due to the teacher's lack of solicitude towards this particular woman, the way this teacher comports is of concern to Skylar, creating a tense and challenging environment. The teacher does not seem to care about either woman or Skylar; neither seems to matter to this teacher. Noddings (2005) described caring as a connection, an encounter between two human beings in which there is an open receptivity from the carer to the recipient of care. "Encounter is at least a two way street, a relation, or a chain of relations" (Kisiel, 1995, p. 330). Mature relations are mutual and both parties

contribute to a full and essential encounter (Buber, 1947/2002). However, this teacher is not relationally attuned to the encounter as a professional should be.

There is an expectation that clinical teachers within midwifery education programmes are exemplars of best practice. Skylar senses that her teacher's comportment is inappropriate, reiterated by her several times in the narrating of the story. It leads to her deduction that her teacher is far from being an appropriate role model. Her lack of solicitude is of concern for a professional midwife and teacher in 'being-with' women. Partnership is, after all, relational and the partnership model of midwifery care is integral to midwifery practice (Guilliland & Pairman, 2010), foundational for all midwifery curricula practices and pedagogy (Pairman, 2002). It seems that students desire a partnership with health professionals but it is "questionable whether health professionals are committed to a similar relationship" (Dickinson, 2004, p. 7). Nehring (1990) found that "the most critical, distinguishing characteristics between the best and the worst clinical teachers were, being a good role model and encouraging mutual respect" (p. 934). Traditionally, the practice of midwifery skills has been learnt via an apprenticeship model by what has been referred to as the 'sitting with Nellie' approach. The student learns the practice of midwifery by 'being with' and observing the person who is skilled. This, however, is only acceptable as long as 'Nellie' has the required skill and competence expected of an effective role model (Armitage & Burnard, 1991). This fact is acknowledged by Quinn (1988) who stated that "a good role model must also be a good practitioner if students are to learn the correct goals" (p. 41).

Several times in the telling of her story Skylar relates to how this teacher's uncaring, insensitive, and discriminative comportment makes her feel unsafe. It is known that creating conditions for a safe climate for learning has been proven critical for effective learning (Knowles, 1990; Quinn, 1988; Rogers, 1983). This teacher, however, does not seem to create such a learning space for the student. Instead, a place of wariness, fear, and vulnerability dwells, generated by the teacher's indifferent comportment. The setting in which practice is experienced impacts on safety, having the potential to erode or sabotage, protect or enhance (Smythe, 1998). Experiences, such as relayed in the story, can engender a lack of safety in the relationship such that the individual wonders about her place with the other person. Being safe will always be complex, will always be vulnerable (Smythe, 1998). Palmer (1997) stated that "there are some places the human soul does not wish to go, not, at least, in full view of other people" (p. 8). Therefore,

teachers need to have the skilful and tactful means required to keep such a space open reciprocally (van Manen, 1991). Learning how to create a space for students to grow, think, and learn is the essence of teaching. Creating and holding that space requires a great deal of investment of a teacher's time, patience, and tact (van Manen, 1991) but is considered essential for students as Rosie, stated:

We hold space for people, and teachers should hold that space with students to allow them that time, just hold that space and let them do what they need to do in order for them to move on and to learn and grow. (Rosie, Ex-student)

If, as Palmer (1997) suggested, teachers “teach out of who they are” (p. 1), *who* this teacher is, including *how* she is in teaching, matters. I wonder as to how other professionals view her. It seems that her comportment is an issue; yet it is a comportment that is tolerated, and condoned by others, where allowances are made by others for the way that this teacher *is*. Schwind and Lindsay (2008) believed that who we are as individuals mirrors who we are as practitioners, implying that who we are as people and what we bring to the practice situation informs how we will be as practitioners. It seems true of this story as Skylar states *that was the way she was, horrible person, and horrible midwife*. If this teacher's comportment had been more compassionate, caring, and considerate, the experience of the relating would have probably been quite different for Skylar, affecting her in a positive, safe manner.

Everyday Comportment as Dogmatic: Evoking Feelings of Disgruntlement

Students come to learning expecting a motivational learning environment. However, with some teachers they do not encounter such.

She was always quite firm, like the answer you were getting from her was always her truth and it was the black and white world, there was no grey in her world it was yes or no, you've either got it right or you have got it wrong, you are either doing it right or you are doing it wrong. There wasn't room for any feel-good storytelling and engaging us in the story you know? For me, being a teacher is the same as being a midwife, it's a being with, and that involves sharing practice stories that we relate to and learn from, yeah. (Rosie, Ex-student)

Palmer (1998) reminded us that teachers are remembered more for their behaviours and qualities rather than their techniques of teaching. The teacher's comportment, rather than her professional knowledge or skill, is the most important factor in determining success in teaching (Weaver & Segrest, 1985). In this story, Rosie experiences a teacher whose

dogmatic comportment sees only black and white. Such dogmatism, according to Kremer-Hayon, Moore, and Nevat (1985), is “primary and deeply rooted in their personality” (p. 155) which views the world in terms of extremes with very few grey areas. When such teachers view the world in rigorous and over-simplistic conditions, they are less likely to compromise and cooperate with others to meet common interests, as they do not acknowledge these grey areas in life. Yet, midwifery practice is complex, infused with many grey areas (J. Skinner, 2010).

Dogma relates to asserting opinions in a doctrinaire or arrogant manner, and of being opinionated. A dogmatic person will not listen to the voice of reason (Merriam-Webster, 2018a). This is a teacher who seems uncompromising in her absolute truth, being her truth and no other, a truth forcibly asserted upon these students. Yet, in the same vein as Palmer (1988), I question “by what warrant can we call our knowledge true” (p. 51). Freire (1970/1974) rejected the banking concept of education where one simply accepted the stated as ‘true,’ preferring instead his model of “critical consciousness” (Freire, 1973/1996, p. 20) which permits one to question, to challenge to offer critical perspectives. Freire (1974) sought discourse via first “reflection” and “action” (p. 75). Learning via dialogue emphasises “fellowship” and “solidarity” (Freire, 1970/1974, pp. 73-74), connecting one to another (Arnett, 2002). Yet, here is a teacher who does not seem to sustain the informality of the dialogue, reducing the space wherein students could speak openly and freely. I wonder how much learning takes place in this teacher’s dogmatic presence as:

Learning does not happen when students are unable to express their ideas, emotions, confusions, ignorance, and prejudices. In fact, only when people can speak their minds does education have a chance to happen. (Palmer, 1998, p. 75)

Su and Wood (2012) questioned how can student and teacher “connect and collaborate in such a way as to co-create a learning environment that will assist both student and teacher to develop and grow in their own unique way?” (p. 145).

Heidegger (1959) referred to this process as co-respondence (*Ent-sprechung*) the equivalent of the “letting be” (*Gelassenheit*) which enables learning to happen (Riley, 2011). *Gelasseneheit* comes to signify a release from the relations of power (Ziarek, 2013); yet, this teacher does not release these students to learning (Heidegger, 1959), having the potential to impede their academic success. Bugbee (1976) explained that ‘letting be’ does not mean inaction, but “respecting things, being still in the presence of

things, letting them speak” (p. 155). It seems, however, that these students do not have a voice in this classroom, having to accept the subject on the teacher’s own terms. Absent from this teacher’s comportment is a sense of humility, “the virtue that allows us to pay attention to “the other”—be it student or subject-whose integrity and voice are so central to knowing and teaching in truth” (Palmer, 1993b, p. 108). It seems that these students are discouraged or forbidden from considering or evaluating the subject matter and finding their own relation to it. “Here the truth is mistakenly thought to reside in the teacher’s personal relation to the subject and not in the widening network of relationships the community of truth requires” (Palmer, 1993b, p. 105). Her ‘my way or the highway’ conforms to the teachings of the teacher, which implies an ultimatum such as a ‘take it or leave it’ approach, suggesting that these students have no choice but to submit to her truth. This is a trite expression that sums up a dogmatic leadership comportment that is arrogance itself. Palmer (1998) reminded us that “if we regard truth as something handed down from authorities on high, the classroom will look like dictatorship” (p. 51) and a dictatorial teaching comportment is arrogance itself. Freire criticised arrogance situated in the confidence of the teacher as an agent “who does not understand the co-present unity of learning, teaching and interpretation” (Arnett, 2002, p. 506).

This is a teacher who seems set in her ways. Being very opinionated, she teaches from a place of authority, a teacher whose comportment persistently seems inflexible, who goes by her own set of rules or standards; as Kremer-Hayon et al. (1985) asserted, anything *dogmatic* is by the book. This is a teacher whose comportment seems to be always rigid in her thinking and approach to teaching and relationships. She seems to be constantly factual and methodical. I wonder how students feel about this teacher, as dogmatic people are usually not very popular being resolute in their beliefs, being, as Rosie sensed, very firm in their convictions. According to Weaver and Segrest (1985), the dogmatic teacher is characterised as close minded and intolerant; yet, “When I enter a classroom I should be someone who is open to new ideas, open to questions and open to the curiosities of the students as well as their inhibitions” (Freire, 1998, p. 49).

Dogmatic teachers are a critical concern of all educators (Shaver, Low, & Richards, 1974). According to Weaver and Segrest (1985) the “highly dogmatic teacher cannot provide a learning environment conducive to the development of democratic ideas and practices” (p. 129). I argue that if students are taught *the* only correct answer, or when there is no room for discussion or exploration of concepts, the capacity to be fully open

to learning is shut down. The lack of opportunity for expansion and shared ideas and notions, inhibit students to seek their own truths and realities. Palmer (1998) reminded us that “to educate is to guide students on an inner journey toward more truthful ways of seeing and being in the world” (p. 6).

I imagine that learning can be quite an intense experience for the students when teachers are not willing to deviate from a narrow view of their pedagogy or their world. As a result, students may fall into line with such a teacher, do what the teacher requires, say what the teacher wants them to say. Effective teachers “don’t create barriers by being dogmatic” (Harslett et al., 2000, p. 4); as such, a dogmatic compartment could “well prove fatal to both afflicted teacher and the exposed pupil” (Soderbergh, 1964, p. 245). This may be due to the fact that the teacher is so possessive of the subject that students are denied the chance to relate to it on their own terms. Freire (1974) saw teachers, such as the one in the story, as transmitters of knowledge where the students are viewed as nothing more than receptacles. “In this banking model of education, teachers are more comfortable when their students conform to, rather than criticize, the status quo” (Peters & Besley, 2015, p. 559). Absent from this teacher’s pedagogical sessions are stories that create an atmosphere of wellbeing and hospitality, connecting them in the process of learning (Gilkison, 2011; Gilkison et al., 2016). Freire (1970/1974) rejected an understanding of narrative that equates teaching with telling, “failing to meet the needs of the Other on his own or her own soil of concern” (p. 57). He rejected a banking concept that emphasised dogma as “a narrative is not a telling forced on another but a form of participatory learning” (Arnett, 2002, p. 501).

“Stories point and suggest, techniques tell and duplicate” (Arnett, 2002, p. 497). Narrative curriculum assumes the importance of education based on stories learned and applied to the unique demands of given historical moments. Such an education rejects technique driven answers “situated in abstract information and answers found in visceral impulses of the person” (Arnett, 2002, p. 495). “A story guides the historical situation and suggests appropriate application, whilst engaging in “*phrônesis*” (Aristotle, 1985, p. 1141); that is, “a practical wisdom that brings the story and the historical situation into appropriate meeting” (Arnett, 2002, p. 495). Students, like Rosie, look forward to this motivational narrative approach as they are effective “for shaping students’ affective trajectories during narrative-centred learning” (Rowe et al., 2009, p. 9). This perspective is supported by Gilkison et al. (2016), where students felt an emotional connection with the narrative, and

“art and science became merged in the context specific wisdom of practice (phronesis)” (p. 19). Despite educational or curricular ideologies that promote progressivism, according to Kremer and Moore (1978) dogmatic teachers do not change, being “more in time with traditional orientations” (Kremer-Hayon et al., 1985, p. 154). Yet, according to Bennett (1997):

Essential to hospitality is the art of listening to the other, suspending for the moment traditional boundaries, expressing respectful and genuine interest. Hospitality means anticipating and meeting appropriate needs of others, letting them know they matter as fellow inquirers, and sharing one’s own stock of insights and uncertainties. (p. 7)

The Teacher’s Perspective

In the following story, a teacher is left feeling very vulnerable due to a student’s constant judgment.

Everyday comportment as judgemental evoking feelings of vulnerability

(long pause). I was really challenged last year by a student because I felt continuously judged. I felt as though the care I gave was not what she thought midwifery care was. I felt very judged actually as she was always like that and I just endured it and I felt as though I would never do this again in my life actually. The lack of connectedness was due to her philosophy of midwifery and our philosophy in our group being incongruent, and this student wanted everything, as much as possible, to be physiological and normal but these actual women weren’t. So, I felt very judged over my care. I felt as though I was a bad midwife. I felt like I was a rubbish midwife and in fact it made me think “oh, if that’s what students are being taught today, actually, I don’t really want to have another student to make me feel like that again.” But it wasn’t just me, it was actually all the other midwives in my group who also felt the same way about her. (Kate, LMC)

“Midwifery is about relationships” (Pairman & McAra-Couper, 2010, p. 314). Such relationships are the medium through which midwifery is practiced within varying contexts. In this story, Kate experiences a challenging situation within the context of her LMC practice when she encounters a midwifery student while caring for high risk clientele. Kate’s relational experience with the student left her vulnerable to unfair judgement. The experience disrupts Kate’s sense of self, the taken for granted knowing of who she is. Her perceived vulnerability to being judged, to experience non-acceptance of her professional practice within a contextual misunderstanding has significance for her,

especially in respect to the degree with which she could relationally engage with the student. Such a mood can shape understanding of where Kate stands in the relationship, and where she stands as a midwife. As a result, the way that Kate is affected by the constant judgement makes her feel akin to a second-rate midwife whose practice is substandard. When a midwife is made to feel like ‘rubbish’ it probably includes her ideas, philosophies, and practice. It is as if the student does not have any faith, trust, or respect for Kate’s professional practice resulting in a non-collegial relationship “as their different caring perspectives clash” (Berg, 2005, p. 16). From Buber’s perspective, this climate of mistrust destroys both individuals’ conversations with each other and the togetherness inherent in a relationship between two persons (Friedman, 1955).

There is conflict in this relationship as there is no “mutual reciprocal understanding” (Bernstein, 1991, p. 337) that embodies confirmation, inclusion, and that not-easy-to-achieve living and being together in a Buberian sphere of between. In such a sphere, the tensions might sizzle and pop but where, concurrently, there can be the constant, constructive, and positive hum of a vibrant, supportive, and caring ethos (C. Scott, 2011). Buber’s concept of confirmation calls forth respect for the other, or what Buber (1965) called “elemental otherness” (p. 69). Respect can involve the act to which the Latin roots of the word point: to look again at the other, offering a fair consideration. Isaacs (1999) emphasised that respect confers legitimacy on the other. Respect does not have to mean there will be agreement or consensus; respect for difference is just as (if not more) important. Lingis (1994) went so far as to say that we are burdened with the sentiment of respect. If we do not hold others and their views with respect, as does this student, then it can be difficult to treat them and their views as worthy of equal consideration to any others. Confirmation opens up the possibility of an *I-Thou* relationship (Buber, 1958/2000), which this relationship does not embody. Such disrespect can lead to conflict or clashes which can be an obstacle for progress (Myles, 1991), as is evident in Kate’s story. The unsettling mood revealed in her story highlights a tension between Kate and the student, which negatively influences her and her practice and threatens the relationship. Kate acknowledges how challenging this placement is for her.

I have a sense that this placement may also have been quite challenging for the student, coming from a different viewpoint as “Honouring otherness is a particular challenge” (C. Scott, 2011, p. 180). It was “the co-existence of contradictory ideologies of midwifery practice, which created dissonance” (Hunter, 2004, p. 266). The student may not have

listened to the midwife or understood things from her perspective as a midwife with many years' experience. The aim of listening is to understand the content of the other person's ideas or philosophies, the meaning as well as the feelings that the person has regarding these. This includes stepping into this midwife's shoes and viewing what she is referring to from her perspective. It is parallel to what Cabot (as cited in Bolton, 1987) stated:

we do not understand an opposing idea until we have so exposed ourselves to it that we feel the pull of its persuasion, until we arrive at the point where we really see the power of whatever element of truth it contains. (p. 220)

This is what Buber (1947/2002) referred to when he spoke of "experiencing the other side" (p. 4). This student, however, evaluates the placement and the midwife's practice from her side, her point of view, her own frame of reference, indeed "there will always be two ideas, two feelings, two judgements missing each other in psychological space" (Rogers, 1961, pp. 330-331). She seems unattuned to the midwife or her practice being rather discriminatory; whereas mindfulness practice brings our attention to the present moment and allows us a more objective, non-judgemental awareness of that moment (J. G. Scott, Scott, Miller, Stange, & Crabtree, 2009).

Heidegger (1927/1962) asked us to consider our judgemental capacities that include the comportment we implement towards ourselves and others when we judge. I wonder if this student views herself as being judgemental. On what basis is she judging this experienced midwife? She may have been immersed in the 'normal' physiological perspective or has spent previous clinical placement ensconced within low risk birthing units, thereby influencing her ideology and the manner that she judges this midwife's practice. I wonder as to the quality and quantity of her clinical experience to be in such a position to judge this midwife whose professional practice is met with such disapproval and disdain. She may not have been exposed to sufficient experience in order to make such judgement, having yet to undertake her complicated/complex theoretical papers/placements. She gives the impression of being a junior student, perhaps a little naïve or innocent rather than ignorant; a student whose 'rose coloured glasses' are still firmly in place, having an idealistic perspective. It seems that she 'doesn't know what she doesn't know'. I wonder if perhaps her philosophy has not previously been challenged; therefore, having nothing to compare with this particular placement or experience. She may have had no reason to expand her study around her belief. Knowles (1984) confirmed that as adults we learn from experience. Direct experience in a real context allows for

experiential learning, it is such experience that shapes us as midwives and gives us meaning. According to Smythe (2011), “experience is how life ‘is’”. Midwifery practice is shaped always amidst a context” (p. 36). Meaning is never fixed or static but contextual and historical (Dahlberg, Dahlberg, & Nystrom, 2008). These concepts are expanded upon by Elizabeth, another key midwife teacher in practice:

She was looking at it from those eyes whereas she didn't know the woman, she didn't know what her worries were really, and she didn't have the rapport with the woman that I did, and she didn't have the same relationship and I felt “Uh you're looking at me now like I'm a bad midwife, providing intervention for this woman”. I thought “ooh, you are so preoccupied with ‘normal’ that you don't look at the bigger picture”. I do remember that incident as for me it was not a good experience. I thought you're actually questioning my practice really when I actually do know what I'm doing. Perhaps it's all about experience or just the lack of experience with the student. I don't know, but I never felt that I had a good rapport with this student. (Elizabeth, Core midwife)

Interestingly, both Elizabeth and Kate are viewed by their students as being ‘bad’ midwives for undertaking interventionist care, as if they had ‘gone against the grain’ and moved to ‘the dark side’ of midwifery (Lucas, 1980). I argue that this midwife should be commended rather than disparaged as the midwifery profession require such skilled midwives in caring for an ever growing culture of complicated, complex, and diverse clientele (Berg, 2005). Caring for such clientele does not make this midwife less professional, less competent, or less caring. In fact, according to Berg (2005), she is providing “genuine caring in caring for the genuine” (p. 9). To care for every woman in her genuineness is a dignity-protective comportment that, according to Berg, seems to be the very motive of midwifery care for women at high risk. “It focuses on women’s value as genuine unique humans and, specifically, as prospective mothers” (Berg, 2005, p. 16). This model involves an authentic caring relationship imbued with the relational values advocated by Buber (2002) which include trust, mutuality, and reciprocity. Such “genuine caring focuses on the very nature of a midwife’s way of being” (Berg, 2005, p. 16).

Pointing the finger of judgement at others is what Bolton (1987) referred to as a road blocker. This is far from the ideal place to begin effective communication, resulting in misinterpretation, as human beings are self-interpreting on the basis that feelings, values, and understandings are inextricably related (Gadamer, 1975/1982; Heidegger, 1959/1971). C. Taylor (1985) utilised the notion of “strong evaluations” (p. 16) to distinguish the qualitative worth of our different desires. Thus, the meanings we derive

from our experiences are not only constituted rationally (Spence, 2001), we also affectively respond to situations. We are beings for whom things matter and this student's unfair judgement matters greatly to Kate because "we make differential judgments about the importance or relevance of the feelings we experience; our emotions incorporate a sense of what is important to us. Thus, there is always a connection between feeling and judgment" (Spence, 2017, p. 838). Rogers (1961) believed that "the major barrier to interpersonal communication lies in our very natural tendency to judge... the other person" (p. 330). Such judgement frequently diminishes the other's self-esteem and tends to trigger affects such as defensiveness, uneasiness, resistance, and resentment—all probable affects experienced by Kate as "feeling judged and or potentially judged awakens a fear of censure which shows itself as a mood of anxiety" (Crowther et al., 2018, p. e65). This is the case for Kate, feeling very ill at ease and discouraged by an experience which she tolerates for some unknown reason. There is also a sense of being annoyed and hurt which equates with feeling 'miffed'; wherein "to feel a bit miffed is to be a little put out, somewhat offended" (T. W. Smith, 2015, p. 178), which "should be acknowledged for its subtle depths: on the outside, a crust of bristling defensiveness, inside, layers of bamboozlement and the confusion of disappointment" (T. W. Smith, 2015, p. 179).

The progressive curricular idealism/philosophy stress that 'intrinsic worthwhileness' which has an affective quality, depends on the learner's response, on whether or not the experience is worthwhile and meaningful for that individual (Pendleton & Myles, 1991). I wonder what this student learnt from this midwife and her practice. What meaning did she derive from this experience, if any? Perhaps for such an experience to be meaningful a more mindful, present, and aware comportment is required throughout her midwifery journey, without being judgemental as "the only way to understand unique complexities is to listen, to be attentive, attuned and respectful" (Smythe, 2010, p. 1480).

Concluding Reflections

This chapter addresses the everydayness of comportment. Teachers in their everyday mode constantly comport in the same indifferent manner which goes ahead of an encounter to already evoke the same affect or mood for the student, impacting on self and learning. In such teachers' presence, students will always feel vulnerable. This chapter highlights that teachers' moods and affects, although individually experienced, are a matter of collective concern; they are occasioned by circumstances and experiences

which can be identified and understood by students. As such, students have already judged the nature of a teaching encounter before the experience. A teacher already ‘knows’ how a student will respond before she meets up with her. Comportment goes ahead to shape our expectations and colour our moods.

When attunement becomes dulled through teacher sameness, everyday experiences that arise from ‘being-with’ these teachers are experienced as commonplace. Immersed in their everydayness of being-with, these students can anticipate what the outcome of the play of relating will be. They are open to how distinct moments in the play appear to matter to them. Occasionally, they find themselves thrown into ‘being there’ in a flared-up moment that they recognise and experience as being “tautly strung” (Spier, 2018, p. 109). Some of these moments and affects for the students transcend time, as moods cannot be dismissed at will. Being a student with these teachers in their everydayness, therefore, is always a life lived in the “suspense of being” (Spier, 2018, p. 109). The anticipation of their experience of being-with these teachers goes ahead of the relationship. They will already anticipate that, for example, a lecture with a particular teacher will be dry, or that another teacher will not share stories, or will always be hesitant in her teaching. Their foresight is their ability to imagine how this experience might be for them (Heidegger, 1927/1962).

Whilst students in the previous chapter were confused and thrown by a teacher’s response, this chapter has demonstrated that they come to expect and anticipate more of the same. These students are already attuned to these teachers’ way of being. It is pre-empted, pre-understood as a form of fore-having, as ‘already-there knowing’ (Heidegger, 1927/1962). Their prejudices shape that understanding, enabling them to make sense of their experiences. They, therefore, come to the learning encounter already prejudiced by their everyday being-with these teachers (Gadamer, 1960/1975). The teaching/learning experience is shaped before it has even begun. As human beings, we cannot easily escape our prejudices.

Relating to people is a gift that one either does or does not possess. It is not easy to alter certain tendencies of one’s way of being and relating entrenched by years of habit. These teachers embody their being in teaching similar to their way of being-in-the world. This chapter illuminates that indifferent teachers do not change; they are ontologically habitual. It is their embodied way of being. It is *who they are*. How these teachers (and

sometimes students) are relationally is not based on any teaching technique but how they are in their everyday relations. This chapter refers to the need of teachers to attune to their ontological sensibilities in who and how they are in their everyday encounters with students.

The following chapter addresses comportment as skilful coping. Students enact self-protecting strategies in order to minimise their learning experiences whilst encountering teachers in the negligent form of solicitude.

'Always the same'*Being there in an everyday manner**As everyday familiarity**The how of our everyday existence**Always there going ahead**A comfortable mode of sameness.**Never changing.**Consistently the same.**Ontologically habitual**hard to change.**Comportment forging ahead**Colouring the mood**Shaping experiences, influencing responses.**Pre-empted, pre-understood**as 'already-there knowing'**anticipated,**already prejudiced.**The who of relating as always**Unattuned, Uncaring,**Uninterested.*

Chapter 8: Skilful Coping. A Gateway to Learning

Affectivity as a response... to feel oneself in lived experience, a subject is precisely to be affected first by the other... and second to respond to this being affected.

(Tallon, 2004, p. 62)

Preface

Previous chapters have indicated that students find relating to indifferent (and negligent) teachers a challenge. This chapter highlights how students respond to such indifference and perceived abuse by adopting coping strategies for self-preservation and to access learning opportunities.

The poet Emily Dickinson once commented that “I dwell in possibility” (Bianchi & Hampson, 1929, p. 430). Similarly, Heidegger (1927/1962) concurred that possibility is vital for our human existence. Being a midwifery student means to exist as possibility, as there is always a possibility to become, that is I am not finite (Heidegger, 1927/1962). “Dasein is... that which, in its potentiality-for-being it is *not yet*” (Heidegger, 1927/1962, pp. 185-186, emphasis in the original). I am constantly becoming through a reflective process of my situation. Heidegger voiced an “ontological form of possibility, which he sees as necessary for the way our everyday lives hang together” (Spier, 2018, p. 90). The basic structure of Dasein is underpinned by our understanding and our attunement, which feeds our sense of possibilities (Malpas, 2006).

According to Heidegger (1927/1962), we not only exist as possibility, but as “*thrown possibility*” (p. 183, emphasis in the original). As humans, we find ourselves thrown into a world that is not of our making but, once in the world we find ourselves faced with an array of possibilities or choices that are laid out by the cultural contexts in which we find ourselves. “We are thrust into a set of circumstances, and freedom lies in choosing to embrace our thrown possibility” (Sherman, 2009, pp. 1-2). How we respond to situations is always constrained by some prior condition that is not of our own making (Gadamer, 1960/2013). This chapter is concerned with how students respond by embodying coping strategies when thrown into relating or learning experiences with indifferent and/or negligent teachers.

The Ontological Notion of ‘Skilful Coping’

Dasein’s manner of coping, with entities that it confronts as part of her everyday life, is at the core of Heidegger’s scholarship (Hogeveen, 2011) and is referred to ‘dealing with’ in terms of how we go about living in the world (Blattner, 2006; Haugeland, 2013). Some of our coping becomes transparent to us (Dreyfus, 1991). For example, van der Hoorn and Whitney, (2015) give the analogy of a car driver. The driver does not consciously think how to change the car’s gears, rather it becomes an automatic process, via tacit knowing. This implicit knowledge underlies her capability to drive and, therefore, to deal with traffic and driving. “Much of our ability to *cope* in the *world* cannot be distilled to formal, separate rules” (van der Hoorn & Whitty, 2015, p. 728 emphasis in the original). It is more of a “knowing how” rather than a “knowing that” (Guignon, 2006, p. 12).

Know-how as coping

Know-how is embedded in the background skills in which one has been socialised. Richardson (2001) acknowledged that “It is more than just technical knowledge... but engaged “know-how”” (p. 44). This know-how has been described by Dreyfus (1995) as everyday skilful coping that involves an understanding of one’s current situation regarding what it means to be a person, object, and a society, all being intertwined. Dreyfus and Wrathall (2005) contended that “In understanding human comportment in the world, Heidegger argued that we need to focus first on skillful, (sic) practical coping” (p. 6). Much of our know-how is complicated, inter-related, and implicitly embodied in action rather than cognition (Polyani, 1966). According to Benner (1994a) embodied understanding is comprised of “skilful comportment and perceptual and emotional responses” (p. 104). The rules dynamically evolve entirely from a fluctuating situation (van der Hoorn & Whitty, 2015). Everyday know-how takes place with minimal thought, and activities and actions stand out as making sense of what one should do to manage (Dreyfus, 1999; Guignon, 2006). This common sense understanding allows a person to deal appropriately with situations encountered in everyday life: “the circumspection of concern is understanding as common sense” (Heidegger, 1927/1962, p. 187); “understanding, room for maneuver (sic) refers to the range of possible actions available *in this current situation*” (Dreyfus, 1991, p. 190, emphasis in the original).

Consistent with Heidegger’s (1927/1962) views on existence, and his notion of human being as “*thrown possibility*” (p. 183, emphasis in the original), this chapter is concerned

with skilful coping. The participants are actively engaged in a world that creates various possibilities determined by the context and the indifferent/negligent comportment of the teachers with whom they work. Existing in the world of midwifery, the participants have come to know themselves as vulnerable beings. Consequently, many of their experiences and coping skills follow from this self-interpretation, commencing as soon as they are socialised into the public world of midwifery, whilst being enmeshed in everyday social practices (Dreyfus, 1991). “Self-understanding occurs in relation to how others affect our notion of self” (Smythe, 2002, p. 173).

This chapter illustrates that students have an innate understanding of how to cope with hurtful experiences resulting in their vulnerability, emerging from a relationship with a midwife/teacher whose role is to teach them. Their following narratives provide robust examples of the many ways in which they skilfully manage possibilities in order to get by and keep themselves safe whilst accessing opportunities for learning.

‘Playing the game’ as coping

In the following story, Estelle plays the game in order to comply with a midwife whose comportment is derisive.

I got placed with one particular appalling clinical teacher/midwife on two occasions. I initially had such a horrible time with her, but then to have her again, I just wanted to go home. I just didn't think I could cope with it. I don't know, I just didn't do anything right in her eyes. We were caring for an LMC's client in early labour and she got me to do the VE and she laughed at me and she said “what are you doing? You are supposed to get the VE pack out” and for the life of me I had never used a VE pack before this. I'm like “what the hell is a VE pack?” So, she proceeded to get a catheter pack out and told me that I needed to wipe down the labia before I even did a VE. I knew this, but I had not heard of the VE pack, and she's saying all of this in front of the woman, making me look totally incompetent. Anyway, I play the game, open the VE pack, wipe down the labia, do the VE and I found that she was three centimetres. I reported back, and she decides to double check me which is fine. She decides the woman is five centimetres and again laughs in my face and says, “you thought she was three?” and actually just scornfully, laughed in my face. How can you learn with someone like that? When the LMC arrived shortly afterwards, and undertook a VE, the finding was actually three centimetres. It made me feel better, but I still had to put up with that horrible midwife. (Estelle, Ex-student)

Inwood (1997), in describing Heidegger's solicitude, stated that solicitude is also compatible with contempt and even hatred. In this story, Estelle works with a midwife

who treats her with contempt. When asked to collect a vaginal examination pack with which she is unfamiliar, the midwife proceeds in a disdainful manner to mock and ridicule Estelle in the woman's presence. A relational encounter with this midwife teacher is not a new experience for Estelle. Her previous experience rendered her to such vulnerability, such that she fears a repeat encounter with this midwife. She questions her ability to cope or deal with the midwife and how the midwife's comportment impacts her learning, leading to an affective state of dread (Hayes, 2003; Heidegger, 1927/1962). As a result, Estelle's response is to 'play the game' in order to cope with the current relational episode and the situation in which she finds herself. 'Playing the game,' according to Merriam-Webster (2018b), is to conform, to adhere to or agree to that which is generally accepted, such as rules, beliefs, or modes of behaviour. If someone like Estelle plays the game, it means that she does things in the accepted way or in the way that senior persons in an organisation expect her to, in order to succeed. In such situations, Dasein elects to be less than fully authentic in order to conform (Cain, 2018; Heidegger, 1927/1962). Therefore, to comport oneself means according to the accepted customs or standards which has connotations with what Heidegger (1927/1962) referred to as the dictatorship of the "they" [*das Man*]" (p. 164) where Dasein conforms to the practical norms of 'the one', namely "Dasein's conformism" (McKinney, 2017, p. 430). Estelle 'plays the game' in reference to her everyday midwifery world of practice and in being with this midwife from whom she cannot escape, which means she has to 'go along with' or follow the rules. She complies and performs, agreeing to do what the midwife demands of her in order to keep the peace and keep herself safe, whilst learning the ropes of midwifery practice. Comparable to Gadamer, (1975/1982), Weinsheimer (1991) summed up the notion of play thus:

Playing consists in a performance of what is no object, by what is no subject. And if interpreting is like playing, as Gadamer argues, then it always involves something like performing a drama, for the player who takes the play seriously interprets it from within, by belonging to and playing a part in it. (p. 14)

According to Spier (2018), teachers can deter students like Estelle by throwing them off their game. "What holds her in the 'spell' of such a hostile game?" (Spier, 2018, p. 106) Estelle performs or acts in the moment, aware of the risk and possibility of confrontation if she does not play the game. Hers is not a premeditated strategy or plan, having limited time to consider any theoretical possibilities or best course of action, response, or solution. The play of relating is an event that cannot be rehearsed (Giles, 2010). She simply recognises and understands that the moment to interact, to cooperate, has arrived.

Therefore, her “playing is a natural process” (Gadamer, 1975/1982a, p. 94) as her way of being holds an understanding of “the real state of affairs” (Gadamer, 1994a, p. 321).

Gadamer’s (1960/1975) notion of play (*spiel*) refers to our comportment in relation to ‘play’ holding that “Spiel is a clue to the character of being” (Schweiker, 1988, p. 24). “Spiel is radically temporal; it has the character of an event, a being in becoming” (Schweiker, 1988, p. 25). Estelle’s story acknowledges the delicateness of this relational play as “this play is fragile in having a call on the participants’ way-of-being and an influence on their becoming” (Macintyre Latta, as cited in Giles, 2008, p. 145). “Recognising Gadamer’s notion of understanding as play” (Vilhauer, 2009, p. 359) allows us to see the way that Estelle copes with the situation, which contributes to her understanding on how to proceed and cope while pressing ahead into her possibility. Thrown by this experience, surprised and disturbed by it, Estelle’s coping stemmed from an understanding on how to deal with the unexpected, the indeterminable. Her thrownness serves to remind us that we are plainly situated amongst a world of relationships and interactions that are outside of our control (Heidegger, 1927/1962). This story highlights how it is to ‘be-there’ as a student in the unpredictable ‘play of’ unexpected and uncertain moments of relating. As Dasein, we are unceasingly astonished by the ‘experience’ of our experience. Play has the potential to go awry as no one can predict the outcome of the play or how the play of relating will ‘pan out’ as “the teacher and student experience their relationship as a play that is unscripted” (Giles, 2008, p. 8).

This is a dysfunctional relationship, a suspicious and mistrustful encounter, leading to a strained atmosphere. Rather than drawing negative attention to herself and incurring further wrath, Estelle copes by playing the game, recognising her own vulnerability and the inherent dangers to herself if she does not comply. By playing the game, she attempts to minimise the risk from a desire, perhaps to please the midwife and to gain her approval so as to avoid criticism, rejection, and looking foolish. This is parallel to Kelman’s (1958) observation when:

An individual accepts influence because he hopes to achieve a favourable reaction from another person. He adopts the induced behavior [Sic] because... he expects to gain specific rewards or approval and avoid specific punishment or disapproval by conformity.
(p. 53)

An atmosphere of discomfort and tension remains as Estelle endures the continuing presence of this midwife.

‘Endurance’ as coping

It seems that endurance is not a novel coping strategy for students. In the following excerpt, Sarah copes by enduring her shift until its completion.

I would have just tried to endure the rest of the day until I could go home, but then when I would get home I'd think “what a day” you know? Mmmm (long pause). (Sarah, Ex-student)

Heidegger (1993) referred to the notion of dwelling as being at home, where one is free to dwell and to rest within a mood of tranquillity, safeguarded from threat. In the same manner, Bollnow (1961) referred to the necessity of removing oneself from the chaotic nature of the world. This is the case for Sarah, as there is a sense of reprieve or relief when she reaches the comfort, peace, and safety of her home; but is left feeling incredulous when reflecting on her day. Usually, when a person like Sarah experiences a dreadful day, full of disasters and disappointments, they might say “What a day!” insinuating that they have usually experienced an awful or terrible day. For Sarah, practice is something she has to suffer, to put up with, go through or traverse, as if on a survival course. Enduring till the end of the shift has connotations of her ‘hanging in there’ in her coping, as if she is just holding on until she can go home to her safe haven where she reflects upon her experiences. Until that time, she perseveres, coping with her challenging shift via her tenacious comportment. It seems that in order to cope, students endure or suffer these painful and difficult situations whilst being socialised into the profession. In this manner, to endure, demands forbearance.

Similarly, Anna an ex-student in her thrownness, finds a situation that she has to endure challenging and difficult to accept. She suffers from self-reproach, a type of private anguish when retrospectively considering an experience that she wishes had transpired. For Anna, “regret is a kind of desire for something different to have happened. It makes the mind waver, it gnaws” (T.W. Smith, 2015, p. 208).

I got through it, but it shouldn't be something you get through should it? It should be something that you really enjoy, and it should be something that you take with you forever and don't try and forget. It should be another string to your bow. Something that's always in your kete⁷, growing with good teachers. You feel like you've got that little treasure, you've got something, when you feel like you can't cope with

⁷ Kete is a traditional Maori basket, traditionally woven from the leaves of New Zealand flax. Anna refers to one of the three baskets of knowledge referred to as te kete tuauri, te kete tuatea, and te kete aronui.

something, you can actually go back to that place and you can find that strength. (Anna, Ex-student)

These responses are similar to those exhibited by students in other studies who accepted difficulties passively (Wynne, Clarkin, & McNieve, 1993) and concentrated on ‘getting through’ (Davies & Atkinson, 1991; Melia, 1981; Pilhammar, 1995). It is no different to Estelle, as she endures the hurtful midwife and the shift. Who we are and what we do define us, as Hostetler, Macintyre Latta, and Sarroub (2007) suggested “in action people reveal who they are” (p. 235). How a person handles a situation gives an indication of their own comportment in who they are. “In that with which we concern ourselves environmentally the Others are encountered as what they are; they *are* what they do” (Heidegger, 1927/1962, p. 163, emphasis in the original). These students do their very best to handle these situations and overcome difficulties with fortitude. They reflect with pride on the endurance they demonstrate under the authority of unsupportive and hurtful teachers.

‘Pushing down walls’ as coping

In the following story, Sophie talks of winning the midwife over as a coping strategy to gain her support and acceptance.

It is amazing how diverse people are when you meet them. Some kind of have that wall up when they don’t really want you or to talk to you and you just keep on pushing that wall down. I remember talking to the midwife I was working with about her children and her life, because I was trying to win her over. I just felt terrible, judged, and nervous because she did not want me there and I was constantly criticised. I just wanted to win her over, so she would be a bit more accepting if I did make mistakes or if I did put the line up a little bit wrong. I quite enjoy doing that, pushing midwives’ walls down until they like me, or take me along with them in practice. She wasn’t very nice to the woman either, so I just focused on her rather than the midwife. I thought “you know what, I’m just going to make a relationship even if I’m not learning or doing any of my midwifery skills, or not doing any decisions, at least I’m being with the woman”. (Sophie, Ex-student)

Relationships tend to falter due to the inability of the people involved to know how to handle the differences between them (Bolton, 1987). To ignore these differences is to resign the relationship to a superficial mode of relating. In this story, Sophie’s ability to handle the midwife with whom she works stems from the midwife’s lack of acknowledgement, reluctance, and rejection of her. It seems a matter of importance for Sophie to win this midwife over to her side and gain her support. She utilises a positive

coping strategy by probing the midwife about her family as a way of breaking through; thereby pushing down the wall of “displaced hostility” (Bolton, 1987, p. 215) that divides them. By ‘chipping away’ at this midwife, Sophie continues to push down those walls until the midwife is more favourable and accepting of her. In doing so, I imagine Sophie’s positive comportment to be alluring, or captivating, having a certain knack or flair which helps her to deal with this midwife. She may even use flattery or try to captivate with sweet talk or idle chatter. In this manner, Sophie’s comportment resembles that of an “impacting” individual which Bolton (1987) described as “reaching out to other people establishing vital relationships” (p. 122). Perhaps the midwife shuts Sophie out when she feels that her comfort zone is being violated. This coping strategy would provide Sophie with some leeway or elbowroom, room-to-play with (Heidegger, 1927/1962) if she does make an error so that the midwife will be more tolerant and forgiving of her, perhaps coming to see things from Sophie’s perspective.

According to Spence (2017), as humans we respond emotionally to circumstances and our emotions incorporate a sense of what is important to us; “thus, there is always a connection between feeling and judgement” (p. 838). Heidegger (1927/1962) suggested that the task of judgment is everywhere and is an inescapable part of human life. However, feeling judged manifests in Sophie as the mood of anxiety (Crowther, 2018). This mood contributes to her fear of erring as fear is bewildering and “makes us lose our heads” (Heidegger, 1927/1962, p. 181). According to Bolton (1987), “for some people criticism is a way of life” (p. 18). It seems this way for Sophie, “being on a constant fault-finding safari” (Bolton, 1987, p. 19) this teacher’s incessant criticism triggers in Sophie a fear of being overly scrutinised, igniting her coping strategy in response. Dreyfus (1993) explained that our practical ‘know-how’ cannot be accounted for in terms of theoretical knowledge. It seems the case for Sophie, having an ability, a certain ‘know-how,’ in dealing with this reluctant midwife rather than any thought-out pre-plan. She enjoys the positivity of its success when her being slighted turns to being sighted. It is as if Sophie “being the underdog deals with the top dog in a subtle way” (Bolton, 1987, p. 133).

“In Dasein there lies an essential tendency to nearness” (Heidegger, 1927/1962, p. 105). Heidegger referred to [*Ent-fernung*] which means “removing distance” (Inwood, 1999, p. 5). For Sophie to ‘push down walls’ signifies a way of removing these barriers to communication and the distance between her and this teacher. She attempts to push down the self-imaginary wall that keeps this teacher from her in order to open-up the

relationship whilst dealing with her judgement. “Entfernung... the very act of recognising the ‘remoteness’ of something, we have in a sense brought it closer and made it less ‘remote’” (Heidegger, 1927/1962, p. 138). “*Entfernung*, is also bringing it close enough to handle” (Inwood, 1999, p. 5). Sophie’s handling of the situation came from her innate desire to connect and cultivate a cordial relationship with the midwife, rather through any cognitive planning. According to Zajonc (2010), “we learn best through our relationships” (p. 104). Sophie’s coping strategy involves a shift in relating from being-with midwife to literally being-with-woman, a being with that is authentically provided. Although Sophie believes that she may not necessarily learn the *techne*; that is, the practical skills of midwifery denied her by this midwife, she does learn the *phronesis*, the vital art of how to respectfully be with women via her pathic sensibilities (Giles, 2010; van Manen & Li, 2002). Therefore, through Sophie being in the world ‘with-woman’ “the site of knowledge is the relation” (Metcalf & Game, 2006, p. 92) as “the best relationships are built on the other side of conflict” (Bolton, 1987, p. 231).

‘Sussing her out’ and appeasing as coping

In the following story, Lily tries to gauge a teacher’s bullying comportment in order to cope with being humiliated.

This awful clinical teacher and I were looking after a lovely woman in early labour. I was so excited as this was a first for me, looking after twins. She left me to put on a twin CTG monitor that I hadn’t used before. I had been sussing this teacher out all morning as she was so horrible towards me, so I tried to please her and was very respectful, but I was too scared to ask her how to attach the straps, so I was bumbling my way through with the woman’s guidance. I was almost finished when she burst into the room, shot me such a look, and proceeded to question me in a brusque horrible way asking, “Why are you taking so long?” Why haven’t you done that yet?” Then, she put her hands on her hips, rolled her eyes upwards and said to the woman, “God students, they take forever, she’s so slow and stupid. I have yet to have a second-year student make it through”. Then she just abruptly took over. I just wanted to die! Be anywhere than there at that moment. So very humiliating. I just didn’t know how to handle it all. What was I doing there?! I just didn’t belong. I learnt nothing in that hostile environment but the woman was so lovely to me as she knew what this midwife was like. It’s still with me, it still there. (Lily, Ex-student)

In this story, Lily is enthusiastic regarding a new birthing experience when working with a midwife teacher in practice. She is in the process of attaching a new and unfamiliar twin monitor to the woman with the woman’s assistance. The task is almost accomplished

when the midwife surges into the room and proceeds in an offensive manner to belittle her in front of the woman and ‘leaps-in’ (Heidegger, 1927/1962) to complete the task. It seems that Lily has been experiencing some conflict with this midwife for most of the shift resulting in her fear to request assistance. Lily tries very hard to please the midwife and placate her in order to avoid bringing undesirable attention to herself. This is not an uncommon coping strategy for students, evident in Estelle’s comment:

Being that bubbly person trying to please them, and make them like you, yeah it becomes more about that than actually learning. (Estelle, Ex-student)

Heidegger (1927/1962) suggested that possible modes of solicitude are guided by various ways of “seeing” others which can range from holding someone with blatant disregard through to ways of inspecting and “checking out” (pp. 159-160) someone in a perfunctory manner. This notion is parallel to the coping strategy that Lily utilises, by defining “the appropriate norms of ‘studentmanship’” (Davies & Atkinson, 1991, p. 120). This concept is an implicit manner where students ‘suss up’ and ‘size up’ practitioners. Their abilities to define norms in their interaction with midwives, enable them to “steer a way through real and imaginary pitfalls” (Olesen & Whittaker, 1968, p. 166). These authors defined studentmanship as:

A form of underground student behaviour that plays an important part in shaping interactional styles, operational values and staunchly held attitudes among students. It is an undercurrent of understanding that, although apparently well comprehended by the students, is seldom made explicit. (Olesen & Whittaker, 1968, p. 149)

Students, like Lily, via their predominantly circumspective concern (Heidegger 1927/1962), are adept at sussing out their new situations and practitioners. Whilst “passing through” (Davies, 1988, p. 90) the clinical areas they become “ultra-polite” (Davies & Atkinson, 1991, p. 117) as “being polite, prepared and organised were strategies that promoted access to learning experiences” (Brammer, 2006, p. 702). They resemble the students in Melia’s study (1987) “who recognised the stereotype nurse image and by learning the rules began to “fit in” to the student nurse mould” (p. 12). Lily initially copes by trying to ‘suss out’ this teacher’s comportment, using her intuition in her attempt to evaluate her worth and determine her comportment. This strategy reminds one of Goffman’s work (1968) on “initial encounters and rule inculcation” (Davies & Atkinson, 1991, p. 115) which emphasised how students, such as Lily, in their initial encounters with others, make interpretations and seek out new information as well as bringing into play pre-possessed information (Goffman, 1968, 1971). The primary

function of initial encounters is seen by Goffman (1971) as a sense making and information gathering event, as is the case for Lily. ‘Sussing out’ this midwife gives Lily an understanding on how to proceed and cope. In this manner she may be trying to ascertain how the midwife relates to her peers and the women as well as other students, including her interest in them. Perhaps, sussing out the midwife’s level of confidence and friendliness, gives Lily an understanding of what she is dealing with (Brammer, 2006). It seems that this strategy is not unique to students alone. Elizabeth, a key teacher in practice, elaborates:

sometimes we go for a coffee and have a little chat and I can just suss them out and where they are at, what their attitude is to the profession, and why they are doing midwifery. (Elizabeth, Core midwife)

Similarly, this is a concept shared by Catherine, an academic teacher:

the first meeting is important to suss each other out, and you do get a vibe about them. (Catherine, Academic teacher)

It seems that both teachers use a sense making process so as to ‘get the measure’ of their students in order to connect. Our comportments are communicated through our senses (Giles, 2008) and, in sussing out her students, Catherine gets a sense or a feel for the other which gives her an idea as to how they will relate.

The midwife’s comportment in Lily’s story elicited in Lily a shame response, resulting in her thrownness, feeling somewhat lost in an experience where the meaning and way is difficult to fathom. It results in her inability to cope effectively with the situation as to ‘handle’ also means to manage, direct, control, understand, or solve something/someone (Heidegger 1927/1962). Angel and Vatne (2016) informed us that individuals who are uncertain regarding their capability to respond effectively experience vulnerability, affecting one’s self confidence in relation to coping. This results in a learning space that, according to Palmer (1993b), is “a painful space” (p. 73).

The concept of time is significant for Heidegger (1927/1962) and he referred to it as “ecstasies,” derived from the Greek meaning “Ekstase” (p. 377) ‘to stand out.’ This I-It encounter was significant for Lily as it stands out for her from the general flow of time, being far reaching, transcending time. Dwelling with this experience, the look Lily experiences continues “to tell her and insinuate something” (Spier, 2018, pp. 58, emphasis in the original). This one-sided monologue conversation presents as something powerful that happened to her, being a particular experience that continues to matter and

be 'there' for her "leaving a hidden negative residue that continues to alienate a person" (Spier, 2018, p. 59). Many of us, like Lily, can recall a situation when we were humiliated by a teacher. If we close our eyes, we can still recall that moment and its subsequent affect. Comparable to embarrassment, humiliation transpires before an audience, in this case the woman, and, like shame, it makes us want to disappear from sight (T. W. Smith, 2005).

For Lily, feeling humiliated correlates with being highly degraded which leads to an intense response of wanting to perish. According to Hyde (2005), disconfirmation or lack of acknowledgement invites a "social death" (p. 190) which occurs when individuals are marginalised, slighted, ignored, "cast out or when one's spirit is defaced" (Hyde, as cited in Holba, 2008, p. 494). In social death, Lily may come to understand that "one never had roots at all" (Holba, 2008, p. 495) which contributes to her sense of not belonging. According to Thiele (1997), the 'there' of Dasein is not a topographical place but a phenomenological relationship, a way of being in and belonging to the world. The "there, where being 'is'... being's anchorage or dwelling place" (Inwood, 1999, p. 9) from which we experience the world. However, Lily's affectedness seems to be a grounding experience contributing to her sense of self belonging. "It is because of our 'belongingness' to the world that we experience that things are always meaningful to us" (Dahlberg, 2011, p. 21). To establish and maintain a positive relationship with this midwife necessitates Lily to 'fit in' (Licqurish et al., 2013; Melia, 1987; Rountree, 2016) and develop a sense of belongingness. "It is through belonging we become and through becoming we belong" (Lambert, 2015, p. 423). Subsequently, it requires Lily to yield to the midwife which, according to Rountree (2016), could be considered a high cost strategy having to forfeit her own approach and way of being and doing.

In their interactions that follow, perhaps the woman in her solicitous concern nurtures and sustains Lily as the woman shares her 'knowing' of this midwife which forms a communal bond, a connection. She probably offers Lily the verbal support and encouragement that she craves but is denied by the midwife; it seems that Lily is in desperate need of positive affirmation both as a person and as a student.

This narrative shows how a deep-rooted mood, such as humiliation, exerts a strong influence, impacting on Lily's ability to be, ability to learn (Freire, 1972), and how she subsequently copes. Being under the control of others, Lily is powerless to control her

own direction towards her potentiality-for-being (Angel & Vatne, 2016). It is, therefore, understandable why students such as Lily “say no to an ideology that humiliates and denies our humanity” (Freire, 1998, p. 27).

‘Semblance’ as coping

In the following story, Estelle conceals her true affective response in order to cope with a midwife’s persistent belittling.

I worked with a midwife who constantly put me down and I just couldn’t cope with it. So I would go into the toilets and try and breathe and I would cry and then I would put a brave face on things and come back out again. So, I tried to camouflage it as it was not professional to cry in front of the woman. I would put the face back on and used my bubbly personality and carried on. The thing I found so draining with hospital shifts mainly, is that you have to put this fake persona on the whole time and you have to be this bubbly person to make everyone like you and feel like you’re doing a good job. It’s more about that than learning and it just gets so draining cause maybe you have had a completely shit day with things going on in your own life, like coping with your children who were being so annoying that morning and your husband is not going to pick them up for you after school. You’ve had to call five different people for childcare, and you have had all this going on in the background and you end up coping with it all which I am well used to. So a lot of the time as a student you don’t feel like you’re treated like a human, a person. I’ve had many life experiences and roles and no one is interested in what I’ve been before. They never ask anything about me. So, when you turn up to a shift at the hospital and to be treated like you’re nothing, it’s just horrible. It’s that humanising factor. To have a nice experience like when you have the bond with someone that you’re placed with just makes all the difference. (Estelle, Ex-student)

In this story, Estelle experiences a distressing encounter with a midwife whom she finds challenging to work with due to her constant criticism. The situation evokes in her such a profound emotion that Estelle copes by seeking solace in the lavatory. Her weeping is a sign of emotional distress that offers a “cathartic release” of pent up emotions (Pongruengphant & Tyson, 2000, p. 535). Afterwards, she may feel considerably restored due to the purging of emotions. According to an old Jewish proverb, “what soap is for the body, tears are for the soul” (T. W Smith, 2015, p. 211). Releasing her pent up emotions in private provides her with space to undertake self-soothing skills such as calm breathing; “Mindful awareness of emotions coupled with awareness of breathing is helpful... and enhances coping” (Greenberg, 2004, p. 10). By crying in private, Estelle creates distance between herself and the midwife believing it may be embarrassing, dramatic, shameful, and/or unprofessional to cry in front of her and the woman. It could also be interpreted as

a sign of weakness and “a breakdown of self-control... or a sign of professional incompetence” (Davenport & Hall, 2011, p. 181). Crying is a manifestation of sadness, disappointment, anger, frustration, grief, or feeling overwhelmed; such affects being most likely experienced by Estelle. Displaying her emotional side in public may make her feel more vulnerable to further harmful judgements by the midwife.

Heidegger (1927/1962) stated that “when one’s knowing-oneself gets lost in such ways as aloofness, hiding oneself away, or putting on a disguise, Being-with-one-another must follow special routes of its own in order to come close to Others” (p. 161). Averse to disclosing her true affective state, Estelle copes by putting on a disguise, a pretence. She feigns her true affective response in order to adapt, maintain her dignity, and to avoid social exclusion. Heidegger referred to this as “semblance where something looks like but ‘in actuality’ is not, what it gives itself to be” (p. 51). This seems to be a coping mechanism common to students. Sarah, similarly, feigns her true response when working in negative learning environments:

The definite times where I felt less supported and didn't feel the relationship was openly positive, I would just carry on as per usual. I would never, never let on in a hospital environment how bad I felt and that I was upset. I would just try and carry on and try and do my best for them. Maybe that's a people pleasing trick. (Sarah, Ex-student)

Rather than focusing on their learning, it seems that these students are more concerned with putting on a professional façade in order to please the midwife and keep the status quo, as a “non-genuine authentic Dasein shows itself as it is not: it “puts up a front” (Bonic, 2005, p. 78). Following her bout of weeping, Estelle gathers up the self and relies on her bubbly outgoing persona to get her through a challenging situation that distresses her so. “The word personality comes from the Latin *persona* - an actor’s mask” (Bolton, 1987, p. 260). Bonic (2005) informed us that a mask is an illustration of this kind of semblance as “it is put in front of a face, letting itself be seen as something it is not” (p. 77). Like a chameleon that changes its colour to fit into its surroundings, Estelle camouflages her comportment by disguising her persona to fit in with the midwives with whom she works. This coping skill can be interpreted as emotional labour (Hunter, 2010) which is an activity that “requires one to induce or suppress feeling to sustain the outward countenance that produces the proper state of mind in others” (Hochschild, 1983, p. 7). According to Bolton (1987), not one person can be entirely self-revealing. Buber (1965) believed that the human chooses to reveal and conceal all-at-once in a mutual process with others. “There is always more to a person than what the other experiences in the

immediate situation, there is always that which is all-at-once concealed” (Parse, 1998, p. 44).

“Relational experiences accumulate within each person’s historicity and, in so doing, influence each person’s becoming and how they view the world” (Giles, 2011, p. 89). The crucial point to bear in mind, as Estelle’s story highlights, is that Dasein’s motivation in its ‘my to be’ is always defined by historicity. “In its factual Being any Dasein is as it already was... It *is* its past, whether explicitly or not” (Heidegger, 1927/1962, p. 4, emphasis in the original). For example, what Dasein can possibly do, is influenced “not only by what we want to do, but what we have done and our current situation” (van der Hoorn & Whitty, 2015, p. 724). Heidegger informed us that we are shaped by our past experiences as the “past, present and future are unified in Dasein” (Blattner, as cited in van der Hoorn & Whitty, 2015, p. 726). So it is for Estelle, as she brings with her vital life moments of past experiences encountered prior to becoming ‘a student’. Coping skills are not novel to Estelle nor is dealing with stressful or challenging situations. Her considerable social competence as a wife, mother, and mature student resemble the ‘lateral roles’ described by Olesen and Whittaker (1968), as forming the background of her “everyday transparent ways of coping” (Dreyfus, 1991, p.75). These moments from her past and present lifeworld fire her way of coping as a student in *this* experience, influencing her perception, experience, and coping of *this* situation, as she presses forward into her own possibilities. Yet, she still falls prey to others and becomes vulnerable, allowing herself “to enter the game and be affected” (Vilhauer, 2009, p. 362). Her historicity is disregarded, adding to her sense of dissatisfaction and frustration. There is a sense of invisibility in her relationship with hospital midwives where she is seen only as a student, a label. Heidegger (1977c) referred to this as machination where there is no concern for the being’s past history, value, or effectiveness (Thomson, 2011). When students are left feeling invisible by indifferent compartments it impacts students both in their ability to cope, and their learning which stagnates in such environments (Vallant & Neville, 2006).

‘Vigilance and resilience’ as coping

According to Merleau-Ponty, skilful coping does not require conscious thinking as we are “absorbed copers” (Dreyfus, 2007, p. 255). Rather, “acting is experienced as a steady flow of skilful activity in response to one’s sense of the situation” (Dreyfus, 2002, p. 378). When our flow is disrupted for any reason or a disturbance occurs, it brings us back to

consciousness, what Heidegger (1927/1962) referred to as the shift from ready-to-hand to present-at-hand mode of being. The following narrative reflects this shift and the stance of conscious deliberate coping.

We had one dreadful teacher. I had to be extra cautious around her and not step on her toes, or do anything that would make her flare up, boy it was hard. So, I tried to go under her radar. She would come into class and not say a word, not good morning, or anything, and had no eye contact with the class. She just read this PowerPoint verbatim, unless she was telling someone off, and we always had her. Slide upon slide, lecture upon lecture, it was agony. I remember one session, on red cell antibodies. The first slide had this long-convoluted statement followed by more slides of the same, full of content, using high tech, and scientific info that were, well, above our heads. I took a wary look around me and my colleagues were all looking lost, but she was oblivious to this. I raised my hand to ask her to explain as it was totally unintelligible to me and she just blew me off, really nastily, told me off, told me not to ask silly questions and think myself clever in front of the class. I was told not to interrupt her until she had finished and that's the way the whole session went. She just shut me and the class down. I was dumbstruck you know. How could she behave like that? A teacher that treats people like that? It was totally incomprehensible to me. Another colleague was referred to as a silly, silly girl. We were treated worse than little kids in kindy. The lecture was really complex, but she just made it worse. I didn't learn a thing. I mean what was she doing there? I wondered what has happened to this person. Why was she a teacher? The whole environment was one of fear. We were afraid to question, and we were afraid of her, and there was no way in hell I was going to challenge her. Awful, just awful, the teacher from hell. We called her Cruella de Vile after the character in '101 Dalmatians' because that's what she was, cruel, harsh, mean, cold, and uncaring. We hid from her, avoided her like the plague, but, in that moment with her, I decided that I would just toughen up, become more resilient in my dealings with her, and I just got on with it really. (Julia, Ex-student)

Dreyfus (1991) informed us that virtually all beings utilise a variety of tactics and skills, having the ability to swiftly move into ways of coping. Julia's array of coping skills stems from her direct dealings with a teacher whose comportment is negligent. Finding the need to tread carefully around the teacher, Julia becomes more vigilant to avoid the brunt of her outbursts, which proves particularly challenging. In the process, Julia becomes what Heidegger (1953/1996) referred to as a "circumspect, heedful being in the world (p. 111). Her cautiousness is analogous to Heidegger's (1984/1992) description of our circumspective dealing when "we go by them circumspectively, avoid them circumspectively" (p. 163). Julia's initial coping stems from her experiencing the necessity to maintain a balance between asserting her learning requirements and standing

back so as not to draw attention to herself. According to Vallant and Neville (2006) students “referred to not stepping on toes as a way of deflecting attention from themselves... The effect of this caution is perpetuation of a form of self-imposed invisibility” (p. 27). Hence, going under the radar signifies such invisibility for Julia, a skill shared by Anna:

I was scared, scared of them judging me so that's why I didn't, approach them. I kept under the radar, I always tried to keep under the radar. (Anna, Ex-student)

For Anna, it was her fear of censure that prevented her from approaching her teachers which resulted in her coping strategy of being constantly inconspicuous. From experience, such censure and reprimands do not enhance learning or student performance. If someone slips ‘under the radar’ it means remaining unnoticed and undetected, as well as not drawing attention to oneself. It signifies lying low in order to avoid trouble. For Julia, her coping skills result from her direct response to the teacher’s intimidating comportment, being undermined, humiliated, and belittled by a teacher who teaches via fear inducing techniques. Feeling less than a child, she is spoken down to in class, without any explanation. Her colleagues are treated in the same manner which changes the atmosphere of the class to one of fear—a renowned barrier to effective learning (Knowles, 1984, 1990). According to Palmer (1993b) learning cannot “happen in an atmosphere where students feel threatened and judged” (p. 74). Such an environment is not conducive for self-discovery for students like Julia; students are more open to possibilities when they are in the exploratory mode of learning (Sherman, 2009). Fear is also evident in the students’ reluctance to complain in case of potential retribution reflecting the power imbalance in this enforced relationship. For the class, this meant having to endure and cope without complaint this teacher’s way of being.

Relationally, by shutting Julia and the class down and making derogatory remarks, their voices are largely silenced, and Julia seems unable to defend herself (Whitted & Dupper, 2008). She is thrown into a situation that she does not anticipate and is unable to comprehend or make sense of (Heidegger 1927/1962). Being projected into the unforeseen she struggles to cope with this very inauthentic teacher, viewing the teacher as an influential person who controls the learning environment via an authoritative, oppressive nature, one who “filled a pedagogical encounter with the content of her talk” (Spier, 2018, p. 52). Julia’s thrownness extends to the way that she experiences this teacher’s negligent and unengaging way of being in teaching via her “technical

manipulation of this... impersonal learning process” (Carr, 2003, p. 24). In contrast, an authentic teacher’s “presence in the classroom is to open the door that allows the “other” to interact with the “I” (Hufford, 2014, p. 11), a concept shared by Catherine a teacher participant:

I think there is so much less engagement when using technology to the detriment of being with our students. I think our students miss out a lot because I think technology has robbed them of that presence of teaching. (Catherine, Academic teacher)

Catherine’s belief is captured by Palmer (2010):

We have become so enamoured with technology we forget about the power of those person-to-person, face to face “live encounters’ that animate the human spirit in a way nothing else can. High tech can supplement and amplify “high touch” but it can never replace it. (p. 148)

Having lost her “human touch” (Carr, 2003, p. 23), the teacher in Julia’s story unfortunately does not touch the students in a meaningful way. In her struggle to cope, Julia internally questions the teacher’s comportment as she cannot comprehend how the teacher is relationally. Her behaviour is incomprehensible to her and she wonders what has happened to this person. How can a teacher behave in this manner? “We learn experientially that we thrive on some connections and wither with others” (Palmer, 1998, p. 16). In her “circumspective concern” (Heidegger, 1927/1962, p. 176), Julia surveys the class to ascertain their response as to how they are coping, wondering whether they are similarly affected as “such a survey illumines one’s concern... interpreting what has been sighted” (Heidegger, 1927/1962, p. 410). Sherman (2009) described moments when students, such as Julia, are unable to engage in an absorbed way. Consequently, they cope by distancing themselves as their learning environment has become disrupted; “disruptions... are discovered by our circumspection” (Heidegger, as cited in Nielson, 2007, p. 464). Distancing may be an adaptive response to an outcome that is seen as negative and unalterable (Collins, Baum, & Singer, 1983), and is usually utilised when fearful of attending to the causative issue (Katz, Weiner, Gallagher, & Hellman, 1970). This story depicts how students, like Julia, dread relational encounters with such teachers sensing that the teacher is bullying them towards expected behaviours. Being conflict avoidant, affected by shame, they may respond by withdrawing from or avoiding persons or situations that evoke such a response (Nathanson, 1992), thus being a self-protective strategy (R. Taylor, 2016). Being so affected, these students consequently find such teachers and situations difficult to deal with, being no longer comfortable with a teacher who does not relinquish her “monological authorial voice” (Sidorkin, 2000, p. 6). This

results in Julia being caught up in the realm of monologue (Buber, 2002). Buber implied a selfish attitude on the part of the person, in this case the teacher, living the life of monologue as there is no concern or regard for the other. Anna, an ex-student, clarifies:

I think what's really crucial is the person, that what you're teaching, you want to give it over in a generous way. You actually want to teach. You feel like you want the students that you're talking with to be more than a brain on a stick, to come away with more than what they came to you with. A generosity of spirit. If you don't have that feeling, you're not going to walk away with anything, you're not as, you just cannot handle it. It doesn't matter how many or how good your slides are, or how many references you've got, they're not going to walk away with anything. They're just going to walk out and totally forget because it hasn't really touched them and there's no connection. (Anna, Ex-student)

Students, such as Julia and Anna, find such teachers and situations difficult to handle or to deal with advocating for a pedagogy which “is based on relationships rather than on authority” (Harslett et al., 2000, p. 7). Within such a model, students respect teachers’ magnanimity. Experiencing this instant of shame, Julia does not allow the teacher’s comportment to triumph over her; rather, it creates a moment of self-discovery and decisiveness whereby Julia shifts to a deliberate mode of coping as “mental content arises whenever the situation requires deliberate attention” (Dreyfus, 1991, p. 70). Heidegger (1927/1962) referred to this unique and special moment in Dasein’s existence when there is clarity regarding the self, as the moment of vision, an *Augenblick*, or “simply as *the moment*” (Dreyfus, 1991, p. x, emphasis in the original). Julia felt this Kairos moment (Crowther et al., 2015) like an electrifying current of clarity, rising from the depth of her being. Heidegger explained that it is in the space of a moment that Dasein is held in resoluteness where “Dasein makes a lightening jump from inauthenticity... to authenticity” (Dreyfus, 1991, p. 321). The authentic person recognises the situation, being open to it, moving decisively into action, calling her to act for the sake of the future and to stop simply coping. Leffers et al. (2004) concurred that the experience of threat can lead to a personal response of strength as Calhoun and Tedeschi (2006) stated, “I am more vulnerable than I thought, but stronger than I ever imagined” (p. 5). Students, such as Julia, who respond to and cope with vulnerable circumstances with an empowered sense of self “may experience professional vulnerability that is conducive to greater positive outcomes” (Davenport & Hall, 2011, p. 185). Such vulnerability “motivates one to be empowered, optimistic and resilient” (Davenport & Hall, p. 185). This concept of resilience is validated by Sarah, an ex-student:

I think most people have some resilience and so you can get over difficult things if you have a positive overall goal at the end of it, or like you are working towards something you want to do, so you can kind of get through a couple of bad experiences because you know in the end it is going to be worth it. The midwives who I worked with who really enjoyed their job, and, who felt that they were making a difference, gave me a burst for enthusiasm and determination to 'push through,' so that resilience positively enables you, yeah [big pause]. (Sarah, Ex-student)

These students demonstrate that being resolute “is precisely the disclosive projection and determination of what is factually possible at the time” (Heidegger, 1927/1962, p. 345). For both Sarah and Julia, to be resolute means to be “opened up towards the possibilities and circumstances of concern to it that comes to meet it in the situation” (Inwood, 1999, p. 187). They take up and seize hold of possibilities with a maximum grip (Merleau-Ponty, 1945/1962) so that their “human potential is optimized” (Zingale & Hammel, 2008, p. 2111). Heidegger (1977c) informed us that when we encounter conflicts and tribulations, we not only change what we do; but we change who we are. Resilient students, such as Julia and Sarah, succeed as “resolute decisions transforms” (Inwood, 1999, p. 187).

‘Making an impressive stance’ as coping

In the following narrative, Sophie senses a teacher’s reluctant comportment as a negative vibe. She copes by making an extra special effort to please the midwife in order to curry favour. When this coping style proves unsuccessful she copes by making allowances for the midwife’s comportment.

I was working on the birthing suite with a core midwife and as soon as I introduced myself, I felt there was an animosity. I had a vibe from the beginning that she just didn't want a student that day or maybe she'd had a bad day. I don't know what it was but she hadn't even looked at me, so I sensed that she didn't want me there. As soon as I walked into the room I thought “gosh”. There was no smile or anything, she either ignored me or criticised my way of doing things and I completely shut down. I didn't get any learning from it because I felt so nervous about every single thing I did and I felt anxious, like all I wanted to do was get out of there. So, I really tried to make a good impression, but it is a bit difficult when it's already prejudiced against you. So, then every single action that I did I was trying to think it through because I didn't want to make an error. I don't think you will ever leave a placement feeling positively about midwifery if you have that day in and out and she didn't probably intend for it to be like that. (Sophie, Ex-student)

Sophie, in this story, senses something in the way that the midwife comports towards her, which speaks to her of an atmosphere, an environment, or mood of hostility, as if this midwife resents her presence. Sophie is unsure how she knows this but, this certain something, sensed as a vibe, is intimidating, making her feel uncomfortable and vulnerable, almost heard in her despondent thought of “*gosh.*” This learning experience is not about technique and the material to be learnt or a “rationalistic calculation of consequences” (Gendlin, as cited in Zingale & Hummel, 2008, p. 219), but a felt sense or an atmosphere of learning, which Heidegger (1927/1962) referred to as attunement or mood. Heidegger illustrated that our moods are always and everywhere public, but public in such a way that they serve as an atmosphere for dealing with one another. In this story, Sophie tries to deal with the challenging situation by attuning to the midwife teacher’s very public mood. Heidegger (1927/1962) informed us that a “state-of-mind always has its understanding, even if it merely keeps it suppressed... Understanding always has its mood” (p. 182). It is Sophie’s attunement to how she finds herself within the situation which helps her to understand how to deal with the uncomfortable and tense situation, as “attunement always has its understanding; understanding is always attuned” (King, 1964, p. 77).

Adding to Sophie’s sense of thrownness is the fact that the teacher does not comport in the manner expected, sensing it to be incongruent with what is expected as the norm for a midwife working with students in practice. According to Harman (2007) life is “thisly” (p. 28), and this teacher does not attempt to be present with Sophie in this particular place, time, or experience. In this affective topography of midwifery practice (Hunter, 2010), such an encounter may be experienced by women and students as unfriendly and even hostile (Redshaw, Rowe, Hockley, & Brocklehurst, 2007); or, more commonly, a feeling that the midwife lacks authenticity being absently present with her responses (Berg et al., 1996). Consequently, Sophie is left feeling belittled, undermined, and criticised to such an extent that she becomes extremely nervous, fearful, and anxious so that she cannot perform her tasks competently and safely. Anxiety robs Dasein of its possibilities which includes possibilities for learning (Sarason, 1975), as retention of knowledge does not occur in an atmosphere of fear (Palmer 1998) a concept echoed by Kate from an LMC/teacher perspective:

They get such fear that makes them so anxious, that they cannot actually perform as a student to do their best. When fearful there’s no connection and they can’t be safe caring for a woman in labour if they feel everything’s being watched or when there’s someone on their

shoulder continually criticising them and asking questions. They're so fearful that they can't answer because they are distressed and so upset, so I try to put them at their ease and I do it with kindness. But I would hope that's a normal human being type of relationship. (Kate, LMC)

Kate demonstrates a solicitous concern towards her students, just as she does in life generally towards others. Geraghty and Bayes (2009) stated that the “role of clinical tutor is a carbon-copy of life in general” (p. 36). Kate works with students in relationship rather than from an authoritarian mode, believing that “authoritarianism doesn't work” (Harslett et al., 2000, p. 4) as there is never a place for “the authoritative sway of the official” (Heidegger 1954/1968, p. 15). Kate demonstrates that teachers can be attuned towards and subsequently empathise with students who are affected by fearful teaching techniques. Burns (1995) concurred that an adult's emotional response can affect learning, as “the way the individual interprets the situation and the subsequent emotion that arises, will affect the kind of action the individual is to take” (p. 16). Fear or anxiety can lead learners, such as Sophie, to emotionally disengage from the source of discomfort that is the learning experience (Burns, 1995). Subsequently, the strategies that Sophie adopts arise from her understandings and action, and from a certain “knowledge that comes from direct experience, a knowing because it has been encountered” (Meyer, 2013, p. 96). In her “hermeneutic rationality” (Meyer, 2013, p. 96), Sophie's understanding follows from her authentic self-interpretation of her experiencing the negative form of solicitude (Heidegger, 1927/1962). Concerned for the way that she is being negated and passed over, Sophie copes by closing herself off. “Distantiality is based on our real concern” (Inwood, 1999, p. 212) and, in this manner, Sophie undertakes a mode of coping resulting in what Heidegger (1977c) referred to as detachment. This ensues “when a break occurs in the spectrum of dealing with the world that begins with immersed coping. We encounter evermore serious troubles that challenge our mode of involvement” (Zingale & Hummel, 2008, p. 219).

Heidegger undeniably stated that our daily circumspection is nonthematic (Breivik, 2007); however, when the going gets tough, as it does for Sophie, we resort to intentionality. “If the going gets difficult, we must pay attention and so switch to deliberate/subject/object intentionality” (Dreyfus, 1991, p. 69), which has a sense of effort. In this manner, in her space of vulnerability, Sophie tries to cope and recompense by deliberately comporting an impressive stance towards the midwife. She does so in order to overcome and minimise her feelings of inadequacy and insecurity, desiring

inclusiveness and recognition. T. W. Smith (2015) stated that “it is the desire to connect which makes us most vulnerable” (p. 258). Sophie, therefore, puts forth a conscious effort to do her very best, in order to cope. Sadly, it seems that her over exertion keeps her from experiencing real satisfaction with both the relationship and her learning. Dreyfus (2007) explained that when a method of coping does not produce the desired effect, students hone their responses. He wrote:

If the situation does not solicit a single response or if the response does not produce a satisfactory result, then the learner is led to further refine his discriminations, which in turn, solicit more refined responses. (Dreyfus, 2007, p. 250)

Sophie refines her response via this “intentional arc” (Merleau-Ponty, 1962, p. 136). She subsequently copes by making allowances for the midwife’s behaviour, trying to justify the way that she comports towards her. Sophie possibly does this out of professional courtesy or empathy for the midwife in providing a sympathetic rationale for her behaviour, or for fear of retribution or “out of allegiance to the profession” (Rountree, 2016, p. 53). Feeling that her presence is onerous to this midwife, the most common course for her is to minimise the midwife’s behaviour, attributing it to the midwife’s comportment or to her role. Heider (1958) suggested that we have a tendency to provide causal explanations for an individual’s behaviour, often by crediting either the situation or the person’s comportment.

The Teacher’s Perspective

Negotiating and bargaining as coping

In this story, this teacher uses the strategy of negotiating with a student in order to enable an engaging and trusting relationship.

One student was really struggling, and I certainly struggled to engage with her because of her lack of trust. She didn’t want my input due to her distrust of previous lecturers so she avoided me. I really had to track her down and try to gain her respect and trust. I emailed her, and she didn’t respond. I tried to find her in the clinical areas, but she was just disappearing and hiding in toilets. I had a job to connect with her. So I dealt with it all and with her by negotiating with her. I guaranteed that I wasn’t going to lie and that I was going to be there for her, and I was totally honest and present. Part of the bargain (as for me it was a bargain) was she had to engage and to take the information that I gave constructively. And she did, she really did. She totally applied herself, and it was really exciting for me to watch and I was so proud of her! She just trusted me to work in her interest not in the interest of the processes (Holly pauses to think on this). And it was my personality that got me in there, the way I was. It’s that human factor isn’t it, that helps

them to connect with you, and they think you are human after all, you're not someone who is trying to trip them up. They can trust you; you are real, you are authentic. (Holly, Academic teacher)

Differences between teachers and students can adversely affect learning experiences (Elcigil & Sari, 2007). Consequently, teachers, such as Holly, may find that some students are more difficult to connect with than others. In this story, Holly tries to deal with an elusive student who experiences trust issues resulting from her previous transactions and relations with certain teachers. Heidegger (1927/1962) stated that “Dasein finds itself proximally in what it does, expects, avoids-in those things environmentally... with which it is proximally concerned” (p. 155). The student in this story constantly utilises avoidance tactics in her attempt to evade relational encounters with her teacher, preferring to be invisible. In this manner, avoidance as a strategy could be interpreted as a simple way of coping by not having to cope. It is a way of evading uncomfortable situations, as “disengagement or avoidance coping is often emotion focused as it involves an attempt to escape feelings of distress” (Carver & Connor-Smith, 2010, p. 685).

Holly, being tenacious, does not give up on this student, spending a great deal of time searching for her. Withdrawal frequently becomes a constant retreat from the opportunities of the world; in this manner, the student will not meet her needs by shying away from possibilities as “continued avoidance leads inevitably to denial and its accompanying effects” (Bolton, 1987, p. 235). Holly uses a coping strategy which Moos and Halahan (as cited in Carver and Connor-Smith, 2010) described as “approach coping... aimed at dealing with... disengagement or avoidance coping” (p. 68). When Holly finally meets the student, she uses tactful negotiation which is a component of approach coping (Carver & Connor Smith). This she does in order to gain the student’s trust and to facilitate an engaged relationship as the development of a mutually trusting relationship or connection between two parties appears crucial in facilitating a state of engagement (Chase et al., 2012; Staudt, Lodato, & Hickman, 2012; Wright, Callaghan, & Bartlett, 2011). This solemn agreement for the student ends a period of unfriendly relations with teachers whereby “trust lost brought fear, hesitancy, reluctance” (Smythe, Payne, Wilson, Paddy, & Heard, 2014, p. 168), resulting in the student hiding away, keeping her concerns to herself.

From the outset, in her dealings with this student, Holly is not afraid of revealing her true self. Being genuine is being what one really is without front or facade. Thus, being

authentic, she follows through on her promises and commitments to the student. Her negotiating skills as a form of 'dealing with' emanates from who she is, as a genuine, caring, agreeable, and tactful person who facilitates the appropriate affective response to beings as human beings (Buber, 2002). Tact is whatever response is called for in this moment, fortified by a mood of care; yet, as Smythe et al. (2014) informed us, it might have an overlay of openness and honesty. Getting tact right, getting the phronesis right, builds trust, "expanding the space for openness, engaging the connectedness in a way that works" (Smythe et al., 2014, p. 168).

To respond to another with authenticity includes both vulnerability and risk (Berg, 2005). Flores and Solomon (1998) believed that learning to trust starts by taking the risk to trust, by believing the best of someone, as Holly does in her dealings with this student. When the student realises Holly's belief in her, accepting and respecting her for who she is, she comes to see the 'other' as someone she could trust. "Authentic trust embraces distrust and involves the willful (sic) overcoming of it" (Flores & Solomon, 1988, p. 216). In a mood of trust, questions, problems, and concerns are safe to be revealed. It is only in such revealing that Holly's coping skills are set free to support the student. No matter how competent, experienced, or caring a teacher, she cannot know a situation in advance nor "the mood-imbued unfolding needs" (Smythe et al., 2014, p. 164) of the student. Holly, in her 'being there,' has to interpret what she experiences, in order to understand and determine the significance (van Manen, 1991, 1995). Van Manen (1995) described such practice as "immediate and... in its very practice a kind of knowing" (p. 45). According to Smythe et al. (2014) "Such knowing can only be gleaned in the moment of being there" (p. 164). In this way, Holly finds a common ground from where to establish their relationship. Making a pact with the student creates a positive process where both reach a mutually agreeable solution whilst avoiding argument and dispute. Holly meets the student 'half way' and strives for a 'win-win' solution where they both will benefit as "the objective of negotiation is always cooperation" (Cross, 1977, p. 585). For the student, "trust brought a breakthrough, an openness, a willingness to ask for and receive help" (Smythe et al., 2014, p. 168). Working from the philosophy of partnership, rather than leaping in and taking over in a somewhat authoritative manner (Heidegger 1927/1962), Holly in her authentic care as "anticipatory-liberating solicitude" (Haar, 1993, p. 27) leaps ahead, relinquishing control, releasing this student to learning by providing the student with freedom to learn (Rogers, 1983). Giving the student ownership probably results in her thrownness, being unfamiliar to such humane teachers such as Holly where her

“primary focus is the human-to-human encounter” (Smythe, Hennessy, Abbott, & Hughes, 2017, p. 5). In this way, students are seen by such teachers as self-directed (Knowles, 1984). This existential practice is what Bonnet (2002) referred to as “empathetic challenging” (p. 241) a concept acknowledged by McCarthy (1991) who commented, “negotiation allows the learner to make decisions, in consultation with and by agreement with the teacher. It is thus a process of empowerment and a way of developing learner responsibility” (p. 75). In this manner, Holly allows a coming forth through open-being, being “tactful in engaged connectedness” (Smythe et al., 2014, p. 166).

Buber (2002) wrote that “for the genuine educator... concern is always the person as a whole, both in the actuality in which he lives before you now and in his possibilities, what he can become” (p. 123). In accomplishing her pact by negotiating skilfully, Holly’s authentic care focuses on the person beyond the student with an avoidance issue, demonstrating a care and concern that were *towards*, and *for*, the benefit of the student (Young 2003). In a bargaining mode, Holly offers her presence for the sake-of-other, and support for change that increases the student’s achievement, offering up new possibilities (Otero, 2003). Her humanistic comportment and way of dealing with both the student and situation advocates for relational space between teacher and student that is inviting and mutually beneficial (Buber, 1947/2002). Her tactful coping skill of negotiating won and sustained the student’s trust. “Once trust is built, a new future becomes a possibility” (Smythe et al., 2017, p. 5).

Concluding Reflections

Narratives in this, the last of four findings chapters, allude to students’ adoption of coping strategies as a response to negligent/indifferent teachers for the purpose of self-preservation. They illustrate that students do not deal with pressure or disturbance in the same manner but utilise an array of individualised coping methods in order to access learning opportunities and to avoid confrontation with those in authority. These vulnerable students have an inherent know-how of how to cope in a midwifery culture and work out the possibilities that exist for them. In this manner, they understand themselves in terms of their possibilities. They instinctively know what makes sense for them to do arising from their understanding of their situation which manifests itself in terms of their projected future possibilities (Heidegger, 1926/1962). Projection, in this sense, is not towards an arranged plan or to something that has been considered; “the

understanding does not grasp thematically that upon which it projects” (Heidegger, 1926/1962, p. 185). It is more in the sense of being “thrown” into new possibilities. These midwifery students are thrown into a world of new relationships with others whom they may not encounter if they were not midwifery students experiencing these particular learning environments.

In this manner, context is a pervasive and potent force in the students’ learning, being partly determined by the indifferent/negligent comportment of the teachers with whom they work, shaping their various possibilities and coping skills (Carver & Connor-Smith, 2010). Their anxieties and associated coping skills are thus related; indicating that mood or affect is constitutive of learning. Their responses are understandable when placed in relation to their context, although their diverse ways of coping seem haphazard or ad hoc in nature. Their choices/decisions, although not consciously considered, define who they are, as we are the choices we make. Their success is in their survival, perseverance, and endurance, and from their inherent way of coping in their everyday world of concern in which they build their lives. Their narratives embody a message that students are the recipients of the teacher’s moods and actions rather than participants in a learning process. Some midwifery teachers choose to facilitate clinical experiences that are intimidating and unsupportive. As reluctant gatekeepers, they deny access to students resulting in either lost or impaired learning opportunities. It seems that the hardest teachers to relationally be with are the indifferent and negligent teachers, comprising of humiliators and intimidators. No one likes a bully (Cain, 2018). In their perceived abuse, being silenced, belittled, ignored, and/or humiliated, students undertake an array of individualised coping strategies in response to such comportment and contexts, which sometimes means moving away from the role of a learner midwife. Consequently, students “who suffer passive abuse may never learn to realise their full potential” (van Manen, 1991, p. 79) or to take advantage of their future possibilities.

For these students, the manner in which they are socialised through their experiences into the midwifery profession is of concern. Rather than being subjected to pleasant and transforming learning experiences, certain students, in their potentiality for becoming, struggle, suffering painful and difficult situations. They tacitly cope, viewing their experiences as something to be borne. They strive rather than thrive in such educational contexts. This chapter exhibits students as skilful copers, adapting and acclimatising themselves in order to ‘fit in,’ often enduring their orientation as a baptism of fire in order

to be accepted. Their experiences denote four predominant coping modes namely: conforming, pleasing, performing, and surviving. Some students endure these experiences in order to get through and get by; yet, it seems that survival as a way of coping does not contribute to learning or a connected relationship. Thus, via this hidden curriculum, students learn that all is required of them is that they “‘fit in’, conform, accept and obey” (Treacy, 1987, p. 174), signifying the need for midwifery students to “toughen up” (Hunter et al., 2016, p. 40) in an environment that is culturally challenging.

Students, however, are not objects or present-at-hand entities but are continuously evolving human beings, whose lives and existence are always futural and projective (Heidegger, 1927/1962). As historical beings, some demonstrate that the circumspective mode of comportment is adaptable and may cope with situations on the basis of the array of past experiences that they bring to the situation. These skills are not panaceas, as some skills work better than others. “One will have expectations and one can be successful or fail and be surprised” (Dreyfus, 1991, p. 69). These narratives illustrate that not all students view stress or anxiety situations as a threat, with some viewing the challenge as an opportunity for possibilities. Whilst some students wish to flee their situations and unsettledness, others become more resilient, “since I am fleeing or facing up is manifest in my comportment” (Dreyfus, 1991, p. 27). A student who accepts the reality of a stressful situation would seem to be a student who is engaged in the attempt to deal with such. It seems that being affected by the threat to one’s integrity leads to self-preservation strategies and potential for growth (Spiers, 2000). In this manner, students’ narratives are testament to the fact that one’s comportment can overcome certain situations and experiences.

The outcome of the play of relating is uncertain and unpredicable (Gadamer, 1982). One cannot assume that the tactics of play that thus far has worked will continue to fit the unfolding situation (Gadamer, 1982). The impact of coping may vary over time with responses that are advantageous one day having a negative impact the following day. Such is the play of relating. The impact of a coping strategy might, therefore, be short-lived for some of these students.

Previous chapters have revealed that considerate teachers create a climate of learning that is more pleasurable and effective. I argue that students may also learn from disparaging teachers, although the quality of their learning may be disputed. This chapter illustrates

that such teachers may have something to teach students; if solely such behaviours as self-protection, self-reliance, and resilience, which one could argue is part of being a professional. Teachers may also be aware of students' coping abilities with some utilising similar strategies. In this manner, teachers are no different than their students (Diekelmann, 2004).

Reflecting on this chapter, I am left wondering at the amount of coping that is required of students in order to survive or to get by. Such concerns will be discussed in the ensuing concluding chapter.

'Know-how' as coping

*Self-interpreting Dasein, we are our understanding
within a background familiarity, unconsciously dealing
as skilful coping,
a common-sense understanding
a know-how,
a knack,
of how-to-be in relating.*

The circumspective concern as the sight of seeing.

*Dasein passive and vulnerable, or resolute and resilient,
coping or fleeing, being present or distant.*

Coping as:

*enduring,
conforming,
performing,
pleasing,
sussing,
negotiating,
fitting in
and feigning*

*Surviving experiences, not of Dasein's making
the becoming as visible or as an invisible being.*

In times of disruption resorting to deliberating.

*The learning questionable
in this play of relating.*

Chapter 9: Discussion-Attuning Towards What Matters Most. Returning to the ‘Most Human’

Beneath the head is the body; beneath the body is the heart;

beneath the heart is what matters most

(Pelias, 2004, pp. 23-24)

Preface

My phenomenological hermeneutic study set out to explore meanings of ‘being’ and ‘connectedness’ within the student-teacher relationship in midwifery education. It sought to answer the question: How does the teacher’s way of being and relational connectedness in a student-teacher relationship impact learning? This chapter brings the interrelated chapter themes of ‘comportment’, ‘the mood of indifference colours’, ‘comportment goes ahead of an encounter’, and ‘skilful coping’ to reveal the meaning of the phenomenon as a whole. A teacher’s comportment matters. Insights into the ontological influence of a teacher’s way of being are discussed disclosing what matters most in relating. The findings of my study are considered in relation to literature and philosophical hermeneutic notions of Heidegger and Gadamer. The strengths and limitations of my study will be discussed and recommendations for midwifery education and further research are offered.

The Thesis of my Thesis

Comportment matters and is fundamental to how we are in relating. Comportment has been found to be essential in teacher effectiveness. Who we are matters in relationship as it is always the unique individual that shows forth. How the teacher is relationally is more important than any technicalities of teaching. My thesis has revealed that when the teacher’s way of being is one of attuned, authentic care, learning flourishes and students thrive. In contrast, if the teacher’s comportment is found to be indifferent, or if neglectful in her attention to relationship with the student/s, the mood evoked can significantly undermine the learning experience. This mood or attunement influences the climate of the interaction between the student and teacher. When relationship and comportment are in accord, teachers comport in such a way that the relationship between student and teacher tends to be taken for granted. Effective teachers comport in an inspiring, open, caring, encouraging, and supportive manner, being with students in such a mode as to engender learning. Comportment enables the relationship, the relating and the learning.

Notably, my study highlights that it is the significance of the person who brings the authentic, attuned, caring and solicitous comportment to the learning encounter that matters most. My thesis is underpinned by the fact that this human-to-human encounter is significant, underscored by the mood of care which is made more conspicuous by its absence. In such absence, indifference reigns, with the resultant outcome being a detached relationship where learning stagnates. When care and solicitude are absent from a teacher's comportment, we understand the meaning of what is lacking in terms of 'care'. "To care means first of all to be present to each other" (Nouwen, 1974, p. 36). Heidegger's (1927/1962) view of care as *Sorge* is not as care for particular things but care as our fundamental comportment to the world. Concern is characteristic of existence which makes visible who we are as care. Care in this context is not concerned worrying but care of something that matters (van Manen, 2002b). Such care is integral to who teachers are and how they comport.

When the attuned, authentic, caring, and responsive teacher is liberated to work with students in a caring human-to-human encounter, the rich possibilities of the relating reveals itself in such influential ways that amaze and transform. These influential ways may culminate in connected relationships and successful learning. It seems that for students, the worst teachers to be with relationally are those who humiliate and intimidate. Students respond to such indifference and neglect by enacting coping strategies for the purpose of accessing learning opportunities as well as for their self-preservation. Furthermore, having experienced one very unpleasant encounter with a particular teacher, the mood of, for example, feeling humiliated, goes ahead to colour the next encounter. In other words, the student comes to a subsequent meeting with that teacher anticipating they will be humiliated yet again. The mood always goes ahead of an encounter and influences what will follow.

The findings of my thesis point to the responsibility of both educational and health organisations to develop a means of identifying teaching professionals who consistently demonstrate inauthentic care. Further, the need for strategies to inhibit teachers who continuously demonstrate undermining behaviours is paramount.

The Mooded Space of learning

Mood and its affect are captured within participants' stories, as a mood always prevails and is never about anyone 'thing'. "Being attuned through mood cannot be severed or isolated from the context, the world, environment, and our particular situation in it-in which it manifests itself" (Freeman, 2014, p. 446). It demonstrates that these "fundamental attunements" (Stolorow, 2014, p. 6) influence how teacher and student are with one another and highlights how they are faring. Stories within my thesis consider the relational space, as a relational 'thisness" (Giles & Bills, 2017, p. 136), which demonstrates an understanding that teaching and learning cannot be entertained without consideration of the relational space between teacher and the student. Relationships do not reside in each individual person involved, but in the space that they share together. Buber (1947/2002) reminded us that when we encounter one another we stand in relation to each other and we meet in the sphere of the between. Buber even characterises the moment of meeting as revelatory. It is not an experience, but it represents a moment where "something happens" (Buber, 1965, p. 75). The meeting becomes an "event fraught with meaning" (Buber, 1965 p. 75). Teaching and learning cannot be entertained without consideration of the relational space between teacher and the student. It is the actuality of the relation that ensues between the teacher and learner that is deemed critical to learning (Buber, 2002). It is within this complex relational space that both knowledge and mood can be truly affected.

While the relationship has a space that is shared, individuals within this space interact in unique ways. Stories demonstrate that the most effective teachers are those who are attuned to their students. The best teachers are the teachers who demonstrate attuned, solicitous caring in their comportment and approach to teaching and learning. These are the teachers who are attuned to their students' moods, and to students' learning needs, backgrounds, situation, including how they are faring. These are the compassionate teachers who are understanding of their students' personal lives and have an appreciation for their possibilities and achievements. Such teachers are connected beings themselves and "evoke in their students a capacity for connectedness" (Palmer, 1998, p. 11). They invest in the pedagogical relationship, having a deep love of their subject matter, all of which connect student and teacher "in the fabric of life" (Palmer, p. 11).

Students learn best when being-with authentic teachers who are demonstrative of attuned, solicitous care. The learning flourishes strengthening the connection between student and

learning. What is significant regarding my thesis findings is that a comportment that is authentic and caring shines through. These teachers reclaim their authenticity as their authentic being will always be revealed inadvertently. It seems that students will be prepared and be more willing to forgive an authentic, kind, and compassionate teacher who remains true to herself. In contrast, a student can be resistant to a teacher who remains inauthentic and uncaring.

Heidegger's (1927/1962) writings point to the lived experience of space as a sense of familiar and attuned association with the beings encountered within the world. This space allows room or an opening for a shared experience which may be viewed as a negative or positive experience dependent on the teacher's comportment, as comportment is never without attunement or mood as is similarly an encounter. Within this relational encounter is the felt space, where a mood is disclosed, which creates meaning for both student and teacher. Within this relational space, when both teacher and student are attuned to each other the relationship blossoms, fostering both connection and learning. The key message of my thesis is that learning thrives when the mood is conducive to its thriving. In contrast, if the teacher or student is unattuned to the other, the student strives to survive in such a space and the relationship falters and learning stagnates. Within these complex relational spaces, both knowledge and mood can be affected. The sense of connection occurs through an embodied attunement to one another, something that cannot necessarily be seen, but is experienced at an emotional level. "Every feeling is an embodiment attuned in this way or that way, a mood that embodies in this way or that" (Heidegger, 1961/1979a, p. 100). This mood or attunement influences the spatial climate of the interaction between the student and teacher. It is this mooded experience that colours what will follow in subsequent encounters. The mood or attunement unveils what each values as authentic. Inauthentic being-with is made evident within my thesis through the quality of relationships and connections formed between teachers and students whether in classroom and/or clinical environments. Such inauthenticity is made evident by students describing their teachers as "cold", "toxic", "harsh", "mean", and "uncaring," demonstrating the affective mood students experience when tact and care is deficient. Such is the mix of comportments and behaviours that are in the play of care.

The Thrown Space and the Flux of Play

Gadamer (1960/2013) referred to the play of relating. The focus is not on the individual within the play but on the significance of the relational movement—the interplay, the to-

and-fro movement in-between the players in the game. “This play movement is ontologically central rather than the subjective consciousness of the players” (Schweiker, 1987, p. 794). The backward-forward motion depends on how the ball goes from one player to another. It is dependent on each player and the rules of the play. Participant narratives indicate that there are occasions when students have been thrown into the middle of the game without any understanding of the rules.

Distinct moments within the play of relating matter to us and others; and, as is evident from my thesis findings, at times the play of relating does not always flow easily due to its unfixed nature. Even the best of teachers may sometimes become indifferent, this being an ontological human trait. Other matters may claim them, or they may be influenced by ‘other’. There is always the mood of the moment but there is always the comportment that forgives the moment. The teacher can only give herself over as she really is, as we are what we are and what we do. “This is therefore not an area of skills or outcomes, but of being human in the broad sense” (Smeyers, 2002, p. 97).

There are moments within the play, which may take on an unexpected variation affecting how it plays out for both teacher and student. For example, one may drop the ball or take one’s eye off the ball, or one may be thrown a curve ball and play is momentarily disrupted. What this means for students is that they cannot categorically state “I am going to have great learning in class today” or “I am going to have a great shift today”. The experience of being placed with an attuned, caring, and resourceful teacher comes down to sheer good luck, the experience akin “to playing Russian roulette” (Geraghty & Bayes, 2009, p. 36) as it is dependent on the teacher and the play of the game.

Smythe (2003) wrote “Being is in ‘thrownness’” (p. 199), and as humans we are always in flux, depending on our thrownness. “Anytime something can happen about which we had previously no thought or understanding... thrownness takes over and is encompassed with our Being” (Smythe, 1998, p. 121). We are always thrown into a particular historical-cultural situation and this thrownness restrains our possibilities, inhibiting and opening what we can be in any given context (Dreyfus, 1991). Participants’ stories indicate that such moments of the unfixed nature of the play leave both student and teacher feeling its affects, throwing their sense of how to be. Students’ bewilderment in such moments relate to their attunement of ‘how’ their particular teacher is being. Teachers’ understanding of their experiences of relating have them striving for a ‘way to be’ within their existing

reality. Each attunement brings its own understanding of how to be in any given stance. The mood shows what matters and discloses what is meaningful (Heidegger 1927/1962). The call to attuned care is important in keeping an individual attuned to what really matters.

The main task of enablement is to create a safe space for the play of relating; that is, to open the interplay of being and world (Sutton, 2008). This requires inviting involvement in the world through opportunities for consistent engagement in supportive environments, as well as providing new experiences. All lived spaces have possibility and teachers need to be prepared and be respectfully willing to play within them. Giles (2008) argued that teachers must concern themselves with *how* they are in the teaching learning milieu and the importance of bestowing a caring and attuned comportment where the values of modesty and hospitality are viewed essential to an effective teacher's practice.

This potential space of attunement lies in the interaction of the person (comportment), the context (the social and physical environment), the relationship, and the learning. All are interconnected, made possible by the space of attunement—as a spatial attunement. What makes for effective teaching and learning relationships and experiences is “the four gathered together in a coherent and supportive oneness” (Smythe, Hunter, Gunn, McAra-Couper, & Wilson, 2016, p. 25). The four together produce an interconnected four as one cannot exist without the other. Each one is defined by the relationship it shares with the other; “their sense of oneness is inextricable” (Ream & Ream, 2005, p. 594). Spatial attunement is the interconnected space that gathers the four together attuning these four to the total learning situation.

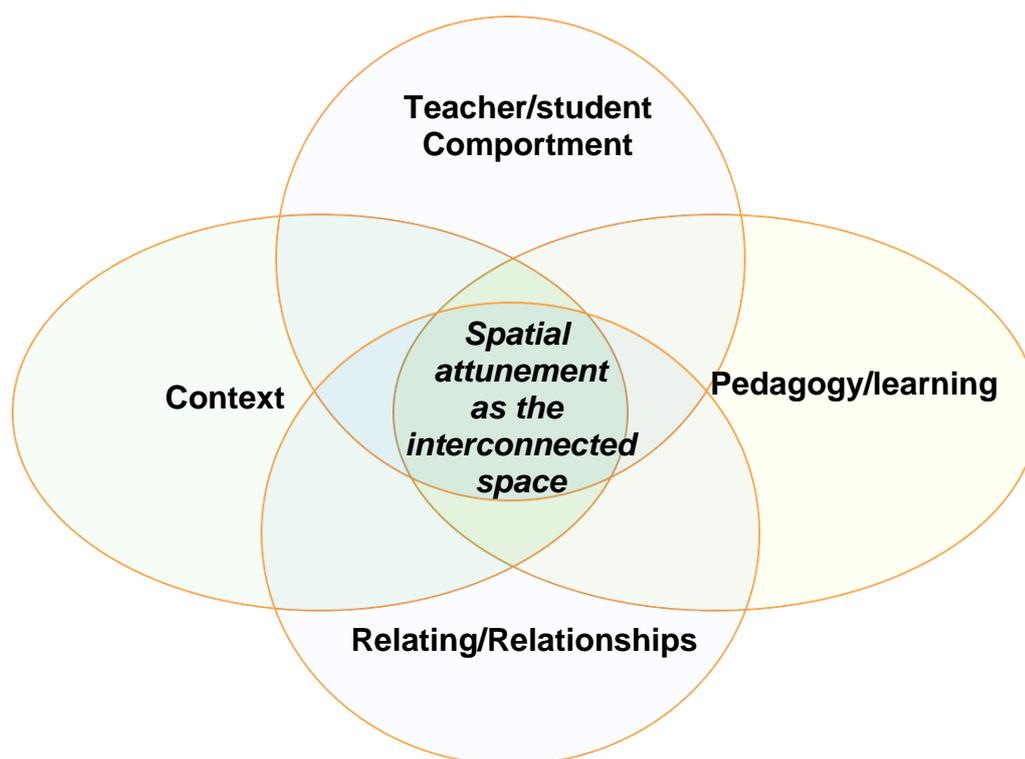


Figure 1. The interaction of comportment, context, pedagogy/learning, and relationships as a coherent oneness, all connected via the potential space of spatial attunement

My thesis is predominantly about the relationship and how this matters to learning, but each person comes to the relationship with their own comportment and mood which impacts the space between. Comportment is never about one thing as there are a myriad of factors that can influence this space—a caring and open comportment; the student being present and open to learning; an inviting, hospitable space for open sharing; and relational reciprocity being a few influential factors. Positive teacher comportments attune to a safe, hospitable, and open learning space, the space where learning is free to thrive.

These midwifery students are thrown into a world of new relationships with others whom they may not encounter if they were not midwifery students experiencing these particular learning environments. In this manner, context is a pervasive and potent force in these students' learning, being partly determined by the indifferent/negligent comportment of the teachers with whom they work, shaping their becoming and various possibilities and coping skills (Carver & Connor-Smith, 2010). “Thrownness is quite simply the rhythm of life” (Ratcliffe, 2002, p. 2) it “simply happens” (Smythe, 2003, p. 202). The application of thrownness to my study lies in recognition that these students often found themselves

in situations that were part of everyday institutional life for which they were not prepared. In thrownness, we always find ourselves somewhere amidst meaning and this can be swift and unforeseen. Thrownness disrupted the being-in-the-world of these student midwives (and sometimes teachers) and often held meaning that these environments and experiences were places to be traversed, endured, or suffered, leaving such affects as feeling fearful, anxious, alienated, humiliated, and vulnerable. For teachers it was the possibility of being judged and criticised that led to their thrownness as moods include the context and culture of the environment (Giles, 2019; Hunter, 2010).

Diekelmann (2001) revealed that teachers and students seemed alienated from each other, yet they actually shared many of the same concerns regarding their educational encounters and experiences. This is parallel to the findings of my thesis. Teachers disconnected from students who were aloof, distanced, cold, arrogant, and/or disinterested who judged and criticised, whilst students shared the same sentiments and disconnected from teachers who were indifferent, disinterested, distanced, but who also constantly critiqued, judged, and criticised. The main difference being that for the students, the teachers who were habitually the same meant that these moods were pre-empted and carried on to their future encounters with such teachers. Furthermore, being with such ontologically habitually indifferent/negligent teachers meant that these moods escalated in intensity for the students which caused the affective moods of fear, angst, and dread.

While relishing and thriving with the effective and concerned teachers, these participants had little choice but to cope with the 'bad', the indifferent and negligent, as Harriet stated "*you have to cope with the good and the bad as there aren't any mediocre teachers*". Heidegger's (1927/1962) positive indifferent and negligent modes of a social encounter is a continuum which occurred in the everyday experience of most of these students. "Our being is one of concern that may equally show itself in its indifferent or neglectful modes" (Smythe, 2003, p. 201) and these indifferent and sometimes neglectful compartments held significance in how teacher and students attuned (or not) to each other within their relational interactions.

The Vulnerable Space – Getting Through

The term 'getting through' denotes endurance and having to overcome or suffer, not something to enjoy or in which to grow as individuals on their ontological journey to

'becoming'. Students suffered and struggled to work through the horrible, challenging, and unpredictable experiences of being-with teachers of indifferent and sometimes negligent comportments in environments which contributed to their thrownness. Consequently, they were left to integrate such experiences into a sense of who they were. In their thrownness, their anxiety to attain their authentic being lay in their vulnerability whilst getting through (Angel & Vatne, 2016).

According to Robert and Bullough (2005), "vulnerability is a mood" (p. 23), being a human trait (Angel & Vatne, 2016). In my study, for students, these vulnerable moments of getting through were layered with their own moods that also originated from their teachers' moods, as "a function of a person's interaction" (Angel & Vatne, 2016, p. 1430). These students faced their vulnerability and protected themselves in "an ongoing and cumulative adapting experience" (Johns, 2019, p. 118) of getting through. The moods evoked for the student were of humiliation, fear, anxiety, stress, distress, and a deep profound sense of not belonging and alienation; situations that rendered them undeniably 'other'. "Alienation as a form of disconnectedness, inevitably invokes stress" (Gibbs, 2015, p. 198) and these moods went before them into their following encounters with these teachers. Within this space of vulnerability and unintentional learning, they learnt to grow their coping strategies in order to safeguard safe dwelling and to access learning opportunities whilst getting through and enduring. These strategies offered a safety net method whereby they felt protected as a sort of "cushioned vulnerability" (Jack, 2011, p. 162). Being exposed to indifferent and sometimes negligent comportments they experienced a loss of self when having to learn to adapt in order to 'fit in' or to 'conform as they endured and got through their experiences. Therefore, what these student learnt from this hidden curriculum was that they had to obey, fit-in, conform and accept; signifying the need to become stoic in their interactions with their teachers and their challenging spaces of learning.

Findings show that for these students the worst teachers to be with relationally were those that humiliated and intimidated. Students experienced perceived abuse through teacher attempts to dominate, humiliate, and intimidate without deeper insights or ontological attunement. According to van Manen (1991), passive abuse is to continually ostracise, exclude or ignore students for whom one is responsible.

Van Manen stated (1991) that it is not always possible to comport consistently in a pedagogical manner. In most of the stories of the dreadful teacher it seemed that they were recurrently appalling, rather than experiences being a solo occurrence or the teacher experiencing a 'bad day'. It certainly seemed that this was not a little 'slip up' in the moment of relating. It demonstrated the difference between a teacher who is attuned to the moment of relating compared to the teacher who is ontologically, habitually indifferent; that is, a teacher who is unlikely to change. There are some teachers who are kind, authentic, compassionate, and caring in their ways of being; whilst others are disparaging, uncaring, indifferent, and neglectful. When habitually negligent or indifferent, these are the teachers that are always the same, difficult to change and to deal with. Whilst both ways of being have impact, these are the teachers that leave a lasting detrimental impact on students' sense of self, affecting pedagogical encounters and learning in an adverse way.

Some students rose above their vulnerability when working with indifferent and or negligent teachers. Some even became strong and resilient. Getting through was evidenced as skilful coping, where 'being-with' in such environments was both enabling and limiting. Their anguish described the many ways students coped by 'getting a grip' and rising themselves above their situation and their mooded space of learning. There are indications via participant stories, that the experience of 'being-with' was seldom straightforward, simple, or painless.

Learning as an Ontological Process

Most participants believed that learning did not materialise from being-with indifferent and negligent teachers, especially when threatened by an environment they perceived to be hostile. However, I believe from the findings of my thesis that learning occurred in all of their experiences—the good and the bad. Learning transpired in the positive/concernful, indifferent and the negligent situations, regardless as "knowing is inhabited we cannot step out of it" (Dall'Alba & Barnacle, 2007, p. 682).

Pedagogy has been referred to as the art and science of teaching; however, pedagogy is also concerned with the uniqueness of the individual and their being and becoming (Heidegger, 1927/1962; van Manen, 1991). My participant stories have indicated that the process of becoming a professional was a journey fraught with difficulties. Theirs were

experiences of doing, being, and becoming, shaped by their anguish which requested something of them by reaching deep into their identities. Their understandings came from their ontological being-with others in their various learning environments. The very nature of their 'being-with' constructed meaning and learning about something much more than just learning about particular midwifery content or a particular skill. It showed that learning to be a professional for most of these participants was quite frightening.

Students came to their relationships with expectations of learning within cordial relationship with their teachers but were bitterly disappointed when these did not come to fruition. Although some experiences were far from nurturing, I believe that learning occurred within all of their experiences, however, the learning happened in many different ways. When they worked with or observed the appalling, uncaring teacher, they learnt a very powerful lesson about 'being'. In this manner the "students are learning more from what we do and how we are with them than from what we say" (Ramsey & Fitzgibbons, 2005, p. 344). I argue whether any teacher can teach that vital element of a student's becoming. Whilst not advocating for atrocious or disparaging midwives/teachers, my findings indicate that even though some encounters of learning made the students feel vulnerable, humiliated, fearful, and anxious, those experiences, as awful as they were, could be construed as learning. In their space of vulnerability, they learnt to grow their strategies, they learnt resilience, perseverance, tolerance, tact, endurance, and survival. In their coping, they grew strong and resolute, offering ways into future possibilities. Whilst most of the time these students felt frightened and overwhelmed, they learnt a lesson in fortitude and forbearance which are important life skills, as well as values respected in a professional. What they were actually learning was the being of Dasein (Heidegger, 1927/1962).

My thesis demonstrates the huge complexity of teaching and learning which involves much more than learning the mechanical acquisition of facts, the science of midwifery, the factual, scientific content. Effective teaching is concerned with the combination of the art and science of midwifery, the *techne* and the *phronesis* (Giles, 2010; Gilkison, 2011). It concerns experiential, transformational, and lifelong learning, the life skills that these students will never forget. I question the kind of learning we are concerned with as teachers, and what is the teacher trying to achieve? Who is the I that teaches the whom? I argue that the learning of 'how not to be' can still be considered valuable learning,

although far from ideal or nurturing. Learning via a pedagogy of ‘baptism by fire’ should never be endorsed, nor encouraged.

The Contextual Space and Shaping of Behaviour

Students are holistic human beings with unique needs within a larger social context. My thesis demonstrates that teaching is both relational and contextual. It highlights the fragility of relationships and how experiences and conditions shape our pedagogical experiences and relationships, including how we respond to them. How one individual encounters another, shapes becoming (Gadamer, 1975/2004). Often, our comportment is shaped by subtle pressures or surrounding constraint, which we may fail to recognise or acknowledge. We, as human beings, are “mutually shaping and shaped by our social situations, over time, with current experiences influenced by past events” (Schwind & Lindsay, 2008, p. 116).

As humans, we are susceptible to social influence but rarely recognise its full extent. My thesis categorically shows that the comportment of the teacher matters; however, many things can influence this comportment. Whilst reflecting on the conversations of my participants and my concern regarding the lack of attuned and solicitous caring comportments, I wonder what was underlying their apparent inauthentic modes of existence. The attunement that most accurately described these being-in-the-world-as-teacher is, as entrapped within the play, with no way forward.

My thesis has left me pondering why do these teachers comport in the manner that they do? What shaped these teachers behaviours? Could it be the absence of some foundational skills from their basic education and teaching preparation/course? Might the cause be attributed to a subtle socialisation to an indifferent everydayness through their immersion in a toxic culture, a culture that failed to demonstrate value for the unique human being and authentic relational encounters? Could it possibly be that these teachers were just too busy and life too stressful to be able to care, or were they simply exhausted from stress or experiencing the edge of burnout (Young et al., 2015)? Pressure to conform may well distort some teachers’ (and students’) perceptions of self and teaching, which inevitably reshapes their teaching presence.

Who we become comes from an inner process of formation and the cultivation of self which Heidegger referred to as education or *Bildung* (Kim, 2013). This can also refer to

the way that we can understand how, as individuals, we become who we are and the qualities we acquire. Academic and health contexts are “lived contexts, embodied and inhabited which are places that also construct and influence us” (Nørgård & Bengtson, 2016, p. 9). This seems a fitting concept to try and understand why these teachers behave the way they do in the environmental contexts in which they work. “Organisational cultures are experienced relationally” (Giles, 2019, p. 51) and the relational spaces between those relating within, impacts the mood of the organisation. These moods include the context and culture of the environment including the persons within (Giles, 2019; Hunter, 2010). If teachers are suffering the effects of burnout or are stressed and overworked, moods which are contributed to the context in which they work, then consequently, these affective moods can be sensed and felt by the student and, as mentioned, creates impact. “Because of the particularity of the context, as an educator I am answerable for what I do” (Smeyers, 2002, p. 93). If a teacher does not perceive herself to be valued or cared for by her faculty, frontline managers, superiors, or colleagues, these emotions might bring “a mood of disgruntlement to her work getting the tasks done rather than offering a spirit of care” (Smythe et al., 2014, p. 169). As moods are public, this may reveal itself to students as uncaring, indifferent, and, at times, negligent. Students in my study could sense such inauthentic teachers like a horse senses a fearful rider. I argue that there is a need to change the conditions surrounding certain teachers in order to change their behaviours, which may create a unique learning culture and space to undertake this humane and noble activity called teaching.

What My Thesis Offers – Opening the Conversation to Other Literature

I came to my research study concerned with the lack of literature regarding relationships within midwifery education. My phenomenological hermeneutic study lies parallel to, yet separate from, other studies which mainly emanate from overseas resources. Whilst there are similar studies in the nursing literature, such studies within midwifery literature seems absent. My study extends beyond the descriptive to the ontological, whilst adding and contributing to the methodological and philosophical understandings of midwifery teaching relationships in New Zealand.

Review of the literature reveals a modest amount of research within nursing and education literature examining the student-teacher relationship within the humanistic paradigm, where connection has been reported as part of caring student-teacher connections which has parallels with my study (Appleton, 1990; Beck, 2001;

Halldorsdottir, 1990; Hanson & Smith, 1996; B. K. Miller et al., 1990; Noddings, 1984a, 2002b, 2005, 2010).

A significant amount of a student midwife's education is spent in clinical practice and is an integral part of their education. Whilst a great deal has been written regarding nursing students' experiences of their clinical placements, less is known about clinical experiences of undergraduate midwifery students. Not only does my study offer participant interpretations into their clinical experiences but also their experiences within educational institutions which provide a holistic perspective from both academic/clinical teachers and students' perspectives. This offers a deeper ontological understanding of the nature of a connected relationship within student-teacher relationships in midwifery practice and education, and its impact on student learning. Such an ontological approach, I argue, should call on the humanistic nature of teaching which respects students as human beings. While my findings are specific to midwifery, I believe these can be disseminated and made relevant to other health disciplines.

My study has highlighted that the relationship between students and teachers matters but that it is not always positive. Other studies have indicated that teachers'/practitioners' negative components impact student learning and their being (Brunstad & Hjälmhult, 2014; Hunter, 2010; Hunter, Berg, Lundgren, Olafsdottir, & Kirkham, 2008; Licqurish & Seibold, 2013; Licqurish et al., 2013; Rountree, 2016; Vallant & Neville, 2006). The metaphor 'invisible' in relationship was described by Vallant (2004) to illuminate participant feelings of being ignored, overlooked, and being unseen by the nurse practitioner. Cognisant with my findings, students believed that their learning languished in such learning spaces. The consequent vulnerability felt by students due to lack of teacher/midwife support is not novel. Several studies have found that unsupportive and unaccommodating midwives are a contributing factor to unsupportive learning environments experienced by students leading to increased stress (Banks, Kay, Rae, & Atkinson, 2012; Brunstad & Hjälmhult, 2014; Rahhimi, Haghani, Kohan, & Shirani, 2019; Sidebotham et al., 2015). Parallel to my own findings, Rawnsion (2011) discovered that learning is usually enhanced with a trusted and known midwife/teacher.

The feeling of stress and vulnerability expressed by midwifery students in my study confirm the findings of other studies (Brunstad & Hjälmhult, 2014; Gillen, Sinclair, Kernohan, & Begley, 2009; McCarthy et al., 2017), as does the notion that fear and

uncertainty impede students' learning (Finnerty & Pope, 2005). Similar findings regarding students utilising self-protective strategies have been found within other studies (Brunstad & Hjälmhult, 2014; Rountree, 2016; Vallant, 2004; Vallant & Neville, 2006). Although Brunstad and Hjälmhult, (2014) addressed the concerns of midwifery students and their coping strategies when working with teachers in practice, this was confined to the contexts of 'labour wards'. My findings address additional strategies arriving from teacher comportment and moods within diverse clinical (and some educational) contexts of learning. Strategies for enduring and surviving experiences within my study are also novel although preoccupation with pleasing the teacher in clinical learning has been previously described in the nursing literature (Diekelmann, 1992; Gillespie, 2002, 2005; Vallant, 2004; Vallant & Neville, 2006).

Congruence has been found between my findings and other findings regarding teacher confidence. Gillespie (2002, 2005) demonstrated that distance was created between teacher and student when the teacher lacked confidence, thus impeding knowing and connection. Gillespie's study confirms findings that are congruent with mine and Nehring (1990) in that the teacher's comportment and confidence, both as an individual and a practitioner/teacher, is paramount for students' learning.

Gillespie's (2020) study validated the value of a humanistic and ontological approach to education, as have others (Dall'Alba, 2009; Dall'Alba & Barnacle, 2007) with respect to tertiary education. In contrast, student performance was the rigid focus of nonconnected relationships. As with my own study findings, within a disconnected relationship, students' focus within their clinical learning experience was on the teacher rather than their own learning. They were preoccupied with 'pleasing the teacher' and getting it right, findings which parallel studies by Vallant (2004) and Vallant and Neville (2006).

Recommendations for Education, Practice, and Management

The findings of my thesis have important implications for educational and health organisations, management leaders, and teachers. The following recommendations are suggested.

Educational imperatives

- The connectedness in the student-teacher relationship impacts learning; therefore, it must be given close attention by all responsible for educating midwives.

- Teachers need to become attuned to recognise and realise their unconscious prejudices, and how to unpack these prejudices to avoid negative impacts on their relationship with students. Students also need to be attuned to be the midwives they want to become.
- Teachers need to constantly attune to who and how they are in their connections with students, including their values and belief systems.
- Teachers need to engage in honest and open conversations with peers regarding teacher comportment.

Managerial recommendations

Midwifery leaders have a vested interest to hold teachers accountable for who and how they are, and how they relate to students.

- Priority must be given to identify and proactively address teachers who constantly humiliate, intimidate, or are indifferent towards students, and those that provide inefficient standards of education. Once identified, appropriate measures should be initiated in order to assist those teachers to accomplish an appropriate manner of relating or support them to seek alternative employment.
- Greater attention needs to be paid by management to the appropriate recruitment of staff and students. Selection processes for entry into the midwifery and/or midwifery teaching professions must ensure that potential teachers have the academic skills required and the interpersonal skills necessary to attune to others in healthy relationships.
- Requirement of regular support and ongoing engaging, contemplative, and reflective processes for teachers, such as the implementation of professional supervision. This process may enhance greater sensitivity towards teachers' relational pedagogical practice.
- When a student feels vulnerable in her relationship with a teacher, a key support person is required. A person with whom the student relates well. Although the process of seeking and receiving feedback may be in situ within some organisations, a recommendation is the need for improvement in the transparency of these processes.

Practice recommendations

To minimise the challenging situations students face when working with midwives in practice, the following recommendations could be considered:

- Whilst student-teacher beliefs and expectations have been known to be important influences on the formation of student-teacher connection (Buchanan, 1993, Giles, 2008) the ‘fit’ between teaching and learning styles is important to the formation of connection, as well as the fit between personal aspects, such as personality, interests, communication styles, background, and values (Diekelmann, 1993; Gillespie, 2002). Judicious allocation of key midwives/teachers to precept student midwives in practice placements could be organised prior to the student’s arrival. Whilst acknowledging that personality clashes might occur, it is important that there be opportunity for either teacher or student to ‘opt out’ should a personality clash ensue or if the relationship breaks down.
- Socialisation of students into clinical environments via effective role models within an appropriate orientation programme.
- Opportunities to seek support when a relationship with a particular midwife is undermining their learning and causing distress. Formal processes need to be implemented whereby the student receives appropriate support which is addressed by both the students and the midwifery schools or educational institution.
- Formal processes are needed whereby the student gets support as initiated by the midwifery schools, not necessarily by the student.

Opportunities for Further Research

- An appreciative inquiry approach could be utilised to examine how teachers work to maintain positive comportment within stressful, busy environments. Similarly, students could provide input on how they manage teachers whose comportment is lacking. Managers could share strategies for addressing less than desirable teaching standards. Together, all the players could work through the four D cycle—Discovery, Dream, Design and Destiny (Cooperrider & Whitney, 2005)—to construct a blueprint that enhances the teaching-learning experience.
- Phenomenological research could explore more fully the reason how it is that healthcare professionals comport in the manner that they do, including the organisational culture in which they work. My findings invite further examination of contextual influences that affect the wellbeing of student midwives across different healthcare organisations.

- Evident within my thesis findings was the sheer volume of coping students had to endure in order to get through a midwifery programme. There is a lack of qualitative research on how midwifery students deal with stress. Qualitative research studies on how students cope with stress and its subsequent impact on attrition rates would be beneficial. Hunter and Warren (2014) defined resilience “as the ability of an individual to respond positively and consistently to adversity, using coping strategies” (p. 927), which correlates with Clohessy et al.’s (2019) study. My findings have left me wondering how sustainable students’ coping skills are over a period of time. Is it sufficient to simply get through a professional educational programme such as midwifery? A preliminary study by Crowther et al. (2016) provided some understandings regarding midwives’ experience of professional resilience, including strategies that midwives utilised to cope with workplace adversity. Further research is required regarding the manner in which student midwives manage resilience prior to graduating. Clohessy et al. proposed that resilience can be learned, and that education providers have a responsibility to support midwifery students’ development of resilience. I agree with the authors’ conclusion that there is a requirement for “further research into strategies that can be adopted by education providers to contribute to resilient students and graduates” (Clohessey et al., 2019, p. 27). Education may, therefore, support the development of resilience in midwifery students. This fact, according to Kornhaber and Wilson (2011), has the potential to retain midwives within the profession while also having implications for staff development, orientation, and staff retention.

Limitations of My Study

My study has uncovered the meaning of the student-teacher relationship but there is so much more to explore and to reveal that remains hidden and not yet known.

Phenomenological method

One limitation of my methodological approach is that my findings only present an interpretation of the data and are, therefore, not generalisable. The interpretations are my interpretations and I acknowledge that there might be other interpretations as every reader will also bring their own interpretations, due to their world view. My pre-understandings have been stated and made evident. I acknowledge that as I have conducted my research

I have continued to form ideas and thoughts about the student-teacher relationship, experiences that have further influenced my interpretation and discussion.

Research method

My phenomenological research is a small study that involves 19 participants and a total of nearly 100 stories. The number of participants and stories is a small subset of the many participants and stories that are available for such research. Similarly, my research was undertaken at a particular point in time whereby the data collection and analysis occurred between 2015 and 2016. It is probable that other findings might have transpired had these parameters been different.

Participants

Findings from a phenomenological research are, by definition, tentative and highly subjective. They are also the product of the context in which they are situated. Participants were interviewed across five midwifery schools in New Zealand and may be considered small in number. The schools were not all universities which could have had an influence on the structure of students' learning and relationships with teachers. Students undertook clinical placements in a number of diverse hospitals across both the South and North Islands of New Zealand which broadened the context. Some of my findings reflect other research exploring the learning experiences of student midwives which endorses a degree of transferability.

Only 3 academic teachers, 3 LMCs, and 3 core midwives were interviewed. A study involving a larger number may provide a different perspective from a teacher's viewpoint. Further research may be required from a teacher's perspective on students' way of being and influence of this relationship.

Reference or exploration was not made surrounding different ethnic cultures and their learning needs, and how relationship and relating may differ between ethnic cultures. This factor could be an issue that needs urgent attention; for example, the reason for increased attrition rates among Māori and Pasifika, and how much of this is related to a culturally safe teaching space.

Despite these limitations I believe that my research has been conducted ethically. It has also maintained congruency with the methodology.

Impact on Myself and a Revisit of my Pre-understandings

This study is influenced by who I am and, as Gadamer (1975/2013) claimed, in his notion of prejudice, I have been unable to escape bringing both negative and positive prejudices to the meanings surfaced in my study. I have outlined my known prejudices and I have endeavoured to limit their influence on my interpretations. However, I have come to see the following “rising from the ashes of my preunderstandings” (Spier, 2018, p. 117).

- I had believed that some teachers connected with their students in some manner or other. Given that we are all interconnected beings participating and co-existing in the world together, I would have thought that this connection would generate a greater level of harmony between teacher and student. Now I believe that an attuned and connected relationship is dependent on the teacher’s comportment, her accessibility, and her degree of openness to the relationship. This has confirmed my pre-understanding that to be known enhances relational connection.
- From these ontological accounts I have come to see that both a connected comportment and learning flourishes when teachers are their authentic, caring selves. What is significant is the person that brings authentic and solicitous care. Who the person is matters (Flood, Smythe, Hocking, & Jones, 2019).
- I had believed that students do not learn nor connect with strict/harsh teachers. Worthy of note from my findings is that students can learn and connect with teachers despite their indifference. Sometimes students do gain from teachers who are stern and formal. According to McGee and Fraser (2008), even the most socially inept and cantankerous can be talented and skilled as teachers, yet the degree of connection may be questionable.
- I had believed that learning does not happen in a culture of fear and anxiety. I now believe that there is learning in every situation and experience. This may not be the kind of learning that nurtures but is dependent on how learning and teaching is interpreted by the individual teacher and student.

The Influence of My Phenomenological Research

I cannot understate the powerful influence that my research has had on my way-of-being personally, and as a midwifery teacher/ researcher and human being. While I have found

that the importance to me of the student-teacher relationship has remained unchanged, my understanding of the *significance* of the student-teacher relationship and the impact that this has on my pedagogical practice and relationships has been significantly transformed. The rationale for my ongoing commitment to relational pedagogy and education is more readily underpinned by the ontological understandings that emerged through my engagement with my study.

How the phenomenon mattered to me at the commencement of my research—enough to commence this process and the commitment to see it through—remains intact. My learnings have enforced me to convey, even more, the importance of comportment and its impact. My way of thinking will never be the same. Words fall short in conveying the far-reaching influence that my research has had on my way of thinking and my way of being in teaching, both as a teacher and as a person. It encourages me to be an even better teacher and human being. What does it mean to be a connected teacher? What ways of being ground good teaching and relationships? These are not questions to be answered but questions to be lived (Rilke, 2000).

I offer a recent example from my own practice of inviting conversations on the topic of comportment. I recently undertook a session on comportment and teaching and learning approaches in a preceptorship workshop which I co-coordinate with a midwifery educator within a prominent DHB. The prospective midwife preceptors were invited to share their stories from their past experiences as both student and teacher. They had to describe the best and the worst teacher they had experienced as a student, providing reasons for their experiences. They were then asked to share these stories if they felt safe to do so. The prospective preceptors' stories opened up valuable insights regarding teacher comportment and the way that relationships were mattering. This session on comportment, integrated with teaching and learning approaches, has now become a regular timetabled session that I undertake within the preceptor programme at a particular DHB. I am amazed at the interest that my research on comportment and relational pedagogy has generated, creating amazing dialogues, further insights, and a transformation on how preceptors now perceive pedagogy to be. This leads me to relay the need that teachers need to review their own role, including *how* and *who* they are in the teaching/learning continuum.

Concluding Reflections

Having written this last chapter of my thesis, I cannot help but ponder how influential is a teacher's comportment. One person can make such a difference, whether positively or negatively, impacting the learning experience. According to Jolly (2015) "the heart cannot be taught in the classroom" (p. xv); yet, educating the mind without educating the heart, according to Aristotle, is no education at all. How can the 'heart' be reclaimed in education when there is so much pain of disconnection (Palmer, 1988)? I argue that caring cannot be taught, but is inherent, originating from one's own identity and integrity—it is part of being human (Palmer, 1998). To be in relationship is to be human. I argue that the relationship between student and teacher is all about 'being human'. This requires being open to the humanity of each other, and of recognising the uniqueness of each situation, its atmosphere or mood, and its impact on all participants in relationship. If a teacher is unable to grasp or be open to the humanity of the other, I believe no matter how good her teaching strategies, she will not be able to establish effective relationships with students.

I argue that it is time to turn towards a pedagogy of relating that embraces caring 'as lived', embodying what matters most. Teachers should be attuned to the integrity of what matters in each situation. From these ontological accounts we have come to see that both comportment and relationship flourish when teachers are their authentic, caring selves, enabling a connected relationship. What matters rests not on their teaching technique but in who and how they are relationally. Who the person is matters. Who the person is that brings solicitous and authentic care matters. Authentic caring and concern for students and their learning exhibits the core elements of being a teacher. To reveal authenticity in teaching we need to return to what it means to be human.

I leave the words of a participant in my study as the closing statement:

Something needs to change. Students are not unfeeling, empty numpties, but human beings deserving of respect. Some genuine, caring, and respectful teachers do get this fact, but there are a lot who do not, who just don't care. The relationship is everything and connection is the key, that, together with a humane and caring approach. (Julia, Ex-student)

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Appendices

Appendix A: Student Feedback

Comments

Always happy to answer questions if any requirements are unclear.

10. This Lecturer treats me with respect

Strongly disagree Disagree Agree Strongly Agree Not Applicable

Comments

Always!

11. This Lecturer creates a positive learning environment for me

Strongly disagree Disagree Agree Strongly Agree Not Applicable

Comments

12. This Lecturer helps me to take responsibility for my own learning

Strongly disagree Disagree Agree Strongly Agree Not Applicable

Comments

13. Overall, this Lecturer is a highly effective teacher

Strongly disagree Disagree Agree Strongly Agree Not Applicable

Comments

Yes. One of my favourites at [redacted] She is consistently encouraging, positive and learned from the heart!!

Part B

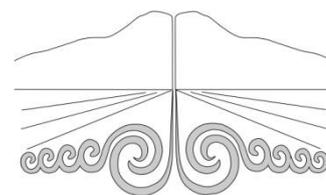
What does this Lecturer do well?

Appendix B: Letter of support Kawa Whakaruruhau Komiti

Kawa Whakaruruhau Komiti

School of Health Care Practice
AUT University

*Disciplines of Nursing, Midwifery &
Paramedic and Emergency Management*



The symbol represents the evolving bicultural relationships within the School of Health Care Practice

3 December 2012

Dear Lynn

Re: Exploring student-teacher relational connectedness within Midwifery education: A phenomenological enquiry

Thank you for your presentation to the Kawa Whakaruruhau committee of your proposed research study.

We recognise the benefits such a study could bring to gaining an understanding of the nature of the student-teacher connection within the student teacher relationship in midwifery education, and note your preparedness for a difference in interpretation from a cultural perspective when participants are tangata Maori.

Te Kawa Whakaruruhau members' assurance of their willingness to support the project was evident in the suggestions surrounding tikanga and the recommendations outlined. In particular:

- The need for Maori participants to be included in any study that claims to be Aotearoa/New Zealand based
- The benefits of communicating with established Maori professional midwifery links
- The desirability of preparing and informing selected candidates of your commitment to the Treaty alongside the projected benefits for the future of all students and teachers before the one Skype interview.

The committee wishes you success with your research project and assures you of our ongoing support. We invite you to periodically update the komiti on the progress of this important study.

Naku noa

Tui O'Sullivan

Kawa Whakaruruhau
Chairperson

Appendix C: AUTECH Approval



A U T E C
S E C R E T A R I A T

7 March 2013

Judith McAra-Couper
Health and Environmental Sciences

Dear Judith

Re: Ethics Application - **13/22 Exploring student teacher relational connectedness with Midwifery education: A phenomenological inquiry.**

Thank you for submitting your application for ethical review. I am pleased to confirm that the Auckland University of Technology Ethics Committee (AUTECH) has approved your ethics application for three years until 4 March 2016.

AUTECH suggests including advice that the Midwifery Schools will not be named in the final report in the Information Sheet. AUTECH wishes to commend the applicant on the overall quality of the application and thorough consideration of the ethical issues.

As part of the ethics approval process, you are required to submit the following to AUTECH:

- A brief annual progress report using form EA2, which is available online through <http://www.aut.ac.nz/researchethics>. When necessary this form may also be used to request an extension of the approval at least one month prior to its expiry on 4 March 2016;
- A brief report on the status of the project using form EA3, which is available online through <http://www.aut.ac.nz/researchethics>. This report is to be submitted either when the approval expires on 4 March 2016 or on completion of the project;

It is a condition of approval that AUTECH is notified of any adverse events or if the research does not commence. AUTECH approval needs to be sought for any alteration to the research, including any alteration of or addition to any documents that are provided to participants. You are responsible for ensuring that research undertaken under this approval occurs within the parameters outlined in the approved application.

AUTECH grants ethical approval only. If you require management approval from an institution or organisation for your research, then you will need to obtain this. If your research is undertaken within a jurisdiction outside New Zealand, you will need to make the arrangements necessary to meet the legal and ethical requirements that apply within their.

To enable us to provide you with efficient service, we ask that you use the application number and study title in all correspondence with us. If you have any enquiries about this application, or anything else, please do contact us at ethics@aut.ac.nz.

All the very best with your research,

Dr Rosemary Godbold
Executive Secretary

Auckland University of Technology Ethics Committee

Cc: Lynn Chapman lchapman@aut.ac.nz

Appendix D: Researcher Safety Protocol

Researcher's Safety Protocol

No risks are envisioned but the following protocol highlights points that will be used for the data collection of my study.

- When conducting interviews in private homes the researcher will inform a colleague and/or partner where, time and contact details. Texts will be sent before and after data collection in these contexts. The colleague or partner will be told before the interview the estimated time of completion and when to expect the 'after' interview confirmation call.
- The researcher will arrange to have a suitable contact networks in the field (colleague or/and partner) and ensure that there is some sort of confirmation process before and after an appointment, in this case a text or phone call before and after the interview.
- This will include ensuring that a colleague or/and partner has a schedule of the researcher's visits for a particular morning or afternoon.
- When visiting participants in their homes the researcher will act in a culturally and socially sensitive way remembering that she is a guest and that it is the participants who are doing the researcher the favour by agreeing to participate and share their homes.
- If the researcher needs further time in a participant's home than scheduled then a call or text to the colleague or/and partner will be made to confirm new time for checking in.
- If no contact eventuates at the agreed time and in the agreed manner the colleague or/and partner will attempt to call the researcher on her mobile phone. If there is no direct answer then a message will be left. If there is no response to the message within 10 minutes of attempting contact and no further contact has been made, the colleague/partner can escalate the potential 'at risk' situation and call the police with details of the schedule, addresses and contact details.
- It is not envisaged that interviews will take place at the researcher's office at AUT, however, should this occur it will be at a time in the day when colleagues are in neighbouring offices. Interviews will not be conducted in the AUT office in the evenings, weekends or early mornings when no one else is around.
- The researcher will not conduct research data collection with participants in her own home.

Appendix E: Participant Information Sheet (ex-midwifery students)

Participant Information Sheet



Date Information sheet Produced:

4th February 2013

Project Title:

Exploring student-teacher relational connectedness within Midwifery education: A phenomenological Inquiry.

An Invitation

Kia ora, welcome.

My name is Lynn Chapman. I am employed as a full time Midwifery lecturer at Auckland University of Technology (AUT). I have been a midwife in a variety of settings and various roles over the past 20 years. I am currently undertaking Masters study on a part time basis through AUT and would like to invite you to take part in a study which will identify, explore and gain an understanding of the nature of connection between midwifery students and their teachers and whether this influences the student's learning.

What is the purpose of this research?

I am interested in your stories of your experiences of connectedness within your student-teacher relationships. The research study aims to identify the nature of the student-teacher connection in the context of midwifery education via midwifery students' lived experiences of their student-teacher relationships. The focus is on the teachers' 'way of being' and whether this influences student-teacher connection and learning. I am therefore interested in your stories of this experience. It is intended that the results from this study will be presented at conferences and published in appropriate journals to inform midwifery educators whilst adding to professional academic knowledge. An electronic copy of the thesis will be available in the library at AUT. The qualification of a Masters degree will result from successful completion of the study.

How was I identified and chosen for this invitation?

You have been identified via the midwifery professional networks as an ex-midwifery student to take part in my PhD study. This is because you are an ex-student midwife from a Midwifery Degree Programme undertaken in an institution other than AUT. Alternatively, you would have heard about my study through a colleague or and/friend. I have contacted you as you have indicated your interest in participating.

What will happen in this research?

Participation in the study involves an interview which will be either face to face or via Skype depending on your choice. The interviews will last approximately one to one and a half hours. Sometimes I may request a second interview to clarify certain aspects of the first interview. Your part in the study will be an opportunity for you to recount stories of your experiences that relate to the nature of connectedness with your midwifery teacher/s within that relationship. As you recount these stories and in order to capture the fullest description of your story, with your permission, the interview will be audio-taped with a tape recorder. This will record your contribution while I will make notes of supplementary questions that arise from your dialogue. Your stories will be recorded and analysed in a process known as hermeneutics. The purpose of a hermeneutical analysis is to uncover the meanings within the texts. Your stories will then be transcribed by the researcher or a typist who has signed a Confidentiality Form. A copy of the transcript will be returned for you to read, verify and for deletion of any material that you do not want included. Interviews will be conducted at a mutually agreed, private and convenient location.

What are the discomforts and risks?

I do not anticipate any risks to you from this study. However, at times, you may choose to recount teaching and learning experiences that did not have a positive outcome for you. In the process, this may be distressing for a time. I recognise and acknowledge that occasionally such interviews which ask you to share your thoughts, ideas and previous experiences may cause some discomfort or may make you feel very occasionally unsafe. Should this occur then the interview will cease.

How will these discomforts and risks be alleviated?

Be assured that I am grateful for your willingness to share your stories. If in the process you wish to take a break, then you only need to indicate. Alternatively, you may choose to stop the process, thereby enacting your right to discontinue. In the event of any discomfort or distress related to exploring your experiences of your student-teacher relationship then I will stop audio taping and the interview will cease. If the interview raises issues or memories for you that need further exploration or debriefing of the incident there will be access to counselling through AUT service (up to 3 sessions) and this will be made fully available to you for no fee. You can contact this service on 09 921 9998 at the Health, Counselling and wellbeing centre, Monday to Thursday, 8-4pm, and Friday 8-3pm.

What are the benefits?

The main benefit is that your participation in this research will provide an opportunity for you to share your stories about your relational experiences that you have had with your midwifery teacher/s. My hope would be that this research might uncover phenomena underpinning the nature of connectedness within your student-teacher relationship and whether you perceive that this influences your learning.

The result of this research study has implications for midwifery education in New Zealand as research regarding the nature of connectedness within the context of midwifery education in New Zealand is very lacking. This may inform future midwifery education curricula calling for the humanising of students' educational experiences and the educating of teachers towards their essential understandings of relationship. Alongside this is the implication that the research study has for future curricula that represent a humanistic approach and one that respects students as human beings.

Your participation may enable this to happen. Knowing that you have contributed in some part to the body of knowledge regarding this research can also be rewarding.

How will my privacy be protected?

Your confidentiality is assured in that your name and personal details will not be used in this research study. The school of midwifery/institution and place of employment such as hospital will also remain confidential. The audio tapes and transcripts remain confidential and a pseudonym or a fictional name that you will be known by will be used on all tapes, transcripts, and reports to protect your privacy, as well as in any publications or conference presentations that will be produced from the study's findings.

On completion of the research, the data will be stored securely for a period of six years, after which the written documents will be shredded and audio tapes wiped.

What are the costs of participating in this research?

The main cost to you of participating in this research study is your time. I require approximately an hour to an hour and half of your time for interview at a time that is mutually beneficial.

What opportunity do I have to consider this invitation?

Once you have read this invitation you may wish to deliberate on your involvement in this research. I am happy to clarify any points not understood or issues or concerns you may have. It would then be appreciated if you could inform me whether you wish to participate or not within 2 weeks of receipt and reading of this information letter. If you do not indicate to me that you wish to participate within this time, I will assume that you do not want to participate, and I will make no further contact.

How do I agree to participate in this research?

Participation in this study is entirely voluntary and I am available (contact details below), should you require any further information or clarification.

If you agree to participate, a date, time and venue will be arranged with you for the interview. A final written consent will be obtained from you at the commencement of the interview you will have a further opportunities to ask for any further clarification of issues or concerns you may have, prior to signing the consent to participate.

You are free to withdraw from the study at any time including withdrawal of any information you provided prior to completion of data analysis.

Will I receive feedback on the results of this research?

The final research will be published as a Masters thesis which will be available from the AUT library. Short articles related to the study will be published in relevant professional journals. All participants will receive a summary of the research findings at the end of the study. When the research is complete, I would be keen to present the findings through conference presentations and publications.

What do I do if I have concerns about this research?

Any concerns regarding the nature of this research project should be notified in the first instance to the project supervisor, Professor Liz Smythe , lsmythe@aut.ac.nz 921 9999 Ext 7196 or cell phone: 021351005

Concerns regarding conduct of the research should be notified to the Executive Secretary, AUTEK, Kate O'Connor ethics@aut.ac.nz; 921 9999, ext.6038

Who do I contact for further information about this research?

Researcher Contact Details:

Lynn Chapman, lchapman@aut.ac.nz AUT cell phone: 021 225 89 62

AUT Landline 09 921 9999 ext 7222

Project Supervisor Contact Details:

Professor Liz Smythe, lsmythe@aut.ac.nz 921 9999 Ext 7196 or cell phone: 021351005

**Approved by Auckland University of Technology Ethics Committee on 7/03/2013
AUTEK Reference number 13/22.**

Appendix F: Participant Information Sheet (key midwifery and practitioners)

Participant Information Sheet



Date Information sheet Produced:

06/06/2014

Project Title:

Exploring student-teacher relational connectedness within Midwifery education: A phenomenological Inquiry.

An Invitation

Kia ora, welcome.

My name is Lynn Chapman. I have been a midwife in a variety of settings and roles over the past 30 years. At present I am employed as a full time Midwifery lecturer at Auckland University of Technology (AUT). You are invited to participate in my study that is part of the Doctor of Philosophy qualification (PHD) within the Auckland University of Technology, Auckland. The study aims to identify, explore, and gain an understanding of the nature of connection between midwifery students and their teachers and whether this influences the student's learning.

As part of my research, I have previously interviewed ex-student midwives who have shared their student experiences of their teacher relationships. By listening to those stories, it has become evident that student-teacher relationships are important and that they matter. It is now important to hear the teacher's perspective. Furthermore, as a great deal of students' learning within midwifery education programmes occur in the clinical setting, I would now like to interview key practitioners who work with students in clinical placements, as well as academic teachers This will offer a holistic overview of how relationships matter within a range of midwife-student relationships, within the University and practice settings from both the student and teacher perspective.

What is the purpose of this research?

I am interested in your stories of your experiences of connectedness within your student-teacher relationships. The research study aims to identify the nature of the student-teacher connection in the context of midwifery education via students and teachers' lived experiences of their student-teacher relationships. The focus is on the teachers' 'way of being' and whether this influences student-teacher connection and learning. I am therefore interested in your stories of this experience. It is intended that the results from this study will be presented at conferences and published in appropriate journals to inform midwifery educators, whilst adding to professional academic knowledge. An electronic copy of the thesis will be available in the library at

AUT. The research will inform the thesis by which I seek to gain a Doctor of Philosophy (PhD).

How was I identified and chosen for this invitation?

You have been identified to take part via the midwifery professional networks because you are either a key practitioner who is working alongside students within the practice settings or you are a midwifery teacher. An intermediary acting on my behalf will approach you to participate in my study. You might have heard about my study through a colleague or a friend. I have contacted you as you have indicated your interest in participating. You may also be able to identify other key practitioners or teachers that might be interested in my study that the intermediary might approach which is referred to as the snowballing effect.

What will happen in this research?

Participation in the study involves an interview which will be either face to face or via Skype depending on your choice. The interviews will last approximately one, to one and a half hours. Sometimes I may request a second interview to clarify certain aspects of the first interview. Your part in the study will be an opportunity for you to recount stories of your experiences that relate to the nature of connectedness with your students within that relationship. As you recount these stories and in order to capture the fullest description of your story, with your permission, the interview will be audio-taped with a tape recorder. This will record your contribution while I will make notes of supplementary questions that arise from your dialogue. Your stories will be recorded and analysed in a process known as hermeneutics. The purpose of a hermeneutical analysis is to uncover the meanings within the texts. Your stories will then be transcribed by the researcher or a typist who has signed a Confidentiality Form. A copy of stories from the transcript will be returned for you to read, verify and for deletion of any material that you do not want included. Interviews will be conducted at a mutually agreed, private and convenient location.

What are the discomforts and risks?

I do not anticipate any risks to you from this study. However, at times, you may choose to recount teaching and learning experiences that did not have a positive outcome for you. In the process, this may be distressing for a time. I recognise and acknowledge that occasionally such interviews which ask you to share your thoughts, ideas and previous experiences may cause some discomfort or may make you feel very occasionally unsafe. Should this occur then the interview will cease.

How will these discomforts and risks be alleviated?

Be assured that I am grateful for your willingness to share your stories. If in the process you wish to take a break, then you only need to indicate. Alternatively, you may choose to stop the process, thereby enacting your right to discontinue. In the event of any discomfort or distress related to exploring your experiences of your student-teacher relationship then I will stop audio taping and the interview will cease. If the interview raises issues or memories for you that need further exploration or debriefing of the incident there will be access to counselling through AUT service (up to 3 sessions) and this will be made fully available to you for no fee. You can contact this service on 09 921 9998 at the Health, Counselling and wellbeing centre, Monday to Thursday, 8-4pm, and Friday 8-3pm.

What are the benefits?

The main benefit is that your participation in this research will provide an opportunity for you to share your stories about your relational experiences that you have had with your midwifery students. My hope would be that this research might uncover phenomena underpinning the nature of connectedness within your student-teacher relationship and whether you perceive that this influences learning.

There is a lack of research regarding the nature of connectedness within the context of midwifery education in New Zealand. This research may inform future midwifery education curricula. Further it may reveal the need for additional support to midwifery teachers and to midwives who work with students in practice.

How will my privacy be protected?

Your confidentiality is assured in that your name and personal details will not be used in this research study. The school of midwifery/institution and place of employment such as hospital will also remain confidential. The audio tapes and transcripts remain confidential and a pseudonym or a fictional name that you will be known by will be used on all tapes, transcripts, and reports to protect your privacy, as well as in any publications or conference presentations that will be produced from the study's findings.

On completion of the research, the data will be stored securely for a period of six years, after which the written documents will be shredded and audio tapes wiped.

What are the costs of participating in this research?

It is not anticipated that there will be any actual costs incurred however should any expenses arise for you as a consequence of being interviewed you will be reimbursed appropriately. The main cost to you of participating in this research study is your time. The giving of time to the study is voluntary and you should nominate to have your interview take place at a time that is least inconveniencing for you. The time involved will be in the vicinity of two hours with a possibility of a further two hours being involved should you be re-interviewed. Your generosity in making this time available is appreciated.

What opportunity do I have to consider this invitation?

Once you have read this invitation you may wish to deliberate on your involvement in this research. I am happy to clarify any points not understood or issues or concerns you may have. It would then be appreciated if you could inform me whether you wish to participate or not within 2 weeks of receipt and reading of this information letter. If you do not indicate to me that you wish to participate within this time, I will assume that you do not want to participate, and I will make no further contact.

How do I agree to participate in this research?

Participation in this study is entirely voluntary and I am available (contact details below), should you require any further information or clarification.

If you agree to participate, a date, time and venue will be arranged with you for the interview. A final written consent will be obtained from you at the commencement of the interview you will have a further opportunities to ask for any further clarification of issues or concerns you may have, prior to signing the consent to participate.

You are free to withdraw from the study at any time including withdrawal of any information you provided prior to completion of data analysis.

Will I receive feedback on the results of this research?

I would value your continued involvement with the research and be delighted to provide you with feedback. The final research will be published which will be available from the AUT library. Short articles related to the study will be published in relevant professional journals. All participants will receive a summary of the research findings at the end of the study. When the research is complete, I would be keen to present the findings through conference presentations and publications.

What do I do if I have concerns about this research?

Any concerns regarding the nature of this research project should be notified in the first instance to the project supervisor, Professor Liz Smythe lsmythe@aut.ac.nz 921 9999 ext 7196

Concerns regarding conduct of the research should be notified to the Executive Secretary, ATEC, Kate O'Connor ethics@aut.ac.nz; 921 9999, ext.6038

Who do I contact for further information about this research?

Researcher Contact Details:

Lynn Chapman, lchapman@aut.ac.nz 09 921 9999 ext. 7222 Cell phone: 021 225 8962

Project Supervisor Contact Details:

Professor Liz Smythe , lsmythe@aut.ac.nz 921 9999 Ext 7196 or cell phone: 021351005

Approved by Auckland University of Technology Ethics Committee on 19/06/2014, ATEC Reference number 13/22.

Appendix G: Transcriber Confidentiality Agreement



Confidentiality Agreement for Transcriber

Title of Study: Exploring student-teacher relational connectedness within midwifery education: A phenomenological inquiry.

Typist's Confidentiality Agreement

I, understand that the transcribing of interviews with participants in Lynn Chapman's study is confidential in all respects.

I accept that any knowledge gained from the transcript of audiotapes, or through correspondence with the researcher is confidential and may not be discussed or revealed in any manner whatsoever.

All information being transcribed belongs to the consenting research participant and I undertake to respect the privacy of those individuals by not divulging any of the content within the audiotapes in general terms or in specific terms with any person. I understand that I may not retain copies of the transcripts on hard drive or on a flash drive and that I will store the audiotapes and any hard copies awaiting collection in a secure environment, namely a locked filing cabinet.

Signed: _____

Date: _____

Witness Signature: _____

Full name of Witness: _____

Appendix H: Support Letter for Provision of Counselling for Students



MEMORANDUM

TO Lynn Chapman

FROM Kevin Baker

SUBJECT Psychological support for research participants

DATE 8th October 2012

Dear Lynn

I would like to confirm that Health, Counselling and Wellbeing are able to offer confidential counselling support for the participants in your AUT research project entitled:

'Exploring the student-teacher relational connectedness within Midwifery Education: A phenomenological approach'.

The free counselling will be provided by our professional counsellors for a maximum of **three** sessions and must be in relation to issues arising from their participation in your research project.

Please inform your participants:

- They will need to contact our centres at WB219 or AS104 or phone **09 921 9992 City Campus** or **09 921 9998 North Shore campus** to make an appointment
- They will need to let the receptionist know that they are a research participant
- They will need to provide your contact details to confirm this
- They can find out more information about our counsellors and the option of online counselling on our website:
http://www.aut.ac.nz/students/student_services/health_counselling_and_wellbeing

Yours sincerely

Kevin Baker

Head of Counselling

Health, Counselling and Wellbeing

Appendix I: Amendment for AUTECH Approval



29 July 2013

Judith McAra-Couper
Faculty of Health and Environmental Sciences

Dear Judith

Re: Ethics Application: **13/22 Exploring student teacher relational connectedness with Midwifery education: A phenomenological inquiry.**

Thank you for your request for approval of amendments to your ethics application.

I have approved minor amendments to your ethics application allowing changes to the recruitment protocol which includes recruiting graduate midwives using New Zealand College of Midwives global email.

I remind you that as part of the ethics approval process, you are required to submit the following to AUTECH:

- A brief annual progress report using form EA2, which is available online through <http://www.aut.ac.nz/researchethics>. When necessary this form may also be used to request an extension of the approval at least one month prior to its expiry on 4 March 2016;
- A brief report on the status of the project using form EA3, which is available online through <http://www.aut.ac.nz/researchethics>. This report is to be submitted either when the approval expires on 4 March 2016 or on completion of the project.

It is a condition of approval that AUTECH is notified of any adverse events or if the research does not commence. AUTECH approval needs to be sought for any alteration to the research, including any alteration of or addition to any documents that are provided to participants. You are responsible for ensuring that research undertaken under this approval occurs within the parameters outlined in the approved application.

AUTECH grants ethical approval only. If you require management approval from an institution or organisation for your research, then you will need to obtain this. If your research is undertaken within a jurisdiction outside New Zealand, you will need to make the arrangements necessary to meet the legal and ethical requirements that apply there.

To enable us to provide you with efficient service, please use the application number and study title in all correspondence with us. If you have any enquiries about this application, or anything else, please do contact us at ethics@aut.ac.nz.

All the very best with your research,

A handwritten signature in black ink, appearing to read 'K O'Connor', is positioned above the typed name.

Kate O'Connor
Executive Secretary
Auckland University of Technology Ethics Committee

Cc: Lynn Chapman lchapman@aut.ac.nz

Appendix J: Letter of Invitation



Lynn Chapman
Midwifery Lecturer
PhD Student
AUT University
School of Midwifery
Division of Health Care Practice
Auckland University of Technology
Private Bag 92006
Mobile phone 0212258962
Ph 64-9-921 9999 ext 7222
Email lchapman@aut.ac.nz

Date:

Kia Ora, Hello

My name is Lynn Chapman and I am a midwifery Lecturer at Auckland University of Technology (AUT). This letter is an invitation to participate in my Phd study. I am informed that you may be interested in contributing to my study that explores the student teacher relationship in midwifery education with a focus on relational connectedness between teachers and students.

A participant information sheet is attached with this letter for you to read. This information sheet outlines the process and purpose of my study, including your contribution if you wish to participate.

Please do not hesitate to contact me via email or telephone should you have any questions or queries that require clarification following your reading of the information sheet. If you do not wish to take part, and if you do not indicate to me within 3 weeks of receiving this letter and information that you are interested in my study, I will assume that you do not wish to participate and no further contact will be made.

Kind Regards

Lynn Chapman

A handwritten signature in black ink that reads 'L. Chapman'.

Appendix K: Amendments for AUTECH Approval



19 June 2014

Liz Smythe
Faculty of Health and Environmental Sciences

Dear Liz

Re: Ethics Application: **13/22 Exploring student teacher relational connectedness with Midwifery education: A phenomenological inquiry.**

Thank you for your request for approval of amendments to your ethics application.

I have approved the minor amendment to your ethics application allowing changes to the inclusion criteria to include practitioners and teachers. It has also been noted that the applicant has changed from Judith McAra-Couper.

I remind you that as part of the ethics approval process, you are required to submit the following to the Auckland University of Technology Ethics Committee (AUTECH):

- A brief annual progress report using form EA2, which is available online through <http://www.aut.ac.nz/researchethics>. When necessary this form may also be used to request an extension of the approval at least one month prior to its expiry on 4 March 2016;
- A brief report on the status of the project using form EA3, which is available online through <http://www.aut.ac.nz/researchethics>. This report is to be submitted either when the approval expires on 4 March 2016 or on completion of the project.

It is a condition of approval that AUTECH is notified of any adverse events or if the research does not commence. AUTECH approval needs to be sought for any alteration to the research, including any alteration of or addition to any documents that are provided to participants. You are responsible for ensuring that research undertaken under this approval occurs within the parameters outlined in the approved application.

AUTECH grants ethical approval only. If you require management approval from an institution or organisation for your research, then you will need to obtain this. If your research is undertaken within a jurisdiction outside New Zealand, you will need to make the arrangements necessary to meet the legal and ethical requirements that apply there.

To enable us to provide you with efficient service, please use the application number and study title in all correspondence with us. If you have any enquiries about this application, or anything else, please do contact us at ethics@aut.ac.nz.

All the very best with your research,

Kate O'Connor
Executive Secretary
Auckland University of Technology Ethics Committee

Cc: Lynn Chapman lchapman@aut.ac.nz

A u c k l a n d U n i v e r s i t y o f T e c h n o l o g y E t h i c s C o m m i t t e e

WA505F Level 5 WA Building City Campus

Private Bag 92006 Auckland 1142 Ph: +64-9-921-9999 ext 8316 email ethics@aut.ac.nz

Appendix L: Indicative Questions for Ex-Midwifery Students

These questions serve as prompts for a conversational interview approach. Not all are necessarily used.

Questions for ex- student midwives regarding experiences with academic teachers

Main ‘mellowing ‘ question to lead into the interview:

- Tell me what your relationship was like with your midwifery teachers?

Or: How did you relate to your midwifery teacher? Give me an example?

- Tell me about a really good teacher you had?
- How did you connect with this teacher and why?
- Tell me about a great lecture that you remember?
- Or...Tell me about a particular wow moment you experienced in your academic training?
- Tell me about a teacher who made a difference to you and your learning?
- Tell me about a time in clinical when the teacher was really there for you?
- Tell me about a conversation that you had with a teacher that really stood out for you?
- Tell me a story about the time you felt connected to your midwifery teacher. Describe this experience.
- Tell me about a relationship with a teacher that seemed to influence your learning for better or worse.
- Tell me more about what it was about this person or your experiences that influenced your feelings.
- What was it about that influenced a connection between you and your teacher?
- Tell me about a time when you found it difficult to connect to a teacher. Describe this experience.
- What, if any, effect did these experiences of connection or lack of connection had on your learning experience?
- What helped to make your relationship with teachers positive?
- What was challenging about your relationship with teachers

- Can you tell me how your experiences with teachers affected your learning?
- Of all the issues we have discussed which is the most important to you?
- **Is there anything else you would like to share?**

Questions for ex-student midwives regarding experiences with clinical teachers

- Tell me about a really good teacher you had in clinical practice?
- How did you connect with this teacher and why?
- Tell me about a great 1:1 session that you remember in practice?
- Tell me about a clinical teacher who made a difference to you and your learning?
- Tell me about a time in clinical when the teacher was really there for you?
- Tell me about a conversation that you had with a clinical teacher that really stood out for you?
- Tell me a story about the time you felt connected to a teacher in clinical? Describe this experience.
- Tell me about a relationship with a teacher that seemed to influence your learning for better or worse.
- Tell me more about what it was about this person that influenced your feelings.
- What was it about your experiences that influenced a connection between you and your teacher?
- Tell me about a time when you found it difficult to connect to a teacher. Describe this experience.
- What, if any, effect did these experiences of connection or lacks of connection have on your learning experience?
- Reflecting back over the past ... years could you tell me about your experiences you have had with teachers in practice
- What helped to make your relationship with teachers positive?
- What was challenging about your relationship with teachers?
- Can you tell me how your experiences with teachers affected your learning?
- Of all the issues we have discussed which is the most important to you?

Appendix M: Indicative Questions for Key Teachers and Practitioners

These questions serve as prompts for a conversational interview approach. Not all are necessarily used.

ACADEMIC TEACHERS

Tell me about how you connect with students – give me some examples.

What needs to happen for you for a connection with a student to take place?

Tell me a story about a really good student that you have had.

Tell me a story about a weak or struggling student that you have had.

Tell me about a 1:1 session with a student that stands out for you and why?

Tell me about a really good teaching session/ lecture that made you feel connected to your students.

Tell me about a conversation that you had with a student that stood out for you.

Tell me about a time when you felt you really made a difference to a student's learning

Tell me about a time when you found it difficult to connect to a student.

KEY PRACTITIONERS IN CLINICAL SETTINGS

Tell me about how you connect with students – give me some examples.

What needs to happen for you for a connection with a student to take place?

What was it about your experiences that influenced a connection between you and your student?

Tell me about a really good student that you have had in practice.

Tell me a story about a particular 1:1 session with a student that stands out for you and why?

Tell me about a time in clinical when you felt that you were really there for the student?

Tell me about a time when you found it difficult to connect to a student, and why? Were you able to reconnect?

Tell me about a time that you felt you made a difference to a student's learning experiences.

Tell me about working with a student who you did not think was 'up to standard'. How did this affect the connectedness within your relationship?

What helped to make your relationship with student midwives positive?

What was challenging about your relationships with student midwives?

Can you tell me how your experiences with student midwives in clinical settings affected learning?

Of all the issues we have discussed which is the most important to you?

Is there anything else you would like to share?

Triggering questions :

Tell me about the last time.....

Tell me about a time/ lecture/ teaching session / that went really well....

Tell me more about that...

Can you give me an example of what you mean by?...

Appendix N: Consent Form for Participants (students and teachers)

Consent To Participation in Research



Project title: **Exploring student-teacher relational connectedness within Midwifery education: A phenomenological inquiry.**

Project Supervisor: Judith McAra-Couper, jmcaraco@aut.ac.nz 09 921 9999 ext. 7193

Researcher: Lynn Chapman, lchapman@aut.ac.nz 09 921 9999 ext. 7222

- I have read and understood the information provided about this research project in the Information Sheet dated 6th June 2014.
- I have had an opportunity to ask questions and to have them answered.
- I understand that notes will be taken during the interviews and that they will also be audio-taped and transcribed.
- I understand that I may withdraw myself or any information that I have provided for this project at any time prior to completion of data collection, without being disadvantaged in any way.
- If I withdraw, I understand that all relevant information including tapes and transcripts, or parts thereof, will be destroyed.
- I agree to take part in this research.
- I wish to receive a copy of the report from the research (please tick one): Yes No

Participant's signature:.....

Participant's name:

Participant's Contact Details (if appropriate):

.....

Date:

**Approved by the Auckland University of Technology Ethics Committee on 7th March 2013
 AUTEK Reference number 13/22**

Note: The Participant should retain a copy of this form.

Appendix O: Consent Form for Participants (students and teachers)

Consent To Participation in Research



Project title: **Exploring student-teacher relational connectedness within Midwifery education: A phenomenological inquiry.**

Project Supervisor: *Professor Liz Smythe*, lsmythe@aut.ac.nz 921 9999 Ext 7196 or cell phone: 021351005

Researcher: Lynn Chapman, lchapman@aut.ac.nz 09 921 9999 ext. 7222

- I have read and understood the information provided about this research project in the Information Sheet dated 6th June 2014.
- I have had an opportunity to ask questions and to have them answered.
- I understand that notes will be taken during the interviews and that they will also be audio-taped and transcribed.
- I understand that I may withdraw myself or any information that I have provided for this project at any time prior to completion of data collection, without being disadvantaged in any way.
- If I withdraw, I understand that all relevant information including tapes and transcripts, or parts thereof, will be destroyed.
- I agree to take part in this research.
- I wish to receive a copy of the report from the research (please tick one): Yes No

Participant's signature:.....

Participant's name:

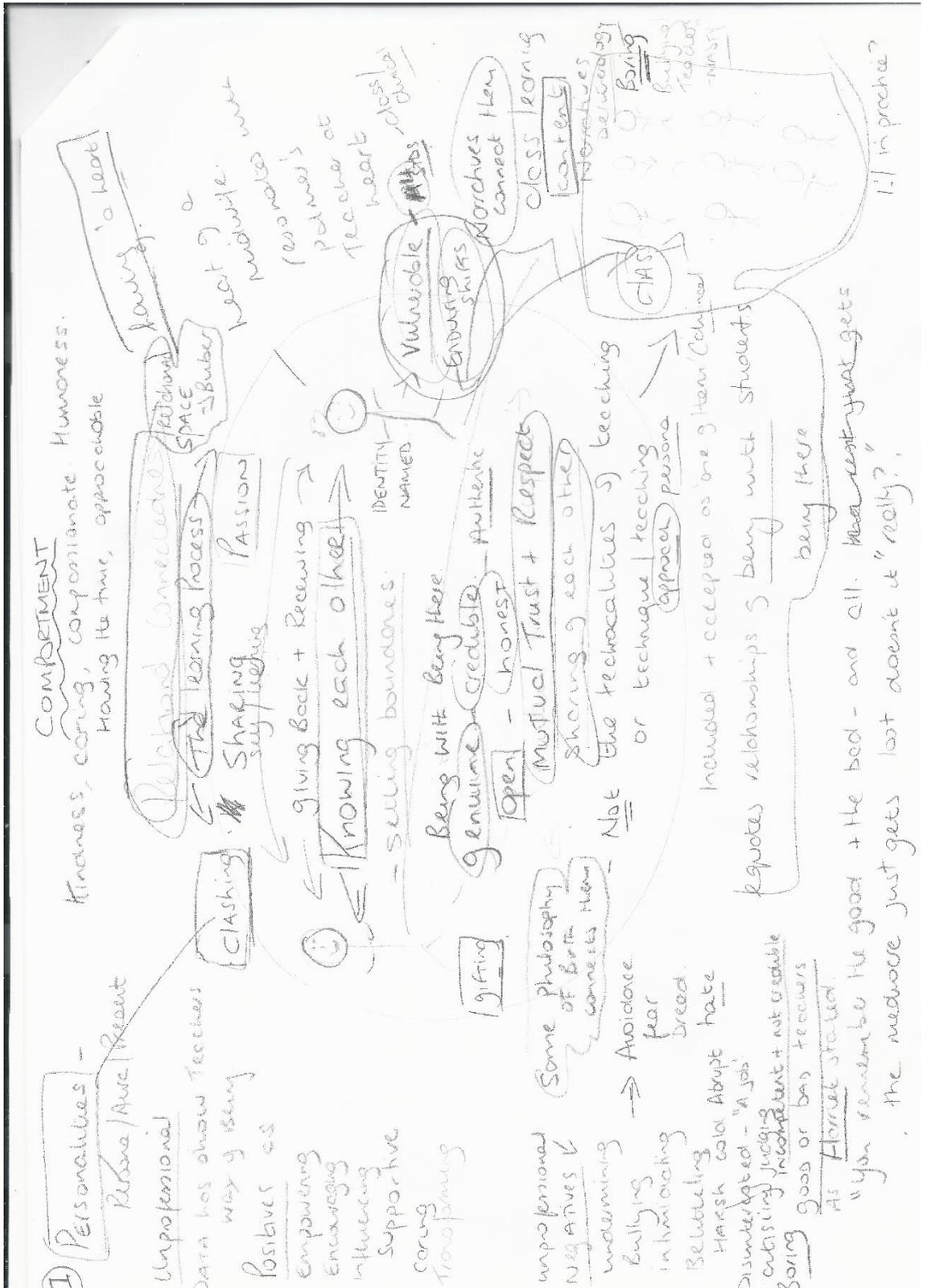
Participant's Contact Details (if appropriate):

.....

Date:

Approved by Auckland University of Technology Ethics Committee on 19/06/2014, AUTEK Reference number 13/22.

Appendix P: Example of Mind Map 1



Appendix R: Example of Crafted Story

Excerpt of Story from the transcript — “The extension”

In the crafted story the strikethrough and [] are removed

Lynn: Tell me about a time when you found it really difficult to connect with a teacher?

Harriet: I had trouble connecting with a particular teacher ^{but it} was more to do with her being unfair. ^{Um}, It was about an assessment and ^{I'd seen, I'd been in clinical and} I'd seen another teacher that week and had asked for an extension ^{for whatever it was} that was ^{due that was} due on the Monday and she said ^{yeah that's fine,} “you've got until the Wednesday” ^{or whatever and then} I handed it in on the Wednesday and then this particular teacher was like “no, ^{you've failed,} you've failed that assignment, you failed the paper, you didn't get an extension”. I said, “I did”. And then the other teacher agreed, ^{“Yes she did get it”}. And it went right to the top like she totally was ready to try and boot me out of the course for it. I ended up going to the head of the school and she ^{just said, “oh this is ridiculous” and} just sorted it all out. ^{And} It was, ^{it was} ridiculous ^{and it} just, it just was her pulling rank. It felt like, she was just pulling power over me and ^{it was like}, I'd done nothing wrong, ^{everyone agreed yo} u know there was no question as to had I got the extension or not, ^{both parties agreed that I had the extension} so what was the issue? ^{And she} just took it, she was just like a dog with a bone and just ran with it. It's like “what's even your problem”? And then when it got to the top ^{she was like what's even the issue, this is ridiculous and threw it out}. Meanwhile I'd had two weeks of absolute angst about [whether]^{is} she [is] going to make me fail this paper which makes me fail this semester which makes me you know, and so it was that whole thing. And it was completely unnecessary, and absolutely out of left field, ^{like} there was no basis for it at all and she was just completely pulling rank because she could. That's the impression I got.

Lynn: Tell me how that experience made you feel?

Harriet: I was absolutely livid. ^{Um, yeah} I just couldn't stand her. I absolutely couldn't stand, [her]. I actually almost couldn't talk to her ^{like it was that} I was furious with her. ^{Um}. And that she'd ^{sort of} ^{put} put me in question ^{it was like, no, that she'd done that} and that she'd done it unnecessarily too. ^{It's like} I'm quite happy to take responsibility if I had done something wrong, but I hadn't done anything wrong, I'd gone through the proper channels and she just wasn't listening to me and just made up her own story and then effectively punished me for it. Yeah ^{no}, I couldn't stand her. ^{yeah} and so then I wouldn't go to her lectures ^{and stuff}. ^{Yeah} as I didn't want anything to do with her. She was just toxic. She was a nasty piece of work. ^{and it was just her just winding me up, so you} ^{know I never really liked her very much after that}. Didn't really like her before ^{it actually} but I really didn't like her after that!! Yeah. So it was more of a personal thing. ^{Hmm} She also seemed quite incompetent in clinical which I, didn't like, it didn't give me any confidence in her teaching ability. ^{Um} I didn't have a great relationship with her ^{funnily enough!} ^{Yes, very much so yeah}. I felt like we just actually didn't get on as human beings ^{for starters}. I never felt like she liked me, ^{I never really liked her and} ^{um yeah} she was just being ^{as} kind of, mean as she could really give the circumstance.

Transcript prepared for crafting of story

Harriet: I had trouble connecting with a particular teacher but I think it was more to do with her being unfair, really. It was about an assessment and I'd seen another teacher that week and had asked for an extension and she said, "yeah that's fine, you've got until the Wednesday". I handed it in on the Wednesday. Then this other particular teacher was like "no you've failed, you've failed that assignment, you failed the paper, you didn't get an extension". I said, "I did". And then the other teacher agreed, yes she did get it. And it went right to the top like she totally was ready to try and boot me out of the course for it. So it was more of a personal thing. I ended up going to the head of the school and she just said, "this is ridiculous" and just sorted it all out. And it was, it was ridiculous and it felt like, she was just pulling power over me. I'd done nothing wrong. Everyone agreed you know? there was no question as to had I got the extension or not, both parties agreed that I had, so what was the issue? And she just took it, she was just like a dog with a bone and just ran with it. It's like "what's even your problem"? And then when it got to the top it got thrown out. But meanwhile I'd had two weeks of absolute angst about [whether] she [is] going to make me fail this paper which makes me fail this semester which makes me you know, repeat it all, and so it was that whole thing. And it was completely unnecessary, so it was just her just winding me up. So you know I never really liked her very much after that. Didn't really like her before it actually but I really didn't like her after that!! Yeah.

Lynn: Tell me how that experience made you feel?

Harriet: I was livid. I was absolutely livid, yeah I just couldn't stand her. I absolutely couldn't stand, [her]. I actually [I] almost couldn't talk to her like, I was furious with her. She'd sort of put me in question, that she'd done that and that she'd done it unnecessarily too. It's like I'm quite happy to take responsibility if I had done something wrong, but I hadn't done anything wrong. I'd gone through the proper channels and she just wasn't listening to me and just made up her own story and then effectively punished me for it. Yeah, I couldn't stand her. yeah and so then I wouldn't go to her lectures and stuff. Yeah I didn't want anything to do with her. She was just toxic. She was a nasty piece of work. I felt like we just actually didn't get on as human beings for starters. I never felt like she liked me, I never really liked her and um yeah she was just being kind of, mean as she could really give the circumstances. Completely unnecessary and absolutely out of left field, there was no basis for it at all and she was just completely pulling rank and power over me because she could. That's the impression I got.

The crafted story

I had trouble connecting with a particular teacher due to her being unfair over an assessment. I'd seen another teacher that week and been given an extension until the Wednesday. I handed it in on the Wednesday and then this other particular teacher said "no, you've failed that assignment, you failed the paper, you didn't get an extension." I kept saying "I did" but she didn't believe me, and I had two weeks of absolute angst about whether this teacher is going to make me fail this paper which makes me fail this semester etc., and so it was that whole thing. It eventually went to the top and so the Head of School

sorted it all out, but it was completely unnecessary, and absolutely out of left field, like, there was no basis for it at all. She was just completely pulling rank and power over me because she could. That's the impression I got which made me livid. I was livid. I was absolutely livid. I just couldn't stand her. I absolutely couldn't stand her. I actually almost couldn't talk to her. I was furious with her, that she'd put me in question and that she'd done it unnecessarily too. I'm quite happy to take responsibility if I had done something wrong, but I hadn't done anything wrong, as there was no question as to had I got the extension or not, so what was the issue? I'd gone through the proper channels and she just wasn't listening to me. She made up her own story and then effectively punished me for it. Yeah. She was a nasty piece of work. I really didn't like her after that! I couldn't stand her. I didn't want anything to do with her. She was just toxic. She was just being kind of, mean as she could really, given the circumstances. (Harriet Ex-student)

Description and initial interpretation

In this story Harriet experiences a challenging situation when she encounters a teacher's betrayal regarding the submission of an extension that had been previously granted by another teacher. As a result she becomes concerned with the manner this certain teacher relates to her. The situation is escalated to the head of school who resolves the situation, but only after an intense period of angst and anxiety experienced by Harriet, who in the interim period is convinced of failure and the likelihood of her non-progression through the programme. As a consequence her trust in the relationship and the teacher is forever eroded.

Several times during the telling of this story, Harriet refers to how the teacher's betrayal and her deceitful comportment made her feel livid, exacerbated by the abuse of her authoritative position. Such dishonesty from the teacher challenges the relationship from Harriet's perspective, as the teacher's way of being has brought an uncertainty into their relating. Harriet distinguishes that for her own self-preservation she needs to avoid contact with this 'toxic' teacher whilst struggling to maintain her own integrity.

Evidencing the surface of meanings: Introducing philosophical notions

Heidegger (1977/1993a) stated that "certainly deceit, dissimulation, lies and deception, illusion and semblance – in short all kinds of untruths – are ascribed to man" (p. 124). A particular challenge for Harriet is when she experiences a teacher's betrayal via her 'lies and deception' being subsequently "affected by what was said in an inauthentic instance of conversation" (Spier, 2018, p. 57). The lack of honesty from the teacher challenges the

relationship from Harriet's perspective (Inwood, 1997). The teacher does not seem to want to reciprocate a caring concern for Harriet, as she is inconsequential and does not matter to this teacher. This story shows the teacher student relationship to be one of concern due to the insecurity and lack of trust created. In this story the teacher shows "a lack of care and an attempt to subordinate the other" (Giles, 2008, p. 113). The uncertainty in relating with this particular teacher means that Harriet becomes anxious and guarded. Concerned about the nature of the relationship she seeks to create some protection and distance for herself in this relationship as the 'other' is now a source of danger and personal threat (Hargreaves 2001).

Significant for Buber is "the biblical concept of *emunah* or trust" (Atterton, Calarco, & Friedman, 2004, p. 19). "Trust matters" (Smythe, 2010, p. 1480) and is a way of being (Atterton et al., 2004; Berg, Lundgren, Hermansson, & Wahlberg, 1996; Vague, 2001). Harriet knows that her relationship with this teacher is entirely damaged having lost both respect and trust. "Distrust breeds disharmony and alienation" (Flores & Solomon, 1988, p. 212) and thus disconnects us from life and leaves us in a dark, threatening corner (Bolton, 1987). When trust is eroded, betrayed, or irreversibly breaks down, as in this story, the health and survival of the relationship is threatened, having the potential to become unhinged and/or insecure (Macgregor & Smythe, 2014).

In this story, there is an intense feeling of rage which is an unusual, heightened mood or affective state of anger (Heidegger, 1927/1962). Several times during the telling of this story, Harriet refers to how the teacher's betrayal and her deceitful comportment made her feel livid, exacerbated by the abuse of her authoritative position. Such dishonesty from the teacher challenges the relationship from Harriet's perspective, as the teacher's way of being has brought an uncertainty into their relating. Harriet distinguishes that for her own self-preservation she needs to avoid contact with this 'toxic' teacher whilst struggling to maintain her own integrity.

Harriet feels very ill at ease, triggering such affects as anxiety, a feeling of dread (Heidegger, 1927/1962). Harriet's mood of anxiety heightens her understanding of her predicament (Crowther, Smythe, & Spence, 2018) as she is concerned with how she 'finds herself' in this situation as the person betrayed. The teacher does not comport in the manner that Harriet expects of a teacher. She is affected by the dual moods of rage and anxiety as the teacher's actions and responses are unintelligible to her. The teacher escalates the situation for Harriet by not accepting her explanation. As a result, the dread or anxiety that Harriet experiences is due to the unknown outcome of this thrown

situation, inducing for her a state of angst in dreaded waiting as “Anxiety leaves us hanging” (Heidegger, 1977/1993b, p. 101).

Rather than engage this teacher’s toxicity, Harriet bows out and flees. Needing time and space to detox, she distances herself from this teacher where her self-preservation is key. The affects that the teacher creates for Harriet means she virtually cannot bring herself to talk to or have anything to do with this teacher. Palmer (1998) determined that: “It is distressing to start a vulnerable conversation only to find that one of them has a spirit so toxic that the seeds of insight die before they can germinate” (p. 137). Buber (1947/2002) determined that “the relation in education is one of pure dialogue... clad in the silver mail of trust” (p. 116). He informed us that one of the greatest risks to genuine dialogue in modern society is our move away from trusting our fellow man to a climate of “existential mistrust” (Buber, 1957, p. 224) where genuine dialogue is no longer possible. Harriet is left feeling extremely hurt where anxiety can become physically painful and that is “why we seek to flee such negative dispositions” (de Beistegui, 2005, p. 20).