Flinders
UNIVERSITY
ADELAIDE • SOUTH AUSTRALIA

The existential nature of pre-service teachers' professional experiences

by

Helen Ruth Stephenson
Bachelor of Teaching (Primary)
Master of Education (Leadership and Management)

Thesis
Submitted to Flinders University
for the degree of

Doctor of Philosophy
College of Education, Psychology and Social Work
June 2020

Table of contents

Abstract....vi

Declaration.... viii

Acknowledgement....ix

Abbreviations....xi

Glossary.... xii

Reading notes.... xiii

Chapter one: Exploring pre-service teachers' professional experience stories....1

The catalyst for this study....2

Relationships within work-integrated learning professional experiences....4

Philosophical hermeneutic phenomenology....8

Significance, research gap, and findings....9

The context I bring to this study....12

Pre-understandings....17

Thesis structure....20

Chapter two: The context of Australian higher education....23

The New Right's educational confrontation....23

The neoliberal ideology....24

Australian Government reviews of higher education....27

Consolidating Australian higher education....28

Reframing the governance of Australia's higher education institutions....31

The significance of higher education funding decisions....32

The positional power of higher education 34

Australian higher education legislative instruments..38

Australian accreditation and professionalisation 43

Summary...48

Chapter three: Initial teacher education and the lived experience of teaching 51

The context of initial teacher education 51

Initial teacher education qualifications 53

Teacher characteristics..70

Summary...76

Chapter four: A way of exploring to 'better' understand...79

Phenomenology 80

Acknowledging my research path 90

Concluding comments: the themes and notions 116

Chapter five: The risky nature of professional experience 118

Overview 120

Risk as fear 121

Risk as anxiety...126

Risk is contextual...132

Risk as dread..140

Concluding thoughts..144

Chapter six: Care experienced as towards and from pre-service teachers...........................147

Comportment 149
Overview 151
Care as sensibilities 151
Care as being towards 160
Care as being-with-one-another 166
Care as letting be 172
Concluding thoughts 179
Chapter seven: A state of readiness 181
Overview 184
Readiness as anticipatory resoluteness 184
Readiness as temporality 189
Readiness as circumspection 197
Readiness as transcendence 204
Readiness is transitional 210
Concluding thoughts 213
Chapter eight: Clearing foresight 217
Significant contributions to new knowledge 218
Thesis premises 221
Pre-service teachers' professional experience 224
Recommendations: Implications for practice 226
Students be and feel personally welcomed to professional experiences 231

Opportunities for further research 232

Limitations and understandings 237

Learnings from the study 238

Pre-understandings 239

Concluding the research 246

Appendix A: Ethics approval 248

Appendix B: Information sheet 251

Appendix C: Consent form 253

Appendix D: Pre-conversation checklist 254

Appendix E: Post-conversation checklist 255

Appendix F: Participant details 256

Appendix G: Real to pseudonym checklist extract 257

Appendix H: Crafted story example 258

Bibliography 259

Abstract

Australian Government reports into Higher Education increasingly focus on work-integrated learning as a means of supporting students' work-readiness and employment. Yet, the specific elements of initial teacher education programs contributing to classroom and professional readiness are unknown, and a lack of evidence on the contribution of professional experiences to work readiness has been reported. Missing from all these reports is student voice on professional experience and any phenomenological research focused on 'being' an undergraduate initial teacher education student. In the context of higher education and initial teacher education in Australia, this research then seeks to answer the following questions: What is it like 'being' in a work-integrated learning (WIL) experience? What is the nature of relationships within a WIL experience?

Conversations with undergraduate pre-service teachers following their final professional experience were recorded, transcribed, described and interpreted for taken-for-granted existential meanings. Hermeneutic interpretations of participants' stories showed the existential nature of 'being' a pre-service teacher within professional experiences as imbued with risk, care, and readiness.

The existential nature of risk, care, and readiness was shown to be contextual, temporal, transitional and existing between people. It was the human beings, supervising teacher(s), university liaisons, pre-service teachers, children, guardians, and the community within a professional context, who mattered to the relating. These relationships are significant for their contribution to pre-service teachers' understandings of an educational context.

This thesis responds to the Australian Government's focus on measuring, in part, the 'value' of higher education through graduates' employment outcomes. Providing qualitative evidence, this thesis enables the contextual relationships of pre-service teachers' professional experiences to be a central focus point. Readers, particularly those within the education

vocation, are invited to gain an appreciation for the shared meanings of professional experiences from a student perspective and consider how they might contribute to further enhancing the initial teacher education professional experiences for students.

Keywords: Initial teacher education, professional experiences, hermeneutic, phenomenology, pre-service teachers, thrownness, comportment, attunement.

Declaration

"I certify that this thesis:

1. Does not incorporate without acknowledgement any material previously submitted for a degree or diploma in any university; and
2. To the best of my knowledge and belief, does not contain any material previously published or written by another person except where due reference is made in the text."

Signed: Helen Stephenson
12 February 2020

Acknowledgement

I am profoundly grateful to my supervisors Emeritus Professor David Giles and Associate Professor Kerry Bissaker.

To my parents (Joan and John), family (Peter, Sally, Lochlan, Maddison, Jake, Bella, and New Zealand relatives), and friends (Jackie, Tiffany, Jenny, Gaynor, Christine) your support has been warmly appreciated.

My thanks to the HDR Group for sharing research journeys.

Sincere gratitude to the pre-service teachers, now graduate teachers, for generously sharing their stories of professional experiences.

Pauline, thank you for welcoming me into your home for regular study days.

Judith, I appreciate the care taken in reviewing and providing comments on my draft thesis.

Each of the people represented in the words above has listened, guided, encouraged, challenged, and contributed to my being and becoming as a researcher.

When thinking
of these relationships
A myriad of words
come forth

Each word connecting
Meanings profound
Gifts between
I hold dearly

Not taken for granted
You matter to me
Deeply
I am proud and
humbled

(H Stephenson 2019)

Gratitude to Flinders University for supporting my studies. To the people of Flinders University thank you. It has been my privilege to work alongside many amazing professional staff, teachers, researchers, technicians, and students.

The Australian Government Research Training Program Scholarship, offsetting associated fees, enabled this research to be undertaken.

Abbreviations

ACEN	Australian Collaborative Education Network
ACEN SA/NT	Australian Collaborative Education Network South Australia / Northern Territory
AITSL	Australian Institute for Teaching and School Leadership
AQF	Australian Qualifications Framework
AQFC	Australian Qualifications Framework Council
CAEs	Colleges of Advanced Education
Deloitte	Deloitte Access Economics
DEETYA	Department of Employment, Education, Training and Youth Affairs
DEEWR	Department of Education, Employment and Workplace Relations
DEST	Department for Education, Science and Training
DoE	Department of Education
DoET	Department of Education and Training
EAG	Expert Advisory Group
EFTSU	Equivalent Full-Time Student Units
HECS	Higher Education Contribution Scheme
HESF	Higher Education Standards Framework (Threshold Standards)
OECD	Organisation for Economic Co-operation and Development
OLT	Office for Learning and Teaching
OoPC	Office of Parliamentary Council
PbCGS	Performance-based funding for the Commonwealth Grants Scheme
TAFE	Technical and Advanced Further Education
TEQSA	Tertiary Education Quality Standards Authority
TEMAG	Teacher Education Ministerial Advisory Group
WIL	Work-integrated learning

Glossary

Term	Definition
Initial teacher education program	A program accredited by the Australian Institute for Teaching and School Leadership. Graduates of an initial teacher education program receive a qualification evidencing their performance at the Graduate Career Stage of the Australian Professional Standards for Teachers.
Liaison	A registered teacher employed by the initial teacher education provider, usually a university, to visit and observe the pre-service teacher's development while they are on their professional experience.
Mentor / Supervising teacher	A registered teacher employed by a professional experience site. The registered teacher has responsibility for the pre-service teachers' educational and professional development while they are on their professional experience.
Pre-service teacher	A student enrolled in an initial teacher education program. In this research pre-service teacher specifically refers to final year undergraduate students in any South Australian initial teacher education degree.
Professional experience	A formal period of study undertaken at a professional experience site. Purposes of a professional experience include the supervised and assessed orientation and induction into professional practices and communities.
Professional experience site	An independent or government child care centre or school where pre-service teachers undertake their professional experience.
University liaison	A registered teacher employed by a university to oversee and support pre-service teachers on professional experiences. University liaisons often have extensive in school teaching experiences, may be recently retired, or full-time university academics.
Work-integrated learning (WIL)	Any form of education in which an enrolled higher education student undertakes specific assessable learning objectives at a professional experience site.

Reading notes

This is a hermeneutic phenomenological study and interpretivist in nature, as such the researcher seeks to understand and share participants' lived experiences. The thesis presents these shared understandings as a social phenomenon. Consequently, the terms 'we', 'our', and similar are frequently used within the findings' chapters. The use of these terms seeks to convey, as presented in the thesis's title, *The existential nature of pre-service teachers' professional experiences*. If at times a reader finds themselves questioning the use of these terms within a written passage an invitation is presented for further self-exploration of this obscurity. Multiple realities are acknowledged; the thesis brings forward and shares the reality I have discovered within participants' stories.

For the purpose of anonymity and to remove issues of gender within interpretations I have used the term 'they' or similar within my thesis. The use of this term may appear, but is not intended, to depersonalise the individual pre-service teacher.

The titles 'mentor teacher' and 'supervising teacher' are used interchangeably throughout this thesis; I acknowledge semantic differences between the titles. The title utilised within the thesis corresponds with the expression(s) within a pre-service teacher's story and the context of a written passage.

Quotes with words and phrases in italics, or similar, reproduce the author's emphasis.

This thesis uses Australian English and American Psychological Association (APA) Style 6th edition referencing. Italics are used for emphasis in quotes only when they appear in the author's own text.

Chapter one: Exploring pre-service teachers' professional experience stories

For decades professional experiences have been a cornerstone of pre-service teachers' preparation for teaching. Pre-service teachers remember their professional experiences as being a focal point of their initial teacher education studies. Undeniably, pre-service teachers' professional experiences provide memorable encounters and events encompassing a range of emotions that live beyond the formal time frame of the professional experience itself.

One such moment occurred for me during my third year professional experience when I decided to throw caution to the wind and let a class do their work outside. This was an enduring and defining memory influencing my ability to be a teacher. Similarly, I recall a moment during my second year professional experience when I was told, not asked, 'Why do you teach the way you do? If you do not change you will fail' stuck with me. Memorable moments and events such as these can show the essence of pre-service teachers' professional experiences and are the focus of this thesis.

This research explores the relationships and inter-relationships within professional experiences as uncovered within experiential stories of professional experiences told by pre-service teachers. Research participants were South Australian pre-service teachers studying initial teacher education degrees in early childhood, primary, and secondary education. The lived experiences of professional experiences are explored and illuminated for their ontological meaning. Undertaken as a hermeneutic phenomenological study, these 146 stories of Australian undergraduate initial teacher education professional experiences were explored from the students' perspectives. The stories were shown to encompass the enduring, yet taken for granted, characteristics of professional experiences and pre-service teachers' readiness for the classroom.

Taken for granted understandings and meanings are often silenced by theories, reports, and publications. Yet, students' taken for granted understandings and meanings are continually confronted by the realities of professional experiences. In these 'thrown' moments students' preconceptions are challenged by the reality of the professional context they encounter.

The gathered stories possess an ontological 'life' of pre-service teachers' professional experiences. These unique words and phrases show a 'life' where emotions such as surprise, bewilderment, and joy override everyday technical understandings and comportments of teaching. The words and phrases of each story hold meanings and understandings that are unique to the phenomenon of relationships within professional experiences. Through systematic exploration, ontological meanings within pre-service teachers' professional experiences can be illuminated. Uncovering and articulating these stories and their essences brings forward, for closer consideration, the taken for granted meanings and shared understandings silently accompanying pre-service teachers' professional experiences.

Before explicitly stating the phenomenon of concern I commence with the catalyst for this study, a series of relational encounters responsible for this pursuit of phenomenological and ontological meanings. The purpose and meaningfulness of this research is then discussed prior to introducing the research approach and establishing the significance and research contribution. The context and pre-understandings I bring to this research are subsequently outlined. To conclude the chapter, I describe the thesis structure.

The catalyst for this study

I knew from experience that abject failure and conclusive assuredness could result from participating in professional experiences. Regrettably, for many years it was the intensity of failure that dominated my thinking and understandings that professional experiences could be detrimental to one's projected future. The message of failure

accompanying this professional experience revisited my thinking many years later when I was employed to project lead a resource preparing students for WIL experiences. Work-integrated learning (WIL) is an umbrella term encompassing any form of education in which a student, enrolled in a university degree, undertakes specific assessable learning objectives in a workplace, under the supervision of a person external to their university degree (Cooper, Orrell, & Bowden, 2010, p. 1).

Working on this preparatory resource, I was surprised and concerned that the project's scope did not acknowledge the feelings of conflict students might encounter. Recalling my pre-service teacher professional experiences, I knew WIL to be confounding and assumed other students might also share these experiences. Indeed, the research surrounding WIL advocates its potential for individual transformation (Horden, 2014, p. 171). With few exceptions (Billett, 2004, p. 321), much of this same research seemed to neglect, and thus silence, the social effect and variety of these transformations. Perhaps, WIL was not the wonderful opportunity that research, colleagues, and industry were advocating and expecting. Further, I wondered while I was leading the development of a student focused resource, was anything being undertaken, or planned, to assist staff supporting students' WIL placements. My concerns led me to incorporate a section entitled Conflict of Values in the preparatory student resource (Stephenson & Hannah, 2012).

While studying for my Masters degree, I had the opportunity to research the needs and skills required of university supervisors supporting and guiding the learning experiences of Australian higher education degree students undertaking WIL. Following this research, I produced a Supervising WIL resource for higher education staff engaged in the delivery and support of WIL placements (Stephenson & Macleod, 2015).

As my employment circumstances changed, I was increasingly engaged in WIL at an institutional and state level. My concern with students' experiences of WIL placements

continued. However, in a centralised position I was estranged from students. Were my actions in this centralised position indicative of students' experiences of WIL? Did my practices assist staff with their support of students on WIL placements? How was my support for staff influencing students? Ultimately, how did students' experience WIL placements? These questions led me to identify a phenomenon of concern.

Relationships within work-integrated learning professional experiences as a phenomenon of concern

This study is concerned with students' experiences of WIL, specifically pre-service teachers' professional experiences[1]. The context of pre-service teachers' professional experiences unifies my concerns regarding students' relational experience of WIL into one defined discipline, initial teacher education, the catalyst for this study being my own experiences as a pre-service teacher.

This research is focused on the phenomenon of relationships in the context of undergraduate pre-service teachers' professional experiences. In this research the major questions are: What is it like 'being' in a WIL experiences? What is the nature of relationships within a WIL experience?

The purpose for, and importance of, a philosophical hermeneutic phenomenological study. The purpose of this study is to explore, interpret, and uncover pre-service teachers' professional experiences for existential understandings and ontological meanings of WIL. In

[1] The terms work-integrated learning (WIL) and professional experiences are somewhat interchangeable within higher education. WIL, an overarching term in higher education, incorporates all forms of assessed learning within an external professional experience site. However, each higher education discipline tends employ their own terminology regarding WIL; for initial teacher education the term professional experiences is utilised. In this section of my thesis I interchange between the two terms to acknowledge the broader landscape (WIL) in which my research (professional experiences) is situated and focused.

this research, focused on revealing taken for granted understandings and shared meanings, relationships refer to the interrelationships within and between pre-service teachers' stories of professional experiences. As mentioned previously this study tethers the discipline of initial teacher education professional experiences to WIL. Except for the following chapter, outlining the context of WIL, higher education, and initial teacher education in Australia, the term professional experiences is used in lieu of WIL. Initial teacher education programs and the teaching profession are more familiar with the term professional experiences.

Relationships within pre-service teachers' professional experiences. Relationships and interrelationships within pre-service teachers' professional experiences are critical to shaping pre-service teachers' development (Clements & Cord, 2013; Giles, 2011, pp. 80, 89; Saevi, 2011, p. 457). Educational contexts, supervising and mentor teachers[2], university liaisons[3], children and students, and pre-service teachers themselves influence relationships and interrelationships within professional experiences (Darling-Hammond & Bransford, 2005, p. 417). Pre-service teachers' disposition, motivations, aspirations, aptitudes, social skills, and moods illustrate how a pre-service teacher is 'being' on their professional experiences (Ramezanzadeh, Adel, & Zareian, 2016, p. 2). Likewise, the mood of the context of a professional experience will influence pre-service teachers' dispositions (Buckworth, 2017a, p. 12; Darling-Hammond & Bransford, 2005, p. 289). Moustakas (1990) observed that "a relationship always exists between the external perception of natural objects and internal

2 The terms mentor teacher and supervising teacher are used interchangeably throughout this thesis. The terms refer to a registered teacher employed by a professional experience site. The registered teacher has responsibility for the pre-service teachers' educational and professional development while they are on their professional experience.

3 A liaison is a registered teacher employed by an initial teacher education provider to visit and observe the pre-service teacher's development while they are on their professional experience.

perceptions, memories, and judgments" (p. 47), and I suggest it is these relationships that are accepted and unthought; that is, "our perceptions of events are conditioned by past experiences which has [sic] shaped our response to the world around us" (Boud, Keogh, & Walker, 2013, p. 37).

Making sense of professional experiences. Past experiences influence people's sense making and learning (Billett, 2008, 2009a; Gale & Mills, 2013). Yet, a person's experiences and understandings are often taken for granted and assumed to be common knowledge (Ronsen & Smith, 2014). These knowledge assumptions can limit the effectiveness of teaching and learning (bell hooks, 1994).

Professional experiences situate pre-service teachers in an educational environment as an emerging teacher (Jordi, 2011; A. Kolb & Kolb, 2005). Professional experiences combine professional learning, at the individual level (Eteläpelto, Vähäsantanen, Hökkä, & Paloniemi, 2014, p. 662), with academic knowledge (Franz, 2007). Within educational contexts pre-service teachers experience and engage with cultures, norms, values and practices of the professional and educational context (Crossouard, 2010; Huisman & Edwards, 2011; D. A. Kolb, 1984; Newman & Holzman, 1993; Walsh, 2009). By participating in the professional environment, pre-service teachers' understandings, knowledge, and skills are influenced (Billett, 2004; Bronfenbrenner, 2000; Fenwick & Edwards, 2013), and professional disposition and identity form. Indeed, the development and acquisition of an identity or self-concept as a teacher is a clear purpose of pre-service teachers' professional experiences in Australia (Australian Institute for Teaching and Schools Leadership [AITSL], 2011a, 2011b; Billett, 2004, p. 315).

How pre-service teachers develop their self-concept, understandings, knowledges, and skills, is interpreted and influenced by relationships within and surrounding the pre-service teacher and their professional experiences (Bronfenbrenner, 2000; Daniels & Brooker, 2014;

Evans, 2013; Nonaka & Konno, 1998; Sim et al., 2013). Horden (2014) pointed out that "professional formation [self-concept as teacher] is constituted through the relation between education and workplace practice, and shaped by the wider context in which professionals operate" (p. 165). Therefore, how pre-service teachers' experience, understand and interpret professional experiences should be of utmost importance to the teaching profession, education generally, and pre-service teacher themselves.

A pre-service teacher's development can be supported by aligning personal mission, professional competencies, and facilitating the recontextualisation of their knowledge, experience, and context (Daniels & Brooker, 2014, p. 69; Horden, 2014, p. 171; Korthagen & Vasalos, 2005, p. 51). Recontextualisation should be undertaken to support pre-service teachers' alignment, interpretation, and understanding of the context of professional experience. Simultaneously, the person or people supporting recontextualisation are providing insights into a pre-service teachers' context and accompanying understandings. Undoubtedly, as mentioned previously, people's prior experiences influence meaning making and learning (M. Campbell & Zegwaard, 2011, p. 209; Fitz and Norris in Evans, 2013, p. 95; Ryan & Ryan, 2012, p. 248).

A person's belief in their ability to be successful is based on their understandings of experiences (Manolis, Burns, Assudani, & Chinta, 2013, p. 45). Self-belief and self-concept emerge "through achieving competence and emotional maturity, and understanding the relational location and nature of our actions" (Daniels & Brooker, 2014, p. 70).

While reflection is promoted to pre-service teachers as a 'way' to make sense of and learn from experiences (Coulson & Harvey, 2013; Smith, Ferns, & Russell, 2014, p. 15), van Manen (1990) believed it was impossible to be reflective when the experience was actively being lived (p. 10). Further, reflective practice requires skill development (Ryan & Ryan, 2012), and time (Coulson & Harvey, 2013, p. 404; Embo, Driessen, Valcke, & Van Der

Vleuten), which are already stretched by the demands of professional experiences and academic programs. However, reflection is a cornerstone for transformative learning and may be influenced by relationships within pre-service teachers' professional experiences (Ryan & Ryan, 2012, p. 246). Certainly, as Billett (2009b) asserted, "there is a point at which the limits of the personal are understood and guidance by others is essential" (p. 216).

This study of pre-service teachers' professional experiences questioned the way WIL is experienced by students. Questioning supported understanding the meanings that accompanied pre-service teachers' professional experiences, providing insights that are not readily available in published research. Further, this study enabled the researcher to reconsider and reposition her relationship with professional experiences (Giles, 2007, p. 9). As van Manen (1990) emphasized, phenomenological research is "always to question the way we experience the world, to want to know the world in which we live as human beings" (p. 5).

Philosophical hermeneutic phenomenology

A researcher's prejudices and hopes give rise to the research approach most suited for their study. Indeed, a phenomenon stems from within the researcher. When a phenomenon has been lived by the researcher and questions remain regarding the phenomenon's nature and accompanying meanings, philosophical hermeneutic phenomenology is an appropriate research approach. Heidegger (2010) wrote, "what is sought in the question of being is not completely unfamiliar, although it is at first totally ungraspable" (p. 5).

Hermeneutic phenomenology acknowledges a researcher's ongoing relationship with the phenomenon being studied (Laverty, 2008, p. 25). While participants' stories provide an alternative entrance to the phenomenon, introducing tensions that both expand and reduce the researcher's understanding and knowledge (Pringle, Drummond, McLafferty, & Hendry, 2011, p. 24), it is the researcher's way of being with the phenomenon that must first be

considered (Heidegger, 2010, p. 16). For, it is the researcher who attunes to and interprets the phenomenon presented in participants' stories (Heidegger, 2004, p. 37).

Reflectivity is required to navigate the researcher's understandings and the tensions present when encountering the phenomenon in an unrecognisable form (Ezzy, 2002, pp. 26-27). Through circuitous reflective practices, that is hermeneutic circling (Gadamer, 2014), a researcher gains greater understandings of the phenomenon and its true meaning (Tuohy, Cooney, Dowling, Murphy, & Sixsmith, 2013, p. 20). Heidegger (2010) asserted that "the vicissitudes of its [the researcher's] questioning, its [the researcher's] findings, and its [the researcher's] failures – becomes visible as necessary to the very character of Dasein [the researcher's being with the research]" (p.19).

Phenomenological research questions the lived world, seeking to understand the meanings of everyday experience (van Manen, 1990, p. 5). Henriksson and Friesen (2012) stated, "with its strong focus on the lifeworld and lived experiences, hermeneutic phenomenology bridges the gap between what theory and educational documents say should take place in the classroom and what actually takes place in every-day pedagogical practice" (p. 9).

This study broadened my understanding of professional experiences and contributes new knowledge to the educational community. The following section distinguishes the significance and contribution of this thesis.

Significance, research gap, and findings

This phenomenological research provides insights that are contextually relevant to Australian initial teacher education qualifications. A lack of evidence on the contribution of professional experiences to work readiness and career progression has been reported by a Teacher Education Ministerial Advisory Group (TEMAG, 2014), and the Australian Government Office for Learning and Teaching (OLT) through funded projects by Smith et al.

(2014) and Sim et al. (2013). Further, the Department of Education and Training (DoET, 2015a) has acknowledged that the specific elements of initial teacher education programs contributing to classroom and professional readiness are unknown.

Initial teacher education students consistently report professional experience as being the most valuable component of their degree, yet employers remain unsatisfied with the classroom readiness of graduates, and graduates report feeling underprepared for teaching (TEMAG, 2014, p. 30). This study illuminates the nuances of readiness and provides insights supporting understandings of professional experiences' contribution to pre-service teachers' readiness to teach.

Student voices are often silent in research on professional experiences. Student stories feature strongly in this research addressing a need identified by Smith et al. (2014) for WIL to be researched from a student perspective. Through sharing stories, pre-service teachers contribute to an understanding of what the nature of relationships, and interrelationships, within professional experiences means for students undertaking initial teacher education degrees.

The study provides qualitative evidence responding to two recent reports. One report from the TEMAG (2014) identified a gap in "information on the effectiveness of initial teacher education and students entering and graduating from initial teacher education" (p. ix) and another from the DoET (2015a) recognised that there was insufficient "information to properly understand . . . what teacher education approaches best prepare new teachers for the classroom" (p. 9). Qualitative findings convey understandings of equity not available through

quantitative data[4], enabling the contextual relationships critical to pre-service teachers' professional experiences to be a central focus point.

Findings and discussions from this study provide readers with an opportunity to consider the influence of relationships, and interrelationships, within professional experiences on pre-service teachers' work and professional readiness. The way in which research findings are presented reveals the unique nature of relationships within professional experiences as they were experienced by pre-service teachers. In sharing these findings, it is anticipated that the reader will develop a greater appreciation for the shared meanings of professional experiences from a student perspective. The study hopes to encourage readers to search for greater understandings about what initial teacher education is, what more it might become, and how, on a personal level, people can contribute to further enhancing the initial teacher education professional experience for students.

Flow on effects from this research might be expected to improve pre-service teachers' professional experiences. Ultimately, enhancing professional experiences for pre-service teachers will positively impact students in school classrooms now and into the future.

Implementation of recommendations from these findings might be expected to improve students' experience of initial teacher education degrees. Further, findings may provide complementary, or alternative, insights to those emanating from DoET (2015a) instructions to the AITSL, to address the TEMAG (2014) recommendations.

[4] Through its numerical nature quantitative data cannot convey the contextual significances and lived experiences of a situation or event to the depth capable within words, phrases, poetry, and images.

The context I bring to this study

All research is undertaken through a lens of prior knowledge that is developed through experiences, cultures, social environment and education (M. Campbell & Zegwaard, 2011, p. 209). I acknowledge that learning opportunities, provided through professional experiences, can be considered from numerous theories including: Bronfenbrenner's Ecology of Human Development (Bronfenbrenner, 1994, 2000); Vygotsky's Activity Theory of Social Development (Newman & Holzman, 1993); Lave and Wenger's Situated Learning Theory (Fenwick & Edwards, 2013); Nonaka and Konno's 'Ba' shared space for emerging relationships (Nonaka & Konno, 1998); Boud's Collective Reflection (Boud et al., 2013; Boud & Walker, 1998); Complexity Theory (Fenwick & Edwards, 2013; Jordi, 2011); Actor Network Theory (K. Harman, 2014); and Experiential Learning Theory (A. Kolb & Kolb, 2005; Manolis et al., 2013). Critical to all these theories are relationships between people and the context in which they engage in professional experiences.

My experiences of education, including pre-service teaching professional experiences and employment in the Australian higher education sector, are influential in this study. The following section outlines the contexts that have been influential to my way of being in this research.

Temporality: Undergraduate education. I am a graduate of the University of South Australia's Bachelor of Teaching (Primary) degree. A requirement of my Bachelor's degree was successful completion of three professional experiences in primary schools. Primary schools, at that time, were considered to be the third through to the seventh year of school; children were generally aged between eight to 12 years of age. These professional experiences were transformational and included particularly memorable events. The most influential events of my pre-service teaching professional experiences are summarized below.

Second year pre-service teacher experiences: Stepping in and becoming stuck. As a pre-service teacher you can feel out of your depth, unable to respond to the situations that present. One such moment for me was when I was on yard duty with my supervising teacher. Standing with my supervising teacher observing the children's activities in the yard, my supervising teacher announced that 'he', as they pointed out the boy from the special education class, would grab one of the girls from our class around the legs if she wore red shoes. My supervising teacher then walked off. I did not know what to do. This boy was bigger than me, I did not know if the girl from our class was wearing red shoes, what was I expected to do if this happened. Standing in the yard, alone with this information, I was stuck. What should I do if this happened? Would anyone be there to support me? I was vulnerable and spent the rest of yard duty searching for the girl from our class to see if she was wearing red shoes and hoping nothing would happen.

Second year pre-service teacher experiences: Almost failing. On my way to the staff room following the conclusion of a lesson in the middle of my second professional experience I was approached by my university liaison. A university liaison is a person employed by the university to visit students at their professional experience site and review performance. The liaison 'simply' said, 'Why do you teach the way you do? If you don't change you will fail.' At that moment my world stopped. I thought I had just finished a successful lesson. Admittedly, the lesson was not 'fun,' but the learning objectives and outcomes had been met. I had previously been told I needed to deliver a fun lesson. I had one more opportunity to prove that I could teach a 'fun' lesson or else I would fail the professional experience. There was no way I was going to let myself fail.

The following week, I taught a 'fun' lesson. I copied the lesson from one that I had participated in at university; this was my relatable experience of fun teaching and learning. At the time I did not know why I had to teach a 'fun' lesson, I just knew I could not fail.

Sometime during the lesson, or soon afterwards, I recognised the children's body language had changed and their conversation during the 'fun' lesson was different. I also noticed my enjoyment of teaching the lesson was increased. Although I passed my professional experience, and am grateful for doing so, for decades these moments of professional experience remained my abject failure. And, the shock of my university liaison's 14 words lived beyond their spoken moment.

Third year pre-service teacher experiences: Seeing care. On my third and final professional experience my mentor teacher changed the class seating arrangement resulting in the quietest and the most exuberant children sitting next to each other. As the week progressed the quiet child started talking during lessons, chatting with those around them, and generally becoming more noticeable because they were not immediately attentive or on task as they were previously. I asked my mentor teacher why they had seated two particular children together. Their response surprised me. My mentor teacher explained that it was important for this quiet child to develop friendships within the class, friendships that would support their future wellbeing. Perhaps the reverse was also true, and my mentor teacher hoped the exuberant child settled more quickly. Regardless, until this moment it had never occurred to me that a teacher was thinking about a child's future wellbeing beyond their class and year of teaching them.

Here, my mentor teacher was considering a child's wellbeing from a social rather than academic viewpoint. This notion of teaching was not familiar to me and I was struck by the subtle care shown by my mentor teacher. I was also appreciative for the time my mentor teacher took to explain their rationale for seating these two children together. In this moment I had seen a way of teaching that I thought might, hoped could, exist but had not knowingly experienced or witnessed.

Third year pre-service teacher experiences: Caution to the wind. On this occasion I was teaching a lesson following lunch. The weather was nice, and the day had been going well. On my way to the classroom I decided I wanted to let the children do the lesson's work outside. I had considered what might eventuate and decided that I wanted to try this possibility anyway. The children were excited and very quickly I could hear their voices across the yard. I called everyone back inside and said that I had trusted them to work quietly outside but this trust had been broken by some people. The children started looking around; in my mind they were trying to work out who to blame, so I continued, saying that it is not the people you think it might be. I said we would give it another go after a few minutes of quietness. Gradually I allowed the children to once again go outside. My mentor teacher, present the entire time, told me I handled the situation well.

Third year pre-service teacher experiences: A poem brings joy. Again, on my third and final professional experience I taught a lesson, this time observed by my mentor teacher and university liaison. The lesson, held before recess, had progressed well and was completed a few minutes early. While we waited for the bell to ring I decided to recite a poem – *Disobedience* by Milne (1924). This was my favourite poem as a child; Mum diligently acquiescing to my nightly requests would read the poem with rhythm and melody. I recited the poem in the manner that my Mum read it to me. As I recited the last word of the poem the children responded with spontaneous applause. I had, the poem had, captivated them. Together we shared a moment of joy that my university liaison said happened 'once in your teaching career'.

Temporality: Postgraduate education. I graduated from Flinders University with a Master of Education (Leadership and Management). Studying part-time and working full-time, I was an engaged postgraduate student. As mentioned previously, I had researched the needs and skills required of university supervisors supporting and guiding the learning

experiences of Australian higher education degree students undertaking WIL as part of this degree.

My Master's degree introduced me to texts and teachers with different and relational ways of being towards education. With positive results I was able to relate and utilise my experiences when responding to assignments. Admittedly I initially attended classes and was bemused by what I perceived to be wishful thinking; what I was hearing seemed utopian and removed from my experiences working within education. However, I wanted to understand my teachers. How could my teachers be so passionate about the relational nature of education? Was this rhetoric or was there genuine belief in the possibilities spoken about? I came to know my teachers to be genuine and I now share their possibilities for education.

Temporality: Employment. Soon after completing my undergraduate degree I commenced work as a professional staff member at Flinders University. I have worked in numerous professional positions including accounts, international student support, international mobility programs, student progression, to name a few. At the commencement of this research I was employed as a Project Manager: Teaching and Learning in Flinders University's Centre for Innovation in Learning and Teaching. During my time as Project Manager I completed several projects developing, designing, writing and delivering WIL resources. In addition to these projects I have led institutional communities of practice, and co-authored several conference papers (Henderson et al., 2016; Stephenson & Hannah, 2012), book chapters (Bissaker et al., 2019; Smigiel, Macleod, & Stephenson, 2015), and journal articles (Stephenson, Giles, & Bissaker, 2018; West & Stephenson, 2016). After 20 years employment, and half-way through this doctorate, my position with the University was made redundant.

Following my redundancy, I have worked on a casual basis as a temporary relief teacher, out of school hours coordinator and educator. I am currently employed as a casual

academic at Flinders University, with responsibilities including coordination of WIL industry placement experiences for business students.

I am an elected member of the Australian Collaborative Education Network South Australian / Northern Territory Chapter (ACEN SA/NT). The ACEN SA/NT Chapter "is the professional association for practitioners and researchers from the higher education sector . . . involved in work integrated learning (WIL) in Australia" (Australian Collaborative Education Network [ACEN], 2015).

My way of being with this research has been influenced by these past experiences. Further, these experiences have influenced my pre-understandings of professional experiences[5]. The following section discusses the importance of identifying the pre-understandings, the prejudices, that a researcher brings to their research. My accompanying prejudices are then acknowledged.

Pre-understandings

> The fact that we already live in an understanding of being and that the meaning of being is at the same time shrouded in darkness proves the fundamental necessity of retrieving the question of the meaning of "being". (Heidegger, 2010, p. 3)

Philosophical hermeneutic phenomenology provides an avenue to explore unanswered questions that were calling for this study (Carabajo, 2013, p. 71) while acknowledging my history with the phenomenon of interest (Crotty, 1996, p. 273; Reiners, 2012, p. 2). My history with pre-service teachers' professional experiences is significant to the way in which this study has been conducted and the findings presented. I contend that one's history is

---

5 I utilise the term pre-understandings in this thesis to convey forestructures of understanding (Horrigan-Kelly, Millar, & Dowling, 2016, p. 5), fore-understandings (Gadamer, 2014, p. 281), and fore-conceptions (Dreyfus, 1991, p. 199).

always influential in the conduct of research regardless of the approach utilised. Indeed, Tuohy et al. (2013) believed that researchers already understood the impetus calling them to phenomenological study and that this impetus influenced study findings (pp. 18-19). As such, it is important to commence phenomenological studies with self-reflection (Laverty, 2008, p. 28) and for the researcher "to give considerable thought to their own experience and to explicitly claim the ways in which their position or experience relates to the [research]" (Laverty, 2008, p. 28). Polkinghorne (1989) affirmed the importance of acknowledging prejudices and stating these before phenomenological studies commence (p. 46).

All pre-service teachers commence professional experiences with understandings of what it is to be a teacher. I hold the assumption that all pre-service teachers bring understandings of what it is to 'be' a teacher to their professional experiences. Understanding what it is to be a teacher is developed through years of being a child and student in school classrooms. Pre-service teachers generally have at least ten years of school education in addition to experiences of teachers in other educational contexts; university, for example. Through experience I know the influence of prior education on a pre-service teacher's understanding what it is to 'be' a teacher and to be tacit. I assume educational experiences influence all pre-service teachers' being on professional experiences. I do not assume that pre-service teachers, or those supporting pre-service teachers' professional experiences, are aware how educational experiences influence 'being' on professional experiences.

The life of pre-service teachers' professional experiences continues to 'live' after the experience is formally completed. I believe that pre-service teachers have memorable events and moments on their professional experiences. These memorable events and moments hold significance long after the professional experience has formally concluded. I assume that the life of these memorable events influences a pre-service teacher's being and way of life post their occurrence. In addition, I assume that professional experiences'

influence on the life of pre-service teachers is largely unrecognised or explored for meanings. I believe pre-service teachers' professional experiences are a living phenomenon not temporally bound.

Each professional experience is unique. I understand each professional experience to be unique. No time, no experience, within a professional experience may ever be repeated. People involved in professional experiences will recall and make sense of their involvement variously.

Conversations support shared meanings and understandings. I believe conversation supports the development of shared meanings. I accept that conversations may not take place because the people involved think shared understandings already exist. Similarly, conversations may not occur when inauthentic relationships exist between people. Further, I recognise that shared meanings may not culminate in shared understandings.

Professional experiences are holistic but may be perceived atomistically. Experience has contributed to my understanding that professional experiences inhere more than a single event or moment. Experience has also highlighted the private nature of professional experiences when a moment or event is perceived atomistically. When viewed, considered, holistically a fuller existential picture is provided acknowledging the relationships between professional experience moments and events.

Professional experiences are a complex and high stake learning experience, particularly for pre-service teachers. Increasing attention has been given to the complex and high stake nature of professional experiences (Cameron & Klopper, 2015; Cooper et al., 2010). I accept risks associated with professional experiences may include harm to individual and institutional reputations. However, I believe the potential harm for students participating in professional experiences does not receive appropriate consideration. Professional experiences introduce students to established cultures. When there are 'good' relationships

between students, supervising teachers, and university supervisors, professional experiences are more likely to occur in a positive learning experience. When relationships within a professional experience are inauthentic students are likely to be vulnerable.

Common themes between stories will be present. I accepted that professional experiences hold an existential nature. While I did not know how this existential nature would appear when I commenced this research, I believed there would be a common nature to all stories. I have come to appreciate the nuanced appearances of professional experiences' existential natures. Nuanced appearances of existential natures express the uniqueness of professional experiences.

Section summary. This section has made explicit the pre-understandings accompanying me on this study. Pre-understandings were critical to my way of commencing and undertaking this study. A way of being with the study that is described in the section that follows.

Thesis structure

This thesis is presented in eight chapters. This first chapter has defined the phenomenon of interest, the catalyst from which it arose, and the purpose for and importance of this study. The study's research approach, significance and contribution to education were identified. The context and pre-understandings that I bring to this study were described.

The second and third chapters are literature reviews. Chapter two provides a background context to WIL, Australian higher education, and initial teacher education. Chapter three introduces the context of Australian initial teacher education, lived professional experiences, and teaching. At times chapter three discusses psychological notions that appear counteractive to the ontological nature of hermeneutic phenomenology. Nevertheless, these psychological notions are included to acknowledge the significant behaviourist influences within education and therefore teacher education.

Chapter four introduces the research methodology and method. Three philosophers of significance to this thesis and their contribution to philosophic hermeneutic phenomenology are identified; my 'way' of being in this research, and the care-full approach taken to gather stories of pre-service teachers' professional experiences are clearly and chronologically presented.

Research findings are presented in chapters five, six and seven. Each chapter explores one existential theme; consecutively these are risk, care, and readiness. Gathered stories illustrating the strong and unique nature of a theme are incorporated and discussed in each chapter with reference to philosophical literature. The chapters – risk, care, and readiness – are, like their content, presented in a developmental order often, but not intentionally, aligning with students' degree progression and contextual awareness. These three findings chapters have a distinctive writing style quite different from the matter of fact writing presented in the prior chapters.

All findings chapters commence with a synthesis of the ontic and ontological interpretation of the existential theme. For example: Chapter seven is dedicated to the ontological nature of readiness in pre-service teachers' professional experiences. The chapter's introduction commences with a general discussion of what readiness is, and how readiness is experienced, ontically and ontologically.

The relationships between this general depiction of an existential notion and initial teacher education professional experiences are then shown. The ontological meanings of the existential nature of initial teacher education professional experiences, as discovered, and philosophically explored, in gathered stories are identified. Gathered stories are individually presented and carefully interpreted for meaning. A story is fully explored before the next story is brought forward for similar exploration. An overview of the ontological meanings for the existential theme is provided in summary.

Chapter eight, the final chapter of this thesis, relates the significance of this research and its contribution to new knowledge within the current context. Recommendations and their implications for the practice of initial teacher education professional experiences are presented, opportunities for further research are identified, and limitations and understandings of the research discussed. To conclude the thesis, I review my understandings through undertaking this research, discuss how my preassumptions have changed through the course of this research, and describe my experience as a hermeneutic phenomenological researcher.

Chapter two: The context of Australian higher education

This thesis explores the phenomenon of relationships in the context of pre-service teachers' professional experiences within an undergraduate initial teacher education program. This chapter, being the first of two literature reviews, describes the context relating to Australian higher education, initial teacher education programs, and professional experiences. The subsequent chapter considers the temporal nature of pre-service teachers' professional experiences within the profession of teaching. Both chapters weave a discussion of neoliberalism's envelopment of higher education; a discussion that observes hermeneutic literature review practices established by Crowther, Smythe, and Spence (2014) and Smythe and Spence (2012).

The first section of this chapter gives a synopsis of the prominence of neoliberalism and its influence in higher education, before exploring particular Australian Government reviews of higher education. The second section of this chapter focuses on the managerial mechanisms at play to 'ensure' the 'quality' of Australian higher education and initial teacher education qualifications. Managerial mechanisms, directly associated with the neoliberal discourse, include Government legislative and regulatory instruments, and performance measures. A segue introducing the relational disparity between the current Australian higher education context with specific reference to teaching concludes the chapter.

The New Right's educational confrontation

Higher education has been shaped by a dominant ideology in education known as the New Right. The New Right ideology encompasses expressions such as neoliberalism, new managerialism, economic rationalism, Market Theory and free market economics (Giles, Bell, Halsey, & Palmer, 2012; Giles & Morrison, 2010; Lynch, 2006); neoliberalism is the term employed in much of this chapter. The New Right is an expansive label for a political ideology based on capitalist principles (Duménil & Lévy, 2011; Olssen & Peters, 2005). A

market driven agenda and the exercise of managerial controls by governments define the New Right ideology. These conditions, laws and institutions focus and influence individuals towards the government's agenda. In doing so the New Right ideology and its accompanying values (Duménil & Lévy, 2011, p. 24) insidiously becomes an accepted way of societal being (Sellar, 2013, p. 246).

The New Right ideology underpins the drive to see human capital generated in part through "academic skills . . . (and) . . . competencies" (Gale & Mills, 2013, p. 13). From a New Right perspective human capital should be continually developed to meet the constantly changing economic and social needs of the market (Business Higher Education Round Table, 2002). The New Right, then, is an ideology fundamentally concerned with human capital, "expanding markets" (McCreary, Basu, & Godlewska, 2013, p. 256) and "the extraction of a (financial) surplus" (Duménil & Lévy, 2011, p. 9). For governments working from a New Right ideology, extracting a financial surplus requires, amongst other measures, the privatisation of public resources, increased efficiencies, decreased financial support and welfare provisions, and increasing individual responsibility through the governments' managerial controls (Crossouard, 2010; Giroux, 2002; McCreary et al., 2013). The New Right ideology establishes education as a "transactional relationship between individuals and institutions" (Tomlinson, 2017, p. 713); a construct confronting the relational and possibly enlightening nature of teaching and learning that is explored in the chapter following.

The neoliberal ideology

Education is shaped by private and political ideologies (Saevi, 2011, p. 457). Neoliberalism, the current dominant ideology in education (Giroux, 2002, p. 452), is grounded in capitalism (Duménil & Lévy, 2011, p. 7) and entrepreneurship (Olssen & Peters, 2005, p. 315). While the beginning of neoliberalism is unable to be definitively identified,

consensus suggests its formation in education began in the late 1970s to early 1980s (Duménil & Lévy, 2011, pp. 7-8; Giroux, 2002, p. 425).

Neoliberalism functions through political mechanisms of policy and regulation. The mantra of 'markets,' 'market-driven', and 'demand-driven' became the new common-sense discourse in government reviews and announcements regarding economic funding of public services and national economic directions (Department for Education Science and Training [DEST], 2003, p. 18; Norton, Cherastidtham, & Mackay, 2018, p. 65; Probert, 2016, p. 4). "Markets – and market value – have come to govern our lives" (Sandel, 2013, p. 5). Over time, a shared sense of quality and value has been developed, underpinned by considerations of economic cost and economic potential (AITSL, 2018b, p. 3). Today, market logic asserts both finances and public demand, as a, if not the, defining indicator of a country's and one's self value and worth.

Sandel (2013, p. 6) argued for the 'fair' distribution of public resources based on peoples' demand for services. 'Fair' is seen as having the essential characteristics of 'logic' and 'common sense' (Giroux, 2002, p. 428). Carrying tacit values and norms (Sandel, 2013, p. 78), market discourse has been argued to promote the interests of the elite (Duménil & Lévy, 2011, p. 9) and increase the disparity of "marginalised communities" (Marginson, 1997, p. 6; McCreary et al., 2013, p. 256).

Conflicting thoughts exist regarding neoliberalism's accompanying beliefs and values with respect to education. For some, neoliberalism benefits "the highest income bracket" (Duménil & Lévy, 2011, p. 8) and contributes to widening socio-economic gaps. However, for others, as Sellar (2013) points out, the neoliberal quest equating increased educational attainment with "positional advantage in the global market" (p. 250) is a logical response. The main point is that neoliberalism considers educational attainment a positional advantage

for society and individuals. The concept of positional advantage is further explored later in this chapter.

Duménil and Lévy (2011) and Sellar (2013) acknowledge the insidious nature of neoliberal logic and accompanying values. In addition, Giroux (2002) presents neoliberalism as “the most dangerous ideology” of our time (p. 428). Embedded in government policies, determining the allocation of public resources, manipulating the distribution of private resources, the subtle nature of neoliberalism now underpins the values and practices of many, arguably the majority, of people in Western societies. We are immersed in “what appears to be an unassailable appeal to common sense” (Giroux, 2002, p. 428). As the neoliberal ideology becomes systemic, it also becomes taken for granted.

“The market is [now seen as] both a more efficient and a morally superior mechanism” (Olssen & Peters, 2005, p. 314) for the allocation of resources, and the ‘best’ means for “delivering services” (Probert, 2016, p. 4). Moreover, the neoliberal tendency of “fragmenting politics into specific issues” (McCreary et al., 2013, p. 256) seems to reduce the ability for discussion of government decisions regarding the distribution of resources.

For governments with a neoliberal ideology, the implementation of managerial controls to create “the appropriate market by providing the conditions, laws and institutions necessary for its operation” (Olssen & Peters, 2005, p. 315) is a priority. These conditions, laws and institutions focus and influence individuals towards the government’s “desired social and economic goals” (Billett, 2010, p. 403). Chiefly, governments seek to reduce public sector costs (Giroux, 2002, p. 430) and ‘support’ people to contribute to the market economy. In that respect neoliberal ideology advocates knowledge as a financial commodity (Giroux, 2002, p. 432; Olssen & Peters, 2005, p. 330) of economic value to a nation’s and individual’s prosperity and wealth (DEST, 2003, p. 8).

Connecting knowledge and economic prosperity inevitably leads to education being identified and propounded as crucial to a nation's economic future (DEST, 2003, p. 8; Olssen & Peters, 2005, p. 331). Essentially, education and particularly universities are now considered capable and increasingly responsible for producing marketable commodities (Tomlinson, 2017, p. 713), in the form of graduates with the knowledge and skills to meet the needs of a nation (Dawkins, 1988, p. 8). In Australia, this rhetoric is evidenced in 'progressively' explicit statements within Government reviews of higher education spanning 30 years.

Australian Government reviews of higher education

The Australian Government has undertaken five reviews of higher education, the first in 1988 and the most recent in 2017. Each review influenced the direction of Australian higher education. Arguably the most significant of these reviews, changing the social and environmental constitution of Australian higher education, were the *Higher Education: A Policy Statement* (Dawkins, 1988) and the *Review of Australian Higher Education: Final Report* (Department of Education, Employment and Workplace Relations [DEEWR], 2008).

The *Learning for Life: Final Report* (Department of Employment, Education, Training and Youth Affairs [DEETYA], 1998) and *Our Universities: Backing Australia's Future* (DEST, 2003) reviews, with their strong focus on performance measurement and controls, assisted, by way of economic controls, the possibilities that eventuated following the *Review of Australian Higher Education: Final Report* (DEEWR, 2008). *The Higher Education Reform Package* (DoET, 2017) continuing the tradition of neoliberal managerial controls, has grounded large scale organizational restructures of higher education institutions. Accompanying and effectively enforcing the review recommendations were funding schemes and financial policies (Department of Education [DoE], 2019; DoET, 2017), the purpose of which is explored below.

Key aspects of the Australian Government reviews are presented in the following section to provide a broad contextual background to the Australian higher education sector.

Consolidating Australian higher education

Using funding measures (Marginson, 1997, p. 8; Norton et al., 2018), Dawkins' (1988) reforms consolidated the Australian higher education system (p. 27). Institutions with fewer than 2000 Equivalent Full-Time Student Units (EFTSU) were required to merge with like institutions to achieve this minimum EFTSU, or "seek incorporation into State TAFE [Technical and Advanced Further Education] systems" (Dawkins, 1988, p. 44). As Marginson (1997) identifies, these reforms effectively removed the public's "distinction between universities and CAEs [Colleges of Advanced Education] . . . and [led to] the creation of 18 new universities alongside 18 existing universities" (p. 8). Yet, universities have remained uniquely different from other higher education providers,[6] as they are legally required to undertake research (Norton et al., 2018, p. 9).

In addition to the consolidation of higher education providers, Dawkins' (1988) statement and funding measures led to the implementation of proportional payments to higher education providers based on pre-established enrolment numbers (Marginson, 1997, p. 8). Universities were required to define their "broad mission and responsibilities" (Dawkins, 1988, p. 29). Tuition fees, accompanied by a Higher Education Contribution Scheme (HECS), enabled the loaning of money to students for tuition fee payment (Norton et al., 2018, p. 48). Further, higher education performance indicators were established and

6 In Australia the term 'University' is regulated (Norton et al., 2018, p. 12).

"incorporated into the Commonwealth's general funding arrangements' (Dawkins, 1988, p. 86) (p.86).

Although the introduction of student loans for subsidised tuition fee payments was linked with the need to fund 'system' growth (Dawkins, 1988, p. 19), the seed for "consumer logic of value for money" (Cousin, 2016, p. xiv) leading to transactional education was planted. Similarly, a path of differentiation and competitiveness (Marginson, 1997, p. 9) may be traced to the creation of institutional mission statements utilised to gauge "the resources needed to fulfil the institution's mission and goals, and for assessing its purpose" (Dawkins, 1988, p. 29).

Within the Dawkins' (1988) statement two terms, 'lifelong education' (pp. 16, 68-69), and co-operative education (p. 67), appeared. Conforming to the entrenchment of neoliberal ideologies, both terms have 'developed' over the years (DEETYA, 1998, p. 47) and have relevance for this thesis.

Lifelong education, lifelong learning and employability. Lifelong education was replaced by 'lifelong learning' in subsequent Government reviews of higher education (DEST, 2002; DEEWR, 2008). The West Report (DEETYA, 1998), explored in more depth in the following section, included the words: "the message is clear: the key to social progress, prosperity and economic growth lies in a population that is adaptable, flexible, well educated, and attuned to the need for lifelong learning" (p. 47).

Billett (2010) observed the association between lifelong learning and lifelong employability (pp. 405-406), acknowledging learners' need to adapt as opportunities and possibilities change (p. 410). Lifelong learners make sense of the relationships between experiences and themselves, which includes the perceptions of others (Daniels & Brooker, 2014), and requires reflective practices (Coulson & Harvey, 2013; Evans, 2013; Ryan & Ryan, 2012). The development of these abilities which enable understandings from

experiences (Jordi, 2011) are said to inform and transform subsequent actions (Ronsen & Smith, 2014, p. 451; Ryan & Ryan, 2012, p. 246) and have been identified by Calway and Murphy (2007) as grounded in undergraduate higher education studies (p. 17).

Co-operative education and work-integrated learning. The term co-operative education is illustrative of productive relationships between higher education and employers (Dawkins, 1988, p. 67); this, and other comparable terms with corresponding intent, disappeared from Government higher education reviews for almost three decades. The Bradley et al., report (DEEWR, 2008) instead referred to “clinical and practicum training” specifically related to nursing and teaching (pp. 150, 166). This is not to suggest that the Government was not conscious of higher education institutional directions in this area. Rather, Government policies and funding arrangements have, as predicated by neoliberal ideologies, contributed to shaping Australian higher education institutions’ directions. Conceivably, the decreased prominence of ‘co-operative education’ indicated Dawkins’s (1988) success with allocating funding (p. 81) towards more co-operative education courses within higher education institutions (p. 68). Yet, it was not until *The Higher Education Reform Package* (DoET, 2017) that the notion of ‘co-operative education’ or, applying the Reform Package’s terminology ‘work experience in industry’, returned to its former level of Government scrutiny.

In the late 1990s, the overarching term WIL emerged in Australian higher education (Orrell, 2011, p. 5). Broadly defined, WIL is the intentional, structured, integration of theory and practice in a workplace environment (Calway & Murphy, 2007; Flinders University, 2010; Martin, Rees, & Edwards, 2011; Orrell, 2011; Patrick et al., 2008). WIL refers to a range of teaching practices including practicums, internships, field work, placements and professional experience (Franz, 2007). Fundamentally, WIL necessitates business, industry and higher education partnerships (Schwartz-Shea & Yanow, 2012, p. 42). Work-integrated

learning as defined here aligns with the principles of co-operative education identified by Dawkins (1988, p. 68).

Reframing the governance of Australia's higher education institutions

The West Report (DEETYA, 1998) sought to reconstitute the governance of Australian higher education providers, affirming a need for universities "to address the essential incompatibility of a view of the world based on collegial decision making and an alternative view based on executive decision making" (pp. 23, 111). Seeking to reduce university Council membership necessitated changes to the relevant legislation. However, legislation governing university councils was within State control (Norton et al., 2018, pp. 66-67). So, while West (DEETYA, 1998) called for the alignment of higher education governance with "the size and style of most business boards" (pp. 23, 111) the 'desired' changes to institutional governance did not eventuate until much later.

With short-lived enlightenment, the Nelson Report (DEST, 2003), following the West Report (DEETYA, 1998), recognised that "universities are not businesses" (DEST, 2003, p. 15). Nonetheless, it concluded that "they [universities] need to be run in a business-like fashion. Anachronistic governance arrangements . . . are not conducive to sound decision making" (DEST, 2003, p. 15). Still, without amendments to legislation by State governments, universities were unable to change the membership of their governing bodies.

In South Australia, the location for this research, the State Government had amended governance provisions for the three publicly funded universities by 2017 (Government of

South Australia, 2008, 2017a, 2017b)[7]. More broadly, with the change to higher education institutional governance now present, neoliberal managerialism and collegiality appear to be increasingly combatant (Norton et al., 2018, p. 15). University 'executive' now has increased power (Probert, 2016, p. 6) and the term 'corporate university' has emerged in recognition of governance privileging neoliberal ideologies of financial gain, managerialism, and productivity (Giroux, 2002, p. 434).

Lynch (2006) contends that universities "have been transformed increasingly into powerful consumer-oriented corporate networks, whose public interest values have been seriously challenged" (p. 1). There are compelling arguments attributing corporate universities' transformation to the neoliberal ideologies embedded in government reviews, policies, grants, and funding agreements. The following section provides an overview of key Australian Government higher education funding decisions.

The significance of higher education funding decisions

The previous section of this chapter introduced the Australian Government's use of tied funding as an instrument to change the structure and governance of higher education. The establishment of tuition fees and student loans, and pro-rata funding for student enrolments, were also introduced. In this section the focus shifts to the release of the Bradley et al., Report (DEEWR, 2008) and funding decisions post 2008.

A demand driven Australian higher education system enabling universities to decide admission criteria (DoET, 2017, p. 5) commenced in 2009 (Norton & Cherastidtham, 2014,

---

7 University of South Australia 1990 governance provisions were amended in 2008;
University of Adelaide Act 1971 governance provisions were amended in 2017;
Flinders University Act 1966 governance provisions were amended in 2017.

p. 63; Norton et al., 2018, p. 65). This was quite a change from previous years when universities were penalised for exceeding their admission targets (Norton et al., 2018, p. 65). From 2009, universities were to be funded for all student admissions (Sellar, 2013, p. 249). In response universities uncapped admission numbers (Norton et al., 2018, p. 72) and competed for students (Tomlinson, 2017, p. 712). Entry requirements to universities via traditional school leaver pathways were 'lowered' (Probert, 2016, p. 2), and alternative pathways expanded to encourage mature age and vocational admissions (Marginson, 1997, p. 8).

Many of these changes to admission requirements were in response to the Bradley et al., Report (DEEWR. 2008). This Report established an urgent need to increase higher education attainment in Australia (DEEWR, 2008, p. 1), particularly among people from "low socio-economic backgrounds" (Sellar, 2013, p. 246); widening participation ensued. Introducing demand driven funding had the desired effect, with universities removing the previous restrictions on enrolments and admissions increasing (DoET, 2017, p. 4). However, varying opinions exist regarding student, teacher, and institutional preparedness for the rapid increase in student numbers and subsequent diversity (Norton et al., 2018, p. 65).

Bell hooks (1994) recorded the struggles, including alienation (p. 183), and high attrition (p. 182), 'marginal' students face in higher education institutions. Similar beliefs were expressed by McCreary et al. (2013, pp. 255-256). While acknowledging the contribution diverse students have added to the higher education sector (Burge, 2012, p. 8) it is argued that widening participation in effect has led to "an assumed commonality" (Crossouard, 2010, p. 251). Failing to engage students' uniqueness (bell hooks, 1994, p. 160) either requires assimilation of values and practices (Bollnow, 1944c, p. 39) or isolates (Santoro, 2013, p. 311) students.

With the significant increase in student enrolments and correlating student diversity, equity and access to Australian higher education became a focal point (Probert, 2016, p. 2).

The Government acknowledged a need to increase resources to support the success of students from low socio-economic backgrounds attaining a higher education qualification (DoET, 2017, p. 7). The release of the DoET (2017) report also included the need for a proportion of higher education funding to be tied to teaching performance measures (p. 27). It is yet to be discovered whether funding tied to teaching performances will raise the standard of teaching that is hoped (DoET, 2017, p. 27), particularly when teaching is widely disparaged within the higher education sector (Norton et al., 2018, p. 2) and funds generated by student enrolments have historically been utilised to finance research (Norton et al., 2018, p. 13). Indeed “governments are skeptical about providing higher per student funding in order to improve teaching and learning, fearing that any such increase in funding would be diverted to support research” (Probert, 2016, p. 8).

The Higher Education Reform Package (DoET, 2017), as previously mentioned, refocused attention on higher education institutions’ engagement with business and industry. From 2018 the Government decided to fund WIL studies, citing its contribution to increasing graduates’ employment readiness (DoET, 2017, p. 26), and acknowledging the ongoing concerns employers expressed regarding graduates’ readiness for work (DoET, 2017, p. 30). With the rapid increase in student enrolments and subsequent graduates, questions were being asked regarding the notion of higher education qualifications holding positional power (Norton et al., 2018; Sellar, 2013; Tomlinson, 2017).

The positional power of higher education

A key tenet of neoliberal ideology is that knowledge provides financial benefit (Giroux, 2002, p. 432; Olssen & Peters, 2005, p. 330). Higher education is a provider of knowledge (Calway & Murphy, 2007, p. 17). Certainly, in recent times higher education providers have ‘marketed’ themselves on this premise (Lynch, 2006, p. 1) and it is the knowledge, or more particularly perceived outcome from a higher education qualification,

that holds 'value' for individuals and governments (Tomlinson, 2017, p. 713). In this respect it is contested that higher education providers function as a service provider (Cousin, 2016, p. xi).

Knowledge and higher education qualifications are increasingly pivotal for employment prospects (Dawkins, 1988; Giroux, 2002; Norton & Cherastidtham, 2014; Norton et al., 2018; Sellar, 2013). Just as neoliberalism seeks profits and efficiencies (Giroux, 2002, p. 434) so too students seek value from their higher education studies, particularly as tuition fees rise and HECS repayments are enforced at increasingly lower income levels (Daniels & Brooker, 2014, p. 66). As much as Tomlinson (2017) dissented and presented the 'value' of higher education in its "processes of self-formation and cognitive and social development" (p. 713), a "consumer logic of value for money" (Cousin, 2016, p. xiv) exists. Students increasingly appear to equate the value of higher education with "expectations of secure and rewarding employment" (Daniels & Brooker, 2014, p. 66). This is a notion shared by students' parents (Giroux, 2002, p. 435) and recognised by the Government.

The West Report (DEETYA, 1998), while noting the contribution of higher education to graduates leading "a full and happy life" (p. 8), very explicitly reported a connection between the level of education, commensurate salary, health and social contribution. The Department of Employment (1998) stated higher education "graduates are better at managing their lives than non-graduates and therefore less of a drain on the public purse than non-graduates" (p. 10). Government reviews and reports that followed went further, measuring the 'value' of higher education for graduates' future income (DoET, 2017, p. 8).

Nelson (DEST, 2003) claimed "that average lifetime earnings for university graduates are over $600,000 more for men and $400,000 more for women by comparison with non-graduate counterparts" (p. 8). Bradley et al., (2008) figured out that a university educated employee's "income is more than $1.5 million or 70 per cent more" (p. 27) over a lifetime.

Birmingham (DoET, 2017), drawing from Norton (2012) and Deloitte Access Economics (Deloitte; Deloitte Access Economics, 2016), asserted, “it is now well established that students receive significant private returns from their study” (p. 9). From these reports it is higher education’s perceived employment return and greater financial earning capacity that is discernably advocated as giving positional power and advantage (Deloitte, 2016; Marginson, 2007; Norton et al., 2018; Sellar, 2013).

The Government commissioned Deloitte (2016) report, focusing on quantitative measures, concurred with previous Government reports finding higher education graduates do earn higher incomes than non-graduates (p. 38). Importantly, following the ‘success’ of the demand driven system and widening participation approaches, Deloitte (2016) explored some emerging concerns. These concerns recognised the changed labour market, noting the significant growth in degree holders (Deloitte, 2016, p. 73) exceeded similar increases in professional employment opportunities (Norton et al., 2018, p. 77). Deloitte (2016) further observed that the connection between employment outcomes, “a decrease in the graduate scarcity,” and income could not yet be measured due to data unavailability (p. 74). Meanwhile, Birmingham (DoET, 2017) focused on pre 2016 data and continued to advocate the increased employment prospects and advantages of graduates (DoET, 2017, p. 5).

Tomlinson (2017) challenged the simplistic notion of higher education’s positional power being graduates’ financial benefits (p. 711). Typically, positional power relies on the scarcity of possessions such as knowledge (Marginson, 1997, p. 7); supposing the positional power of higher education qualifications in terms of employment outcomes is diminishing, the idea of higher education’s ‘value’ is then also likely to change, as is students’ motivation to devote time and energy to higher education studies (Tomlinson, 2017, p. 714). With this in mind Probert (2016) contends that higher education providers will need to reassure students of the ‘value’ in pursuing higher education study (p. 11).

The 'value' and 'quality' of higher education. The prominence of neoliberal rhetoric has altered people's conceptions of the value of higher education (Lynch, 2006, p. 2; Olssen & Peters, 2005, p. 314). My analysis of Government reviews leads to a conclusion that acknowledgements of higher education's social contributions are lightweight when compared with their economic measures (DEST, 2002; 2003; 2019; DoE, 2008; DoET, 2017; DEETYA, 1998). However, Satz (2010), commenting on people's varied expectations of higher education, indicates space remains for alternative perspectives (p. 4).

Giroux (2002) has been compelling in advocating higher education as a place to challenge neoliberal discourse (Giroux, 2002, p. 433); a sentiment shared by McCreary et al. (2013, p. 255). Tomlinson (2017) proposed alternative views that may be considered 'traditional' (p. 713), and then returned to remind us that higher education's value is knowledge transfer "onto those who can benefit, consequently empowering them" (Tomlinson, 2017, p. 713).

This section has outlined the positional power of higher education qualifications as conceived by neoliberal ideologies. The following section focuses on the Government's use of legislation, professional bodies, and performance measures to manage Australian higher education.

Australian legislative instruments and performance measures. Despite some belief that universities are self-governing (Norton et al., 2018, p. 15) many, through enacting government policies and accepting funding agreements "in an undiscerning manner" (Woelert & Yates, 2015, p. 178), have adopted neo-liberal managerial ideologies (Probert, 2016, p. 6). Where once, in theory, universities had 'choice,' albeit limited by financial position, to accept or reject Government funding (Norton et al., 2018, p. 66) many aspects are now regulated by the Government under "corporations power" (Norton et al., 2018, p. 67), by legislated bodies such as the *Tertiary Education Quality Standards Authority* (TEQSA;

Office of Parliamentary Council [OoPC], 2011, p. 39), and by professional accreditation bodies.

Australian higher education legislative instruments

Australian universities are, as registered bodies under the *Tertiary Education Quality and Standards Act 2011* (OoPC, 2011), able to self-accredit their qualifications (p. 39). However, Australian higher education has a firm legal framework regulating practices for quality purposes (OoPC, 2011). This legal framework, overseen by the TEQSA (OoPC, 2011), consists of the *Higher Education Standards Framework (Threshold Standards) 2015* (HESF; DoET, 2015b), the *Australian Qualifications Framework* (AQF; Australian Qualifications Framework Council [AQFC], 2013), and an *Education Services for Overseas Students Act 2000: National Code of Practice for Providers of Education and Training to Overseas Students* (DEEWR, 2017)[8]. TEQSA (OoPC, 2011) itself is regulated by the *Tertiary Education Quality and Standards Act 2011* (p. 39).

TEQSA (OoPC, 2011) assesses the regulatory compliance of higher education providers with conditions established in the *HESF* (DoET, 2015b). All Australian higher education providers must be registered with TEQSA (OoPC, 2011, p. 5) and reregister at least every seven years (DoET, 2015, p. 6). The HESF (DoET, 2015b) consists of two parts. The first part identifies Threshold Standards for higher education (OoPC, 2011, p. 48) encompassing student participation and attainment (DoET, 2015, p. 5), learning environment (OoPC, 2011, pp. 6-7), teaching (OoPC, 2011, pp. 7-8), research and research training (OoPC, 2011, pp. 9-10), institutional quality assurance (OoPC, 2011, pp. 10-11), governance

8 These controls acknowledge the significant revenue education brings into the country (DoET, 2017, p. 2).

and accountability (DoET, 2015, pp. 11-14), and representation, information and management (DoET, 2015, pp. 14-16).

The second part relates to higher education provider criteria including higher education provider categories (OoPC, 2011, pp. 17-20) and self-accreditation of degrees (OoPC, 2011, pp. 20-22). It is TEQSA's (OoPC, 2011) responsibility, as part of their accreditation and reaccreditation process, to ensure the HESF are adhered to by higher education providers (AQFC, 2013, p. 5).

The AQF (AQFC, 2013) details the broad knowledge, understanding, and skills graduates at each level of qualification are expected to attain; 14 levels from Certificate I to Doctoral Degree exist (p. 11). Implemented in 1995 (AQFC, 2013, p. 9), the AQF was to be reviewed to ensure the specified "learning outcomes are meeting the needs of the employment market" (DoET, 2017, p. 32).

Government legislative measures signal the importance of higher education to the Nation's wellbeing (OoPC, 2011). Reviewing these Acts (DoET, 2015b; OoPC, 2011) illustrates the managerial oversight of higher education and provides an insight into the Government's values. However, alongside these legislated requirements the Government draws on several other indicators to judge the performance and 'outputs' of higher education and higher education providers.

Performance measures. Neoliberalism considers performance measures to be indicators of quality. Quality is strongly linked with value and advantage (Marginson, 1997, p. 7), and markets seek value (Olssen & Peters, 2005, p. 314; Probert, 2016, p. 4). Performance measures as indicators of quality may therefore be expected to influence markets (Tomlinson, 2017, p. 712). Market demand generates competition, particularly when linked with market-driven funding (Norton et al., 2018, p. 20). Consequentially, competition reputedly incentivises quality (DoET, 2017, p. 27; Olssen & Peters, 2005, p. 326).

Dawkins (1988, p. 86) first introduced the notion of “performance indicators” for higher education (Woelert & Yates, 2015, p. 178). West (DEETYA, 1998) followed, asserting a belief “that the quality of education must be measured in terms of what students know, understand, and can do at the end of their educational experience” (DEETYA, 1998, p. 46). Nelson (DoE, 2003) continued, founding the “*Learning and Teaching Performance Fund*” (p. 29) and assigning funding on the basis of “a performance based formula” (p. 36), the assessment of which was undertaken through the Fund. Bradley et al. (DEEWR, 2008) reviewed the Fund, acknowledging it for contributing indicators useful for evaluating higher education teaching effectiveness (DEEWR, 2008, p. 78) (p.78). *The Higher Education Reform Package* (DoET, 2017) linked a relatively small percentage of funding (7.5%) to teaching performance improvement and the provision of information for benchmarking teaching quality and effectiveness (p. 27).

The Government has funded the Social Research Centre (n.d.) to publish key higher education performance measures, known as the *Quality Indicators for Learning and Teaching*. These performance measures include surveys covering student experience, graduate satisfaction, and graduate employment outcomes, including commensurate salary, and in 2019 an employer satisfaction survey was added. Each survey holds a range of indicators expected, by Government, to assist market choice by providing the ability for people to compare higher education providers, and monitor performance (DoET, 2017, p. 8).

These measures, important in a demand driven system, are somewhat different from those recommended for the allocation of funding in 2020[9].

In addition to these performance measures, education and universities are also measured internationally. The Organisation for Economic Co-operation and Development (OECD, 2019), Academic Ranking of World Universities (ShanghaiRanking, 2019)[10], and Times Higher Education (Times Higher Education, 2020) all provide rankings of Australian institutions on an international scale. Probert (2016) noted the influential "charm" global rankings hold with people, while similarly maintaining privileges, leading to the common aspirational inclusion of increased global ranking in universities' strategic plans (pp. 4-5).

Performance measures seeking to depict 'value' and 'quality' are imperfect (Tomlinson, 2017, p. 713). Back, Clarke, and Phelan (2018, p. 4), observing the pressure of such measures, noted institutions were manipulating data and reducing curriculum offerings to improve their position. Further, such measures reinforce opinions that lower ranked institutions do not offer value or quality (Marginson, 1997, pp. 7-8). Even the 'type' of measure, whether quantitative or qualitative, is claimed as important for efficient governance (DoE, 2019).

Quantitative and qualitative performance measures. Government requires performance measures often only in quantitative form (Woelert & Yates, 2015, p. 179) to assess the value and quality of higher education; ostensibly to provide taxpayers with confidence in their responsible funding decisions (DoET, 2017, p. 2). Interestingly, Norton et

9 The recommended performance-measures for use in 2020 funding decisions are student attrition rates, participation of three specified equity groups, graduate employment, and teaching quality (DoE, 2019, p. 54).

10 ShanghaiRanking is the correct name; the two words are presented together as one.

al. (2018) pointed out the public's high esteem for Australian universities (p. 75), with "74 per cent" (Norton et al., 2018, p. 74) of the public supporting universities, and confidence remaining high (Norton et al., 2018, pp. 71-75), although a slight decrease "between 2014-2016" (Norton et al., 2018, p. 71) was noticed. With this in mind, perhaps it is not so much confidence in higher education providers themselves but people's trust in the perceived positional power and pathway to employment that is being called into question by funding decisions. As Bollnow (1944c) concluded, "confidence is independent to trust" (p. 38).

The *Performance-based Funding for the Commonwealth Grant Scheme* (PbCGS; DoE, 2019) details the funding mechanisms recommended for Australian higher education effective from 2020. Benchmarking Australia with several other countries, the Expert Panel advocated for "a simple and resilient model that is predictable with low administrative complexity" (DoE, 2019, p. x). Quantitative measures of Australian higher education introduced with the *Learning and Teaching Performance Fund* (LTPF; DoE, 2003, p. 29) are to remain the model for ongoing performance assessment (DoE, 2019, p. 64). Unlike the LTPF where qualitative information was both required and influential (DoE, 2019, p. 106), the PbCGS (PbCGS; DoE, 2019) separates itself from this requirement. The PbCGS (DoE, 2019) has recommended Government arbitrarily accept qualitative submissions from universities (p. 43) although pointedly noting an accompanying "administrative burden [would be] required" (p. 24). This recommendation responded to university submissions seeking to submit contextual positions (DoE, 2019, p. 43) to support quantitatively gathered information.

An administratively efficient performance-measure for funding Australian higher education institutions is preferred by the PbCGS (DoE, 2019). Qualitative submissions are optional. The PbCGS (DoE, 2019) accepted "that quantitative data alone might not fully capture the context or circumstances in which a university operates" whereas qualitative

information might provide some equity (p. 24). A notion of quantitative and qualitative measures for evaluative purposes is supported by Woelert and Yates (2015, p. 179). Nevertheless, the PbCGS (DoE, 2019) emphasised "the qualitative nature of this assessment of performance would also reduce the transparency of decisions made, perhaps making it less robust" (p. 24).

WIL's context and contribution to students' learning and employability is complex (Oliver, 2013, p. 456). While economic rationalism seems to underlie a quest for measurements of education's 'value' (Santoro, 2013, p. 310) I believe an accompanying concern is the homogenisation of students and related 'silent' "reproduction or inequalities" (Crossouard, 2010, p. 250); a political matter seldom discussed (Valcke, 2013, p. 54).

Additional to the direct Government performance measures supporting funding decisions (DEST, 2003, p. 36; DoET, 2017) and informing market choices (Social Research Centre, n.d.) as outlined in this section, are performance measures specific to professions and related university degrees. The following section considers professional qualification accreditation generally, before focusing on teaching accreditation.

Australian accreditation and professionalisation

Previous sections of this chapter have discussed the TEQSA's role in accrediting Australian higher education providers, and universities' power to self-accredit degrees according to the AQF (AQFC, 2013). Additional to these minimum accreditation requirements, Australian higher education providers seek to ensure that pathways from qualification to professional employment exist. Pathways, important for marketing, and students' confidence in universities' positional power, require universities to work with professional accreditation bodies (bell hooks, 1994, p. 166; Lynch, 2006, p. 2; Norton et al., 2018, p. 14).

Government has regulated opportunities for some occupations including nursing, medicine, and teaching. This regulation may be in response to occupational lobbying (Evetts, 2014). The net effect of regulated occupations, or professions as they are now widely referred to, is the ability to 'control' "license[s] to practice" (Evetts, 2014, p. 39), and establish "standards of practice and regulation, [thus] acting as guarantor of professional education" (Evetts, 2014, p. 30). Professions regulated by Government are granted "status" (Evetts, 2014, p. 34) and call on higher education providers to collaborate.

Probert (2016) observed that university curriculum is now dominated through "the professionalization and credentialization of many occupations" (p. 3). However, not all professions are regulated to the same extent as nursing, teaching, and medicine. There remain qualifications leading to professional occupations that are not regulated yet have professional bodies and possibilities for membership (Horden, 2014, p. 166).

As a discourse, professionalism is supposed to assert a 'way' of being during the fulfilment of an occupational role (M. Campbell & Zegwaard, 2011, p. 207; Evetts, 2014, p. 40). Professionalisation however is an organising system establishing "what is valued as professional knowledge" (Horden, 2014, p. 166). Fundamentally, professionalisation is a process of socialisation inculcating values and maintaining cultures (Evetts, 2014, p. 32; Horden, 2014, p. 172). As Lortie (1975) asserted, "conditions of entry play an important part in socializing members to a given occupation" (p. 55).

Regulated professional bodies issuing licences, registrations, and other necessary standards for authority to work in a given occupation, through the accreditation of higher education qualifications, operate as "gatekeepers to the professions" (Dawkins, 1988, p. 31).

The Australian Institute for Teaching and School Leadership (AITSL, 2018c) is the professional body responsible, by Government, for the accreditation of initial teacher education qualifications in Australia. AITSL began in 2010 with its operations directed by the

Minister for Education and Training (AITSL, 2015, p. 10). AITSL is an active and engaged professional body regulating, directing, and advocating for the teaching profession while responding to, and informing, Government directions (AITSL, 2018b, p. 2; 2018, pp. 8-11).

Australian Institute for Teachers and School Leadership (AITSL). AITSL holds responsibility for developing a "framework for the robust and consistent assessment of teacher education students throughout the duration of their course" (DoET, 2015a, p. 8). This Framework currently consists of two documents: the *Accreditation of Initial Teacher Education Programs in Australia: Standards and Procedures* (AITSL, 2011a, 2018a) and the *Australian Professional Standards for Teachers* (AITSL, 2011b, 2018b). Recently included in the Framework, and resulting from the *Action Now: Classroom Ready Teachers – Australian Government Response* (Department of Education and Training, 2015a), AITSL has introduced 'Teaching performance assessments' for pre-service teachers (AITSL, 2017b, 2018a). Additionally, recent AITSL activities have included increasing the number of trained accreditation assessors (AITSL, 2018, p. 17), and developing *The Australian Teacher Workforce Data Strategy* (AITSL, 2018, p. 18). Trained assessors are recruited, as needed, by AITSL to form accreditation panels with responsibility for assessing accreditation and reaccreditation applications (Australian Institute for Teaching and School Leadership, 2018a, pp. 24-25). The next section focuses on the Framework for accrediting initial teacher education programs and graduate standards.

Accrediting initial teacher education qualifications. The purpose of accrediting educational programs is to ensure graduates of these programs meet professional standards required for registration (TEMAG, 2014, p. 4). The second iteration of AITSL's accreditation process was released in 2018 (AITSL, 2018a). This document, similar to its predecessor (AITSL, 2011a), stated the establishment of accreditation to be an assurance that "all graduates of initial teacher education meet the *Australian Professional Standards for*

Teachers (Standards) at the graduate career stage" (AITSL, 2018b, p. 2). There are, however, several particularly significant variations between each iteration of accreditation standards and processes.

Commencing with changes to the 'principles for national accreditation' (AITSL, 2018a) the process now consists of a more prescriptive second, reaccreditation, stage. The reaccreditation process, aligning with the developed principles "focus[es] . . . on the provider's interpretation of the evidence they have collected on program impact" (p. 5). Accredited initial teacher education providers must evidence their impact on both "pre-service teacher performance and graduate outcomes" (p. 5), noting program revisions including future revisions must continue to adhere to Program Standards, and higher education providers must present "findings from participation in nationally agreed cross-[Teacher Performance Assessment] TPA benchmarking activities" (p. 5). Further, initial teacher education qualifications must be reaccredited within five years following stage one achievement, and the second stage must continue to be met with initial teacher education providers providing annual reports and following full application at a time determined by the Authority (AITSL, 2018a, p. 5). Accreditation processes such as this demonstrate a consumer logic which Cousin (2016) discussed as "increasingly rigorous protocols and standards of inspection . . . seeking certainty and 'crystal clarity'" (p. xiv) of outcomes.

The second iteration of initial teacher education qualification processes stemmed from the Government funded *Action Now: Classroom Ready Teachers* (TEMAG, 2014) report. This report advised "on how initial teacher education programs could be improved to better prepare new teachers with the practical skills needed for the classroom" (TEMAG, 2014, p. 1). The report scrutinized initial teacher education qualifications responding to, and confirming, Australian Government concerns regarding the "considerable variation in the quality of courses" (DoET, 2015a, p. 3). The subsequent DoET (2015a, p. 3) response

directed AITSL to "establish and publish the essential requirements for practical experience" (p. 7) and "a framework for the robust and consistent assessment of teacher education students" (p. 8). Of further significance was the TEMAG's (2014) and DoET's (2015a) recognition "that currently there is not enough information to properly understand what the most effective teaching practices are and what teacher education approaches best prepare new teachers for the classroom" (DoET, 2015a, p. 9; TEMAG, 2014, p. xii).

Professional standards for teachers. The standards identify four teaching career stages, acknowledging the progressive development of expertise (AITSL2018b, p. 3 & 6), with each career stage required to fulfil "seven standards . . . within three domains of teaching" (AITSL, 2018b, p. 6). The graduate teacher standards specify "the knowledge, skills and attributes expected [from graduates] of nationally accredited" qualifications (AITSL, 2011a, p. 3), making "explicit the professional expectations" (AITSL, 2011a, p. 5) of graduate teachers.

A total of 37 focus areas aligned to the seven teaching standards are expected to be achieved prior to graduating from an initial teacher education qualification (AITSL, 2018b, pp. 10-22). Higher education providers must, through the accreditation process, illustrate how their qualification(s) enables students to achieve all graduate level focus areas of these Standards (AITSL, 2018a, p. 18). In addition, initial teacher education providers must meet AITSL's Program Standards, of which there are seven (AITSL, 2018a, pp. 19-23).

Initial teacher education Program Standards. AITSL's (2018b) Program Standards are prescriptive, detailing both the mandatory content requirements, minimum 'discipline specific' study load within a qualification (Standard 4), and evidence of 'classroom' effectiveness during and post-graduation (AITSL, 2018b, p. 7). Standard five concerns professional experience and stipulates amongst other measures that an undergraduate qualification have "no fewer than 80 days" of "supervised and assessed" "purposeful"

professional experience in a classroom context (AITSL, 2018b, p. 16). Moreover, initial teacher education providers are to collaborate with professional experience educational sites to determine communication channels, rigorous pre-service teacher assessment processes, and sponsor professional development for supervising teachers (AITSL, 2018b, p. 16). Standard 1.2 explicitly identifies the qualification outcomes to be demonstrated following pre-service teachers' final-year classroom professional experience (AITSL, 2018b, p. 10). Both Standard 1.2 and the teaching performance assessment are to align (AITSL, 2017b, p. 5).

Teaching performance assessment. AITSL established an Expert Advisory Group (EAG) to assess the alignment of the teaching performance assessment (TPA) with Standard 1.2 (AITSL, 2017b, pp. 3-4). The TPA has five criteria including "clear, measurable and justifiable achievement criteria," a "moderation process," "valid" and "reliable" assessment processes that reflect "classroom teaching including … planning, teaching, assessing and reflecting" (AITSL, 2017b, pp. 8-10). A member of this Group is, on request, able to advise initial teacher education providers on the development, and the Group's assessment, of their teaching performance assessment (AITSL, 2017b, pp. 5, 7). The EAG utilises professional judgement to assess teaching performance assessment and then advise the regulatory authorities of their determinations (AITSL, 2017b, pp. 8-10).

Summary

Australian higher education exists within neoliberal's auspice of simultaneous managerial controls, performance measures, and the rhetoric of market choice. Initial teacher education degrees are strictly regulated by AITSL and delivered by a higher education provider that is also heavily regulated through several legislated Acts overseen by TEQSA (OoPC, 2011). The purpose of these regulatory mechanisms is for increased 'surety' in the

'quality' and 'value' of education, both of which are closely related to graduate employability.

Performance instruments with quantitative measurements linked to funding (DoET, 2017, p. 27) have been established to ensure regulation delivers the desired results. Despite recognition that qualitative data, providing context for the quantitative data gathered, supports equitable decision making, the PbCGS (DoE, 2019) is very clear that quantitative measures are administratively desirable and lead to unambiguous funding decisions (p. 43). It seems equity is now subordinate to administrative effort!

Only one of the four performance measures recommended for use in determining funding relates to students' actual experience of higher education (Social Research Centre, n.d.). Although the legislative regulations are in place, and performance measurements have been in effect, albeit in various forms since Dawkins's (1988) recommendations, the Government continues to be concerned with graduates' work readiness. Performance measures, effective for funding decisions shaping higher education, have not led to satisfaction regarding graduates' work readiness (Valcke, 2013, p. 53; Zeichner, 2013, p. 5) and may in fact continue to draw people's attention away from the fundamental human nature of education (Buckworth, 2017a, p. 11).

With consideration of initial teacher education, the Government acknowledged that the 'best' teaching approach for classroom ready graduates is unknown (DoET, 2015a, p. 9). Despite this lack of information, AITSL has been directed by Government to develop and publish standards improving professional experiences (AITSL, 2011a, p. 2), and these 'improvements' have been accompanied by an additional performance measure. The systematic nature of neoliberal beliefs and values evidenced by increased quantitative performance measures has been evidenced in this chapter and the background context for initial teacher education qualifications in Australian higher education has been portrayed. It

seems the relational essence of education, work readiness, and teaching has been overlooked and devalued due to their complex nature and a desire for efficiency.

The beliefs and values of neoliberalism promote competition and transactional 'educational' relationships. Yet, this 'transactional' way does not, and has not, 'produced' the work ready graduates envisaged, as evidenced in the work of Valcke (2013, p. 53) and Zeichner (2013, p. 5). The relational nature of education, the work readiness that is classroom readiness for teachers and professional experience, is significant and must be explored if intentions to understand factors contributing to classroom readiness are to be understood. Contrary to 'expert' recommendations for efficient measurement tools, the complex, context-nuanced, nature of students' lived professional experiences and work readiness needs to be privileged. Such privileging may be uncomfortable for people and departments seeking to abdicate a contributory responsibility for graduates' work readiness, but this privileging is important and expected to more accurately and authentically respond to the continuing enigma of initial teacher education factors contributing to graduates' classroom readiness.

Education is a relational experience (Giles, 2011, pp. 80, 89; Saevi, 2011, p. 457) ignored and devalued by statistical data. Relationships are fundamental to development and work readiness (Billett, 2004, p. 316; Jordi, 2011). Nonetheless, the government and appointed 'experts' continue to insist on implementing statistical measurements to determine 'value' that is quantifiably indeterminable. For these reasons this research, prioritising relationships within work-integrated learning experiences, is significant.

Chapter three: Initial teacher education and the lived experience of teaching

The previous chapter described neoliberal ideologies; regulation of the Australian higher education system; and the process of accreditation for Australian initial teacher education qualifications, a mandatory requirement for Australian universities providing a pathway to registration and the possibility of subsequent employment as a teacher. Unlike the previous chapter's focus on the situated nature of higher education and professional experiences, this chapter presents the temporal and experienced nature of initial teacher education professional experiences, a central focus of this thesis. The importance of the nature of teaching to teacher education and teacher 'performance' is seemingly forgotten when neoliberal performance measures are discussed; the connection between the two is forgotten, and masses rather than individuals are prioritized.

Recently, teaching quality and initial teacher education have been the focus of Government reports (DoET, 2015a; TEMAG, 2014), media announcements (McGowan, 2019; Sonnemann, 2019), and subsequent public discussions. Drawing on peer-reviewed publications, this chapter, presented in three sections, provides an informed understanding of initial teacher education, professional identity formation, and the characteristic realities of teaching. Each section acknowledges the complex contexts contributing to undergraduate pre-service teachers' development and performance.

The context of initial teacher education

Pathways. Although AITSL (2011a, p. 2) recognised and accommodated multiple pathways for initial teacher education, how universities determine entrance requirements remains a source of tension (Norton et al., 2018) as 'the' pathways for teacher success remain unknown (DoET, 2015a, p. 9). Alternative entry pathways for initial teacher education are suggested to originate from, and convey, a "mostly technical view of the role of teachers . . . erode[ing] teachers' autonomy and collegial authority" (Zeichner, 2013, p. 11). Darling-

Hammond and Bransford (2005) reported on graduates' sense of readiness being influenced by their "pathway into teaching . . . and the program they completed" (p. 395). Further, there was acceptance that teacher quality depended on a combination of

> abilities of those entering teacher education programs, the quality of the programs provided, the commitment of schools and school systems to deliver quality professional experience placements, and the level and nature of the engagement by the students throughout their teacher education. (AITSL, 2011a, p. 2)

Standards. Global teaching standards and competencies have received increased attention (Korthagen, 2010, p. 417). The Australian Government, as the previous chapter discussed, has implemented reforms via AITSL (DoET, 2015a, p. 7; Santoro, 2013, p. 311), however staying abreast of the continuously evolving nature of education appears somewhat problematic (Valcke, 2013, p. 54). Even so, bettering teacher quality is considered essential to developing the performance of children and young people (AITSL, 2018b, p. 2).

Although government and others may be well intentioned with their attention and approaches to initial teacher education qualifications, a propensity to "overlook the bottom-up, idiosyncratic, nature of professional learning" has been noticed (Korthagen, 2010, p. 417). Similarly, Hattie (2008) appreciated the ambiguity of teacher education when acknowledging the undefinable nature of determining what to teach and in what order (p. 110). Furthermore, educational reforms often confront teachers' sensibilities as they "challenge existing notions of what it means to be a teacher" (Day, 2013, p. 22).

Professional Standards may be considered an indication, or even an assurance, of 'quality' by some (Santoro, 2013, p. 312), while others consider them to be prescriptive and lacking awareness of teaching's complexity (Buckworth, 2017a, p. 11). It has been suggested that measuring the success of implemented Standards by way of graduates' classroom readiness, may in reality retard effective professional development as the focus shifts from the graduate teacher (Korthagen, 2010, p. 417) to the performance of their class in

standardised tests (Zeichner, 2013, p. 9). In addition, to measure graduate teachers' readiness by way of class performance carries further pressures for the beginning teacher (McKay, 2015, p. 393). It has also been calculated that "the effect size of teacher education on subsequent student outcomes is negligible . . . although the effect on specific skills is quite high" (Hattie, 2008, p. 111).

AITSL (2018b) asserted that "teacher quality is the single most important in-school factor influencing [people's] achievement" (p. 2). However, Australian initial teacher education qualifications have been criticized for failing to adequately prepare graduates for the classroom (Korthagen & Kessels, 1999, p. 4; Valcke, 2013, p. 53; Zeichner, 2013, p. 5), and graduate teachers' skills have also been questioned (Darling-Hammond & Bransford, 2005, p. 363). Indeed, "doubts about the quality of teacher education graduates prompted the [New South Wales] NSW and Victorian governments to set minimum academic entry requirements for school leavers applying for teaching courses" (Norton et al., 2018, p. 29). Similarly, although "there is no infallible recipe for teacher success" (Buckworth, 2017a, p. 10), further qualification standards and performance measures were introduced.

From 2018, all Australian pre-service teachers must pass *The Language and Numeracy Test for Initial Teacher Education* prior to graduation (AITSL, 2018a, p. 12; Norton et al., 2018, p. 29). This requirement is despite a lack of detailed information being available to determine the 'best' approaches for preparing teachers for the classroom (DoET, 2015a, p. 9); nonetheless, the 'quality' of initial teacher education qualifications will be judged by graduate outcomes (AITSL, 2011a, p. 2).

Initial teacher education qualifications

Teacher education stakeholders demand high standards, with educators needing to "constantly model practices; construct powerful learning experiences; thoughtfully support progress, understanding and practice; and help link theory and practice" (Darling-Hammond

& Bransford, 2005, p. 441). With this in mind, the requirements and expectations of teaching pre-service teachers should be of the highest calibre (Valcke, 2013, p. 62), contemporary (Askell-Williams, Murray-Harvey, & Lawson, 2007, p. 239) and innovative (Darling-Hammond & Bransford, 2005, p. 361), within an integrated curriculum incorporating the reciprocal strengths of professional experiences and curriculum studies (Darling-Hammond & Bransford, 2005, p. 392; Korthagen & Kessels, 1999, p. 5) and addressing preconceptions of what it is to 'be' a teacher (Askell-Williams et al., 2007, p. 241; Bennett, 2015, p. 142; Korthagen, 2004, p. 81; Santoro, 2013, p. 317).

AITSL (2018b) seeks through Professional Standards, accreditation processes, and teaching performance assessment, to ensure the 'quality' of qualifications and the consequent classroom readiness of graduate teachers. Robust qualifications are thought to develop pre-service teachers' self-awareness, resilience, and adaptability (Day, 2013, p. 35). Correspondingly, a prerequisite for productive initial teacher education qualifications involves a commitment to provide an environment and opportunities for learning experiences (Korthagen & Kessels, 1999, p. 13) to facilitate the development of professional comportments (Zeichner, 2012, p. 380) while meeting AITSL requirements. These statements acknowledge the significance of context (Darling-Hammond & Bransford, 2005, p. 395) and indicate a need for initial teacher education programs to provide contextual support (Askell-Williams et al., 2007, p. 239).

Contextualised and integrated initial teacher education curriculum combines theory with practice (Darling-Hammond & Bransford, 2005, p. 441), and is connected to pre-service teachers and their communities (Darling-Hammond & Bransford, 2005, p. 403; Zeichner, 2012, p. 380); communities representing the influential and diverse external environments of pre-service teachers, educational providers, and local neighbourhoods (Bronfenbrenner, 1986). Initial teacher education programs with an integrated curriculum have been advocated

as providing pre-service teachers with more authentic learning experiences (Sutherland & Markauskaite, 2012, p. 750). However, initial teacher education qualifications have been criticized for their lack of integrating theory with practical connections (Korthagen & Kessels, 1999, p. 4; Le Fevre, 2011, p. 784; McKay, 2015, p. 391). Critiques have suggested that theoretical understandings, while remaining important, may actually obscure (McKay, 2015, p. 391) pre-service teachers' performance on professional experience if a conceptual framework to support practice is not provided (Darling-Hammond & Bransford, 2005, p. 366).

The structure of Australian undergraduate initial teacher education qualifications. In 2016 "there were 367 accredited programs offered by 48 providers" (AITSL, 2016, p. 11). Almost two-thirds of these were undergraduate degrees (AITSL, 2016, p. 27). Most admissions to initial teacher education qualifications were within the three education fields of early childhood and primary, primary, and secondary (AITSL, 2016, p. 27; 2018c, p. 31). In 2018, four higher education providers offering accredited initial teacher education degrees physically resided in South Australia, the location for this research (AITSL, 2017a, p. 108).

Initial teacher education undergraduate qualifications accredited by AITSL (2011a) are "at least four years" in duration (p. 12) and comprise both discipline and professional studies (p. 12). AITSL (2011a) directs a significant proportion of the qualification must be for "discipline and discipline-specific curriculum and pedagogical studies" (AITSL, 2011a, pp. 13-14; 2018a, p. 14); the actual amount is dependent on the qualifications' education field. Remaining qualification components are to be "relevant discipline studies [undertaken] as electives" (AITSL, 2011a, pp. 13-14).

The professional experience component of undergraduate initial teacher education qualifications must be "no fewer than 80 days" and "as diverse as possible" (AITSL, 2011a;

2018a, p. 16). However, the requirement for providers to include “a designated role for supervising teachers in the assessment of the program’s students” (AITSL, 2011a, p. 15) was removed with the release of the *Accreditation of Initial Teacher Education Program*s (AITSL, 2018a). With this change, and awareness of neoliberal discourse, the role of university liaisons to oversee and support pre-service teachers, explored a little later in the chapter, seems destined for extinction.

Undergraduate pre-service teachers. Even though the diversity of higher education students expanded following deregulation and widening participation (Crossouard, 2010, p. 251; Gale & Mills, 2013, p. 11) the pre-service teacher cohort has remained relatively homogenous (AITSL, 2018c; 2013, p. 316). The majority of commencing pre-service teachers are female (AITSL, 2016, p. 14; 2018c, pp. 13-14), Australian residents (AITSL, 2016, p. 12; 2018c, p. 12), from medium to high socio-economic status backgrounds (AITSL, 2016, p. 16; 2018c), admitted into Commonwealth supported places (AITSL, 2018c, p. 30)[11] on the basis of secondary (high school) education (AITSL, 2016, p. 18; 2018c, pp. 17-19), with an entrance rank between 71-80% (AITSL, 2016, p. 22; 2018c, p. 22), from metropolitan areas (AITSL, 2016, p. 15; 2018c, p. 15), and they study on campus, full-time (AITSL, 2018c, p. 10).

The overall national retention and single unit completion rate for undergraduate initial teacher education students was higher than other compared qualifications (AITSL, 2016, p. 37; 2018c, p. 40). However, the retention and success rate for specific populations was less favourable when comparing undergraduate initial teacher education with other higher

11 Data from AITSL’s (2016) Initial Teacher Education: Data Report 2016 was not available for this field.

education qualifications. The single unit completion rate for Indigenous students (AITSL, 2016, p. 49; 2018c, p. 49); students aged over 25 (AITSL, 2018c, p. 49); students with a disability (AITSL, 2018c, p. 49); male students (AITSL, 2018c, p. 48); low socio-economic students (AITSL, 2016, p. 49; 2018c, p. 49); students from non-English speaking backgrounds (AITSL, 2016, p. 49; 2018c, p. 49); and part-time students (AITSL, 2018c, p. 51); were all below the average undergraduate rate.

Dewey (2009) pointed out that “the way to secure the necessary perspective is to treat the past as if it were a projected present” (p. 46). With this directive and with understanding that culture (Santoro, 2013, p. 317) and prior experiences are significant to people’s interpretation of meanings (M. Campbell & Zegwaard, 2011, p. 209; Evans, 2013, p. 95; Ronsen & Smith, 2014, p. 451), it is important to explore the way pre-service teachers think about teaching (Horden, 2014, p. 173). Darling-Hammond and Bransford (2005) stated that “development influences how teachers treat the students they teach as well as how they see their role in confronting social and institutional barriers to equity” (p. 384).

Santoro (2013) noted that teachers lacked confidence and were ill-prepared to teach in contexts that differed from their own (p. 311), while bell hooks (1994) advocated for teachers to learn the “cultural codes” (p. 41) of their cohort. Pre-service teachers and educators need to be open (Bollnow, 1944c, p. 61; Carabajo, 2013, p. 146), providing space for each other, and the children and young people entrusted to their care, to ‘safely’ explore and transgress their cultural contexts, to learn with each other through a ‘two-ways’ approach to teaching and learning (Gale & Mills, 2013, p. 13). A ‘two-ways’ approach recognises the reciprocal nature of teaching and learning in which pedagogues and students work with each other (Gale & Mills, 2013, p. 15) to determine and decipher curriculum learning needs.

Preconceptions. All pre-service teachers commence an initial teacher education qualification with an understanding of teaching, and what it is to ‘be’ a teacher. Lortie (1975)

termed the phrase ‘apprenticeship of observation’ (pp. 61-65) writing, “teaching is unusual in that those who decide to enter it have had exceptional opportunity to observe members of the occupation at work” (p. 65). Commencing with many years of teacher observation (Darling-Hammond & Bransford, 2005, pp. 367-368), pre-service teachers’ ways of thinking about teaching are heavily influenced by past experiences (Korthagen & Vasalos, 2005, p. 50), albeit from parallel viewpoints (Darling-Hammond & Bransford, 2005, p. 434) that may appear fixed (Korthagen, 2004, p. 83; Trent, 2011, p. 530). These viewpoints include the student being a learner as well as a student in the teacher’s role. Preconceptions shape learning (Florian & Graham, 2014, p. 474; Korthagen & Kessels, 1999, p. 5; Trent, 2011, p. 366), frame a developing teacher’s identity (Korthagen, 2004, p. 82), and are resistant to change (Korthagen, 2004, p. 83).

A relationship exists between pre-service teachers’ past experiences with teachers and their preferred, idealized, way of teaching (Korthagen & Kessels, 1999, p. 5). Exploring this relationship is not effortless, “studying to be a teacher is not an easy task” (Geng, Smith, & Black, 2017, p. 4), but necessary as preconceptions influence impressions, and emotions, and are significant for values and behaviours (Korthagen & Vasalos, 2005, p. 51). As Hattie (2008) suggested, pre-service teachers “need to be de-educated from seeing classrooms through their eyes as students and begin to see classrooms through their eyes as teachers” (p. 110).

The influence of preconceptions is deep-seated (bell hooks, 1994, p. 147). Exploring one’s assumptions and their meanings can be confounding (Saevi & Eilifsen, 2008, p. 8). Consequently, it is understandable for pre-service teachers to resist (bell hooks, 1994, p. 144; Bennett, 2015, p. 143) exploring and altering these tacit perspectives. Yet, Askell-Williams et al. (2007) asserted the importance of pre-service teachers understanding their thought processes (Askell-Williams et al., 2007, p. 283), the rationale being that pre-service teachers’

development is hindered when questionable beliefs remain unaddressed (Darling-Hammond & Bransford, 2005, p. 369; Korthagen, 2004, p. 90).

One advocated approach for promoting the exploration of preconceptions was to put "people into a situation that creates a different status; a different definition of relationship" (Korthagen, 2004, p. 84). Wilde (n.d.) articulated "the more different the experience and perspectives are, the more difficult it might be for teachers to see pedagogically and to understand young people caringly, and to acknowledge that they do not and cannot see and understand everything" (p. 59). It is important for pre-service teachers, and teachers, to know themselves more fully (Askell-Williams et al., 2007, p. 283), to understand the "cultural scripts" (Le Fevre, 2011, p. 781) that accompany them. This self-awareness is important for "Australian pre-service teachers . . . [who] frequently lack[ed] awareness of their ethnic positioning and enculturation" (Santoro, 2013, p. 316).

Pre-service teachers' development is shaped by an ability to relate preconceptions with current and future behaviours and practices (Trent, 2011, p. 540). Exploring the differences and sameness between the realities of teaching and preconceptions is important (Dewey, 2009, p. 46). In this regard teacher educators have a meaningful role to perform in supporting pre-service teachers' awareness of preconceptions (Korthagen & Kessels, 1999, p. 13; Le Fevre, 2011, pp. 784-785), including raising conceptual awareness through relatable communication (Askell-Williams et al., 2007, p. 253). On this subject, pre-service teachers need to be able to discuss teaching with other teachers (Hattie, 2008, p. 111) and will require differentiated teacher educator support (Darling-Hammond & Bransford, 2005, p. 369; Korthagen & Kessels, 1999, p. 7) to challenge and transform their ways of thinking.

Motivations. Motivation is critical for inspiration, meanings, and identity development (Korthagen & Vasalos, 2005, p. 53). Pre-service teachers' motivations frame their objectives and commitment (Billett, 2004, p. 319; Evans, 2013, p. 96). Fundamentally,

"motivation is central to understanding pre-service teachers' thinking about teaching and their potential roles within it" (Bennett, 2015, p. 142). Therefore, awareness of why pre-service teachers undertake initial teacher education is both important and should not be presumed.

Pre-service teachers' motivations for commencing initial teacher education include the teachers they knew (Trent, 2011, p. 535), perceived work enjoyment (Cushman, 2005, p. 330), an accepted inclination (Bennett, 2015, p. 149), and a desire to work with children and young people (Cushman, 2005, p. 328). Some pre-service teachers will have a definite idea of the teacher they wish to become (Conway & Clark, 2003, p. 473; Trent, 2011, p. 541); an image that may be starry-eyed and unsophisticated (McKay, 2015, p. 385). Further, initial teacher education cohorts, will, in addition to those "with a long-term ambition to become and remain teachers . . . [include] those whose decisions are still in doubt" (Bennett, 2015, p. 152).

Korthagen and Vasalos (2005) suggested "one of the most fundamental human processes" (pp. 60-61) for pre-service teachers was to discover how to comport 'appropriately' within an educational setting and professional community. Appropriate comportment in these educational settings indicates the formation of professional identity and is enabled through self-awareness of ethical standpoints, moral purpose, and ability to critically appraise situations (Florian & Graham, 2014, p. 476).

Professional identity. Neoliberal ideologies have positioned higher education as a place for developing work readiness (Giroux, 2002, p. 435). Certainly, higher education characteristically provides space for identity development (Daniels & Brooker, 2014, p. 69) with 'self-authorship' stated to be a primary educational objective (A. Kolb & Kolb, 2005, p. 209). Identity formation and development is often tacit, always ongoing (Crossouard, 2010, p. 255; Trent, 2011, p. 530) and residing in one's communities (C. Campbell & Baikie, 2013,

p. 462), with Daniels and Brooker (2014) contending identity development is essential for work-readiness (p. 74).

Sutherland and Markauskaite (2012) believed the term professional identity was ill-defined and debatable (p. 748). Evetts (2014) discussed the conception of professional identity as a mutuality of "common experiences, understandings and expertise, shared ways of perceiving problems and their possible solutions" (p. 32). Professional identity is considered to form through a complex mix of "social and technical relations interwoven between structures and stages" (bell hooks, 1994, p. 173). Higher education study may therefore justifiably be expected to shape students' professional identities and practices (Bennett, 2015, p. 142; Calway & Murphy, 2007, p. 17; Emslie, 2011, p. 36; Evans, 2013).

Responding to this expectation, higher education providers have embraced WIL to promote work-readiness (Cooper et al., 2010, p. 4; DoET, 2017, p. 26; Emslie, 2011, p. 35; McNamara, 2013, p. 183). Olssen and Peters (2005) stated, "in some disciplinary areas, such as Education, neoliberalism has seen a move towards a concentration on professional work-based practice" (p. 328).

Pre-service teachers' professional identities are negotiated during their studies (Bennett, 2015, p. 142), preconceptions are explored (Askell-Williams et al., 2007, p. 253; Le Fevre, 2011, p. 781), structured self-reflection is promoted (Korthagen, 2004, p. 84; Korthagen & Vasalos, 2005, p. 48; Ramezanzadeh et al., 2016, p. 2), and grounded (Korthagen & Vasalos, 2005, p. 54; Ryan & Ryan, 2012, p. 247) to support the transformation (Carabajo, 2013, p. 151; McKay, 2015, p. 392; Ramezanzadeh et al., 2016, p. 2) of viewpoints (Korthagen & Vasalos, 2005, p. 60; Saevi, 2011, p. 457) and a self-concept of teacher (Sutherland & Markauskaite, 2012, p. 749). Importantly, Coulson and Harvey (2013) asserted that reflection and associated learning was not limited by time or space (p.

411) but how a person is in both space and time is significant to what they reflectively see (Saevi & Foran, 2012, p. 52).

Professional experience[12]. Australian undergraduate initial teacher education qualifications, as mentioned previously, require graduates to have completed at least 80 days of professional experiences (AITSL, 2018a, p. 16). These professional experiences predominantly occur in two to three Australian child care centres or schools across a pre-service teachers' qualification[13]. The timing of professional experiences within initial teacher education qualifications varies according to the higher education provider's accredited curriculum[14].

Undertaking professional experiences early in the qualification is generally considered advantageous for developing pre-service teachers' competence and identity (Bennett, 2015, p. 152; Darling-Hammond & Bransford, 2005, p. 398). "High quality, structured and supported practical experiences are critical for teacher education students to develop the knowledge and skills they need to be effective teachers" (DoET, 2015a, p. 7). Supported professional experiences, thoughtfully created and placed within curriculum, are

---

12 Standard five of the Accreditation of Initial Teacher Education Programs in Australia (AITSL, 2018a, p. 16) establishes the qualification requirements for professional experiences. The Standard requires formal agreements between higher education providers and professional experiences sites articulating the reciprocal responsibilities, purpose, and roles.

Professional experiences are to be undertaken "over a substantial and sustained period of time" in settings that are as "diverse as practicable" (AITSL, 2018a, p. 16). Pre-service teachers' existing "knowledge, skills and experiences" and those expected to be achieved at the conclusion of each professional experience must be clearly communicated.

Expectations and roles for supervising pre-service teachers and their assessment must be clarified. Pre-service teachers must have their teaching practice supervised and assessed according to identified Standards and within the providers' assessment resources. Pre-service teachers identified as "at risk" of failing to meet expected Standards need to be identified in a timely manner and provided with "appropriate support for improvement" (AITSL, 2018a, p. 16). Further, initial teacher education providers are to support professional experiences sites with delivery, recognizing and offering "professional learning opportunities for supervising teachers" (AITSL, 2018a, p. 16).

13 This statement is true for the providers of initial teacher education degrees from where my research participants originated.

14 This statement is true for the providers of initial teacher education degrees from where my research participants originated.

vital for pre-service teachers' education (Zeichner, 2013, p. 14), contributing moments that develop understandings of self as teacher (Carabajo, 2013, p. 151).

Professional experiences are integral to an initial teacher education qualification (Buckworth, 2017a, p. 10) and related to graduates' prospective teaching opportunities (Geng, Midford, & Buckworth, 2015, p. 36). Further, professional experiences which advocate for situating learning "where meaning making activity takes place" (Newman & Holzman, 1993, p. 117) are becoming increasingly sought. Pre-service teachers are expected to put their knowledge and understandings into practice under the guidance of their supervising teacher (AITSL, 2018a, p. 16). Accordingly, the development and transition of pre-service teachers' knowledge of teaching occurs within the professional community (bell hooks, 1994, p. 171; Huisman & Edwards, 2011, p. 17). Although the possibility exists for pre-service teachers to be inducted into normative practices (Korthagen, 2010, p. 421) it is expected that time within professional communities will lead to the constructive development of pre-service teachers' professional formation (Buckworth, 2017a, p. 10; Crossouard, 2010, p. 250); in this respect teacher educators and supervising teachers have an important role.

Pre-service teachers have been shown to experience high levels of stress during their studies, with professional experiences considered the most stressful component (Geng et al., 2015, p. 36). Professional experiences have been attributed to pre-service teachers' deliberation on whether they should leave the qualification and teaching profession (Klassen & Chiu, 2011, p. 124). Factors contributing to these feelings of high stress on professional experiences include developing an awareness of expectations and balancing these with their skill level (Buckworth, 2017a, p. 15); reconciling feedback from educators (Darling-Hammond & Bransford, 2005, p. 414; Korthagen & Kessels, 1999, p. 14); appreciating the emotional realities that accompany teaching (Saevi & Foran, 2012, p. 57); and the context of professional experiences (Buckworth, 2017a, p. 12; Darling-Hammond & Bransford, 2005, p.

389). Professional experiences influence pre-service teachers' beliefs in their developing self as a teacher (Bennett, 2015, p. 152).

University liaisons and supervising teachers. It is not unusual for pre-service teachers to be accompanied on their professional experiences by two qualified and registered teachers (Conway & Clark, 2003, p. 469; Korthagen, 2010, p. 419). To differentiate between the two, I utilise the terms university liaisons and supervising teachers for much of this thesis. The term teacher educators is applied when referring to all teachers, including university academics, involved in a pre-service teachers' education.

Ideally, university liaisons and supervising teachers work closely to provide opportunities for, and to support, pre-service teachers' professional development (AITSL, 2018b, p. 2; Korthagen & Kessels, 1999, p. 14; Le Fevre, 2011, p. 785). How this collaboration forms and then supports pre-service teachers is important (Darling-Hammond & Bransford, 2005, p. 412). Together the university liaison and supervising teachers negotiate their active role in assessing pre-service teachers' competence according to the accreditation requirements and "teaching performance assessment rubrics" (AITSL, 2017b, p. 10; Buckworth, 2017a, p. 11; Darling-Hammond & Bransford, 2005, p. 422). The collaborative commitment of university liaisons and supervising teachers is fundamental for pre-service teachers' developing phronesis and professional identity (Billett, 2010, p. 403; Buckworth, 2017a, p. 12). Phronesis is understood as being the ability to "sensitively exercise professional judgement while simultaneously making sense of complex social and practical situations" (Florian & Graham, 2014, p. 474). In addition it involves an undertaking considered "more perceptual than conceptual" (Korthagen & Kessels, 1999, p. 7). Kemmis (2012) concludes that phronesis "cannot be understood outside of its relationship to praxis" (p. 149). When pre-service teachers' professional experiences are undertaken collaboratively

by university liaisons and supervising teachers a “transformation of interaction into participation and communication” is likely (Dewey, 2005, p. 22).

University liaisons. Employed, often on a casual basis, by an initial teacher education provider, university liaisons visit pre-service teachers’ during their professional experiences (Conway & Clark, 2003; Korthagen & Kessels, 1999, p. 6). Offering timely expert advice, university liaisons promote pre-service teachers’ developing phronesis (Korthagen & Kessels, 1999, p. 13), encouraging their self-awareness and resilience for the uncertainties of teaching (Day, 2013, p. 35). Reassuring vulnerable pre-service teachers (Le Fevre, 2011, p. 784), university liaisons may adjust their communication style to the situation and pre-service teachers’ need (Korthagen & Vasalos, 2005, pp. 60-61) while fostering “conceptual and behavioural change” (Darling-Hammond & Bransford, 2005, p. 370).

University liaisons encourage pre-service teachers’ connections of theories learnt in their qualification to activities engaged with on professional experience (Darling-Hammond & Bransford, 2005, p. 389). Further, university liaisons are often instrumental in the moderation of teaching performance assessments (AITSL, 2018a, p. 8; Buckworth, 2017a, p. 11; Darling-Hammond & Bransford, 2005, p. 422). Writing of the special contributions university liaisons provided for pre-service teachers’ professional experiences, Furlong (2000, p. 17) stated,

> they have a working knowledge of practice in a wide range of schools and they have access to different kinds of professional knowledge - knowledge derived from research and theoretical analysis. Most particularly, they are rooted in an institution whose culture insists that knowledge, from wherever it is derived, is subject to critical scrutiny and debate.

Supervising teachers. Pre-service teachers are placed in professional experience sites under the guardianship of a registered teacher, or teachers depending on the class(es) (Lortie, 1975, p. 71). At the professional experience site, classroom based experiences are considered

vital for teacher education (Conway & Clark, 2003, p. 476) and a pre-service teachers' developing awareness of the ecology[15] of teaching (Zeichner, 2013, p. 12). Supervising teachers focused "on the how of teaching" (Lortie, 1975, p. 71) enable opportunities for pre-service teachers to undertake increasing responsibilities in classroom teaching and management that are appropriate to their developing skills (Darling-Hammond & Bransford, 2005, p. 411; Ehrich & Millwater, 2011, p. 477).

Modelling their approach to teaching and explicitly guiding pre-service teachers in the uncertainties of teaching, supervising teachers influence pre-service teachers' development of professional identity (Ehrich & Millwater, 2011, p. 477; Korthagen & Vasalos, 2005, p. 62; Valcke, 2013, pp. 63-64). Supervising teachers implicitly, and ideally explicitly, induct pre-service teachers into the ethics (Ehrich & Millwater, 2011, p. 476) and community (Evans, 2013, p. 106) of teaching. As such supervising teachers are crucial in developing pre-service teachers' self-efficacy and providing pragmatic advice (Geng et al., 2015, p. 37).

Uncertainties of professional experiences. Within the educational settings provided for professional experiences, pre-service teachers discover the complexities and uncertainties of teaching (Buckworth, 2017a, p. 10; Sutherland & Markauskaite, 2012, p. 750). However, evidence demonstrates variability in supervising teachers' alignment with and endorsement of the aims and objectives espoused in pre-service teachers' qualifications (Darling-Hammond & Bransford, 2005, p. 409). Darling-Hammond and Bransford (2005) recognised these misalignments between higher education study and professional experiences as "negative

15 I draw on the work of Bronfenbrenner (2000) Ecological Systems Theory to consider the "proximal process" (p. 129) of pre-service teachers' developing understanding of 'teaching' through their experience within their professional experience site. Bronfenbrenner and Morris (2007) considered "proximal processes as the engine of development, and their systematic variation as a function of the characteristics of both Person and Context (p. 825).

examples – that . . . may actually interrupt [pre-service] student teachers' learning" (p. 414). Unquestionably, professional experiences are unique experiences (Darling-Hammond & Bransford, 2005, p. 369) and pre-service teachers expect supervising teachers to be the epitome of a teacher (Giles, 2011, p. 87).

By virtue of their status, pre-service teachers are vulnerable to their supervising teachers' demeanor (McKay, 2015, p. 389). Pre-service teachers questioning the skills or desire of their supervising teacher are challenged to make sense of their situation and may doubt the likely success of their professional experience (Buckworth, 2017a, p. 14; Darling-Hammond & Bransford, 2005, p. 414; Penrod, 2007, p. 663). Beliefs in one's ability to be successful are important to the development of a pre-service teachers' self-efficacy (Bollnow, 1944c, p. 41; Carabajo, 2013, p. 151; Korthagen & Vasalos, 2005, p. 65). Buckworth (2017a) supported the notion that "pre-service teachers exercise discreet and informed judgements that comply yet engage with the localized social and cultural norms" (p. 12). Additional difficulties may arise when pre-service teachers are placed in sites that are unsupportive (Le Fevre, 2011, p. 785) and with classes that are not ready to accept them (Buckworth, 2017a, p. 15).

Beliefs about shared understandings may be mistaken if the "same language . . . signify[ies] different things" to educators and pre-service teachers (Darling-Hammond & Bransford, 2005, p. 368). University liaisons, needing to decide when and what theories to convey (Korthagen & Kessels, 1999, p. 6) when supporting pre-service teachers' conceptions of what it is to be a teacher (Korthagen, 2004, p. 92), were challenged by the restricted one-to-one time with pre-service teachers during their professional experiences (Korthagen & Kessels, 1999, p. 6). The relationship between pre-service teachers and educators is further complicated by evidence that performance feedback may contribute to unproductive emotional responses (Evans, 2013, p. 96).

Assessing pre-service teachers' professional experiences. Assessment of pre-service teachers' performance on professional experience is variable (Buckworth, 2017a, p. 11; Darling-Hammond & Bransford, 2005, p. 422). While the variability of performance is not unique to initial teacher education professional experiences (Cooper et al., 2010, p. 100; Geng, Midford, & Buckworth, 2016, p. 102), the diverse individual experiences of pre-service teachers "needs to be taken into account" (Gale & Mills, 2013, p. 11) within the moderation of teaching performance assessment (AITSL, 2018a, p. 8). Billett (2004) rightly pointed out that learning objectives are influenced by the "qualities of experiences" (Billett, 2004, p. 313). Correspondingly, there are vast differences in both discerning and assessing performance (Krieger & Martinez, 2012, p. 263) and further disparity between these results and experiences (Crossouard, 2010, p. 252).

Professional experience assessments are complex (Oliver, 2013, p. 456), sociologically influenced (Billett, 2004, p. 312; Crossouard, 2010, p. 256) combining theory demonstrated in practice (Clements & Cord, 2013, p. 116), and judgement based (Crossouard, 2010, p. 250; Darling-Hammond & Bransford, 2005, p. 422). Together university liaisons and supervising teachers need to exercise phronesis to interpret pre-service teachers' competence in their unique professional context (Florian & Graham, 2014, p. 474). This involves taking the professional experience site's contextual affordances and the pre-service teachers' educational progress into account. Pre-service teachers' teaching performance assessment, if successful, endorses their classroom readiness and informs decisions regarding the 'quality' of initial teacher education qualifications (AITSL, 2011a, p. 2; 2017b, p. 10).

Graduate teachers' classroom readiness. It has been reported that a significant number of graduate teachers employed in schools leave the profession within five years of graduation (Bennett, 2015, p. 141; Day, 2013, p. 25). Although graduates' early teaching

experiences are significant (Bennett, 2015, p. 141; Darling-Hammond & Bransford, 2005, p. 375) other factors contributing to the professional attrition of early career teachers include low self-efficacy (Bennett, 2015, p. 142) and vocational calling (Bennett, 2015, p. 142; Day, 2013, p. 24).

There is a "transitional shock" experienced when graduates' move into the classroom following higher education. This shock has been interpreted as being partly responsible for attrition (Korthagen, 2010, p. 408; Valcke, 2013, p. 62) with those leaving teaching showing "emotional burnout" (McKay, 2015, p. 385).

Although Bennett (2015) claimed there was minimal change to early career teachers' professional identity, this notion has been countered by others' statements contending changes do occur and are influenced by ecological factors including available support mechanisms and school leadership (Korthagen, 2010, pp. 408-409; Sutherland & Markauskaite, 2012, p. 748). These sentiments align with those identified in the previous section concerning professional identity. Certainly, "shifts in beginning teachers' perceptions of teaching and learning is [sic] not unidirectional, or consistent across all aspects of practice" (McKay, 2015, p. 394). However, shifts occur as teachers gain experience, and more nuanced contextual understandings of teaching influence teachers' relationships. Often these shifts are weightier when full teaching responsibility takes place (Lortie, 1975, p. 72; McKay, 2015, p. 391) and early career teachers may feel isolated within their classroom (Lortie, 1975, p. 73).

School and classroom environments influence early career teachers' self-efficacy and contribute to decisions regarding career longevity. Korthagen (2010) proposed environmental concerns could be "frame[d] as one of socialization towards patterns existing in the schools" (Korthagen, 2010, p. 409). Here, "school leadership, culture, [and] colleagues" (Day, 2013, p. 27) have specifically been identified as affecting teachers' engagement. A school's

environment influences development (Day, 2013, p. 31; Le Fevre, 2011, p. 782) and mentoring early career teachers has been shown to contribute to their success (Cushman, 2005, p. 324; McKay, 2015, p. 392). In keeping with the environmental influences on teachers we should also acknowledge a relational reciprocity; teachers' comportment influences the environment (Korthagen, 2004, p. 80).

Pre-service and graduate teachers described professional experiences as their qualifications' most significant learning opportunities (Darling-Hammond & Bransford, 2005, p. 409; Valcke, 2013, p. 60). Even so, Lortie (1975, p. 73) suggested that the first few months of an early career teachers' career was "something of an ordeal" (p. 73). To conclude this section I draw from Dewey (2009, p. 47) who recognised the reciprocal nature of classroom readiness when stating,

> social life is so complex and the various parts of it are so organically related to one another and to the natural environment, that it is impossible to say that this or that thing is the cause of some other particular thing.

Teaching is a complex undertaking (AITSL, 2018b, p. 6; Darling-Hammond & Bransford, 2005, p. 375; Korthagen, 2010, p. 409) with multiple relationships contributing to the classroom readiness of teachers. There is a myriad of possible reasons for the perceived significant attrition of early career teachers from the profession. With this in mind the suggestion from McKay (2015) that "we need to listen to beginning teachers' stories to understand how to support them" (p.394) is important, sensible, and a central purpose of this thesis.

Teacher characteristics

AITSL (2017b, 2018b) has provided clear descriptions of the professional standards and directions on teaching performance assessments for pre-service teachers. There are seven Standards classified according to three professional domains – knowledge, practice, and engagement. Descriptors are used to define the characteristics of each Standard.

It is one thing to read about and understand the intent behind each Standard and descriptor and another to experience and imbibe this expertise (Santoro, 2013, p. 317). Initial teacher education professional experiences ought to provide space, opportunity, and possibility for pre-service teachers to develop these Standards (Zeichner, 2012, p. 379) within the professional community from which they originate and in which they exist (Sutherland & Markauskaite, 2012, p. 748). The following section brings findings from literature forward to illustrate how teacher characteristics reside in practice.

The pedagogical relationship. Teaching and education are relational (Giles, 2011, pp. 80, 89; Saevi, 2011, p. 457) and relationships are "complex, complicated, connected and uncertain" (Giles, 2011, p. 89). Each year teachers welcome a new class and new relationships form (Carabajo, 2013, p. 149). Similarly, temporary relief teachers are consistently working in new classes and schools. Teachers are constantly establishing new relationships (Carabajo, 2013, p. 149) with children, young people and their caregivers; "every encounter is unique, unrepeatable and called into being by the present persons, for a purpose, and within a context" (Saevi, 2011, p. 457). Invariably teachers and students are also reestablishing relationships, as preconceived ideas and hopes of each other shift through shared time together (Darling-Hammond & Bransford, 2005, p. 375)

The teacher – student relationship is often taken for granted (Giles, 2011, p. 86) with Korthagen and Kessels (1999, p. 9) and Korthagen (2010, p. 411) noticing the often technical, mechanical, and automatic behaviours of teachers. Yet, teaching is relational, a fact acknowledged by AITSL's Standards that teachers "know the students and how they learn" (2018b, p. 10). Teachers need to know, guide and shape, and be responsive for their students' development (Carabajo, 2013, p. 149), and this is an intricate yet suggestively critical undertaking (Santoro, 2013, p. 313).

Pedagogical foundation. Teaching, like many other professions, has generally shared ethical and moral codes (M. Campbell & Zegwaard, 2011, p. 207; Evetts, 2014, p. 37). Emanating from one's morals (Knowles & Lloyd, 2015, p. 72), pedagogy is "value laden" (McKay, 2015, p. 392). Pedagogy exists as a relationship between people, a relationship that fosters and develops (Saevi, 2011, p. 457; Saevi & Eilifsen, 2008, p. 11) the thresholds between society and individual (Saevi & Foran, 2012, p. 56). Moreover, teachers' pedagogy can encourage children and young people to understand themselves (Sutherland & Markauskaite, 2012, p. 748) and to develop goals (Bollnow, 1944c, p. 46).

Perhaps idealistically it is pedagogy's moral purpose that motivates teachers (Day, 2013, p. 34; Mockler, 2011, p. 523). A purpose develops for pedagogues (Korthagen, 2004, p. 85) that informs personal conflicts between objective and subjective ways of being (Korthagen & Kessels, 1999, p. 9; McKay, 2015, pp. 391-392). Although these personal conflicts are never completely silenced (Palmer, 2007, p. 173) pedagogues acknowledge the benefits of recognising emotions, and incorporating these 'felt' understandings into action (Florian & Graham, 2014, p. 473; Knowles & Lloyd, 2015, p. 72).

Pedagogical phronesis. "Phronesis frames the role of the teacher as thinker, interpreter of social norms and decision-maker, someone who can sensitively exercise professional judgement while simultaneously making sense of complex social and practical situations" (Florian & Graham, 2014, p. 474). Judgement is central to pedagogical phronesis (Buckworth, 2017a, p. 11; Zeichner, 2013, p. 12) and as such the characteristics of 'good' teaching suppose the importance of perception (Korthagen & Kessels, 1999, p. 7). Hibbert (2012) argued that pedagogical phronesis required teachers to expect diversity in learners' experiences, and thus understandings, and respond in a timely manner to enable the accomplishment of objectives (p. 67). Pedagogical phronesis embodies both knowledge of

the individuals in one's care, and the skills to determine and adapt curriculum to meet the individuals' needs in a timely manner (Buckworth, 2017a, p. 11).

Pedagogue. Although it may be troublesome to provide an outline for a 'good' teacher (Korthagen, 2004, p. 78), Bollnow (1944c) asserted "three prominent features: serenity, goodness and humor" (p. 53). Similarly, Palmer (2007) declared 'good' teachers to "share one trait: a strong sense of personal identity infus[ed] their work" (Palmer, 2007, p. 11). 'Good' teachers are resolute (bell hooks, 1994, p. 48; Cushman, 2005, p. 333), discerning (Carabajo, 2013, p. 140), reflective (Bollnow, 1944c, p. 54; Day, 2013, p. 32) continuing to learn while conveying good will (Carabajo, 2013, p. 150), and hope, and hold expectations for the people in their care (Bollnow, 1944a, p. 11; 1944c, p. 52; Carabajo, 2013, pp. 144-148). 'Good' teaching comes from within a "place at the crossroads of the personal and the public" (Palmer, 2007, p. 66) demonstrating "identity and integrity" (Palmer, 2007, p. 154). Teaching is complex and emotional (Giles, 2011, p. 89), and 'good,' teaching is always undertaken for the benefit of another person (Bollnow, 1944c, p. 27; Mollenhauer, 2013, p. xxxvi; Saevi, 2011, p. 457).

Pedagogical knowing. How a teacher 'knows' the children and young people in their care, influences the way they understand, and appreciate, and respond to them (Saevi & Foran, 2012, p. 59). Although, a teacher can never know the full experiences of each child or young person (Saevi & Foran, 2012, p. 59) they can endeavour to 'see' and relate to everyone present uniquely (Mollenhauer, 2013, p. xxxvi). For pedagogy, knowing the children and young people in a teacher's care is "possibly the most important element of teaching" (Santoro, 2013, p. 313). However, to know people requires both time and patience (Bollnow, 1944c, pp. 46-48), Palmer (2007) emphasised knowing as a communal undertaking requiring patience and openness to hear and understand (pp. 55-56).

Teachers are constantly interpreting and learning about the perceptions and needs of the children and young people in their care (Darling-Hammond, 2016, p. 85). This process of authentically interpreting, and making sense of, perceptions and behaviors necessitates openness to the unfamiliar (Santoro, 2013, p. 313), as it is through uniquely knowing the people in their care that teachers come to better understand how to respond and guide development (AITSL, 2018b, p. 5; Carabajo, 2013, p. 149; Korthagen, 2010, p. 412; Saevi & Eilifsen, 2008, p. 10). Pedagogues grasp the responsibility they have for the present and future wellbeing of children and young people (Ramezanzadeh et al., 2016, p. 14).

Pedagogical knowing is always directed towards the individual (Bollnow, 1944c, p. 27; Mollenhauer, 2013, p. xxxvi; Saevi, 2011, p. 457). In this respect teachers' comportment is significant (Saevi & Foran, 2012, p. 57), as "it is not explicit formal knowledge and curricula but more implicit informal knowledge and the hidden curricula that" (Henriksson, 2013, p. 27) will likely harmonise a pedagogical relationship. Expert teachers unite this pedagogical knowledge to connect the explicit and implicit curricula and extend development (Darling-Hammond, 2016, p. 86; Santoro, 2013, pp. 313-314).

A pedagogue has been described as one who holds the "ability to weave a complex web of connections among themselves, their subjects, and their students so that students can learn to weave a world for themselves" (Palmer, 2007, p. 11). Pedagogues recognise and create possibilities (Bollnow, 1944c, p. 51) to grow together with individuals (bell hooks, 1994, p. 54; Saevi, 2011, p. 457), and in doing so pedagogues are somewhat vulnerable (Y. Yin, 2013, p. 75) to an individual's preparedness to collaborate (Bollnow, 1944a, p. 6).

Pedagogical comportment and authenticity. "In our individual lives, we should day to day live out what we affirm" (bell hooks, 1994, p. 48). Comportment, the "consistency between…beliefs, words, and actions" (Ramezanzadeh et al., 2016, p. 2) illustrates a teacher's authenticity, and is strongly connected to emotions (McKay, 2015, p. 385;

Ramezanzadeh et al., 2016, p. 2). Giles (2011) saw that "all teaching is inextricably emotional and shows the nature of mattering" (p. 81), and Day (2013) confirmed the connection: "good and effective teachers demonstrated [their] intellectual and emotional commitment" (Day, 2013, p. 24); authentic teaching is emotional (Darling-Hammond & Bransford, 2005, p. 402; Korthagen, 2010, p. 410; Ramezanzadeh et al., 2016, p. 15).

Ramezanzadeh et al. (2016) claimed "anger, caring, and love" (p. 12) to be the prevalent emotions of teaching. These strong emotions may arise unexpectedly and be conveyed in body language (Florian & Graham, 2014, p. 474) illustrating comportment and assigning meaning for the receiver (Saevi, 2011, p. 457). The complexities of comportment are recognised when teacher's instantaneous responses seem to undermine their articulated or desired beliefs (Darling-Hammond & Bransford, 2005, p. 402). Yet, some teaching moments demand spontaneous responses and it is within the suddenness of the teachers' response and comportment that their authenticity and pedagogical readiness become evident (Korthagen, 2010, p. 411; Korthagen & Kessels, 1999, p. 9).

Pedagogical authenticity and comportment are developed (Ramezanzadeh et al., 2016, p. 2) and influenced by a teacher's environmental context (Darling-Hammond & Bransford, 2005, p. 417). Korthagen (2004) asserted that "a 'good teacher' will not always show 'good teaching': although someone may have excellent competencies, the right beliefs, and an inspirational self and mission, the level of the environment may put serious limits on the teacher's behaviour" (p. 87), meaning the context of a child-care centre, school, and classroom influences a teacher's ability to perform (Bollnow, 1944c, p. 39). "Authenticity has no equivalent; it is the development and expression of one's Self through direct, personal experience and creation of one's language and meanings over time" (Korthagen, 2004, p. 87). Demonstrated in commitment towards the entire wellbeing of a child or young person (Day, 2013, p. 24) pedagogical authenticity imbues responsibility (Ramezanzadeh et al., 2016, p.

14), empathy (Giles, 2011, p. 83), consistency (Ramezanzadeh et al., 2016, p. 2), truth (Ramezanzadeh et al., 2016, p. 3), trust (Y. Yin, 2013, p. 79), and hope (Bollnow, 1944c, p. 52). Therein pedagogy is founded on and interlaced with ethics and morals (Knowles & Lloyd, 2015, p. 72; Saevi, 2011, p. 458).

Pedagogical community. Teaching is a community activity (Darling-Hammond & Bransford, 2005, p. 388) undertaken with, and influenced by, classroom communities (Ramezanzadeh et al., 2016, p. 2), neighbourhoods (Darling-Hammond & Bransford, 2005, p. 417), and professional communities (Sutherland & Markauskaite, 2012, pp. 748-749), all of which have their own nuanced cultures and behaviours. To teach within a community necessitates "discipline knowledge and opportunity to apply" (Clements & Cord, 2013, p. 115) in practice. All professional communities have "power relations" (Crossouard, 2010, p. 255) distributing knowledge to those accepted (Horden, 2014, p. 83) as sharing the community values, dispositions (Krieger & Martinez, 2012, pp. 6-7), and common purpose (Huisman & Edwards, 2011, p. 18). The ongoing development of pre-service teachers, early career teachers, indeed all teachers, relies on community support coupled with an ability to critically reflect (McKay, 2015, p. 392) and embody (Valcke, 2013) authentic hope-filled relationships for the wellbeing of all people.

Summary

This chapter presented the nature of Australian initial teacher education, professional identity formation, and the characteristics of teaching. Australian initial teacher education was shown to be structured by Standards (AITSL, 2018b) and Accreditation (AITSL, 2018a) processes. Data illustrated the homogenous nature of undergraduate initial teacher education cohorts and, when considered with research regarding the significance of preconceptions to learning and professional identity development, highlighted the importance of pre-service

teachers exploring their preconceptions, a process acknowledged to be challenging and uncomfortable at times (bell hooks, 1994, p. 144; Bennett, 2015, p. 143).

Professional identity development, while often tacitly acquired (Crossouard, 2010, p. 255; Trent, 2011, p. 530) through immersion in workplace communities (Darling-Hammond & Bransford, 2005, p. 388), commences more authentically for pre-service teachers on their professional experiences. Although supported by educators, pre-service teachers find professional experiences stressful (Geng et al., 2016, p. 102) and full of uncertainties. Balancing these uncertainties, pre-service teachers are immersed within communities developing relationships that contribute to their developing pedagogical identity. Highly regarded by pre-service teachers and early career teachers (Darling-Hammond & Bransford, 2005, p. 409; Valcke, 2013, p. 60), professional experiences are integral (Buckworth, 2017a, p. 10) to initial teacher education.

Teaching is full of relationships (Bollnow, 1944a, p. 5; Buckworth, 2017a, p. 133; Giles, 2011, p. 89; Trent, 2011, p. 537), characterized by emotions (Korthagen, 2010, p. 410; Ramezanzadeh et al., 2016, p. 15), and continuous interpretations and learnings (bell hooks, 1994, p. 61). How teachers comport themselves establishes their authenticity (Bollnow, 1944c, p. 41; Korthagen, 2004, p. 87; Ramezanzadeh et al., 2016, p. 15), and the reciprocal nature of community support and teacher comportment is acknowledged. Communities reinforce or undermine teachers' and pre-service teachers' classroom readiness (Day, 2013, p. 27; Geng et al., 2015, pp. 35-36; Korthagen, 2004, p. 80), and desire to pursue a teaching vocation (Darling-Hammond & Bransford, 2005, p. 375).

Chapter two outlined the development of government reforms, performance measures (DoET, 2017, p. 8; Social Research Centre, n.d.) and the perceived positional power of higher education attainment (Daniels & Brooker, 2014, p. 66; Sellar, 2013, p. 250). Concentrated on quantitative data (DoE, 2019), the continued and increased 'measurement' of higher

education minimises, and arguably ignores, the importance of contextual factors that are more readily recognizable in qualitative forms. Nonetheless, the continued fixation with market driven economies, efficiencies, and performance measures distances equitable understandings and practices, increasingly silencing those influenced by the actions of decision makers (Barnett, 2007, p. 8).

Together, Chapters two and three recognise relationships between higher education, professional practice, and government measurements. The movement amongst these relationships challenges perspectives on the purposes of education and teaching; perspectives that seem to predominately oscillate between technicist orientations versus a concern for phronesis (Kemmis, 2012, p. 149). Palmer (2007) pointed out that "when teaching is reduced to technique, we shrink teachers as well as their craft" (p. 149).

Undertaken as a hermeneutic phenomenological study this thesis brings forward and explores the voices of undergraduate pre-service teachers. Hermeneutic phenomenology is the research methodology, described in the following chapter, appropriate to explore the relational essences of pre-service teachers' professional experiences.

Chapter four: A way of exploring to 'better' understand

> If I, as I now am, were to possess the eyes of a spider, I should view everything quite differently. Not only would I see different things, but I would see the same things differently, I say "different" because, even in my wildest dreams, I cannot imagine what it would be like. I have no idea of it, and idea after all is a word for "that which is different." If then I were to sit here and see in turn with the eyes of a butterfly, a frog, a sparrow, a fish, a hippopotamus, a cow; with rolling faceted eyes, eyes on stalks, with the dewy eyes of a doe, or even with the eyes of another person, with all sorts of eyes which after all are real eyes and can really see – if, after all this, I were to resume again the very special spectacles of my own eyes on which I rely so blindly, I would feel startled and strange. (Verhoeven, 1972, p. 87)

The message within the poetic description above echoes the phenomenological approach behind this thesis. Undertaken as a hermeneutical phenomenological study informed by the writings of Heidegger, Gadamer, and Dewey, the purpose of this study was to explore the taken for granted meanings and shared understandings of the phenomenon of relationships within the context of undergraduate initial teacher education professional experiences. Phenomenology is the study of lived experiences of a phenomenon (Johnson & Christensen, 2014, p. 14; van Manen, 1990, p. 10). Hermeneutics is the interpretation of meanings and understandings within a phenomenon (Pringle et al., 2011, p. 21; Reiners, 2012, p. 1; Tuohy et al., 2013, p. 18). Together, hermeneutic phenomenology, the interpretation of lived experiences for their ontological meanings and understandings, was the methodology appropriate for my research.

From the outset my personal hope was to 'come to a knowing' and understandings of initial teacher education professional experiences differently; ontologically and phenomenologically. After using a phenomenological approach it would be impossible to consider professional experiences in a narrow and technicist manner: to do so would feel "startl[ing] and strange" (Verhoeven, 1972, p. 87).

In preparing for this study I asked three questions: What does my proposed study and research approach require me to know and do? How is my way-of-being in this research complementary to the uncovering of essential characteristics of a phenomenon of relationships? Am I comfortable being with this approach? These questions are like those proposed by Guba and Lincoln (1994, p. 108) for defining inquiry paradigms.

If I truly wanted to know undergraduate initial teacher education professional experiences different from my own experiences, I realised that I would need to be open to new ways of knowing. I considered the possibility that openness to new ways would likely lead me to recognise and explore my own understandings (Crotty, 1996, pp. 272-273). At the outset I expected some degree of discomfort as I explored unfamiliar understandings. And, discomfort found me in the moments I explored a story illustrating new ways of being on initial teacher education professional experiences. In these moments I found myself faced with the unfamiliar and did not know how to proceed.

The chapter commences with an introduction to phenomenology before proceeding with an overview of the key philosophers underpinning this approach to phenomenological research. The context in which this research was undertaken and then the phases of my research approach are presented in what I believe to be a chronological order of recent events. These phases are participant recruitment, crafting stories, and interpreting stories. Throughout the phases I've identified prejudices (or pre-assumptions noted in Chapter 1) that became apparent to me during this research and incorporated the play of philosophical practices.

Phenomenology

Phenomenology, the study of lived experiences, is variously practised as a researcher's philosophical position (Johnson & Christensen, 2014, p. 14; van Manen, 1990, p. 10). A significant starting point for a phenomenological researcher is considering whether the

incorporation, or ‘attempted’ exclusion of, personal biases and understandings are possible in phenomenological research.

Amongst the founding existential philosophers of phenomenology, Edmund Husserl, Martin Heidegger, and Hans-Gorge Gadamer are particularly relevant to my philosophical position and quest.

Edmund Husserl’s Phenomenology. Edmund Husserl (1859 - 1938) is considered the founder of the existential phenomenology movement (Gadamer, 2008, p. 130). Husserl is recognised for his belief that a researcher’s personal bias can and should be identified, and then excluded from their phenomenological research (Gadamer, 2008, p. xliii). Husserl’s phenomenology is known as both descriptive phenomenology and transcendental phenomenology (Gadamer, 2008, p. 143).

Both descriptive phenomenology and transcendental phenomenology respond to Husserl’s belief that a researcher can, and should, bracket their personal biases from their studies (Cohen, Manion, & Morrison, 2013, p. 18; Crotty, 1996, p. 272; Flood, 2010, p. 9; Laverty, 2008, p. 23; Reiners, 2012, p. 2; Tuohy et al., 2013, p. 18) and therefore from the reporting of related findings.

Bracketing one’s biases from research findings is intended to produce a descriptive account of the phenomenon that is present without consideration for the context in which it takes place (G. Harman, 2007, p. 42; Tuohy et al., 2013, p. 18). Transcendental phenomenology springs from this principle (van Manen & Adams, 2010, p. 450). A phenomenological researcher must, in bracketing and ‘attempting’ to exclude biases, transcend their biased understandings and report only what is observable.

Martin Heidegger’s Ontological phenomenology. Martin Heidegger (1889 - 1976), a student of Husserl (Gadamer, 2008, p. 215), questioned Husserl’s approach claiming that it was impossible to exclude, or bracket out, one’s biases from phenomenological research and

life in general (Dreyfus, 1991, p. 2). For Heidegger, phenomenological studies revolved around lived experiences and as such were ontological.

In the search for ontological meanings within lived experiences Heidegger acknowledged a relationship between the researcher and phenomenon that was existential (Gadamer, 2014, p. 279; Heidegger, 2010, pp. 12, 16).

For Heidegger, personal biases could never be set completely aside (Gadamer, 2014, p. 279; Heidegger, 2010, pp. 13, 20). Instead Heidegger's approach rather than bracketing out bias was to bracket in bias. Heidegger believed it was important to identify, make known, and inquire into one's personal biases (Heidegger, 2010, pp. 5, 16); an important responsibility for a researcher's trustworthiness.

In identifying and disclosing personal bias a phenomenological researcher accepts that these biases form understandings that accompany them in life and therefore research (Heidegger, 2010, pp. 2-3, 19). With this understanding Heidegger examined the meaning of existence, what it 'is' to 'be' together in the world, and the significance of 'Being-in' the world together (Heidegger, 2010, p. 4). Investing significant insight into existential understandings Heidegger conceived of terms such as Dasein, being-in-the-world, and thrownness. These terms are briefly discussed below, while other Heideggerian terms are brought forward and discussed in the Finding's chapters of this thesis.

Heidegger's (2010) thesis, *Being and Time,* and subsequent works were uncompromising in their search for meanings and ontological significances of being-in-the-world. Heidegger's early works are challenging texts in part because Heidegger's writing has many stylistic traits, including a multiplicity of meanings for our way of being-in-the-world; ways in which 'we' are either inauthentically, authentically, or indifferently existing.

The multiplicity of the meaning for a word is accompanied by two other meaningful stylistic traits in Heidegger's writing. Heidegger is fond of explicitly recognising

relationships of significance with the use of a hyphen (-) between words; a writing style that I also adopt in the chapters that follow. Further, Heidegger creates new words, such as worlding, and thrownness, to capture an essence he is wishing to convey. I am not a linguist but wish to illustrate Heidegger's stylistic writing in the following paragraphs while introducing significant words to support understandings of Heidegger's key premises, and contributions to this thesis.

As previously stated, Heidegger's interest was in the meanings and being of phenomenon (van Manen, 2014, p. 105). Heidegger (2010) described 'being' as universal, obscure, indefinable, and a self-evident concept (pp. 2-3). "Being is found in thatness and whatness, reality, the objective presence of things, subsistence, validity, existence, and in the 'there is'" (Heidegger, 2010, pp. 5-6). We, people, are beings.

For Heidegger, a person does not exist independent of the world (Dreyfus, 1991, p. 301). They are always existing in-the-world. Heidegger (2010, p. 53) wrote,

> "being-in-the-world" . . . stands for a unified phenomenon. This primary datum must be seen as a whole. But while being-in-the-world cannot be broken up into components that may be pieced together, this does not prevent it from having a multiplicity of constitutive structural factors.

Within the term 'being-in-the-world,' Heidegger (2010) recognised three reciprocal relationships, these are 'in-the-world,' 'being,' and 'being in' (Heidegger, 2010, p. 54). Each of these terms influences the others and thus requires consideration for a full picture of a phenomenon (Heidegger, 2010, p. 54). As already noted, Heidegger believed that a person could not exist independent of a world (G. Harman, 2007, p. 60). Therefore, Heidegger's premise that biases should not, can-not, be excluded from research acknowledged the interplay of being-in-the-world (G. Harman, 2007, p. 91).

Similarly, Heidegger brings awareness to the ontological nature of 'being' with the terms being-with, being-together-with, and being-one's-self. Brought together, with the use

of hyphens, each term recognises the multiple influences and nuanced comportment of 'being.' This concept of bringing together the parts to illustrate the formation of the essence of phenomenon is both amazingly simple and complicated.

There is a word that the translators of Heidegger's work have chosen not to, perhaps cannot, translate. This word is 'Dasein,' one of Heidegger's most sophisticated and alluring notions. In German, Dasein "literally means "being-there" (G. Harman, 2007, p. 2). Dasein, as utilised by Heidegger, always referred to human existence (Heidegger, 2010, p. 10). Dasein is the essence of you and me that is unique amongst others and created with-in a temporality (Heidegger, 2010, p. 12). Dasein, as being, exists in temporality as an authentic, inauthentic, or indifferent being (Heidegger, 2010, p. 39). In temporality, Dasein shows that which is most essential about oneself in any given moment; one's nature is revealed (Heidegger, 2010, p. 176).

Heidegger's work inferred that a human being, Dasein, always influenced the world and the meaningfulness of that world (Heidegger, 2010, p. 42); a reciprocal relationship existing between a being and being-together-in-the-world. Dasein arises from temporality (Heidegger, 2010, p. 17) and as such, an understanding of the surrounding world is accepted (Heidegger, 2010, p. 21). Dasein cares for the way in which Dasein is in the world with others (Heidegger, 2010, p. 177). Yet, for the most part Dasein as indifferent, or inauthentic, and passive to others yields to an everyday-way-of-being-in-the-world (Heidegger, 2010, p. 184).

Thrownness, one of the words that Heidegger created to depict an ontological nature, disturbs Dasein's everyday 'being' in the world (Heidegger, 2010, p. 175). The ontological nature of being confronted in our everyday way of 'being' in the world is captured within the term thrownness (Heidegger, 2010, p. 183; King, 1964, pp. 134-135). Thrownness is that "which dazzles us and takes us by surprise, [and] the overwhelming" (Heidegger, 1984, p.

11). Heidegger provided examples of thrownness throughout his work and illustrated the relationship of thrownness and care.

> Essentially ahead of itself, it has projected itself upon its potentiality-of-being before going on to any mere consideration of itself. In its project it is revealed as something thrown. Thrown and abandoned to the world, it falls prey to it in taking care of it. As care, that is, as existing in the unity of the entangled, thrown project, this being is disclosed as there. (Heidegger, 2010, p. 387)

Care is the existential (Heidegger, 2010, p. 39) and primordial (Heidegger, 2010, p. 127) nature of 'being.' In thrownness, Dasein's care is challenged (Heidegger, 2010, pp. 175-176). Dasein is brought before itself to consider its threefold being-in-the-world (Heidegger, 2010, p. 175). The threefold nature of being-in-the-world is 'being,' 'being-in,' and 'being-in-the-world' (Dreyfus, 1991) each, as detailed by Verhoeven (1972) below, being reciprocally related.

> Being and thought belong together, they respond to each other. Heidegger has dealt in delicate detail with this belonging together of being and thought, which may be stressed in various ways. (p. 68)

Acknowledging Heidegger's background. Heidegger was an eminent existential philosopher. However for many, his relationship with Nazism is unsettling (G. Harman, 2007, p. 97). Still, his writings on the ontological nature of being as temporality, existential care, and Dasein have much to offer (Gadamer, 2008, p. 139). Maybe, in temporality, Heidegger was himself thrown by his being-in-the-world in a time of Nazism. There is some recognition that he was conflicted with his relationships during this time (G. Harman, 2007, p. 102).

I acknowledge that the controversy surrounding Heidegger is enough for some to reject his work. My position is that an opportunity to learn exists regardless of the perceived moral and ethical bankruptcy of a person. What and how one learns from others are where

importance should reside. The context in which I have studied and worked with Heidegger's texts is very different from the context in which they were created.

Hans-Georg Gadamer's Hermeneutic Phenomenology. Hans-Georg Gadamer (1900 – 2002), a student of Heidegger, furthered phenomenological inquiry through hermeneutics. Hermeneutics traditionally refers to the study of texts (Gadamer, 2008, p. 164), such as biblical passages and philosophical texts (Gadamer, 2014, pp. 181-186). More recently hermeneutics has also been associated with the study of verbal (Henriksson & Friesen, 2012) or visual communication (Kirova & Emme, 2012).

In this section, I focus on hermeneutics as the process of uncovering the essence of a phenomenon described within text. I specifically relate my hermeneutic understandings to the work of Hans-Georg Gadamer.

Gadamer advanced hermeneutics as a contemporary process for uncovering meanings. In Gadamer's (2008) own words "the principle of hermeneutics simply means that we should try to understand everything that can be understood" (p. 31). Significantly, Gadamer's (2014) hermeneutics, promoting the notion of Bildung, recognised the influence of one's history in forming understandings (pp. 282-283).

> The general characteristic of Bildung: keeping oneself open to what is other – to other, more universal points of view. It embraces a sense of proportion and distance in relation to itself, and hence consists in rising above itself to universality. To distance oneself from oneself and from one's private purposes means to look at these in the way that others see them. (Gadamer, 2014, p. 16)

The above statement by Gadamer (2014) acknowledges a difficult but essential way of 'being' a hermeneutic phenomenological researcher. While research is always commenced with a specific purpose, hermeneutics requires this purpose to become secondary to the other messages within the phenomenon. Researchers need to be open, mindful and deliberate, considering a phenomenon from multiple viewpoints and then dwelling with these

viewpoints. In the process of this deliberate distancing a researcher comes to re-frame their understandings and the research purpose is understood differently.

Bildung, as Gadamer (2014) discussed it, recognises a Practical Bildung and Theoretical Bildung (pp. 12-13), with an aesthetic and historical sense (p. 16), in future oriented dialogic movement (Mollenhauer, 2013, p. 117). Friesen's translator's report in Mollenhauer (2013) recognised that the pedagogic theorist similarly to Gadamer saw "Bildung as a social-biographical 'way of the self'" (p. xxii).

Through the practice of hermeneutics, a circular process, a researcher contemplatively dwells with a text, searching for meaning while simultaneously exploring their Bildung; historical understandings. "The interpretation of the…text [is placed] in the context of one's own social-historical existence" (van Manen, 2014, p. 132). As such, hermeneutics is an interpretive process (van Manen, 2014, p. 132) incorporating one's historicity.

The incorporation of one's historicity is Gadamer's continuation and development of Heidegger's inclusion of personal bias and context. Similar to Heidegger, Gadamer's hermeneutic phenomenology requires researchers to be open to other ways of understanding (Gadamer, 2014, p. 281; van Manen, 2014, p. 132). Yet Gadamer (2014) recognised that

> for the interpreter to let himself be guided by the things themselves is obviously not a matter of a single, "conscientious" decision, but is "the first, last, and constant task." For it is necessary to keep one's gaze fixed on the thing throughout all the constant distractions that originate in the interpreter himself [or herself]. A person who is trying to understand a text is always projecting. He [or she] projects a meaning for the text as a whole as soon as some initial meaning emerges in the text. Again, the initial meaning emerges only because he [or she] is reading the text with particular expectations in regard to a certain meaning. (p. 279)

How a researcher commences their relationship with interpreting a text is important (Heidegger, 2010, p. 8). This is not to say that a researcher's current understandings are incorrect (Gadamer, 2014, p. 283). Rather, it acknowledges that a researcher's mood is

influential to the way they engage in, and make sense of, the meanings within texts (Heidegger, 2004, p. 37). Mood influences a person's relationships, whether this be with text, objects, or people (Heidegger, 2010, p. 13). A researcher's mood forms the questions that they pose and "is the only direction from which the answer can be given if it is to make sense" (Dreyfus, 1991, p. 371). The researcher's mood influences their interpretation and may hinder or open what a person 'sees' before them (Heidegger, 2010, p. 10).

Hermeneuts do not deny their experiences and cannot suspend their understandings in the process of interpreting. Instead, hermeneuts concede that understandings of a text are initially limited by experiences (Gadamer, 2014, p. 280). However, it is a desire to know a text more fully that compels a hermeneut to actively seek and explore a text's essence (Gadamer, 2014, p. 282). For Gadamer, "a person who wants to understand must question what lies behind what is said" (Gadamer, 2014, p. 378).

The phenomenal text speaks to the hermeneut in a way that cannot be ignored. The text speaks to the hermeneutic researcher's experiences and understandings, capturing the life of a hermeneut in a play, which questions and encourages possibilities.

Hermeneutic phenomenology, with its incorporation of Bildung, has no 'standard' method (van Manen, 2014, p. 29). There can be no standardised method when "hermeneutics must start from the position … [of the] person seeking to understand something . . . [and their] bond to the subject matter" (Gadamer, 2014, p. 306) that is phenomenal. This exploration of the phenomenon and one's Bildung are co-responsive within a hermeneutic circling.

Hermeneutic circling, recognised by Gadamer (2014) as Heidegger's contribution, speaks to the back and forth movement between one's understandings and the text being contemplated (pp. 302-305). As the hermeneut reads and contemplates the meaning of a text they also consider their understandings (Gadamer, 2014, p. 362). It is the space between the

words and lines of text in which meanings are found. These spaces between hold the ontological nature of a phenomenon yet to be recognised but attainable by way of contemplation.

In professing the importance of searching for the essence of a phenomenal text hermeneuts come together in their understanding that existential essence, while always present, appears differently depending on a particular context. There is an ontological nature to all essences that comports between the lived phenomenon and hermeneut. As the hermeneut comes to fuller understandings of the phenomenon the nature of a phenomenal text is encountered with a changing mood that Gadamer declares as a fusion of horizons which is mediating an historical estrangement (Gadamer, 2008, p. 39).

A fusion of horizons is a gradual process developed through hermeneutic circling which expresses the event when the essence of a phenomenon is accepted, appreciated, and unites meanings of the phenomenal text with the hermeneutic researcher's historicity (Flood, 2010, p. 10). The horizon now before the researcher unifies their historical mood and the mood of the essence present within the phenomenal text being studied (Laverty, 2008, p. 25). In the fusion of horizon, the researcher's mood, their Dasein, is presented (Gadamer, 2008, p. 218). As a horizon limitlessly extends before one's-self so does Dasein's possible understandings of the phenomenon.

Pragmatic contextualism. Dasein arises from temporality (Heidegger, 2010, p. 17) and temporality is understanding itself (Gadamer, 2014, p. 125). Chapters two and three provided the contextual setting for this research and, as discussed, Heidegger (2010) believed a researcher cannot, nor should, divorce themselves from pre-understandings (pp. 13, 20). As all pre-understandings are contextually developed it is important to investigate contextual nuances appearing within hermeneutic interpretations. The writings of John Dewey provided

space for contextual nuances related to education, teaching and professional experiences to be explored.

John Dewey. John Dewey's pragmatic philosophical work revolved around the nature of experience (Dewey, 1960a, 1960b, 2005) and education (Dewey, 1933, 1997, 2009). An educational theorist, Dewey's work provided contextually recognisable examples of concepts aligning with education, teaching, and professional experiences. With its pragmatic approach I turned to Dewey's writing when an ontological notion seemed congruent with, yet somewhat incomplete for, a story.

I found Dewey's work provided practical understandings of the relationships between experiences and nature that enabled me to further explore the phenomenal texts and discover openings for ontological appearances. These further contextual understandings facilitated hermetic discussion. Of relevance to this thesis are Dewey's writings on experience, teaching, curiosity, judgement and the influence of context.

Acknowledging my research path

My research experience is as much a research enquiry as a personal enquiry. I resonate with the following quote.

> The nature of the hermeneutical experience is not that something is outside and desires admission. Rather, we are possessed by something and precisely by means of it we are opened up for the new, the different, the true. (Gadamer, 2008, p. 9)

I would suggest that my research experience was transformative and influenced my being and desire to know more about this phenomenon. As such this hermeneutical phenomenological research explored the lived experience of relationships within the context of pre-service teachers' professional experiences. The research is situated in South Australian pre-service teachers' professional experiences.

In the early 2010s my employment involved the development of communities of practice and the university-wide promotion of WIL. In Australia the general descriptive name

for professional experiences, regardless of discipline, is WIL (Franz, 2007). It was through my employment in the promotion of WIL that my questions regarding the merit of WIL resurfaced. Are WIL experiences always positive for students' learning? Do university staff have the expertise to support students' learning on professional experiences? How can the quality of WIL placements be ensured? These are questions that contested the trend to embed WIL in all higher education degrees. During this time, I created several online WIL resources for staff and students, facilitated two WIL communities of practice, and developed collegial relationships across Australia. I was employed in this position until 2018, when as the result of an organisational restructure my position was made redundant.

From early 2018 until the present I have been employed on a casual basis as an out of school hours educator and coordinator, casual academic at a higher education institution, and temporary relief teacher in primary and secondary schools. I have maintained my WIL and community of practice collegial relationships albeit less intensely.

My focus on the phenomenon of relationships has remained powerful and the changed employment contexts provided additional experiences within higher education and schools from which to consider my interpretation of the stories.

The gathering and crafting of stories, plus their initial interpretation, were undertaken prior to 2018. My philosophical hermeneutic circling intensified and the writing of thesis's findings commenced during my transitional employment time from 2018. Throughout this research my focus on the nature of WIL has not diminished. This research opens the ontological nature of pre-service teachers' professional experiences and creates possibilities for people to understand the impact on pre-service teachers' experiences.

Etching a path: pilot interviews. To better understand the influence of my proposed research questions on the stories that were shared and gain confidence in my ability to conduct interviews I undertook three pilot interviews. I called on friends to be participants

and my supervisor also spoke to a recent graduate, who agreed to assist me. The participants included a second-year apprentice electrician, a final year nursing student, and a first-year graduate teacher. Each interview was recorded and following the interview I immediately noted my thoughts in a journal. I considered the questions asked, the responses received, and spoke with my supervisors about the experiences. The information received was rich, but I remained unsatisfied so after each pilot interview I modified my questions.

It was during my third pilot interview, with a friend, that I was alerted to one of my preferences. I wanted to hear about their experience, and their interaction with the university staff member visiting them on placement. My friend, however, was not particularly interested in talking about this person. Following this interview, I thought about my preferences, the purpose of my research, and my role as a researcher. Was I going to be open to hear the stories that participants wanted to share? Did I really want to have broader knowing of different professional experiences? Could I let my interest, my concern, in the relationship between students and university staff members fade into the background? The context of the study was called beforehand and found me, akin to Heidegger's notion of thoughts finding me (Heidegger, 2010). I was reminded of a need to be open to new understandings.

This section has recalled the backdrop leading into the commencement of gathering stories with research participants. The following section describes my way of entering into collecting stories, including my own, and receiving ethics approval through the University.

Actively including my stories in the study. When I was interviewed by my supervisor I wrote in my journal 'today I began my research' (4 February 2016) and while this is not completely accurate, it was a significant step on the path of this study because, although hermeneutic phenomenology doesn't attempt to 'bracket out' the researcher's prejudices it does seek to identify prejudice and note its influence on the research being undertaken (Giles, 2007, p. 7; Tuohy et al., 2013, p. 18; van Manen, 1990, p. 57). As such my

own understandings on matters of concern were brought forward for indepth thought (Flood, 2010, p.8). This kind of thinking requires an openness and is guided by feedback received along the way, at meetings with supervisors, presenting at conferences, and in everyday conversations (Giles, 2007, 2008; Laverty, 2008; Tuohy et al., 2013).

Trustworthiness and rigour in hermeneutic phenomenological research are demonstrated in two primary ways. Firstly, through "plasticity to method and explicit acknowledgement that the meanings of the experience within participants' stories intersect with" my own (Crowther, 2020, p. 13). Secondly, the "phenomenological nod" (Giles, 2008, p. 99; Kirova & Emme, 2012, p. 158) received when people share the researcher's exploration and recognise the relatedness of the meanings uncovered through interpretation (Smythe, Ironside, Sims, Swenson, & Spence, 2008, p. 1396). Both of these ways were present in my research and are presented in the chronological order of my research progress.

I sought trustworthiness and rigour by acknowledging biases and the influences they might have had on my research findings (Laverty, 2008; Tuohy et al., 2013). The importance of self-reflection was recognised by Polkinghorne (1989) "for locating the presuppositions and biases the researcher holds as well as clarifying the parameters and dimensions of experiences before beginning subject [participant] interviews" (p.47). Initially I maintained a research journal to record thoughts surrounding my biases as they were noticed (Remenyi, 2012, p. 65); as the research progressed this research journal merged with my daily journal.

Ethics and ethical considerations. My research project (7258) was approved by Flinders University Social and Behavioural Research Ethics Committee (SBREC) on 19 May 2016 (Appendix A). At the time of applying for ethics approval I worked at a higher education institution in which research participant recruitment occurred and my supervisors were the gatekeepers to a cohort of potential research participants. However, there were potential conflicts of interest that required considerations.

Potential research participants may have felt some coercion through my direct recruitment approach. However, I did not work in the initial teacher education degree, school, or college/faculty, and I did not have any direct relationship with participants' university enrolment or assessment. Further, my supervisors were not involved in the participants' conversations and were not advised of the participants' names. Personal communication occurred only after a potential participant had indicated an interest, by email, in being involved in the study. At this point I sent a follow-up email outlining the research objectives and attached an information sheet and letter of consent (See Appendices B and C).

Early in my candidature I was made aware of a conflict between what I might eventually research and the institution's reputation. At this time my research question had not been finalised and my approach was not articulated. I struggled to understand this viewpoint. My research was never intended to uncover or lay blame for student or system failures. I wanted to achieve phenomenological awareness that, despite the complexities and uniqueness of every initial teacher education professional experience, students' professional experiences were enabling and supported. This was important because my own experiences were varied and my employment position at the time advocated the benefits of professional experiences for students university-wide. So, while research is often accompanied by burdens or risks for participants, the same is true for researchers.

For participants, guided conversations may be considered a time commitment burden, and sharing stories of professional experience may lead participants to re-experience emotions connected to original experiences. The information sheet provided to participants acknowledged each burden and risk and provided advice on how these might be minimised.

Participant anonymity was guaranteed in those situations when the participant did not assist with snowball recruitment (see Participant meetings section following). All participant

names and identifying information were anonymised when the recorded conversation was transcribed. Confidentiality was assured with the use of aliases.

Participants were asked on three occasions to provide consent to participate and remain in the study: first, in response to the initial contact regarding participation; second, on the day of the interview, when the information sheet was reviewed with participants and a second copy of the consent form was signed, and the participant and I each retained a signed copy of the consent form and information sheet; and third, when participants reviewed and authenticated the stories crafted from their conversation as being an accurate representation of their professional experience, they signed their consent for me to work with their stories in an interpretive manner.

Participant criteria and rationale. Participants were selected based on their enrolment in a teacher education qualification course. Participants needed to have successfully completed their final, fourth year professional experience course and be enrolled as an undergraduate initial teacher education student in a core capstone topic. A capstone topic is a final year, often final semester, unit of study that brings together much of the degree's prior learning.

Students who failed their final professional experience were excluded from the research selection process. As a beginning researcher I did not want to place myself in a situation where our conversation may exacerbate feelings of angst, failure, or unfairness. Further, I did not feel equipped to adequately support students who I perceived as being potentially vulnerable, and did not want to jeopardise relationships between the students, institution, and myself. This decision has meant that my research is not inclusive of all student experiences. However, an insight into Australian initial teacher education students' experience of failure on professional experience is provided in research undertaken by Buckworth (2017b, 2017c).

Undergraduate students were selected because of student cohort characteristics. This student cohort is traditionally younger, many commencing initial teacher education qualifications straight from school, and the cohort generally appears to have less professional experience on which to draw (AITSL, 2018c). Further, my own initial teacher education professional experiences were as an undergraduate student and I felt this shared experience might support better relationships and thus interpretations when working with participants' experiences.

Participant meetings. An initial call for participants was undertaken by direct appeal. A compulsory capstone topic in the semester immediately following students' final year professional experience was identified. With permission from the topic's teaching staff I spoke to students at the beginning of their first lecture, again in their workshops within the first two weeks, and finally at a lecture in week four of the semester. Further, an announcement, including the letter of introduction, consent form, and information sheet, was sent on my behalf by the capstone course's senior tutor to students via the University's online learning system.

Direct appeal and online promotion resulted in eight potential participants; of these, two were graciously declined as they were masters not undergraduate students. The capstone topic from which I sourced participants is undertaken by undergraduate and postgraduate students. In my enthusiasm to appeal to all capstone students I had failed to differentiate between undergraduate and postgraduate students; an embarrassing but not disastrous oversight on my part.

Snowballing was implemented because of concern regarding the number of people volunteering to participate, and to encourage participation from students at other universities (Giles, 2008, p. 86; Groenewald, 2004, p. 9). My process for snowballing was to provide

participants with an information pack and ask them to promote my research to other research participants.

All communication with participants before and after our recorded conversation was undertaken via email. This approach seemed least disruptive to both participants and to me as we juggled our many priorities of work, study, and life in general. I was careful to ensure my email responses aligned with ethics, conveyed a convivial tone, and carried my student signature rather than my usual work email signature. Further, email correspondence could evidence informed consent. Emails provided a subsequent point of referral to confirm information and were believed to be less intimidating for students who wished to withdraw their consent.

The information pack, containing the letter of introduction, information sheet, and consent form, was provided to participants via email, when they were asked to review and authenticate the crafted stories from our conversation. How stories were crafted is discussed later in this chapter.

The practice of gathering stories: Dotting the i's and crossing the t's. I put together a folder with the 'tools' I considered necessary for participant recruitment and a guided conversation under ethical conditions. Two simple but comprehensive checklists were developed: one for participant recruitment and communication and the other, placed on the table during the conversation, provided information to convey at the conclusion of the conversation (see Appendices D and E). In addition, the folder contained copies of the Information Sheet, Consent Form, and brochures for the University's Health and Counselling Service, and for Lifeline. These brochures were a requirement of the University's ethics committee for undertaking ethical research (Flinders University Social and Behavioural Research Ethics Committee, 2015, Section F3). My primary recording device, an Echo smartpen and notebook, were kept in a plastic sleeve within this folder.

In addition to the folder, I maintained a personal Excel spreadsheet with participant details (see Appendix F). Each participant was allocated a file code ranging from C1 – C7, with C representing 'conversation'. I subsequently referred to each participant only by file code when storing data, writing, and in conversations with my supervisors. Dates of correspondence included the dates of crafted stories that were sent for participant review and returned with the second endorsement of consent to continue my research. Notes kept on the Excel spreadsheet related only to whether the participant had altered their crafted stories.

A separate, private, Word document recorded the changes I made to identifying features when transcribing and anonymising a conversation (see Appendix G). This simple document noted the participant's file code, e.g. C3, the real name or identifying feature and the pseudonym allocated to this identifying feature when transcribing the recorded conversation. Where a participant's name was mentioned in the recorded conversation their file code was recorded in the document with their alias. This document proved a handy reference. I referred to it often to ensure there was no duplication of aliases across transcribed conversations, and to ensure no true names or identifying features had been used as aliases in other transcribed conversations. Where this had occurred, the pseudonym applied was changed. Once a pseudonym was allocated, a simple 'find' and 'replace' in Microsoft Word was undertaken. Sometimes the 'find' and 'replace' needed to be undertaken multiple times to account for plurals, abbreviations, and where titles and then first names only had been used, for example. Further details regarding the transcription of recorded conversations are provided in the following section.

Approach to story gathering. I was very deliberate with my method of data gathering and with the terminology used for this research. I explored connotations between the words 'interview' and 'conversation'. I acknowledged my responses to each word and considered my hopes for this study before comfortably settling on the term 'guided

conversation' as my approach for gathering data; data in the form of stories. Guided conversation represented exactly what I wanted to achieve when speaking with participants, and with how I believed this research should be undertaken.

In my mind a conversation is freer, less structured than an interview, and conveys a willingness to be led by participants. The word seems softer than 'interview', downplaying but not ignoring the researcher's position of power. A guided conversation humanises; it reminds me to be open, to listen, and to focus my attention on the person and their response. Similarly, guided conversations point out that the participant and I are purposively coming together to discuss a shared interest.

Phenomenological researchers are very much involved in how and what is disclosed when speaking with participants. This occurs through the questions asked and the responses, both verbal and non-verbal, provided. The questions asked, the prompts and non-verbal responses I give, demonstrate my concern with the participants' and my own experiences (Diekelmann & Diekelmannn, 2009, p.33).

Hermeneutics continues the conversation in a very particular and enlightening way. van Manen (1990) wrote, "the conversation has a hermeneutic thrust: it is oriented to sense-making and interpreting of the notion that drives or stimulates the conversation" (p.98). As the researcher, I also became participant in the research. Ong (1967) pointed out that conversation brings a closeness, making "the past present . . . [while posting] us on the present" (p. 298). Conversations have a dist-stancing effect where personal experiences, regardless of the time that has lapsed, present vividly (Dreyfus, 1991, p.131). Attention therefore is needed when 'crafting stories' from the anonymised transcripts of guided conversation, and when deciphering meanings. I discuss this process of crafting stories in more detail later but first I describe how a location for the guided conversation was determined.

Establishing a time to converse. Research participants were students enrolled in a capstone course requiring attendance on campus, and therefore I suggested two on-campus locations as potential places to meet for a guided conversation. These locations also accommodated my need to take time off from work to undertake conversations.

As classes for the capstone course were held in a teaching building where I had ready access to an office, that was one of the suggested locations. However, as this building also housed the participants' academic teaching staff, a second location was necessary. The second suggested location was a study room in the University's main library. These options along with possible dates and times to meet were emailed to students upon receipt of an email stating their consent to participate. Sometimes the participant would include their signed consent to participate form as an attachment to the email. Of the six eligible participants, three chose to meet in the central library and three in their teaching building. All guided conversations took place in August 2016.

The guided conversation. All conversations commenced in a similar manner with participants welcomed, invited to sit, and provided with an information sheet and two consent forms. If a signed consent form had previously been received from the participant, this signed form was then included as one of the two consent forms presented. Participants were asked if they had read the information sheet before I briefly went through each section of the sheet with them to reiterate my respect for their involvement, and my concern that they be comfortable they had been informed of their right not to respond to a question. The participant was then asked to sign and date a consent form. One signed consent form was kept by me and the participant was asked to keep the other consent form with the information sheet in case they had questions later. At this stage, following informed consent and permission to begin, the recording devices, a smartpen and mobile phone, switched to flight mode, were turned on and I asked the participant my first question – *Can you tell me about*

your last professional experience? This first question remained constant and proved to be a good opening for all conversations. However, as is the nature with hermeneutic phenomenological research, the questions following this initial opening evolved with each conversation. The questions were always focused on the participants' experience of initial teacher education professional education (Smythe et al., 2008, p.1392).

I believe I was an active and attentive listener as the participant responded to the question. On occasion, for better understanding, I sought clarification of details in a story that was being shared, and while I tried not to convey strong feelings during conversations this wasn't always possible. For example, there was one time when I was startled while a story was being told. I recall raising my eyebrows, and I expect my eyes conveyed a sense of sadness with the shock of what had just been shared. The participant, immediately picking up on my response, said "I know" and then continued. Later, as I reflected on the conversation, I noted this exchange in my journal; it read

> Wow, what a conversation . . . . The stories were so rich, so meaningful to the student. I felt this from the way, the time [they] took searching for the words to describe what [they were] a part of, what [they] had observed. Very powerful. (11 August 2016)

Hermeneutic phenomenology acknowledges an inability to bracket oneself from the research (Crotty, 1996, p. 272). However, it is important to clearly identify one's position in relation to the research, and be open to, indeed search for, other ways of ontological knowing and therefore of being with the research and conveying research understandings. As previously stated, I kept a journal of my thoughts, observations, and feelings immediately following each conversation. This journal was maintained throughout this study and has 'life' with me beyond the submission of this thesis.

Conversations lasted between 25 – 55 minutes each and concluded with each participant being thanked for their time and for sharing their experiences with me.

Participants were reminded that I would transcribe their stories, anonymise them, and send these to them for review, via email, along with the signed consent form. Again, I reminded participants that at this time, or anytime, should they feel uncomfortable with a story, or with participating in the research, they should let me know. Participants were again advised that if they wanted a story to be removed, or to withdraw from the study in its entirety, they could do so. Further, participants could also contact my supervisor if they had concerns. Finally, participants were advised that, should they agree with their stories and consent to me continuing my research by working with their stories in an interpretive manner, my research would continue, and eventually I would produce a thesis. At this stage one participant advised me that they would be keen to read my thesis when it was ready. I have their contact details and look forward to sending them a copy upon conferral.

While deliberate in my method, I was very aware that I lacked understanding regarding the interpretive process I would embark on with participant stories. This lack of understanding was initially unnerving and concerning, particularly when talking with participants about this aspect of my research. Now, having completed the study and interpretations, I am in a much better position to speak about this process and what it may mean for participants' understanding of their experiences when reading my thesis or other contributions emanating from this research.

Transcribing and crafting the stories. Recorded conversations were downloaded, as stated in my ethics application, to the University's computer server and a subscribed cloud storage location. Both locations were password protected and accessible only to me. Accessing the sound recording from these locations I transcribed, anonymised, and rechecked the anonymised transcription. Rechecking anonymised transcriptions was important because of the intricate use of names, locations, and identifying features during the conversations.

Once I was confident with the accuracy of each transcription, I commenced the process of crafting stories.

Stories were crafted following guidelines established by Crowther, Ironside, Spence, and Smythe (2016, pp. 829-830), that is extraneous detail was removed, sentences that held meaning were retained, when necessary the order of sentences or words was changed, and words added or deleted, and finally grammar was checked and amended to ensure the story flowed. This approach is like that advocated by Clandinin (2006) and is appropriate because I sought to engage with participants' experiences of initial teacher education professional experiences. An example of how I crafted stories from an anonymised transcript is provided in Appendix H.

The six conversations elicited 146 stories. Each story, as mentioned previously, was given a code and a title. The coding system for crafted stories was simple but effective, with the participant code, i.e. C4, being used, followed by a number representing the order in which the stories were crafted and presented to the participant for review and consent. Stories were therefore labelled C1.1, C6.32, etc. Determining a title for each story was an interesting process. Often the title was found within the participant's words but occasionally I provided a title that, in my mind, represented transition within the story, for example: C3.17 *From free worker to colleague*. This is a story in which the participant talks about how they felt differently with each professional experience.

Early on I decided to represent a participant's entire conversation in stories, even when our discussion strayed from a storied experience to an opinion, and I did not believe these stories would feature in my thesis. For me this was a demonstration of care for participants. Participant care extended from listening for my interests to hearing what the participant wanted to communicate to me. This undertaking wasn't onerous, however, it revealed my continued focus on exploring the students' experiences while recognising the

depth of external factors, such as administrative matters or employment outcomes, that were felt by students.

Crafting stories for an entire conversation was also a commitment to continue working with them in an interpretative manner. As such these stories, which I did not believe would feature in this thesis, have had significance and impact on me and my understandings; that is pre-service teachers' professional experiences continue to be influential and are influenced by events before, during, and after their occurrence.

Conversations were transcribed, anonymised, and stories crafted and returned to the participant within two weeks of our conversation. Returning the stories within a short time frame was important because I wanted the participant to be able to remember what they had shared with me. Participants review crafted stories "to ensure that in the re-crafting the meaning has remained 'as it was'" (Smythe, 2011, p.43). All six participants reviewed and agreed, by signing the consent form, for me to continue my research by working with their stories in an interpretive manner. Of the six participants, two provided additional information for their stories at this time. One of these two responded to a query I had regarding an acronym that they had used during the conversation. The other respondent provided additional details elaborating a story. With the consent of all participants I began a hermeneutic data analysis where the recorded conversations were deleted in accordance with my ethics application.

Approach to working the stories. When I was preparing the proposal for this study, I spent some time investigating approaches to qualitative research and data analysis (Bryman, 2012; Cohen et al., 2013; Denzin & Lincoln, 2000; Ezzy, 2002). I considered narrative inquiry (Clandinin, 2006), case study (Remenyi, 2012; R. Yin, 1994), briefly read into photo elicitation and ethnography, before reading more widely into phenomenology (Crotty, 1996). Here, I explored Husserl's descriptive phenomenology, Heidegger's interpretive

phenomenology, Gadamer's hermeneutic phenomenology, and heuristic phenomenology (Moustakas, 1990). After some deliberation I settled on hermeneutics as the method for data analysis.

Hermeneutics, a circling process, is the study of lived experiences for their ontological nature and meaning (Gadamer, 2008). Importantly, hermeneutic phenomenology recognises that I, as the researcher, bring understandings of what it is to 'be' an initial teacher education student on professional experience (Smythe et al., 2008; Tuohy et al., 2013). It is for this reason that my introduction to hermeneutic data analysis commenced with my own stories of what it is, or was, to 'be' a pre-service teacher. These understandings, incorporated within my research, and acknowledged in Chapter One of this thesis, continued to evolve throughout this research. It was essential that I remained open to other ways of knowing what it is to 'be' a pre-service teacher beyond my own experiences (Giles, 2007; Spence, 2016; Todres & Wheeler, 2001). This required contemplation and reflection on my prior understandings, something I was willing to do having entered this research and 'knowing' this phenomenon differently. Still the closeness I had developed with my own stories did not transition, without effort, when working with participants' stories. The following section outlines how I interpreted stories, the difficulties I encountered along the way, and the supports I drew upon to overcome these and find new meanings.

Entering interpretive work commencing with my lived experiences. Working with the stories in an interpretive way was a nervous process. I had not previously discussed my experiences in any depth and was uneasy sharing these with my supervisors. Having considered my own initial teacher education professional experiences over many years I had now arrived at a place where I was articulating and sharing these understandings, in writing no less. Writing is a deliberate and defining undertaking (Gadamer, 2014, p. 163). Through sharing interpretations, I opened myself to the possibility that others, my supervisors initially

and later people engaging with my study, would interpret these, my stories, differently. Other interpretations might be confronting and 'throw' me, particularly as it was only as a result of this research that I shared the fact that I almost failed my second-year professional experience; until this research I had never shared this experience or what it meant to me. Now I had written of this experience and was open, vulnerable. During this time, I wrote in my journal:

> Over the years, I've drawn my own interpretations. Interpretations that I'm settled with and the idea that these interpretations might be wrong [here another prejudice is identified] is a little scary. [Why do I think people will consider my interpretations to be wrong?] I'm also slightly scared about opening up old feelings. (5 February 2016)
>
> In my interpretations I've strayed beyond what was in the story because it is my story. I'm so familiar with it (6 February 2016). And "the stories were mine, personal, snap shots of what had happened. I knew everything else surrounding them". (10 February 2016)

These concerns and feelings accompanied me for a while as I considered the influence my research may have for participants. Would my interpretation of their storied experiences 'throw' them? I did not want to offend. Attending a hermeneutic phenomenology conference and sharing my concerns with several of the guest speakers significantly reduced my worry so that, by the time I came to work with participants' stories, I was at ease with what I was venturing into.

I employed hermeneutic circling (Smythe, 2011; Smythe et al., 2008) and in the early stages a variety of reading approaches advocated by van Manen (1990) to interpret stories. At the centre of these approaches were four questions, a fifth question was added later when I realised it was necessary for me to adequately address the fourth question. These questions, provided below, were constantly referred to and focused me on what I needed and wanted to explore.

1. What does this story mean?
2. What does this story feel like?
3. How is this feeling shown in the story?
4. What is the nature of the experience?
5. What is it like being [the pre-service teacher] in this story?

Van Manen's (1990) holistic, selective and detailed reading approaches worked well with hermeneutic circling (pp. 92-95) to address the above questions. Each, briefly described below, was used at various times to assist my entry into a story.

- Holistic reading – the whole story is interpreted for meaning
- Selective reading – one or two sentences, identified by the researcher as key to the story, are interpreted for meaning
- Detailed reading – each sentence is read and interpreted for meaning, i.e. sentence one means …, sentence two means…

I was initially systematic in my approach to interpreting stories, commencing with story C1.1 *Walking In*, followed by C1.2, and so on. However, I noticed that I was finding it increasing difficult to interpret stories independently of each other. That is, I found myself referring to other stories to rationalise my interpretations. At times I was overly critical with my interpretations. Recognising this, I ceased systematically working with stories in a manner determined by their allocated code and moved from one conversation's story to another for each interpretation; i.e. C7.3 to C3.16 to C5.9. All stories were then, through hermeneutic circling, interpreted several times thus contributing to a better understanding of myself as a researcher and what it was, is, to be a pre-service teacher on professional experience. Importantly I would often select a different reading approach when interpreting a story for the second or third time, i.e. from holistic reading to detailed reading.

Another significant change in my approach to interpretations was to write in the first person. I placed myself in the position of the pre-service teacher in the story and wrote what it meant to me, and how I thought it would feel. Sometimes, although not often, I would interpret the same story from a few possible perspectives including the supervising teacher, university liaison, and child or student. Moving to this approach provided latitude and greatly assisted my interpretations. I embraced Gadamer's notion of a 'fusion of horizon' (Flood, 2010, p.10; Laverty, 2008, p.25) where "text emerges as a fusion of the researcher's experiences with the phenomenon" (Giles, 2008, p.22).

Yet, I felt uneasy about presenting my writing to my supervisors using first person tenses. Instead I would change all the tenses and the pronouns to the third person before presentation. It was not long before I 'slipped up' and sent an interpretation that remained in the first person. From this point I openly declared and presented my interpretive writing in the first person.

> The interpreter seeks no more than to understand this universal, the text – i.e., to understand what it says, what constitutes the text's meaning and significance. In order to understand that, he [or she] must not try to disregard himself [or herself] and his particular hermeneutical situation. He [or she] must relate the text to this situation if he [or she] wants to understand at all. (Gadamer, 2014, p. 333)

Commencing interpretive writings. Around the time that I openly embraced first person interpretive writing I found myself reading a story and immediately thinking, 'this story is about.' I identified words that seemed to me to sum up the nature of a story and would write these down. I would then write my interpretation of the story. Similarly, there were times when I'd read a story and need to write, and write again, how I thought a pre-service teacher was being in the story. I felt that I was identifying the nature of the stories, but their meaning was, I later realised, less recognisable and needed to be explicitly named and shared in my writing and presentations.

There were several stories that resonated strongly with me. With these the interpretative writing seemed to flow effortlessly and with passion. Yet my initial effortless and passionate interpretations were not always correct, and it was here that my prejudices became noticeable. Similarly, I found myself struggling with or avoiding some stories because they were unfamiliar and difficult to find a hook from which to start. Some stories did not hold my interest, perhaps because I considered myself to already understand their nature. Again, prejudices became apparent and, in these situations, a selective and detailed reading approach (van Manen, 2014, p. 320) was useful.

After a significant number of interpretations, I found myself identifying possible themes. I noted my thoughts on similarities in the nature and meaning of gathered stories. I then considered which of the possible themes, which I came to call notions, were present in every story. On this basis some of my ideas, while still of importance, were discounted from this research. For example, I believed that isolation is an unrecognised but necessary and important feeling for students undertaking initial teacher education professional experiences. All the students I spoke to appeared to describe a sense of isolation at one point during our conversation. For some this sense of isolation was to continue, teaching in a manner that they thought best but unsupported by their supervising teacher. Other participants seemed isolated when trying to understand something that had taken place in the classroom or child care centre. This notion along with uncertainty, context, safety, and hope were nestled within the finalised overarching themes of *risk, care,* and *readiness*. These finalised themes presented variously in every gathered story as is demonstrated in the following chapters.

Always amongst but now with notions and entering hermeneutic circling. I began working with the three themes identified by writing my own understanding of each. For example, with the chapter on care I started with questions such as – What is care? How does care present? What is it to be in care? What is it to care? How is care experienced

ontologically? I identified stories from those gathered that I believed showed each of these notions in a variety of ways. Then, in talking with my supervisor several Heideggerian concepts were identified for each notion. At this point I engaged with reading philosophical texts, particularly Heidegger (2002, 2010) and Dewey (1960b, 2005).

To read Heidegger is challenging but having read Gadamer (2008) and Heidegger (1971) early in my research, and after spending considerable time with the stories, I was looking forward to engaging with the philosophical literature. G. Harman (2007) and Dreyfus (1991) prepared me for reading *Being and Time* (Heidegger, 2010) with the authors posing questions such as "If being has several meanings, what is its most fundamental meaning?" (G. Harman, 2007, p. 6, p.7). This question was helpful grounding when I identified stories depicting moments of thrownness and leaping in with ontologically different meanings. The two books, while quite different, also had me wondering about distance and the relationship between thrownness and care.

As I read *Being and Time* (Heidegger, 2010) I found myself in times where I would read a passage of text and seem to immediately identify a relationship with one of my gathered stories. I would mark sentences in the book, place a comment on the side, type my notes in EndNote and underline quotes that held meaning, and I wrote in my journal. There were just as many, if not more times, when I read and reread the same passage to try and gain meanings from the text. Importantly though, reading the first book of *Being and Time* (Heidegger, 2010) provided me with a beginning ability to relate the events in a story to a Heideggerian term.

Testing notions with, and presenting themes to, the community. Within a period of six weeks in 2017 I presented to three different audiences. Each presentation varied slightly. My first presentation was to a local audience of post graduate scholars and academic staff in the education discipline at my home institution. The second presentation was at a

national conference of field educator administrators predominately from the health, social work and education disciplines. For these two presentations I spoke of my research method and presented stories and interpretations related to the theme of risk.

While preparing for these presentations I decided to use the term 'they' or similar when referring to a pre-service teacher or pre-service teachers. This decision was made with consideration for preserving anonymity and to refrain from introducing issues of gender into interpretations. Importantly, when anonymizing a story, I occasionally changed the gender of the people involved. The use of the term 'they' or similar may, but is not intended to, depersonalise the interpretation.

The third presentation was at an international Hermeneutic Phenomenology Institute (30 July – 3 August 2017, Colorado). This presentation was quite different because the audience members were experts in my research method. I took this opportunity to speak about my thoughts on the themes and notions. Leading into this Institute I was settled with some Heideggerian notions and 'playing' with other notions. It was in preparing for this presentation that I recognised the interrelationships of notions across themes, and the 'apparent' clash of notions between themes. At this time I read a statement by Gadamer (2008) that encapsulated my learning: "if one expression can take the place of another without changing the meaning of the whole, then that expression has the same meaning as the one it replaces" (p. 84).

G. Harman (2007) recognised the "interplay between the veiled reality of things and their luminous but oversimplified appearance" (p. 3). So, while I understood that all themes were present in every story gathered, I had, when commencing my exploration of Heideggerian notions such as thrownness, leaping-in, and circumspection, aligned each notion against one theme only. While this was naïve, my recognition of the conflict between surface depiction and the meaning within stories demonstrated development in my

understanding of the way of hermeneutics. In the paragraphs that follow I describe some of the learnings and supports surrounding that stage of my study.

Circumspection. My thoughts on circumspection were challenged at the Hermeneutic Phenomenology Institute. I believed that circumspection was a positive characteristic, yet discussions on the first day of the Institute led me to question this assumption. Could circumspection be negative? Could circumspection lead to negative, unhelpful, understandings? I pondered this 'different' understanding but remained convinced that circumspection was an ontological characteristic of care for 'being' a pre-service teacher on professional experience. Still, considering the meaning with which presenters discussed circumspection I decided to add the word 'heedful' as a precursor to circumspection. Ontologically, care in my research context was heedfully circumspective; at least at this time. Later, as I thought about this slight change, I realised that heedful circumspection could also lead to negative, unhelpful, understandings; negative or unhelpful in that a person yields to their understandings, and their development, in this case towards becoming an early career teacher, remains motionless (Heidegger, 2010, p. 78), a concept I later came to know as curiosity. Indeed, I had examples of such experiences in my gathered stories, one of which is shared in my first Finding's chapter – Risk.

In this manner, heedful circumspection illustrated a dualism of my intended shared meaning. Here, I was alerted to another prejudice, a prejudice that very much asked me to consider how my way of 'being' influenced this study. I entered this study wanting to 'know' initial teacher education professional experiences differently. My lived experience of pre-service teachers' professional experiences was problematic. As mentioned in Chapter one I had almost failed my second professional experience, and although my subsequent professional experience was 'successful', my understanding of self as teacher was shadowed with failure. Therefore, I wanted to understand pre-service teachers' professional experiences

more holistically, and as such I was occupying a specific way of 'being' within this research. Heidegger (2010) wrote, "occupying a place must be understood as de-distancing what is at hand in the surrounding world in a region previously discovered circumspectively" (p. 105).

What I have come to appreciate with this dualism of meaning is that a yin and yang, an authentic and inauthentic nature, exists with regard to how ontological notions, such as circumspection, appear and influence.

The way participants tell their story, the words and statements used, the order in which details are presented, hold the essence being sought. How the phenomenon is in play in the story is fundamental to the nature, the meaning, of a phenomenological notion. The exploration and discovery of phenomenological notions are discussed in the following section.

Philosophical hermeneutic circling. Engaging with philosophical hermeneutic circling, I returned to the gathered stories and my interpretations. Re-reading each story several times I noted in my research diary those that resonated with me, and those that showed one of my chosen themes strongly or uniquely. At this point I identified 18 stories across the three themes that I believed showed the breadth of notions within each theme and needed further in-depth exploration.

As I had a reasonable idea of the order in which I wanted to present each theme in my thesis, I commenced with reviewing and exploring the stories identified as depicting risk most strongly; risk was anticipated to be my first findings chapter as it featured strongly in pre-service teachers' stories of commencing professional experiences.

To commence I returned to my first and subsequent interpretations of a story. Picking up Heidegger's (2010) *Being and Time* I began to inquire into the meanings that were presented to me in the story. In this process I started to synthesise Heidegger's thoughts into my interpretive writing. My early attempts of incorporating philosophy with my

interpretations did not capture the mood of the phenomenon though; instead I seemed to be attempting to explain what was ontically taking place. Around this time two significant changes to my approach, my way, with the research took place.

I recognised a need to explore concepts such as experience, understanding, and knowing in more depth. Heidegger (2010) and Gadamer (2014) were particularly helpful with discussions on understanding and knowing. I found their thoughts on experience somewhat removed from the everyday context of educational professional experiences I required at the time. This is where I found the works of Dewey (1929, 1960b, 2005) particularly useful. Dewey provided an avenue to understand the meaning of educational professional experiences more fully. With this fuller understanding I was able to better understand the interpreted meanings presented in a story and then discover the story’s ontological nature through the writings of Heidegger and Gadamer.

Secondly, I realised as I stayed with a story that my initial thoughts on its depiction of a theme were sometimes limiting my capacity to understand. When this happened, I returned to the 18 stories selected. I reviewed them once more and identified another story that seemed a better ‘fit.’ As I became more studied in the theme and adept with philosophical hermeneutics, the need to reconsider which story to include in a chapter decreased. Interestingly, the few stories that were reconsidered appear in chapters discussing other notions. The story’s strength and uniqueness remained but was presented in a way other than I had initially expected. These differences illustrated a distance between the story and me at that time.

Exploring the dis-stances. In the practice of philosophical hermeneutic circling, I found varying distances between my understandings and a story’s essence. At times I would philosophically interpret a story with ease. Other times there were weeks in which I would ‘be’ with a story trying to elicit meaning. In these weeks the distance between presentations

and understandings would seem vast, and then diminish, only to become vast again. I would search the works of Heidegger, Gadamer, Dewey, and others, for notions that resonated with the story. Eventually, through contemplation that involved moving back and forth between the story and philosophical works the story's essence became clearer and appeared.

During my search of philosophical literature, I often explored meaningful possibilities that did not quite capture what the story presented. These possibilities would temporarily lead me elsewhere. Remaining focused on the story I would return to search for the meanings in the spaces between a story's words and sentences; I was still circling for the essence.

When I floundered in my efforts to find a story's essence, I sought counsel from supervisors and fellow hermeneutic doctoral students. Through dialogue, the distance between my understanding of a story's meaning was provided space and I was encouraged to maintain my focus and consider the story differently.

Writing days. In the final eighteen months of this thesis I was privileged to participate in writing days with my supervisor and another doctoral candidate. It was during these days that I was able to refocus on the phenomenon and its ontological meanings. The conversations taking place were varied; we explored stories, interpretations, philosophical notions, and competing demands on our time. Following writing days, I returned home trusting the process of hermeneutic phenomenology, continuing to circle for essences, and able to resume writing.

In philosophical hermeneutic circling my understanding of the relationships between phenomenal notions and essences grew. While the Hermeneutic Phenomenology Institute prepared me for this likelihood, the experience still threw me. At the end of each findings chapter I found myself so absorbed with the theme that I saw it in every story. For example, when I wrote the chapter on risk, I attempted to immediately interpret stories for the

following chapter on care. Yet, after being absorbed and writing about risk it was difficult to 'see' care. I needed to pause and think care-fully about this influence and my mood.

With time I began to recognise the need to pause and find space to wonder, to seek counsel, and attend another writing day. I would remind myself of the need for openness in which new presentations of a phenomenon, crucial to uncovering the essence and finding meanings, could present. I enjoyed the contemplative nature of philosophical hermeneutics, the opportunity to develop greater insight into my 'being' with the phenomenon. And, in doing so I found the space between understandings and the essence of a phenomenon diminished. Philosophical hermeneutic circling was a laborious yet a peaceful process that I found could not be rushed.

Concluding comments: the themes and notions

In this Chapter I introduced the key philosophical influences underpinning this research. I detailed my preparation for this research through undertaking pilot interviews. My prejudices initially became apparent during the pilot interviews and were identified. My approach and way of gathering stories through conversational interviews was described with reference to ethical care of participants' confidentiality and anonymity. The crafting of stories informed by approaches utilised by van Manen (1990) and Smythe (2011) were defined and an example provided in Appendix H.

The development of interpretive writing and philosophical hermeneutic circling within the stories was described, a process that matured as I moved deeper into the search for meanings and appreciated the unknown process of searching and uncovering the essence of the phenomenon presented within each story. The works of Heidegger (2010) and Dewey (1929, 1960b, 2005) were of great importance to my way of being with each story. The significance of the counsel I sought and received from my supervisors, fellow hermeneutic research students, and conference presentations was identified. As additional prejudices

became apparent these too were discussed. Throughout I maintained my focus on the phenomenon and in doing so was compelled to remain open to different ways of knowing pre-service teacher's professional experiences.

Three compelling themes emerged in this research – risk, care, and readiness. Each theme has a dedicated chapter illustrating ontological notions of pre-service teachers' professional experience. All chapters commence with an introduction synthesising the ontic and ontological characteristics of the phenomenon's notion. Participants' stories and my interpretation of them are then presented and carefully explored. The philosophy of Heidegger, Gadamer, Dewey, and other eminent writers is drawn from to illuminate the ontological nature of the notions present within each story. The chapters are each concluded with an overview of the findings presented within.

The findings are presented within each chapter in what I believe is a flowing and developmental way. An explicit list of recommendations is not provided in each chapter but will be found in the final chapter of this thesis. As this research is interpretive, I acknowledge that readers may find different understandings to those presented. Like mine, readers' interpretations will come from their own historical and social standpoints and as such are valid. It is the process, the way, of my lived being in this research and with the stories in hermeneutic circling that qualifies the trustworthiness of this research, a 'lived' way that has been articulated in this chapter and lives between the lines and spaces on the pages of this thesis.

Chapter five: The risky nature of professional experience

> In the suspense of uncertainty, we metaphorically climb a tree; we try to find some standpoint from which we may survey additional facts and, getting a more commanding view of the situation, decide how the facts stand related to one another. (Dewey, 1933, p. 14)

We are born in risk; "thrown *into existence*" (Heidegger, 2010, p. 265). From the moment we are born we are 'exposed to' and 'found in' risk (Heidegger, 2010, p. 265). Our very existence has relied on guardians, often our parents, to feed us, protect us, and prepare us for the risks we might encounter in life. Initially we were unaware of the potential consequences of our life actions, and we instinctively and thoughtlessly engaged in experiences that placed ourselves and others in 'risk.' However, as we grew we acquired, from our guardians and their actions to protect and prepare us for life, understandings of risk and what is risky (Gadamer, 2014, p. 21; Heidegger, 2010, p. 188). These understandings form our factical being-in-the-world.

"Facticity as a constituent of existence is not grafted onto something" (Heidegger, 1985, p. 291), it is formed and developed from the moment we are born (thrownness) and continues to form and develop throughout our lives. Heidegger (2010) wrote, "the expression thrownness is meant to suggest the *facticity of its being delivered over"* (pp. 131-132) and "*facticity is not the factuality…of something objectively present, but is a characteristic of the being of Dasein* [you or I] *taken on in existence, although initially thrust aside*" (p. 132).

Risk is existential and ontological. It resides in temporal facticity through our everydayness (Heidegger, 1985, p. 155). Over time, our risk taking appears to diminish, and perhaps is forgotten, as we no longer reach out to touch the flame of fire as it dances in the hearth, but our engagement with risk continues. As we move through our everyday lived experiences, we engage with the responsibilities for the risks in which we live and their

related consequences (Gadamer, 2014, p. 40; Heidegger, 2010, p. 43). Along the way we are accompanied and influenced by numerous inter-relationships (Gadamer, 2014, p. 33) that contribute to our average everydayness (Dreyfus, 1991, p. 153; Heidegger, 2010, pp. 117-118); "everydayness is a way *to be* – to which of course, public manifestness belongs" (Heidegger, 2010, p. 353). We continue to live in risk; this is ontologically inevitable and essential.

What is considered risk or being risky is grounded in temporality, formed through the union of understanding, context and engagement. Heidegger (1988) recognised that the "understanding of being and comportment to beings do not come together only afterward and by chance . . . they unfold as summoned from the…constitution of temporality and as made possible by it in their belonging together" (p. 327). It is our temporal grounding, the everydayness in which we live, that offsets, and simultaneously confronts us with our perception of risk and what is risky.

Our lives incorporate numerous others that we may come into contact with, and through the risks we, or the people around us, take (Heidegger, 2010, p. 353). The risks we take and the people that accompany us in our lives, whether this is for a short or long time, influence our way of being (Gadamer, 2014, p. 29).

Risk is always present, always relational, and is always unique in its appearance, affect and effect (Barnett, 2004, p. 67). Risk relates to our engagement with uncertainty as a being in the world. Risk exists in everything and every moment of our being (Heidegger, 2010, p. 413). We are always in accompaniment with risk, although we seldom acknowledge its presence. When we do recognise or name risk, it seems that we often do so ontically (Heidegger, 1988, p. 323). Perhaps this is because we wish to downplay the tenuous nature of our being. In everydayness "the monotony, the habit, the "like yesterday, so today and

tomorrow," and the "for the most part" cannot be grasped without recourse to the "temporal" stretching along of Dasein [self]" (Heidegger, 2010, p. 353).

The way we experience and engage with risk may be in different forms, forms that are calculated, reasoned, and intuitive. A person may be compelled or coerced to take particular risks. Risk may be experienced as anxiety, fear, anticipation, curiosity, dread, unsettling, and uncomfortable (Heidegger, 2010, pp. 132-134). Risks may be an unveiling (Heidegger, 1988, p. 216; 2010, p. 210) and be thought of in terms of impact. Risk is most often implicit but can also be explicit at times. Risk is always contextual and integral to living and being in life.

Overview

This chapter explores the ontological nature of risk as it presents, and is lived, by pre-service teachers undertaking professional experiences. Significant notions of risk 'as embodied' by pre-service teachers enable an insight into the inherently risky, sometimes overwhelming, yet essential formation of pre-service teachers. In his Translator's introduction Friesen (Mollenhauer, 2013) stated,

> however risky and even damaging early experiences of upbringing may be, they are unavoidable. Consequently, these early experiences need to be addressed openly and constructively, rather than being simply ignored or criticized in the belief that we can actually choose not to engage in upbringing. (p. xxxi)

Risk is always present, unique, and accompanies a pre-service teacher on professional experience. Risk is present on entering a professional experience. Risk appears in classroom and school contexts. Risk is within the relationships between children, students, parents of children and students, supervising teachers, university liaisons, and risk resides within our relationship with self. How then does risk present relationally for a pre-service teacher on professional experience? In the following section of this chapter, consideration is given to 'risk as ontological fear'.

Risk as fear

Risk exists in the unknown and unexpected. Stepping-in to a new professional experience for the first time is always risky for a pre-service teacher. Entering a professional experience site[16] on the first day always contains risk as pre-service teachers will only ever enter their professional experience site for the first time 'once,' there being no rehearsals.

A pre-service teacher can never really know what will greet them as they step inside the front gate, and front door, and find themselves amongst the students and children, parents, and other teachers. That moment can never be repeated. That experience and the feelings that associate themselves with entering can never be replaced.

In this chapter, the first three stories explore risks inherent within these anticipated but unknown and unscripted experiences of stepping-in to a professional experience as a pre-service teacher. The following story illustrates one pre-service teacher's risky experience on the first day of their professional experience.

> *I've had mentors that didn't know what they were doing and it was awful. One asked me – "what are you supposed to do?" I just kind of went, "sorry what?" You're supposed to know what I'm supposed to do, you signed up for this. (C3.5)*

In this story the pre-service teacher is shocked by the greeting they received stepping-in-to their professional experience site. Rather than feeling welcomed and safe with the belief that their new colleagues will support their professional development, they are suddenly, unexpectedly, confronted with a reality that immediately shows their risk. If a professional experience supervisor does not know what a pre-service teacher is 'supposed to do' how will

---

16 From a WIL perspective: "a learning environment within which two learning agendas are proactively managed so that students work in order to learn and at the same time learn to work. These two different but complementary learning agendas are recognized in terms of the instructional and supervisory arrangements, and legal, ethical and duty of care considerations" (Cooper et al., 2010, p. xiv).

they, how can they, support them? Immediately, the pre-service teacher's professional development and this professional experience are at risk.

In this risky experience, how the unknown and unexpected is met has importance. Similarly, how a pre-service teacher is welcomed by their placement provider is also of importance. This first meeting has a type of 'currency' that sets a scene for the professional experience, because what we "acquire through experience is a living historical process; and its paradigm is not the discovery of facts but the peculiar fusion of memory and expectation into a whole" (Gadamer, 2014, p. 225). This currency has a meaningfulness that indicates a risky professional experience (Heidegger, 1985, pp. 286-287). What does it mean when the first meeting between a pre-service teacher and their placement provider is unwelcoming? How does a pre-service teacher experience an unwelcoming introduction on the first day of their new professional experience?

Six words – 'what are you supposed to do?' – 'throw' this pre-service teacher immediately in-to risk. That moment has, those words have, a risky presence that speaks to the pre-service teacher. A presence that incorporates multiple senses simultaneously. A presence that envelops those already heightened senses within the pre-service teacher. A presence that includes sight, sound, time, and place. A presence that will always 'mark' this 'occasion'. The occasion is the pre-service teacher's stepping-in-to that school or child care centre for the first time. Those six words – 'what are you supposed to do?' – have a presence for the pre-service teacher that 'throws' them forward, as they are in risk. The question, 'what are you supposed to do?' sends a signal to the pre-service teacher showing that

> every word causes the whole of the language to which it belongs to resonate and the whole world-view that underlies it to appear. Thus every word, as the event of a moment, carries with it the unsaid, to which it is related by responding and summoning. (Gadamer, 2014, p. 474)

When a pre-service teacher steps-in-to a school or child care centre they do so with expectations. There are expectations placed on them by the university and them-self. They are aware of many of the university's expectations as they are written in a handbook. However, their own expectations, which may be written, will always be held explicitly and tacitly in their being. A pre-service teacher's expectations are often related to the new school or child care centre, supervising teacher, students and children, colleagues, university liaison, parents, and other people, all of which are the unknown. Risk resides within these relationships.

There is an expectation that professional experience providers will know, understand, and support a pre-service teacher to develop specific skills while on professional experience (AITSL, 2018b, p. 2; Korthagen & Kessels, 1999, p. 14; Le Fevre, 2011, p. 785). This understanding is based on the premise that the provider has 'signed up' to mentor a pre-service teacher. For the pre-service teacher 'sign[ing] up' is an indication of a site's desire, or want, to receive them. The pre-service teacher, expecting to be welcomed and wanted by the site, is caught off guard and confused by this increasingly risky moment that they find them-self in. Not welcomed as expected, they likely ask themselves – are they even wanted at the site? In addition, how does a pre-service teacher make sense of this (un)welcoming introductory question? How does a pre-service teacher re-cover from a(n) (un)welcome such as this? Can a pre-service teacher feel confident in their 'being' safe, to develop and succeed, on this professional experience, or is it too late?

As shown in this story, pre-service teachers' expectations are not always realised and when they are not, they find themselves entering, stepping-in to, a professional experience needing to make sense of discrepancies between their expectations and their authentic lived encounter. In this story the pre-service teacher is immediately placed in a risky situation requiring them to explain their reason for being on professional experience.

The seriousness of risk exists in the 'suddenness' of a need. Risk exists in the unexpected need to articulate the purpose of their being at the professional experience site. Risk exists in not knowing the needs of the professional experience site. Risk exists in the transactional nature of the language that is communicated. Risk exists within the pre-service teacher's and new colleague's relationship. Risk as fear has an ominous closeness for the pre-service teacher in this encounter (Heidegger, 1985, p. 286). Does the new colleague really not know what the pre-service teacher is required to demonstrate on their professional experience?

Not all pre-service teachers will have reasonable expectations for their professional experience, yet the expectations apparent in the preceding story seem modest. How does a pre-service teacher with reasonable, modest, expectations come to be placed in such a risky situation? How might a lack of understanding with the professional experience site impact the pre-service teacher? Who would be more at risk should a misunderstanding between the pre-service teacher and professional experience site occur?

Dewey (1960b) wrote that the

> emotional aspect of responsive behaviour is its immediate quality. When we are confronted with the precarious, an ebb and flow of emotion marks a disturbance of the even tenor of existence. (p. 225)

The pre-service teacher tells us of the impact of this experience in their words 'Sorry what? You're supposed to know what I'm supposed to do, you signed up for this.' Immediately their moment of entering the professional experience placement for the first time is 'marked' as risky. In their thrownness the pre-service teacher appears fear-full. The situation they find themselves in is completely unexpected and it immediately indicates fear. Already with the pressure of entering a new professional experience, the pre-service teacher's ability to 'perform' now seems to be in question and they are fearful.

The pre-service teacher's words share their mood with us and this is important because, as Dewey (1960b, p. 225) recognised, the pre-service teacher's immediate response demonstrates the affect and leads us towards an ontological nature of 'being' a pre-service teacher on professional experience that involves risk as fear . Heidegger (2010) stated that fear "is a fear *of* something threatening – of something that is detrimental" to future potentiality (p. 326). "The character of the mood and *affect* of fear lies in the fact that the awaiting that fears is afraid 'for itself,' that is, fear of is a fearing *about*" (Heidegger, 2010, p. 326).

The pre-service teacher, following this (un)welcome, has fears about the support they will receive from the new colleague and the professional experience site. They fear that the possibilities and opportunities which they expected would be present do not exist. They fear being left on their own to make sense of what it is to be a teacher. Fear exists in their own understandings of the professional experience requirements. Risk as fear is now very present and dominates the moment of stepping-in-to this professional experience. An unasked but significant question remains for our thought. How can a pre-service teacher move past, and put behind them, the presence of this (un)welcoming introduction, particularly when so many senses are involved, and the moment has forever been 'marked' in fear as risky?

This story has brought forward the ontological nature of risk as fear, for a pre-service teacher's stepping-in-to their professional experience site for the first time. The following story also brings forward the ontological nature of risk experienced by a pre-service teacher stepping-in-to their professional experience. In this story the nature of risk as anxiety and curiosity is shown. The primary difference between fear and anxiety is that fear emanates from our relationship with others, while anxiety emanates from our relationship with self (Heidegger, 2010, p. 329). As such the two stories, although quite different, are existentially similar because fear and anxiety are ontologically connected (Heidegger, 2010, p. 179).

Risk as anxiety

> *I spread university out a little bit. There was a two year gap between my first and second placement in third year. My first placement was really good, but I did really feel quite awkward stepping in to the school for the first time. I felt like I wasn't meant to be there. It was really strange but it was just that placement. That was really weird.*
>
> *When I went on my next placement I felt fine, comfortable. It's just growth and feeling more comfortable around kids. I guess it was being in a school, in a classroom for the first time, and not as a student, that was a really big thing. (C5.20)*

Risk is present at the start and throughout this pre-service teacher's story. It is shown in the pre-service teacher's hesitation, and self-doubt, entering a school for the first time. Is this hesitation and self-doubt obvious to others as they step-in? What might hesitation and self-doubt mean when it accompanies a pre-service teacher as they step-in-to their professional experience for the first time? What could be done to support the pre-service teacher and diminish their feeling of awkwardness?

Risk is evident in the words used by the pre-service teacher to describe the moment of stepping-in. They 'did really feel quite awkward stepping in.' Something about this 'awkward' moment resonates a risk so strongly with them that this moment of stepping-in-to a school as a pre-service teacher throws them in such a way that they seem unable to move, like they weren't 'meant to be there.' The risk that exists, the awkwardness that is experienced stepping-in, debilitates their progress – 'there was a two year gap between my first and second placement.' The risk is not only 'awkward', its presence overshadows the 'really good' aspects of the professional experience.

Why does stepping-in-to a 'school for the first time' feel 'awkward' and debilitating for a pre-service teacher? How does feeling like you're not 'meant to be there' impress on a pre-service teacher?

The pre-service teacher finds themselves in a familiar environment that is also unfamiliar; they are in risk. They have been in schools previously, now however, it is different. Now, they are a pre-service teacher and it is different. The pre-service teacher is 'being' differently in a school and classroom. No longer a school student, the pre-service teacher discovers being in a school and classroom differently is 'a really big thing' for them. In this risk the pre-service teacher might feel like an imposter who is not feeling at home in these circumstances. They know how to be a student in a school, they do not know how to be a pre-service teacher and they are uncomfortable and anxious.

What the pre-service teacher seems anxious about is "*being-in-the-world* [of a school as a pre-service teacher] *itself*" (Heidegger, 2010, p. 181). Perhaps they believe that to admit that they don't know how to 'be' a pre-service teacher would place themselves in academic risk.

Perhaps they have not thought about, or forgotten, that 'being' a pre-service teacher is only ever embraced through actual experience. To admit that they are unsure about how to 'be' and that they feel 'really weird' within the school is risky. They have not prepared for this moment; it is unexpected. They have not prepared for these feelings; they are unexpected.

This 'really weird' unfamiliar familiarity that is referred to by Heidegger (2010) as uncanny (pp. 182-183), distinguishes their risk as anxiety. Heidegger (1985) declared,

> one feels uncanny [or in more idiomatic English: "Things look so weird all of a sudden" or "I'm getting this eerie feeling"]. One no longer feels at home in his [of her] most familiar environment, the one closest to him [or her]. (p. 289)

Stepping-in-to the professional experience they feel 'really weird,' they feel at risk; an uncanny feeling that presents as anxiousness. "Being anxious is a way of being-in-the-world; that about which we have anxiety in our potentiality-for-being-in-the-world" (Heidegger, 2010, p. 185).

All pre-service teachers step-in-to their professional experience with an understanding, a 'knowing,' of what it is to be a teacher, a 'knowing' that is founded from observing and relating with teachers over many years as a school student (Dewey, 1960a, p. 62). 'Knowing' what a teacher is, and how to teach, forms through one's being in, and growing within, a schooling environment (Gadamer, 2008, p. 64). Learning to 'know' through this social constructionist process is risky. Risk resides when the reality of 'being' a teacher on professional experience differs from the 'knowing' formed through observation. 'Knowing' what it is to be a teacher, prior to entering a professional experience as a pre-service teacher, may contribute to risk as anxiousness.

Heidegger (2010) wrote that anxiety brings oneself

> before its ownmost[17] thrownness and reveals the uncanniness of an everyday, familiar being-in-the-world. Just like fear, anxiety is determined by something in the face of which one is anxious and something about which one is anxious. (p. 327)

Thrownness accompanying anxiety, unlike fear, brings the pre-service teacher physically and spiritually "back fully to its naked uncanniness and [they are] stunned by it" (Heidegger, 2010, p. 328). Importantly though, while the pre-service teacher is 'stunned,' anxiety also provides "the possibility of an *authentic* potentiality-of-being" (Heidegger, 2010, p. 328). What might it be like to be a pre-service teacher stepping-in-to their professional

17 Heidegger uses the term 'ownmost' when discussing our perceived potentiality for being. In this quote I am wanting to express that the hope the pre-service teacher has for their projected self 'being' a teacher is completely thrown by their experience. No longer able to see themselves 'being' a teacher, their projected future seemingly lost, the pre-service teacher is alone with thoughts that question where they are, what they are doing, and why. Questions, that because of the unexpected arrival of this seemingly lost future, do not yet have answers.

experience and being thrown with anxiety? How might this anxiety provide space for authentic knowing?

When a pre-service teacher's 'knowing' of what it is to 'be' a teacher does not correlate with an authentic experience, their possibility of 'being' a teacher, which has already been self-projected, is at risk and the effect may result in anxiety. The pre-service teacher can no longer understand themselves as being, or becoming, a teacher (Gadamer, 2014, p. 264); they are thrown. The pre-service teacher recognises that a relationship exists between who they currently are and how they need to be, but they are thrown and distance them-selves from it (Heidegger, 1988, p. 318). For the pre-service teacher in this story, this distance was in the form of a 'two year gap.'

Heidegger (1971) saw that "what stands forth" (p. 166), in regard to an-other human being, does so because of our historical grounding and because the history in which we are grounded brings its full presence forth in such a way that the other becomes contemporaneous to us. This contemporaneity is demonstrated by the pre-service teacher's words – 'it was being in a school, in a classroom for the first time, and not as a student'.

The simultaneous way of 'being', 'different' and 'same[ness]' is our everyday way of living, and this way of 'being' is taken for granted. "What stands forth" in our everyday way of living does so because we are simultaneously 'being', 'different' and 'same,' uncomfortably. We are "subject to an open, uncertain future and [this] is at the same time a *risky* self-projection" (Mollenhauer, 2013, p. 118). When our 'projected-place' with others is at risk, 'what stands forth' is a discomfort between who we need to be, who we need to become, and how we currently are.

The pre-service teacher appears to find them-self questioning their 'want' or 'ability' to 'be' a teacher, a question that they form based on their uncomfortable, and risky, experience stepping-in-to a school. A question that is asked of themselves because they felt

'awkward' and like 'they weren't meant to be there.' Previously everything seems to have been "genuinely understood, grasped and spoken . . . [now] it is not" (Heidegger, 2010, p. 167). Amid this anxiousness, that is risk, the pre-service teacher 'spreads university out a bit'.

Gadamer (2014) suggested that contemporaneity requires us to actively seek that which is different and foreign (p. 129). This might explain the two year gap between the pre-service teacher's professional experiences. The moment of stepping-in-to a school is one of anxiousness for a pre-service teacher. Curious about the unexpected feelings associated with stepping-in-to their professional experience, they require time to explore this experience, this moment, and the feelings associated with it. What is meant by the term curiosity? How might this curiosity be risky?

Gadamer (2014, p. 128) and Heidegger (2010, p. 166) consider curiosity to be risky because it suspends activity; a curious person tends to pause their active participation in life. This pause in life arises from a pre-occupation with observing that which concerns while neglecting what continues to occur around and besides the matter of their concern. Because curiosity suspends, pauses, active participation and awareness of surrounding factors, it is risky. The pre-service teacher, in risk as anxiousness, is no longer striving towards their next professional experience.

Dewey (2005), concluded that "curiosity . . . attracts; or it institutes a balance between withdrawal and forward exploring action" (pp. 246-247). The pre-service teacher pauses to note a curious concern for understanding and coming to terms with the feelings behind their 'awkward[ness]' stepping-in-to the school (Heidegger, 1985, p. 274). Being curious, they want to 'know' why they felt 'awkward' and like they 'weren't meant to be there'. The curious pre-service teacher, no longer striving but drawn away from their professional experience, has forgotten, or did not know, that stepping-in-to a professional experience for

the first time will always be, is always, undertaken unknowingly and with some discomfort, and because of this it is always risky.

Heidegger (2010) mentioned that curiosity "makes sure of knowing , but just in order to have known" (p. 166). Here, we need to revisit Dewey (1960a) who suggested that knowing is developed from the 'outside-in'. The pre-service teacher, in risk as anxiousness, is now "part and parcel of the course of events, [and] it [therefore] follows that self *becomes* the knower" (Dewey, 1960a, p. 62). The difference between knowing and knower "is between different ways of being in and of the movement of things; between a brute physical way and a purposive, intelligent way" (Dewey, 1960a, p. 62). How do the transitions from knowing to being, or becoming, a knower develop for the pre-service teacher?

Stepping-in-to the school, the meaning of what it is to be a teacher, 'stands forth' and it does so because of the pre-service teacher's "prior making-present" (Heidegger, 2002, p. 221), or outsider knowledge (Dewey, 1960a, p. 62). The distance between the pre-service teacher's future goal, to 'be' a teacher, and their immediate present, professional experience, is seemingly vast, too vast to proceed at this moment. They had, perhaps, already projected them-self past the professional experience and in doing so they are confronted with the physically (Heidegger (2002, pp. 224-226) refers to 'bodily') present, professional experience, which throws them; they are in risk. Heidegger (2002) established that "this looking past in the mode of seeing as is a *mis-taking*" (p. 224). "In making a mistake I cannot simply *look away* . . . I must precisely *look* at…in order that I can look *past*" (Heidegger, 2002, p. 225). The pre-service teacher, amidst what-stands-forth because of their prior-making-present is now in risk, anxious, and suspended by curiosity.

Gadamer (2014), similar to Heidegger (2010) and Dewey (1960a), noted of curiosity that "the important thing about an object of curiosity is that it is basically of no concern to the spectator" (p. 128). Yet, the pre-service teacher, once a child and student spectator of teachers

and teaching, does not feel like a spectator anymore. Teaching, to be a teacher, which was once objectified, is now present with the pre-service teacher and is experienced in risk as anxiousness. In this anxiousness the pre-service teacher is stuck, suspended, and unable to proceed to their next professional experience. In this anxiousness the pre-service teacher is overwhelmed with the feeling of 'being', 'difference', and 'sameness' that they experienced stepping-in-to the school. In this anxiousness the pre-service teacher's expectations about being a teacher are found to be mis-taken. Curiosity required that the pre-service teacher explore this mis-take. But this, the pre-service teacher's mis-take, the objectifying of teaching and what it is to be a teacher, "*must* be made" (Heidegger, 1988, p. 322) to enable the pre-service teacher to redress their discomfort of 'being,' 'difference,' and 'sameness' and resume striving towards being a teacher. Although risk as anxiousness and curiosity is experienced as uncomfortable, 'strange' and 'weird' by a pre-service teacher, might it be an essential process for becoming a teacher? Is it not critical for a pre-service teacher to recognize, experience, and come to terms with the difference between 'being' a student and 'being' a pre-service teacher in a school and a classroom?

In the previous two stories risk has been shown in pre-service teachers' professional experience as fear, anxiety, and curiosity. The notion of risk being accompanied by feelings of uncanniness has been introduced. In the story that follows a pre-service teacher speaks of the knowing and feeling that accompany them as they step-in-to their local school for professional experience. Like the prior story, this story encourages consideration for the significance of prior understanding and knowledge of a pre-service teacher's way of being toward and on their professional experience.

Risk is contextual

We exist within multiple contexts, each of which has influence on our everyday existence. We are thrown into contexts created from those that have preceded. Historically

based and future influential, context surrounds. It is impossible to be without context, and perhaps because of this contexts' personal nature is seldom explored (Saevi & Eilifsen, 2008, p. 8). Context is an accompaniment, an implicit partner, always present, always filtered and absorbed (Dewey, 1960a, p. 90). Intuitively taken for granted and tacit, context is a complex phenomenon (Dewey, 1960a, p. 92).

Context is, I suggest, familial, cultural, societal, geographical, gendered, politicalised, programatised, systematised and normalised. It is impossible to avoid contexts' importance, affects and effects. Contexts show meaning and understanding, and define and influence experiences (Dreyfus, 1991, p. 118). Yet, a cumulative reciprocity of influence between all forms of context and experience seems to exist. Our being in risk is contextual and contextualized (Gadamer, 2014, p. 63). How then is contextual knowledge risky for a pre-service teacher on professional experience?

> *My third year was at a primary school in a year two classroom. A couple of children had social and emotional issues and one had a reception writing level. You couldn't really read what she wrote. That was a different ball of cheese, and was also confronting, mainly because it was at one of my local primary schools. It's within walking distance of my house. It was confronting, half of it because I've grown up knowing that, that's kind of the bad side of the neighbourhood. It's a public school and in my mind it's got kids that misbehave and there's a bit of a bad aura about it. I walked in and I kind of knew where everything was because I'd almost been there before. (C6.14)*

A professional experience is always risky but when it takes place in your own neighbourhood, those fears associated with a professional experience site may initially be reduced or, as is the case for this pre-service teacher, heightened. Stepping-in-to their local school the pre-service teacher already has 'understandings' of the context they are entering, and there is risk with this understanding.

Although the pre-service teacher has 'grown up' 'within walking distance' of the professional experience site, there is a detachment between them that seems deliberate, a detachment that seems to have an objectifying presence (Heidegger, 2010, p. 42). For the pre-

service teacher the school is a familiar everyday objectified place that is present-at-hand. Something that, or someone who, is present-at-hand is known to exist but has no immediate purpose for us and we have no direct need for it (Heidegger, 2010, pp. 67-71).

Gelvin (1989) contended that present-at-hand is “the “objectification” of the world [which in this story is the local neighbourhood] and its objects [the school] by which we see things as independent existing objects” (Gelvin, 1989, p. 63). In this story the pre-service teacher and school exist within the ‘local neighbourhood’ (Heidegger, 2010, p. 42) but independently of each other, and the school is objectified by the pre-service teacher. Heidegger (2010) discussed “conspicuousness [as] present[ing] the thing at hand [the school] in a certain unhandiness” (p. 72). The sentiment of ‘unhandiness’ presents in the pre-service teachers’ story as they grapple with the understandings accompanying them to this professional experience.

The pre-service teacher ‘knows’ the school’s reputation; they had ‘almost been there before’ and this knowledge holds concern and risks about what will be encountered. The school is in ‘kind of the bad side of the neighbourhood,’ and ‘it’s got kids that misbehave.’ When the pre-service teacher “notice[s] its [the school’s] unhandiness, what is at hand enters the mode of obtrusiveness” (Heidegger, 2010, p. 73). Previously, besides a moment when they had ‘almost been there before’, the pre-service teacher was indifferent to the school and its reputation (Heidegger, 2010, pp. 42-43). Now, the pre-service teacher can no longer remain indifferent. What existed before in the school’s “outward appearance” (Heidegger, 2010, p. 48) as present-to-hand is now brought forward, through professional experience, for an authentic experience. As Heidegger (2010) wrote,

> unhandy things are disturbing and make evident the obstinancy of what is initially to be taken care of before anything else. With this obstinancy the presence of what is at hand makes itself known in a new way as the being of what is still present and calls for completion. (p. 73)

The school, previously present but in a detached manner, is now to be encountered. The school, previously of no use or relevance to the pre-service teacher, is now about to be encountered as a useful thing with significance. Heidegger (2010) acknowledged that

> the less we just stare at the thing called hammer [in this case the school], the more we take hold of it and use it, the more original our relating to it becomes and the more undisguisedly it is encountered as what it is, as a useful thing. (p. 69)

Holding an uncanny feeling because the school has 'a bit of a bad aura about it', the pre-service teacher is afraid. What does it mean for a pre-service teacher to step-in-to their professional experience with an uncanny feeling? The pre-service teacher is unsettled stepping-in-to their local school. It is an anxious and uncanny moment occurring within a familiar neighbourhood context. Until this moment the pre-service teacher had felt at home in this neighbourhood, now they do not. Heidegger (2010) recognised uncanniness as a feeling akin to not-being-at-home (pp. 182-183).

Afraid, the pre-service teacher wonders whether they are ready for the challenges that this school will provide them (Heidegger, 1985, p. 287). Although very familiar with the neighbourhood, being, living, within the school is, because of their objectified knowledge, an unsettling proposition for the pre-service teacher (Heidegger, 2010, p. 43). This uncanniness, shown in the words 'a different ball of cheese', now accompanies the pre-service teacher who is experiencing the risk.

Risk exists in objectified knowledge that influences the pre-service teacher's understanding of the school and the children before they have even stepped-in-to the school. Risk exists in objectified understanding that leaves no, or little, room for the pre-service teacher to encounter and 'know' the school and children differently. Risk exists in objectified understanding that does not expect, and not want, more from a school or the children within it. Risk exists in objectified understanding that remains unchanged through authentic experience. Risk exists in objectified understandings that convey a message of hopelessness

to the pre-service teacher, and consequently through them to their colleagues, the children in their class, the school, and wider community.

Even though there tends to be a reciprocity between the neighbourhood location and school needs, risks exist in placing objectified knowledge of the neighbourhood as equivalent to authentic knowledge of the school community. Risk exists in the pre-service teacher perhaps not wanting to 'be' at the school and 'know' it differently – 'they'd almost been there before' and it has a 'bad aura about it'. Risk is with the pre-service teacher as they step-in-to their professional experience site.

Palmer (2007) emphasised "knowing of any sort is relational, animated by a desire to come into deeper community with what we know" (p. 55), but the pre-service teacher, apprehensive about stepping-in-to the school, does not appear to "desire to come into deeper community" (p. 55) for they already 'know' the school – 'it has a bit of a bad aura,' has 'children that misbehave,' and they had 'almost been there before'. There is risk in this objectified 'knowing'. This 'knowing' carries a foreboding presence that is risky. How does the pre-service teacher enter their professional experience with the risks that exist in their objectified understanding and knowing of the school? What other knowledge does the pre-service teacher bring with them to this professional experience?

Along with the contextually based, objectified knowledge of the 'local school', the pre-service teacher brings with them an understanding of the responsibilities that accompany being a pre-service teacher. This is the pre-service teacher's 'third year'. How is this contextual understanding of teaching, being a pre-service teacher, shown in the pre-service teacher's story?

Stepping-in-to their local school the pre-service teacher identifies some needs of the children in their classroom. Their 'knowledge' of the neighbourhood appears to prepare them for the 'social and emotional issues' that 'confront' them; these are the 'kids that misbehave'.

And, one child had ‘a reception writing level’; this is provoking and although ‘it’s a public school’ is ‘also confronting because it was at . . . [their] local primary school’. Notwithstanding the pre-service teacher’s objective knowledge, ‘problems’ like this are not wanted, are not expected, so close to home. This is ‘a different ball of cheese’.

Being a pre-service teacher holds responsibilities for a community that the pre-service teacher had previously detached from. Now, with the responsibility to ‘be’ a pre-service teacher in their local school, it is impossible to remain detached and this is ‘a different ball of cheese’. Thrown by the reality of their situation, confronted with the responsibility of being a pre-service teacher in a ‘school…[with] kids that misbehave and…a bad aura about it’ the pre-service teacher is in risk that is present-at-hand.

Heidegger (2010) observed that “*understanding* ... holds the indicated relations in preliminary disclosure. In its familiar being-in-relevance, understanding holds itself *before* that disclosure as that within which its reference moves” (p. 85). What is risky, but important for the pre-service teacher, is their realisation that the school’s environmental context, with which they are familiar, does not overshadow their developing contextual awareness of teaching. What is risky for the pre-service teacher is that they do not change their way of being in the community as they step-in-to their local school. How could the pre-service teacher’s way of being, if unchanged while on professional experience, be risky within their ‘local primary school’?

Risk exists in ‘blindly’ accepting what is comfortably, objectively, ‘known’. Risk exists in not questioning, challenging, this objective knowledge. Risk exists with the pre-service teacher not recognising that their ‘objective knowing’ is likely shared by the children in their class and professional experience school, and this ‘objective knowing’ is deficient. Heidegger (2010) asserted,

> on the basis of this kind of being toward the world which lets us encounter beings within the world solely in their mere outward appearance, and, as a mode of this kind of being, looking explicitly at something thus encountered is possible. This looking at is always a way of assuming a definite direction toward something, a glimpse of what is objectively present. It takes over a "perspective" from the beings thus encountered from the very beginning. This looking itself becomes a mode of independent dwelling together with beings in the world. In this "dwelling" – as refraining from every manipulation and use – the perception of what is objectively present takes place. Perception takes place as addressing and discussing something as something. On the basis of this interpretation in the broadest sense, perception becomes definition. (p. 61)

A risk is that the children share the pre-service teacher's objectified 'knowledge' of them and their school. A risk is that the children see themselves as 'kids that misbehave' and with this belief 'live' up to this reputation. A risk is that the children accept that they are from the 'bad side of the neighbourhood' and do not dispute this label and aspire for anything different. A risk is that the children do not believe that they have an opportunity and the ability to be anything other than the objectified understanding that their pre-service teacher brings with them as they step-in-to their professional experience. A risk is that the pre-service teacher with their objectified knowledge of the school 'unknowingly' and 'unwittingly' oppresses the children in their class and the school. Of oppression and its effect, Freire (1972) noted that

> self-depreciation is another characteristic of the oppressed, which derives from their internalization of the opinion the oppressors hold of them. So often do they hear that they are good for nothing, know nothing and are incapable of learning anything – that they are sick, lazy, and unproductive – that in the end they become convinced of their own unfitness. (p. 45)

Students, children, are very adept at unquestioningly understanding how they are perceived, they do not need a pre-service teacher to remind them, and thus reinforce, these unhelpful and developmentally harmful stereotypes. Pre-service teachers need to challenge

the stereotypes they and others hold; to do otherwise reinforces, albeit tacitly, harmful stereotypes that diminish opportunities to learn, experience, and explore alternative ways of 'being'.

What is risky for the pre-service teacher is an inability to teach within their everyday 'known' local context. What is risky for the pre-service teacher is an inability to transgress this way of 'being' (hooks, 1994). What is risky for the pre-service teacher is not stepping-in-to their local school for this professional experience. Risk exists in stepping-in-to a professional experience and having 'your' contextual, objectified, and present-at-hand understandings, 'your' knowing of the contexts, challenged (Freire, 1972, p. 43). Conversely, risks, profound risks, exist in not exploring your contextual, objectified, and present-at-hand understandings and knowing, and their possible effect in the classroom and school. Risk, ontological and existential, is contextual.

> Everything familiar is eclipsed. To understand what the work of art [teaching] says to us is therefore a self-encounter. But as an encounter that is authentic, as a familiarity that includes surprise, the experience of art [teaching] is experience in a real sense and must master ever anew the task that experience involves: the task of integrating it into the whole of one's own orientation to a world and one's own self-understanding. (Gadamer, 2008, pp. 101-102)

So far, this chapter has focused on the risks inherent with pre-service teachers stepping-in-to their professional experiences for the first time, a moment that can never be repeated. The three stories explored have drawn attention to the unique, yet similar, ways in which risk is experienced by pre-service teachers.

In the first story, risk as fear, the pre-service teacher is thrown by their [un]welcome greeting; in the second story, risk as anxiety, the pre-service teacher is thrown by their discomfort of being, difference and sameness; and in the third story, risk is contextual, the pre-service teacher is thrown when their contextual, objectified, and present-at-hand knowledge and understanding is confronted by authentic experience. In all three stories the

pre-service teachers are thrown, and a moment of significance is recognisable. This, being a pre-service teacher on professional experience, is a 'different ball of cheese' that requires thought and time to digest.

> Existence always is only as factically thrown, historiography will disclose the silent power of the possible with greater penetration the more simply and concretely it understands having-been-in-the-world in terms of its possibility, and it "only" presents it as such. (Heidegger, 2010, p. 375)

The story that follows explores a pre-service teacher's struggle to achieve their hoped for possibilities. A struggle illuminating the significance of a pre-service teacher's and supervising teacher's relationship.

Risk as dread

Risk always accompanies us but is experienced differently. Although risk remains present, our experience with the ontological context enables many of our activities to be taken for granted. In the final story of this chapter risk as 'dread' is explored. Dread has similar characteristics to fear and anxiety, and I suggest is a mood of risk that comfortably sits between the two. Unlike the others, this story brings us to a moment beyond stepping-in-to the professional experience site.

> *I barely got through to one of the reception classes that I had in the weeks I was there. That was the only reception class she taught, thank god. I feel that they learnt practically nothing. I think I timed it one day, and she bumped in on my lesson 18 or 19 times in 45 minutes. That doesn't give you a lot of wiggle room. (C4.24)*

The pre-service teacher appears to be smothered by their supervising teacher, and it's not a one-off occurrence; they have counted the 'times,' the number of interruptions. The pre-service teacher tries to reach the children relationally in the class but knows that the supervising teacher's constant interrupting severely restricts the influence of their interactions. The constant interruptions are expected, they are timed and counted, and the pre-

service teacher works around them as best they can but with so many interruptions there is not ‘a lot of wiggle room’.

In this story risk resides within the relationship existing between the pre-service teacher and their supervising teacher. Risk that is dread. King (1964) wrote of dread: “the threat is not fully faced, yet it is there, disclosed in the very recoil from it” (p. 128). The pre-service teacher knows the interruptions will come, and they dread them, but they continue their lessons and the professional experience. The pre-service teacher ‘recoils’ from the interruptions by counting the number of times this occurs in one lesson. This ‘recoil’ is silent because to do anything other would be risky. This silent ‘recoil’ seems to not be from “sheer fear” (Bollnow, 1982, p. 44) but “a mode of behavior that consists . . . of simply standing to one side with a certain understanding smile” (Bollnow, 1982, p. 44). The pre-service teacher dreads teaching these lessons but is perhaps unable to address the cause of the interruptions without appearing confrontational. They dread teaching with this supervising teacher because, seemingly, the only feedback received is through the interruptions, and this feedback is not sought or wanted. The interruptions threaten and are “so close that it is [they are] oppressive” (Heidegger, 1985, p. 289).

Heidegger (1985) declared, “dread is nothing but *the disposition to uncanniness*” (p. 291) that is not-being-at-home (Heidegger, 2010, pp. 182-183). The pre-service teacher seems to understand that they will not, cannot, appease their supervising teacher but they persevere trying the best they can to find the ‘wiggle room’ and teach. To do this, requires the pre-service teacher’s intentionality.

Heidegger (1988) noted “when we are expecting any particular happening, we comport ourselves in our Dasein [being] always in some particular way toward our own most peculiar ability to be” (p. 265). The pre-service teacher dreads teaching the reception class because they know this supervising teacher will be there but ‘that was the only reception

class she taught, thank god'. Not only do the children in this class learn 'practically nothing', the pre-service teacher is constantly waiting, dreading, the first moment when their supervising teacher interrupts their teaching.

The pre-service teacher dreads this first moment because they know that more interruptions, like an incoming tide that slaps at your feet, will follow as this has occurred throughout 'the weeks' they taught this class. The pre-service teacher dreads their interactions with this supervising teacher because they want to teach, but something about their teaching this 'reception class' does not meet the supervising teacher's needs. The pre-service teacher dreads their interactions with this supervising teacher because they are constant and predictable, and taxing. They dread the predictability of the supervising teacher's interruptions but persist teaching because the pre-service teacher 'want[s] to get through' to the children. Despite the dread that exists, the pre-service teacher comports themselves with intentionality to teaching (Heidegger, 1985, p. 36; 1988, p. 155).

The pre-service teacher comports themselves during each lesson. Comportment is in their attempt to find the 'wiggle' room. Their comportment is within their desire to teach and reach the children. Comportment exists in their "perception, [and] judgement" (Heidegger, 1985, p. 36) of the situation and relationship with the supervising teacher. Comportment is shown in the focus they maintain on teaching despite the imminent interruptions. Comportment exists in the pre-service teacher's resoluteness.

Resolute, the pre-service teacher continues attempting to find space to teach their lessons. Resolute, the pre-service teacher continues teaching in a way that they believe is best, but this way conflicts with their supervising teacher's way and constant interruptions result.

> Resoluteness first gives Dasein its authentic transparency. In resoluteness, Dasein is concerned with its ownmost potentiality-of-being that, as thrown, can project itself only upon definite, factical possibilities. Resolution does not escape from

> "reality," but first discovers what is factically possible in such a way that it grasps it as it is possible as one's ownmost potentiality-of-being in the they. (Heidegger, 2010, p. 286)

The pre-service teacher chooses to carry on teaching despite the situation they find themselves in. Resolute, they teach knowing that the interruptions will keep coming. Resolute, the pre-service teacher is aware of the power imbalance that exists for them with their supervising teacher.

The pre-service teacher 'know[s]' that the supervising teacher interrupts because the way they are teaching is different, not necessarily bad, to their supervising teacher's way. The pre-service teacher knows that the supervising teacher interrupts because it is someone other than them teaching the children. They continue teaching in a way that doesn't open the discussion for conflict. The pre-service teacher is

> absolutely resolute in having chosen my-self [them-self]. The certainty of this possibility is seized when every other possible can-be of mine [theirs] is set apart from it, that is, when the resoluteness toward itself [them-self] is such that it is the source of the possibility of this or that action [and reaction]. (Heidegger, 1985, pp. 318-319)

Resolute, the pre-service teacher respectfully persists teaching with this supervising teacher. How is the pre-service teacher's dread and resolute way of being experienced?

The first interruption, when will it come? How will it come? Where will the pre-service teacher be with their lesson? How does the pre-service teacher pick up and continue following this interruption? How much time will the pre-service teacher have between the first and second interruption, and then every interruption thereafter? How does the pre-service teacher transition between each interruption and continue the lesson? Why is the supervising teacher interrupting? Was there a need for the supervising teacher to interrupt? Was the pre-service teacher doing something wrong? How does a pre-service teacher determine the effectiveness of their teaching in this situation? For what can the pre-service

teacher be responsible? These are all questions that the pre-service teacher likely asks themselves. These are questions that are, probably, silently churning through the pre-service teacher's mind as they prepare, teach, and reflect on their lesson.

The questions churn because the self-reflective responses remain unsettled. Despite, yet because of, these questions that churn in the pre-service teacher's mind, a resolute stance exists. "Resoluteness "exists" only as a resolution that projects itself understandingly" (Heidegger, 2010, p. 285). This is true for the pre-service teacher in this story, they accept their situation, it fills them with dread and requires their constant improvisation, yet, the pre-service teacher has some understanding of their situation, their predicament. In this risky predicament they are resolute.

Concluding thoughts

The purpose of this chapter has been to show the ontological and existential nature of risk as shown in pre-service teachers' stories of professional experiences. This has been achieved through the exploration of key words, phrases and themes contained within the four included stories, phrases such as 'what are you supposed to do?' (C3.5), 'I did really feel quite awkward stepping in' (C5.20), and 'a different ball of cheese' (C6.14).

Each phrase, as with each story, depicts risk differently, uniquely. The taken for granted nature of risk that accompanies being a pre-service teacher on professional experience was brought forward and explored with reference to Heidegger, Gadamer, and Dewey in particular, contributing to a deeper understanding of pre-service teachers' professional experiences.

Through the four stories, risk was shown to exist as fear, dread, and anxiety within our everyday contextual understandings. Further, the risk in pre-service teachers' expectations, curiosity, biases, and relationships with colleagues, supervising teachers, and self, have been considered. Risk, always unique, accompanies a pre-service teacher on

professional experience and is brought forward for closer examination through moments of thrownness.

Thrownness has been shown to be experienced by pre-service teachers as a mis-step, mis-take, or mis-understanding. Despite the preparation a pre-service teacher undertakes for their professional experience, it was revealed that they, pre-service teachers, can never fully anticipate or know what will be evoked until they step-in-to their professional experience and engage in the accompanying activities. In thrownness a pre-service teacher finds themselves placed in a space where their immediate understanding, knowing, and 'being' is challenged (Heidegger, 2010, p. 327). In thrownness, an opportunity to explore gaps in understandings, reminders of something forgotten, or something previously unexperienced is provided. Thrownness exists as discomfort and uncanniness; not being at home. Thrownness shows moments of risk to a pre-service teachers' everyday factical way of being that are often difficult to comprehend but must be encountered (Heidegger, 2010, p. 265).

Risk has a personal nature and is always relational, as risk exists between self and an-other (Heidegger, 2002, p. 145). What is considered risk or being risky is grounded in temporality, formed through the union of understanding, context and engagement (Heidegger, 2010, p. 327). For each story presented, risk is felt, experienced, personally by the pre-service teacher as something happening to them, something effecting and affecting their sense of surety in self, their sense of homeliness and ability to 'be' on professional experience. Yet, risk has influence beyond us.

On occasion I have felt compelled to highlight potential risks for children, professional experience colleagues, school communities, and the pre-service teacher's development should the risks expressed within stories not be encountered by the pre-service teacher. This was particularly the case in the second and third stories – risk as anxiety, and risk as contextual. In risk as anxiety, the pre-service teacher needed time to consider the

discomfort of 'being,' 'difference,' and 'sameness' (Heidegger, 1988, p. 322) felt when stepping-in-to their professional experience. In risk as contextual, the pre-service teacher was confronted by their present-at-hand 'being' alongside when required to undertake a professional experience at their local school. In both stories the pre-service teacher was thrown and found themselves in a moment and situation that required them to transcend the facticity that accompanied them into their professional experience. Transcendence reveals the positive aspects of risk that tend to get overlooked, and remain unrecognised, because of the uncomfortable thrownness of the moment and situation (Dewey, 1929, p. 87; Heidegger, 1988, p. 300).

Through risks we can transcend our everyday facticity and expand our understandings (Gadamer, 2014, p. 262; Heidegger, 2010, p. 347). The way we comport ourselves when thrown is influential for transcendence (Heidegger, 1988, p. 158). The unique comportment of pre-service teachers, as projected towards becoming a teacher, when confronted with risk was shown in all four stories. In thrownness the pre-service teachers demonstrated resoluteness, curiosity, and deliberateness. In thrown risk the pre-service teachers confirmed their commitment to pursue teaching. In thrown risk the pre-service teachers' comportment illustrated care for their projected self as a future teacher (Heidegger, 1988, p. 318). Care, another ontological nature of pre-service teachers' professional experience, is illustrated and explored in the following chapter.

Chapter six: Care experienced as towards and from pre-service teachers

Care is the term for . . . being . . . pure and simple.
(Heidegger, 1985, p. 294)

It is impossible to exist without care (Heidegger, 2001, p. 116; 2010, pp. 36, 127). To care is ontologically human, complex, and yet often taken for granted. It is often taken for granted because we believe we are familiar with our environment and culture. It is as if we understand and know the expected, every-day, norms of social interaction.

Gadamer (2014) referred to our knowledge of human nature as the "typical behaviour in one's fellowmen [or fellow woman] . . . [that enables us to] make predictions about others on the basis of experience" (p. 366). Further, "we understand the other person in the same way that we understand any other typical event in our experiential field – i.e., he [or she] is predictable" (Gadamer, 2014, p. 366). For similar reasons, our awareness of care, although always present, seems to be recognisably identified when it is experienced as either lacking or unexpectedly received.

Care's taken for granted yet purposeful nature can be misunderstood, mis-heard, and mis-read. In this respect care is temporal, for "something is given ahead of time, some specific attitude [comportment] is taken toward what is given, and the intersection of these two poles gives us the shadowy and ambiguous present" (G. Harman, 2007, p. 30); a present that shows care's reciprocal nature (Bollnow, 1944b, p. 30; Henriksson, 2013, p. 9). Dependent on the speaker and listener, care's reciprocity might be expressed, and thus understood, in opposing manners (Brook, 2009, p. 55; G. Harman, 2007, p. 116). As human beings we are always being in care. Our comportment demonstrates care (Heidegger, 1988, p. 58) and our understanding of care (Heidegger, 1988, p. 275).

Care may be expressed in speech or may also be silently expressed. Care exists within art, writing and reading (Locke, 1966, p. 84), and is demonstrated and depicted in bodily

expressions; all forms of language. In this way, caring can be inaudible, unheard and felt and seen (Bollnow, 1982). Gadamer (2008), similar to Heidegger, considered language to be that which makes "what is said visible" and understandable (p. 126).

When care is spoken it is interpreted by the listener. Although sometimes conveyed carelessly all speech is infused with care (Heidegger, 2010, p. 333). Care in speech might contain the words love, like, good, or even care itself. Care in speech also contains no, why and please; words that may not be explicitly recognisable as care.

Verhoeven (1972) reminds us, both speaker and listener, that "the word, on the other hand, when considered with care, acquires the meaning of an entire world" (p. 99). Yet it seems that speech is never 'just' speech, it appears to always be accompanied by intonations, tempo, facial expressions, and other bodily gestures that may, or may not, be visible for the listener. Attunement to tonal sounds, tempo, and the bodily expressions that accompany speech, contribute to one's interpretation of care (Heidegger, 2004, p. 37; 2010, p. 157).

Bodily expressions whether intentional or spontaneous, with or without speech, convey messages of care (Heidegger, 2001, p. 164). Spontaneous bodily reactions such as a sigh, laughter, tears, scream and groan communicate and may be considered signs that contribute meaning (Gadamer, 2014, p. 430; Heidegger, 2004, p. 9) An eye roll, clenched fists, folded arms, finger pointing, and raised eyebrows (Paradis, n.d.), acting as gestures, all send a message. Ong (1967) explained gestures as similar to words, conveying meaning that is interpreted by the eyes just as 'loudly' as sound (p. 147). Care is conveyed and illustrated in our comportment as our way of being; and comportment is variously interpreted.

Comportment

Comportment is our way of being in the world. We are always "comporting . . . [towards something[18]]" (Heidegger, 2001, p. 15). Feelings and context ground comportment (Heidegger, 1988, p. 50). Of comportment, Heidegger (1988) stated,

> the subject brings itself perceivingly to the thing in a relation that is aware of and takes up this thing "in and for itself." The thing is posited in the relationship of cognition. In this perception the existent, the extant thing at hand, gives itself in its own self. The real exhibits itself as an actual entity. (p. 47)

Our comportment towards 'things,' be it people, objects or places, illustrates our way of being towards them, the 'things' (Heidegger, 1988, p. 16). Comportment indicates openness or closedness to new possibilities, new understandings; "it is the being which we ourselves are" (Heidegger, 1988, p. 16). Just as we interpret others by their comportment towards us, others interpret us. Our comportment, our being, towards others, or things, is interpreted by the way we speak and the gestures that we use. "'Gesture' means one's gathered bearing and comportment" (Heidegger, 2001, p. 90).

> We must not limit the word "gesture" merely to "expression." Instead, we must characterize all comportment of the human being as *being-in-the-world*, determined by the bodying forth of the body. Each movement of my body as a "gesture" and, therefore, as such and such a comportment does not simply enter into an indifferent space. (Heidegger, 2001, pp. 90-91)

Bodily expressions may appear to contradict what we say, and what we hear, in speech and the intended message may be miscommunicated and misrepresented (Heidegger, 2001, p. 164). Care communicated through speech with bodily expressions that are

18 Translator's insertion.

interpreted as consistent with that speech, brings with it a feeling of authenticity. In this sense one feels that our comportment is caring and trustworthy (Heidegger, 2001, p. 165). One's "bodiliness" shows the relationship between us (Heidegger, 2001, p. 21) and the world (Heidegger, 2001, p. 206). In similar ways tone is enacted and may be interpreted to reinforce or undermine the care within speech (Heidegger, 2010, p. 158). Gadamer (2014) suggested

> to understand is to understand an expression. What is expressed is present in the expression in a different way than the cause is present in the effect. It is present in the expression itself and will be understood when the expression is understood. (pp. 227-228)

Whereas, Heidegger (1968) referred to

> the way in which it speaks. "Way" here means melody, the ring and tone, which is not just a matter of how the saying sounds. The way or how of the saying is the tone from which and to which what is said is attuned. (p. 37)

Care conveyed through writing seems more difficult to interpret. It is rarely something that one searches for in a business report or email. Yet care exists there as well. Cards for birthdays, illness and farewells bring with them an expectation of care, although admittedly to different degrees depending on who is the sender and receiver. Being in care is unavoidable; it is as inherent in writing as it is in speech and bodily expressions. Care is primordial, relational, and continuous (Heidegger, 2010, p. 127).

Being in care may be experienced as disappointment, hope, discernment, support, safety, trust, letting be, smothering, entrapment, absence, dormant, surprising, encouraging, responsibility, love, and honour. Indeed, "care is never distinguishable from "love" . . . [it] is the understanding of being" (Heidegger, 2001, p. 190). Being in care is inherent to life but care can also be considered an expectation, a duty, an obligation, and a legal requirement, and when care is experienced in this way it seems to have a different nature, the "bare minimum" (Heidegger, 2010, p. 57).

Overview

This chapter explores care as encountered within pre-service teachers' stories of professional experiences. Perhaps care, multifaceted as it is, is one of the most complex phenomena to discuss. Care is both conspicuously and inconspicuously within the pre-service teacher and the relationships that embody their experiences.

The stories of care presented in this chapter convey various moods of pre-service teacher professional experiences. Moods that are representative but not exhaustive of those that accompany professional experiences. Moods that may not always be fully recognised or understood by the pre-service teacher at the time or after the experience. Moods that provide insights into pre-service teachers' comportments and the accompanying comportments of students, university liaisons, and supervising, or mentor, teachers. Moods hermeneutically interpreted provide awareness into the care-full and complex nature of pre-service teachers' professional experiences.

In the following section a pre-service teacher's care-full sensibilities are considered. These sensibilities show a pre-service teacher's comportment towards professional experience assessment and their relationship with a university liaison.

Care as sensibilities

Challenges abound for a pre-service teacher on professional experience. By its very nature professional experience is demanding as it requires "learning . . . ways of being, ways of feeling, ways of interacting, ways of representing, as well as ways of knowing" (Calway & Murphy, 2007, p. 52) that are contextually appropriate. Pre-service teachers must quickly build relationships with students, mentor teachers, and the wider school community. Further, pre-service teachers need to demonstrate specific skills to a satisfactory standard to meet their university and professional requirements (AITSL, 2017b; 2018a, 2018b). The qualifications for these specific skills are usually determined by a university liaison who visits the pre-

service teacher during their professional experience (Darling-Hammond & Bransford, 2005, p. 422); another relationship that the pre-service teacher needs to develop. In determining qualifications, the university liaison will consult with the pre-service teacher and their supervising teacher.

Pre-service teachers care about their professional experience relationships (Daniels & Brooker, 2014, p. 71). Sometimes the numerous challenges and relationships a pre-service teacher needs to develop and respond to confront their sensibilities. In the story that follows a pre-service teacher tells of a moment in which the multiple challenges of professional experience draw attention to their understanding of preparedness. The pre-service teacher, appearing as "being-ahead-of-oneself" feels cared for by their university liaison and mentor teacher (Heidegger, 2001, p. 174).

> *For my first liaison visit, I was going to try and get the children to do a worksheet task where they pick what they want to do. One of my assessment objectives was to leave the classroom, let my mentor teacher take over, and then I would come back in. The children had never done the worksheet task before. They didn't know what to do, and I'm not sure I explained it properly. I don't think I pre-assessed for that lesson. I went out and I talked with the liaison and I came back in and it's absolute chaos. I kind of left and it was chaos. I was like, "oh, my gosh, that was horrible." It wasn't very good and that was hard. That was one of my hardest lesson failures to come back from. I had that extra pressure trying to impress my liaison. I was rushing through.*
>
> *I'm so happy my university liaison said, "I can come back. I'm going to come back and see another lesson next week. I know that one will be better. This one's not worked but I could see that you're feeling anxious and you were rushing because you wanted to get this one done and over with." It was nice. She came back. (C6.17 - 6.18)*

The pre-service teacher's concern is initially focused on impressing the university liaison and simultaneously meeting an assessment objective. In this moment the pre-service teacher appears to consider the university liaison, the class, and the lesson as existing entirely for their purpose; wanting to appear qualified (Brook, 2009, p. 49). The pre-service teacher,

over confident, fails to recognise the needs of the children in the classroom. The result is 'chaos.'

Undoubtedly the pre-service teacher wishes the moment had not played out as it did. This wish for something other is in itself "founded on the structure of care" (Heidegger, 2001, p. 172). Following the chaotic lesson, in which many errors of judgement are made, 'particular words' are spoken by their university liaison, providing relief, opportunity, and hope. Despite feeling like a failure in front of someone they were trying to impress, the pre-service teacher's comportment changes from what was disappointment for a lesson gone wrong to relief. The pre-service teacher was given an opportunity to reassert their preparedness, an opportunity that makes the pre-service teacher 'so happy'. In this moment, the pre-service teacher felt care.

Pre-service teachers understand that they will receive 'visits' from a university liaison who will observe the lessons that they teach, provide feedback, and ultimately determine the pre-service teacher's suitability to progress in their teaching degree (Conway & Clark, 2003, p. 469), a suitability that is considered appropriate to the pre-service teacher's degree stage; that is a pre-service teacher in the fourth year of their degree will be expected to demonstrate a higher level of competence as a 'teacher' than a pre-service teacher in their third year. Pre-service teachers care about the university liaison visits because their performance as a 'teacher' is 'judged.'

Heidegger (2010, p. 208) and Gadamer (2014, p. 29) suggest that judgement needs to be based on, or guided by, agreed and shared understandings of a particular subject. The pre-service teacher in this story shared understandings of the 'lesson's failures'. The pre-service teacher recalls, 'I went out and I talked with the liaison and I came back in and it's absolute chaos. I kind of left and it was chaos. I was like, 'oh, my gosh, that was horrible. It wasn't

very good and that was hard'. The pre-service teacher's understanding is shared with the university liaison who acknowledges that the lesson has 'not worked'.

Although the pre-service teacher in this story shares the judgement made by their university liaison, this is unlikely to always be the case. While the pre-service teacher lacked judgement with regard to their readiness for this teaching activity, the university liaison has, through their judgement, shown care for the pre-service teacher and facilitated their learning (Jordi, 2011, p. 194). Care is conveyed through the university liaison's statements: 'I can come back. I'm going to come back and see another lesson next week. I know that one will be better.' Immediately the pre-service teacher feels relieved, they have hope and another opportunity. 'I'm so happy.' Hope is future facing and acknowledges desire and potential (Bennett, 2015, p. 143; Heidegger, 2010, p. 227). For the pre-service teacher "hope *brings relief* from [the] depressing apprehensiveness" (Heidegger, 2010, p. 329) of a 'horrible' lesson in which they were being observed by their university liaison.

The pre-service teacher instantly knows that their attempt to impress their university liaison has failed. It is because they cared "that extra pressure trying to impress my [their] liaison" was experienced (Heidegger, 2001, p. 172). 'Rushing through' with their teaching activity for the 'first liaison visit', the pre-service teacher has shown care, albeit mistakenly and with an "inauthentic understanding"[19] (Heidegger, 2010, p. 322). Perhaps a pre-service teacher's relationship with their university liaison is focused on meeting assessment

[19] Focused on the technical purpose of a university liaison's visit the pre-service teacher has forgotten that being a teacher is a relationship with, and undertaken for the needs of the, students, children and young people in the class. In the rush to impress a moment of 'inauthentic understanding', in which external measures must be met, has superseded the needs of the students in the teacher's care.

requirements in which the pre-service teacher feels individually unrecognised (Calway & Murphy, 2007, p. 17; Clements & Cord, 2013, p. 115). Do university students feel 'known' by their university teachers? The 'first liaison visit' is perhaps the first time a pre-service teacher meets their liaison. Yet both the university liaison and pre-service teacher have awareness of each other well before this meeting; this awareness is likely technical in that each 'understands' the purpose of the other as, in part, to judge and be judged.

The relationship between a pre-service teacher and a university staff member calls for a different form of professional experience. Professional experiences tend to lessen the distance between the two and the possibility for the liaison and student to 'hide' or be 'individually unrecognised' is reduced. The reality of the 'chaos' of the pre-service teacher's lesson is at once known: 'it wasn't very good and that was hard'. Caring about their performance and the reality of the situation is experienced as complete disappointment for the pre-service teacher; it 'was one of my [their] hardest lesson failures to come back from'.

Dewey (1960b) explained that

> to declare something *satisfactory* is to assert that it meets specifiable conditions. It is, in effect, a judgement that the thing "will do." It involves a prediction; it contemplates a future in which the thing [teaching] will continue to serve; it *will* do. It asserts a consequence the thing will actively institute; it will *do*. That it is satisfying is the content of a proposition of fact; that it is satisfactory is a judgment, an estimate, an appraisal. It denotes an attitude *to be* taken, that of striving to perpetuate and to make secure. (pp. 260-261)

The pre-service teacher and university liaison share an understanding that the lesson's activity was not satisfactory for suitable progression to be met on this occasion. However, the university liaison in observing the pre-service teacher's lesson senses their mood and provides the feedback, 'I could see that you're feeling anxious and you were rushing because you wanted to get this one done and over with.' In providing this feedback the university

liaison shows care for the pre-service teacher (Evetts, 2014, pp. 36-37; A. Kolb & Kolb, 2005, p. 208).

Care within this experience brings relief. Care expresses the university liaison's understanding of the pre-service teacher's mood (Heidegger, 1988, p. 201). This is a more nuanced form of judgement which Gadamer (2014) recognises "involves not merely applying the universal principle according to which it is judged, but co-determining, supplementing, and correcting the principle" (p. 37).

In providing feedback rather than critiquing the pre-service teacher's lesson, the pre-service teacher is, and feels, cared for. Through a nuanced form of judging the lesson and the pre-service teacher's reactions the university liaison provides hope and opportunity to the pre-service teacher. Further, the university liaison cares for the pre-service teacher's being when they say, 'I know that one will be better.' With this statement the pre-service teacher's confidence increases and care is evident. With this statement the relationship between the pre-service teacher and the university liaison, and their understanding of teaching preparedness, changes in that they mutually "encounter people differently" (Heidegger, 2001, p. 166). The pre-service teacher, wanting to impress the university liaison, has in fact discovered that it is the university liaison who impresses them. Similarly, the university liaison being-with the pre-service teacher has responded with care to the authenticity in the pre-service teacher's mood.

"The opinion or belief one has about a certain person . . . [is] of great importance" (Bollnow, 1944c, p. 39). The university liaison's statement 'I know that one will be better', taken collectively with their other statements contribute to the pre-service teacher's sense of being cared for at a time when they were feeling immense disappointment. Perhaps in the university liaison's statements the pre-service teacher experiences "the joy of recognition" (Gadamer, 2014, p. 118).

> In recognition what we know emerges, as if illuminated, from all the contingent and variable circumstances that condition it; it is grasped in its essence. It is known as something. (Gadamer, 2014, p. 118)

The pre-service teacher, feeling cared for, 'sees' the university liaison differently. Does the university liaison also feel a change in their relationship with the pre-service teacher?

Showing preparedness for their teaching suitability in order to impress their university liaison challenged the pre-service teacher's relational sensibilities (Giles, 2010, p. 1518; 2018, p. 63; Stephenson et al., 2018, p. 263). Although the pre-service teacher cared for the students in the class, the desire to impress a university liaison illustrated a lack of judgement. The pre-service teacher's over confidence was "being-ahead-of-oneself" (Heidegger, 2001, p. 174). In the 'chaos' and immediate 'failure' of the moment the pre-service teacher found themselves with a university liaison that cared for them. The university liaison was being-there-with-them and being-there-for-them at 'one of their [the pre-service teacher's] hardest lesson failures to come back from'.

This was not the relationship with a university liaison that the pre-service teacher planned for or expected. Instead the encounter between the pre-service teacher and university liaison was personal rather than technical (Gadamer, 2014, pp. 332-333). Certainly, the university liaison present to observe and assess the pre-service teacher had the capacity, that is techne, to fail the pre-service teacher; instead the university liaison exercises "moral consciousness" (Gadamer, 2014, p. 326). "*Techne* is characterized as context-dependent, pragmatic craft knowledge . . . oriented toward practical rationality governed by conscious goals" (Kinsella, 2012, p. 2).

Pre-service teachers, and university liaisons, hold differing understandings regarding the relational nature of their meetings on professional experience. For this pre-service teacher on professional experience, the purpose of a university liaison's visit predominately appeared to be one of assessing their suitability to teach: 'I had the extra pressure of trying to impress'.

Crossouard (2010) has recognised that “assessment regime(s) . . . [are] likely to have instilled a particular understanding of what is valued” (p. 253). Do university assessment processes hinder the relational sensibilities required for successful professional experiences? Does the pre-service teacher’s ‘extra pressure’ arise from an understanding that university liaisons’ visits are numbered? Why did the university liaison not leap in and stop the pre-service teacher from leaving the classroom when it seemed obvious that the lesson would not be successful; the pre-service teacher ‘kind of left and it was chaos’? Each question poses a high-stake proposition for a pre-service teacher and their projected future as a teacher. Might the current system of university education promote, indeed situate, relational detachment between students and university staff?

Every encounter, every meeting, between a university liaison and a pre-service teacher will play out in any number of ways. In this story a university liaison could justifiably fail a pre-service teacher for a ‘lesson failure’. Similarly, a university liaison might lead, or enter, into a difficult conversation with a pre-service teacher that focuses on the failures of the lesson, provides little or no hope, and leaves the pre-service teacher with no idea whether they might be able to recover from this ‘failure’. Likewise, the university liaison may share their understandings of the lesson that unfolded with the pre-service teacher. Each of these scenarios plays out care between a pre-service teacher and university liaison differently. But, only the last of these scenarios provides care for, and care toward, a pre-service teacher; authentic care.

Care and concern are primary messages in this story. The pre-service teacher cared for their suitability to teach to be recognised. A university liaison gave hope and created opportunity for a pre-service teacher. The pre-service teacher was cared for and, as shown in their words, the pre-service teacher felt this care; ‘I’m so happy’ and ‘it was nice. She [the university liaison] came back.’

Importantly the university liaison's care for the pre-service teacher required the pre-service teacher to 'be' authentic with their self-appraisal of the lesson. Attuned to the pre-service teacher, the university liaison through "careful and deliberate actions" (Giles, 2018, p. 33) shares understandings regarding competence. In this dialogic process the university liaison supports a pre-service teacher's comportment. This is illustrated in the pre-service teacher's words, 'the children had never done the worksheet task before. They didn't know what to do, and I'm not sure I explained it properly. I don't think I pre-assessed for that lesson.'

Perhaps the genesis for the pre-service teacher's reflective thoughts arise from the conversation the pre-service teacher had when they left the room and 'talked with the [university] liaison' before returning to the 'chaos'. No longer focused on 'trying to impress my [their] liaison' the pre-service teacher comports a way of being towards the children. In doing so the pre-service teacher shows an authentic understanding of what it is to 'be' a teacher; "this is the *self* . . . . [that the pre-service teacher] can be" (Heidegger, 1985, p. 248).

In this section a pre-service teacher's concern-full way of being towards assessment criteria disclosed a dichotomy. Coursework assessment experiences and criteria appear to contribute to a pre-service teacher's miscued way of being towards preparedness to teach on professional experience. It is clear from the pre-service teacher's story that they care deeply about being and becoming a teacher.

The experience, while 'awful' and 'one of their [the pre-service teacher's] hardest lesson failures to come back from', was made more comfort-able through the care-fullness of a discerning university liaison. A university liaison's way of being, way of comporting, towards a pre-service teacher provides hope. A university liaison's care and sensibilities re-positions a pre-service teacher's relationship with teaching.

This story has explored the ontological nature of care within the context of judgement that includes shared understandings regarding preparedness and suitability to teach. The following story brings forward the ontological nature of care as a pre-service teacher's being towards a student. Again, a pre-service teacher's relational sensibilities within the professional experience are explored.

Care as being towards

Pre-service teachers care about their professional experience, and the relationships within professional experiences are of concern for them. Mentor teachers, university liaisons, students, and the extended school community are primary to the mood of a pre-service teacher's professional experience; mood that is expressed in pre-service teacher's stories of professional experience and identifiable as care-full and care-less.

Care is always relational, often differentiated, and occasionally misunderstood. At times a pre-service teacher may wonder about the authenticity of care. In the story that follows a pre-service teacher illustrates care for a student's engagement in their learning. Similarly, the pre-service teacher wonders about how the same student may be viewed, by their mentor teacher and themselves, so differently.

> *There was this particular year nine student, quite a bright kid. I had him in my science class and my mentor, an experienced teacher, had him in English. In English and HASS [Humanities, Arts, and Social Sciences] he wouldn't do any work, he just mucked up all the time. I didn't know if we were talking about the same boy because in my science class he's fantastic, he does all the work and he really engages with the learning.*
>
> *It did take a bit for me to figure out how to get learning going for him. I had to change my teaching strategies to engage him and I differentiated for him quite heavily. But he was doing work for me and producing some really high quality stuff. He liked science. He attended class and was asking questions. He was engaging in the classroom discussions and leading them. He was making connections from real life to the content we were actually learning in science. I was so proud of him because he clearly wasn't doing anything in English and HASS but he was doing stuff in science.*

> *I was talking to my mentor about him and trying to work out why this was. We nutted it out and we thought it was probably because his literacy wasn't up to it. He hasn't got great literacy levels and in science there's less literacy focus then in English and HASS. I think he excelled a bit more because he was able to demonstrate his knowledge not necessarily in written form.*
>
> *I noticed that when I had notes on the board and asked students to copy them down he wouldn't copy them down. When I'd asked him to do something particular he wouldn't necessarily do it. I'd have to sit with him. That's what I used to do, before I'd differentiate for him, because I didn't really know his learning styles. I sat down one on one with him. From what he was saying and what he was doing on the page I recognised that what I was asking wasn't quite working for him, so quite often I'd differentiate. I'd scaffold quite heavily, give him sentence starters for the literacy and things like that. In test, I tested him orally. I did a lot of practical, hands on things. The kid really thrived in science. He got a B+ or a B in his science test and he was stoked. He was like I've never got this before. It was one of those warm fuzzy feelings for me. (C1.3)*

This pre-service teacher's way of being is consistently towards a student and their care. Where others might challenge the student for failing to follow lesson instructions as expected, the pre-service teacher does not. Where others might consider the student to be the problem the pre-service teacher does not. Instead the pre-service teacher carefully, patiently, notices the student in their lessons.

In seeking to understand the student more fully the pre-service teacher takes the time to observe them in the classroom; attuning to their way of being. Heidegger (2010) explained that "observation is a kind of taking care just as primordially as action has *its own* kind of seeing" (p. 69). It is through these observations that the pre-service teacher notices that 'he wouldn't copy them [the notes on the board] down' and 'he wouldn't necessarily do' something that he had been asked to do. Yet, the student was engaged, he 'attended the class and was asking questions.'

The student is present in the class, but present in such a way that differentiates them and their uniqueness. The pre-service teacher is drawn towards the student in a manner, a

comportment, a being-with, a being towards that restrains them from labelling the student as troublesome or unable. Instead the pre-service teacher seems to be toward the student

> in the mode of simply lingering with . . . . *On the basis* of this kind of being toward the world which lets us encounter beings within the world solely in their mere *outward appearance* (εἶδος), and, *as a* mode of this kind of being, looking explicitly at something thus encountered from the very beginning . . . . This looking itself becomes a mode of independent dwelling together with beings in the world. In this "*dwelling*" – as refraining from every manipulation and use. (Heidegger, 2010, p. 61)

The pre-service teacher does not 'leap in' and try to challenge the student for failing to follow instructions as expected. With care the pre-service teacher observes and notes the student's engagement with their lessons and associated activities. In carefully attending to the student's learning, the pre-service teacher sensitively makes a decision on how they might best assist a student and their needs (Heafford, 1967, p. 53). It is through observation and attunement that the pre-service teacher notices that the student 'wouldn't copy them [the notes] down'. In observations the pre-service teacher remains being-toward the student as their 'teacher'. Their observation, their focus, is for the student's learning (Heidegger, 2010, p. 62).

Be it an uncanny sense that accompanies observation, the pre-service teacher seems to know that they can 'reach' the student. Perhaps it is the student who is calling and drawing the teacher's attention, and it is the pre-service teacher who perceives this call (Heidegger, 2010, p. 266). Is the pre-service teacher "at the same time the caller and the one summoned[?] . . . [So that] *conscience reveals itself as the call of care*" (Heidegger, 2010, p. 267). With care, the pre-service teacher 'sit[s] with him [the student]' to support his learning.

With determination and discernment (Giles, 2010, p. 1514), through care-full observation, interaction and reflection, the pre-service teacher realises that they 'didn't really know his learning styles'. Rather than fault the student for their lack of progress, the pre-

service teacher adopts an appreciative stance that seeks to know the student, in terms of who they are and how they are and aren't doing, and understand why. In an authentic manner the pre-service teacher appears to adopt this stance prior to the discussion they have with their mentor teacher. And, following a comparative discussion with their mentor teacher the pre-service teacher holds their view of the student. For the pre-service teacher the student is someone who, in their 'science class, is fantastic'.

The mentor teacher's different opinion of the student is of concern for the pre-service teacher. Although this concern is not so much that they, the pre-service teacher, feels mistaken in their consideration of the student. Rather, the pre-service teacher is interested in understanding why there is a difference in observations of the student's behaviour between the two classes and teachers. How often can the same student be observed quite differently by two people; the mentor teacher and pre-service teacher? Is it possible that the same person is indeed 'different' in each class, and if so why? Maybe this is a reminder that, like relationships, contexts always matter.

The pre-service teacher's expression, 'I didn't know if we were talking about the same boy' led me to wonder, contemplate, deliberate why is the pre-service teacher seeing differently? My wonder was described by the pre-service teacher's expression, the placement of this expression by them in their story, and ultimately their reasoning that 'I think he excelled a bit more because he was able to demonstrate his knowledge not necessarily in written form'. Taken together, the statement, the placement, the pre-service teacher's rationale indicates concerns for the student holistically beyond their science classroom (Heidegger, 1988, p. 181).

A student's way of being is perceived so differently. This difference seems to play in the pre-service teacher's mind (Heidegger, 2002, p. 169). The breadth of attunement is seen in the words, "even when I merely think to myself silently and do not utter anything, such

thinking is always a saying" (Heidegger, 2001, p. 97). Does the pre-service teacher appreciate that understandings are more than knowledge (Heidegger, 2002, p. 174)? What might it mean for the pre-service teacher to recognise, through conversation with their mentor teacher, that the same student who, for them, 'is fantastic in science,' 'wouldn't do any work [for their mentor teacher], he just mucked up all the time'?

The pre-service teacher does not speak of concerns regarding their mentor teacher's relationship, comportment, or their way of being with the student. Is this too problematic for thought? Pre-service teachers want to have confidence in their mentor teacher's expertise (Bollnow, 1944b, p. 34) and authentic care for the children, students, and young adults in their care. These pedagogical relationships are highlighted in Heidegger's (2001, p.231) words

> in his [or her] essential . . . relatedness to what addresses him [or her] from his [or her] world-openness, the human being is also already called upon to respond to it by his [or her] comportment. This means that he [or she] must respond in such a way that he [or she] takes what he [or she] encounters into his [or her] care and that he [or she] aids it in unfolding its own essence as far as possible. (Heidegger, 2001, p. 231)

The pre-service teacher does not seem to consider the contribution different comportments may have for the student's success. Comportment is significant as it is how we embody and illustrate our everyday "knowing and understanding" (Heidegger, 1988, p. 275). Admittedly, the mentor teacher is likely to have known the student for a greater length of time and their view may be a fuller account of the student's behaviour in their class.

However, there is something very different between the pre-service teacher's and their mentor teacher's comportment towards the student; comportment that I suggest goes beyond the different literacy requirements of the subjects and is possible because the pre-service teacher is, and was, open to being together with the student as their teacher in a manner that best suited the student at that time (Heidegger, 2001, p. 74). A manner that

enhances "learning opportunities for [the] student" (Palmer, 2007, p. 150). A manner that "require[d] a degree of self-analyses and openness [by the pre-service teacher] to new ways of . . . approaching the world, which not all students [pre-service teachers and teachers] will innately possess" (Coulson & Harvey, 2013, p. 407).

It is also compelling to note the pre-service teacher's determination to engage the student in their learning. As the pre-service teacher recognises, 'it did take a bit for me to figure out how to get learning going for him. I had to change my teaching strategies to engage him and I differentiated for him quite heavily.' Are the pre-service teacher's efforts for this student beyond the norm for teachers in our schools? Do we frequently expect students to conform to the more experienced teacher's teaching style? In genuine, authentic, care the teacher's "relationship is *for* the child" (Mollenhauer, 2013, p. xxxvi).

Perhaps the pre-service teacher's success with this student might also be attributed to their 'newness' at the school, their lack of historical understanding of the student, their meeting the student at 'just' the right time and with 'just' the right comportment. Something about the pre-service teacher's comportment, their time with the student through observation and direct relationship, has made a difference for this student and the pre-service teacher, a difference that supports the student's achievement and enables both student and pre-service teacher to appreciate the accomplishments. 'The kid really thrived in science. He got a B+ or a B in his science test and he was stoked. He was like I've never got this before. It was one of those warm fuzzy feelings for me.' As Bollnow (1944c) recognised, a teacher's "goodness feels fulfilled already when it meets with some thankfulness or . . . return of affection" (p. 61).

The knowing that a pre-service teacher and an experienced teacher has, arises from their attunement and discernment to various students they relate towards. While differences in knowing are certain, what is important is that this knowing is always openly towards, and

for, a student's authentic being. Do we assume that a pre-service teacher's relationship with students should mirror that of their mentor teacher? This isn't the case in this story. Here, the pre-service teacher has a very different relationship and view of a student from that of their mentor teacher; this is a relationship that is being towards care for a student. A relationship that brings the pre-service teacher forward as "a good teacher . . . stand[ing] where personal and public meet" (Palmer, 2007, p. 18). Heafford (1967, p. 71), similarly to Palmer (2007, p. 18) succinctly captured the power of the teacher-student relationship when writing

> it is not single, rare actions which determine the feelings and attitude of the children; it is the true nature of your disposition towards them as revealed daily and hourly to them, and the degree to which you like or dislike them which fix once and for all their feelings towards you. This done, the impression created by individual actions will be interpreted according to the firm judgement of these inner feelings.

In discussion with their mentor teacher the pre-service teacher maintains their being-towards-care for the student; presenting the student in a different, a positive, light. Perhaps the mentor teacher will now observe the student differently. That a pre-service teacher and mentor teacher hold different views of a student is only problematic when these views are not towards a student's authentic full-being.

In the following story a pre-service teacher's way of being is thrown when a student responds unexpectedly in a lesson. There are two parts to the interpretation for the story that follows. The first part of the interpretation explores the care that unfolds when a pre-service teacher experiences an unexpected situation in a classroom. The second part of the interpretation considers the relational care between a pre-service teacher and their mentor teacher following this unexpected and alarming experience.

Care as being-with-one-another

> *I had an autistic student in my year 11 Chinese class. At one stage, we were talking about transport and Jacob pulled out his chair and sat under the table. I*

was so stuck, I had no idea what to do. I looked to my supervising teacher and he just nodded, keep going, keep going. So, I continued with my class. I had a good talk with my supervising teacher afterwards. I asked what was going on with Jacob. Little did I know Jacob's father died in a car accident right in front of him.

My supervising teacher then instructed me. Okay, well you noticed this, you should probably 1. Send an email home, 2. Send one to the counsellor, and 3. Probably send an email to the child. So, I did. I said I noticed that you were feeling out of it today and if you need to talk about anything. My supervising teacher step by step taught me how to write to students about what was going on with their lives, so you're not only building that relationship with them and saying, look I can teach, I'm here to support you, but still having that step back, that I'm still the teacher. It was very different, and I've never done something like that before. (C4.6)

A class on the topic of transport appears to be going well for the pre-service teacher. They have the students' attention and engagement 'talking about transport'. However, the comfort between those in the room is suddenly altered when 'Jacob pulled out his chair and sat under the table'. What was comfortable and safe a few seconds ago is now experienced differently; Jacob is sitting under his desk! It must look strange. Here is this boy who is a young man sitting under his desk. The pre-service teacher is stunned, and 'so stuck'.

In this classroom, care-is expressed in the supervising teacher's silent, yet audible and reassuring response to the pre-service teacher; they 'nodded, keep going, keep going'. Care can also be seen by the students in the class, who amidst the silent conversations that have 'played out' appear aware that what is needed from them in this moment is sameness, and they remain 'with' the pre-service teacher and beside Jacob (Ong, 1967, p. 187).

In what was likely less than a minute, immense care is shown for Jacob and the pre-service teacher. There is a care that seems to 'know' what is needed in the moment, in the situation. There is care that carries a heartfelt concern (Bollnow, 1982, p. 44). Concern is shared in their way of being-with-one-another. This being-with-one-another was manifested

through the sharing of this classroom experience. Heidegger (2010) suggested that our being-with-one-another involves

> devot[ing] themselves to the same thing in common, their doing so is determined by [their authentic way of being] . . . This *authentic* alliance first makes possible the proper kind of objectivity which frees the other for himself in his freedom. (p. 119)

Heidegger (2010) termed this concern-full way of being-with-one-another as solicitude. This solicitude can be seen in the way each person in the story comports to Jacob's immediate needs. They do so in a way that they know how, and they know right now (Heidegger, 1988, p. 18).

The pre-service teacher is 'stuck'. They have tried to process what has just taken place but cannot understand what prompted Jacob's actions and look to their supervising teacher for support. The pre-service teacher's eyes beg the questions (Paradis, n.d., p. 3), what do I do? HELP? Their eyes express their shock and alarm. The pre-service teacher's body may be still, but their eyes are speaking loudly.

The supervising teacher has been observing the lesson; they are not a spectator, they are being a 'supervising teacher' and are present as such. Gadamer (2014) noted that being a spectator has "the character of being outside oneself" and that "being outside oneself is the positive possibility of being wholly with something [or someone] else" (p. 127). Through their observation of the lesson, and undoubtedly their relationships with those present, the supervising teacher judges the needs of the situation (Dewey, 1960a, p. 213).

The supervising teacher knows more about Jacob than the pre-service teacher. They know that as a child Jacob was in a car accident that killed his father. The supervising teacher watches the lesson unfold. Has Jacob ever reacted this way before? Have they noticed a familiar change in Jacob as the conversation develops? Have they seen Jacob being distressed

previously? Might they have predicted, and therefore fore-warned, the pre-service teacher of Jacob's possible distress with the subject matter?

The supervising teacher sees Jacob move from his seat to the floor where he sits under his desk. As the supervising teacher do they have "responsibility for the other's [the pre-service teacher's] becoming jeopardized in his [or her] existence" (Heidegger, 2010, p. 271)? Gadamer (2014) commented that "the person acting [in this case the supervising teacher] must himself [or herself] know and decide, and he [or she] cannot let anything take this responsibility" (p. 323). The supervising teacher demonstrates care that is solicitude by "devoting one's full attention to the matter at hand" (Gadamer, 2014, p. 128).

The supervising teacher's attention turns from Jacob to the pre-service teacher whose eyes implore their support (Y. Yin, 2013, p. 72). The pre-service teacher's eyes ask – Help? What do I do? There is likely concern, urgency and a plea for help in their eyes. The supervising teacher has seen what has unfolded and is sensing what is unfolding now (Gadamer, 2014, p. 323). They recognize that this is an important moment for the pre-service teacher, and nod. Through a nod of their head, and accompanying eye contact, the supervising teacher has spoken with the pre-service teacher (Bollnow, 1982, p. 3).

In this inaudible communication they urge the pre-service teacher to keep going with the lesson (Bollnow, 1982, p. 44; Heidegger, 2010, p. 189). 'Keep going. Keep going.' This is your lesson and you can do this. I have confidence in you. 'Keep going.' They are urging the pre-service teacher "to live" (Heidegger, 2010, p. 189) in and through this moment, continuing to be the teacher for the students in this class.

In this being-with-one-anothers' 'care' the supervising teacher is found urging the pre-service teacher to continue. Urged on, they 'continued with [their] . . . class'. However, "in pure urge, [the pre-service teacher's] care has not yet become free" (Heidegger, 2010, p. 189). The pre-service teacher does not know why Jacob is sitting under his desk. "The urge . .

. [has] outrun . . . [the pre-service teacher's] attunement and understanding" (Heidegger, 2010, p. 189).

The pre-service teacher gathers their thoughts, looks at the students in the class, and the supervising teacher, and continues (Heidegger, 2004, p. 8). Everyone in the class has experienced what has taken place. Nothing has been said verbally but all are concerned. The pre-service teacher resumes the unfolding conversation and the students respond. Being-with-one-another as only they know 'how', the students follow the pre-service teacher's lead and continue their conversation. Everyone wants the class to resume and be as 'normal' as possible given that Jacob remains sitting under his desk.

Jacob may appear alone 'sitting under his desk' but this is only ontically so. The class continues in their particular concern for Jacob. In being-with-one-another one may be alone with their thoughts while being with others (Heidegger, 2010, p. 118). Care that is concern for Jacob is shared in the mode of being-with-one-another, and this being-with-one-another continues for the pre-service teacher and supervising teacher when the class ends (Heidegger, 2010, p. 118).

At the lesson's conclusion the pre-service teacher and supervising teacher regroup to unpack this alarming experience (Bollnow, 1982, p. 44). The pre-service teacher 'needs' to talk about what has taken place with a listening supervising teacher. The pre-service teacher, concerned, 'asked what was going on with Jacob?' They likely have many questions as they search to understand what has taken place.

The supervising teacher listens. They hear the questions. They hear the stress in the words as they are spoken. They see the stress in the pre-service teacher as they speak. What has taken place in the lesson was stressful for everyone present, and particularly for the pre-service teacher, who may have been the only one who had not experienced this before. The

supervising teacher talks with the pre-service teacher sharing what they know about the car accident involving Jacob and his father's death.

Gadamer (2014) referred to a person with "true moral knowledge" as having a "real art and skill" that "determine[s] and guide[s their] action" (p. 325). This "include[s] the application of knowledge to the particular task" (Gadamer, 2014, p. 325). I suggest this supervising teacher's response demonstrates 'true moral knowledge' as they show authentic care for the pre-service teacher; care that leaps ahead and forward.

Heidegger (2010) claimed that

> there is the possibility of concern which . . . *leap[s] ahead* of him [or her] in his [or her] existentiell[20] potentiality-of-being, not in order to take "care" away from him [or her], but rather to authentically give it back as such. This concern which essentially pertains to authentic care – that is, it pertains to the existence of the other, and not to a *what* it takes care of – helps the other to become transparent to himself [or herself] *in* his [or her] care and *free for* it. (p. 119)

In leaping forward the pre-service teacher continues their care for the students in this class. "Being" a teacher encompasses care for the students, care for their well-being, care for their learning, and care for their experiences (Ramezanzadeh et al., 2016, p. 11). The supervising teacher demonstrates care that leaps forward in the interest of the pre-service teacher's projected future as a teacher.

The supervising teacher talks with the pre-service teacher about the events that unfolded in the lesson. Together, the supervising teacher coaches the pre-service teacher 'step by step . . . how to write to students about what was [is] going on with their lives.' Through

20 Correctly cited, with two 'l's' from original text.

the supervising teacher's support and guidance, the pre-service teacher has been empowered. They are learning, about 'building that relationship with them [the students] and saying, look I can teach, I'm here to support you, but still having that step back, that I'm still the teacher.' In the pre-service teacher's own words 'it was very different, and I've never done something like that before.' In coaching the pre-service teacher, the supervising teacher demonstrates true moral knowledge (Gadamer, 2014, p. 253), freeing the pre-service teacher (Ramezanzadeh et al., 2016, p. 2).

In writing those emails, the pre-service teacher wrote to Jacob's parents, the school counsellor, and to Jacob himself, the pre-service teacher's way of being and becoming has been supported. Significantly, the supervising teacher, who could very easily have assumed responsibility in the classroom and subsequently in the follow-up actions, has been with the pre-service teacher in their care in a unique and powerful experience.

The experience in the classroom that day was profound. Being a pre-service teacher with an experienced teacher present has been critical to understanding and calibrating the events that unfolded in the lesson. Care in this experience embraces all those involved. In this story, care for a future teacher's way of being in relationships with students and their caregivers has been shared.

Care as letting be

Pre-service teachers care about how their experiences of schooling will influence being a teacher on professional experience. For some pre-service teachers, consideration of this influence begins after a single or a block of professional experience lessons. Other pre-service teachers consider the influence of their schooling experiences before or perhaps simultaneously as a lesson or block of professional experience lessons unfold. In the story that follows a pre-service teacher remembers their experience of school while considering a child in their class.

I was teaching handwriting and I had this little boy who liked to sit with his friends. That was fine, but he'd often get off task with his friends. I don't like moving kids because I remember the shame of being moved myself. You kind of feel like you haven't done anything wrong, it's just that you want to sit with your friends. This time, once, he sat with his friends and he came to me and he's like I'm done. I looked at his work and he was done. He'd never gotten past, [. . .] normally there are three parts to handwriting, you write the letter, you do some words and you write some sentences. He'd done all of them. Normally kids come to me in between, asking what's next, what's next, even though they do the same thing every week. He hadn't, and he'd done all of it. It felt good. I was so proud of him. I told him that.

I remember the smile stretching across his face because he was so proud of himself. That was a moment when I learnt how important praise was. I sent him to my mentor teacher, she was, Oh I'm just so happy with you. He just looked so proud of himself. I saw it afterwards. He worked a little bit harder even when he was with his friends. It led to me intervening with him. I used the distraction of the friendship group a lot less and praised him more. (C3.8)

In this story the pre-service teacher recognises a relationship between their experience of school and how they want to be, and are being, as a teacher on their professional experience. The pre-service teacher's response to this relationship is care that is comportment. Comportment is described by Giles (2008) as "our "mode of being" and relates to how we are in the world" (p. 121). Comportment then shows our concern, our care, for others and ourselves, and is always in flux (Giles, 2008, p. 121; Heidegger, 2010). For the pre-service teacher in this story their comportment is towards a child; they care for a child.

Care is shown in the pre-service teacher's concern as they consider the child in their class that 'gets off task' and the influence this 'off task' way of being has on their learning. Care resides in the pre-service teacher's thinking about this child and the relationship they find with their own memory of being 'the' child in a class that is moved from their friends because they are 'seen' by their teacher to be 'off task' (Heidegger, 2010, p. 85). Care is in the pre-service teacher's inquiry into the meaning of their childhood experience and the relationship of this 'found' meaning to the current situation. Heidegger (2002) noted that inquiry "means that what is taken up in the looking refers back to the looker" (p. 159).

Bernstein's editor's introduction in Dewey (1960a) less pointedly, yet with equal significance, suggested that understanding requires examining "the contexts in which it [understanding] was progressively developed" (p. xviii). The pre-service teacher, learning the context of teaching on professional experience knows what it 'is' to be the child who is moved, now they want to understand what it means for a teacher to move a child. The pre-service teacher has "an understanding of the "is" without being able to determine . . . what the "is" means" (Heidegger, 2010, p. 4). It is this search for meaning that holds the pre-service teacher as they consider the child in their lesson.

In his writing about ethical phenomena and moral knowledge, Gadamer (2014) declared that "application is neither a subset nor merely an occasional part of the phenomenon of understanding but co-determines it as a whole from the beginning" (p. 333). He went on to write that "the interpreter [in this case the pre-service teacher] dealing with a traditionary text tries to apply it to himself" (Gadamer, 2014, p. 333). Similarly, Giles (2010) suggested "moral knowing and acting are intricately related and essential to a person's actions. Such a moral way-of-being is primordial to how a person is being-in-the-world" (p. 1515).

The pre-service teacher 'remember[s] the shame of being moved' and intuitively understands that, to make a comparable decision in their lesson, similar feelings of shame and injustice may be felt by a child. Perhaps, amongst the feelings that are recalled, the pre-service teacher considers the arbitrary nature of their past teacher's decision to move them. Maybe the pre-service teacher considers that an arbitrary decision by a previous teacher removed an opportunity for them to be anything other than the child who is 'seen' as unable to sit with their friends in class when work is required to be undertaken.

What we do know is the feeling that the pre-service teacher had when they were moved by their teacher as a child because "what we remember is how the teacher taught and

how the teacher made us feel" (Henriksson, 2013, p. 27). In addition to feeling 'shame' the pre-service teacher remembers 'feel[ing] like you haven't done anything wrong, it's just that you want to sit with your friends'. We also know – 'I don't like moving kids because I remember' – that the pre-service teacher's inquiry into their experience of being moved as a child leads them to refrain from a comparable approach with a child in their class. The pre-service teacher has, through inquiry into their own experience, more fully understood the possible implications of applying a similar approach to the child in their class who 'gets off task with his friends' (Gadamer, 2014, p. 333).

Heidegger (1959) acknowledged that "inquiry is the willing-to-know [and that] . . . . willing as well as the knowing is of a very special kind" (p. 22). The pre-service teacher cares about the influence their 'being' a teacher may have on a child that 'gets off task'. In their lesson this care, shown in the pre-service teacher's personal inquiry, resides within their decision not to leap in and move a child (Gadamer, 2014, p. 333).

Leaping in takes care of things at hand (Heidegger, 2010, p. 119), and what is at hand for the pre-service teacher is the known, the understood, way a teacher responds to a child who gets 'off task'. At hand is the pre-service teacher's awareness of how it is to be the child who is moved. At hand is a felt-call on what it 'is' to be a teacher for a child who 'often gets off task with his friends'. With consideration for all that is at the pre-service teacher's hand they decide not to leap in with an arbitrary decision to move a child.

> "Existential thinking" begins at a definite point, which others may regard as arbitrary but which is not at all arbitrary for the thinker himself [or herself], since it expresses his [or her] "ultimate concern" as an existing individual. (Kierkegaard, 1951, p. xxi)

Leaping in "take[s] the other's "care" away from him [or her] and put[s] itself in his [or her] place in taking care" (Heidegger, 2010, p. 118). Heidegger (2004) recognised the difficulties faced by the pre-service teacher when he stated, "teaching is more difficult than

learning because what teaching calls for is this: to let learn" (p. 15); but to learn what? What is most important for the pre-service teacher? What is most important for the child's future? Perhaps it is with uncertainty that the pre-service teacher decides not to leap in and lets the child be.

Had the pre-service teacher leapt in and moved the child, their want for the child to complete a lesson's activities would dominate their care for the child's sense of being in the classroom. Leaping-in, by way of moving a child, removes the child's opportunity to 'be' in the class in the same 'way' as other children. Significantly, leaping in would remove an opportunity for the child to develop an ability to work productively while in the company of friends (Heidegger, 2010, p. 118). And, leaping in by moving a child sends a moral message to the child (Henriksson, 2013, p. 26). Froebel as cited in Bollnow (1944c) suggested that

> it is most often the human being, the other human being, often the educator himself [or herself] who makes a person, a child, a boy [or girl] into a bad person, a bad child, a bad boy [a bad girl]. It happens when one is supposing a vicious, bad, or at least crooked intention in everything that is done by the child or the boy [or girl] in ignorance or without consideration. (p. 41)

The pre-service teacher in this story does not pre-judge, or project, a child's future behaviour. Instead, rather than leaping-in, the pre-service teacher lets the child be with their friends. Of course, it remains likely that the pre-service teacher is uncertain about the child's ability to be with their friends and complete the work (Bollnow, 1944c, p. 43; Carabajo, 2013, p. 139). However, the pre-service teacher hopes that the child will succeed with being on task while with their friends (Bollnow, 1944a, p. 10). In the pre-service teacher's decision to do nothing they have provided an opportunity for the child to be in the lesson "*as the beings* that they are" (Heidegger, 2010, p. 337). In the pre-service teacher's decision to let the child be, care is shown. The pre-service teacher has comported themselves for the child as

their “very own attitude provides opportunities to his or her pupils” (Carabajo, 2013, p. 147). Care that is comported hopefully lets the child be in the classroom with their friends.

We have considered what was immediately at hand for the pre-service teacher in this story, however, we should also consider what is at hand for the child as this is correspondingly important and only accessible to us because they are, through the pre-service teacher’s decision not to move them, let be to be as they are and can be. The pre-service teacher’s way of being towards the child has the character of “setting free of the ‘at hand’ to let it be encountered” (Heidegger, 1988, p. 118). Here, what is to ‘be’ encountered by the pre-service teacher is both a child who, through their decision not to leap in is ‘free’ to be themselves in a classroom with their friends, and a novel way of teaching.

> Letting “be” does not mean first to bring something to its being and produce it, but rather to discover something that is already a “being” in its handiness and thus let it be encountered as the being of this being. (Heidegger, 2010, p. 83)

With the pre-service teacher’s decision not to move the child, the child can be, will be, as the child ‘is’ with their friends in the classroom.

Through the pre-service teacher’s story, we recognise that what is at hand for the child is their ability to follow directions, an ability that exceeds the classroom norms; ‘normally kids come to me in between, asking what’s next, what’s next, even though they do the same thing every week. He hadn’t, and he’d done all of it.’ What is at hand for the child is their ability to sit with their friends and complete the expected activities – ‘he sat with his friends and he came to me and he’s like I’m done. I looked at his work and he was done.’ Because the child is ‘let be’ what is at hand with the child is able to be shown and encountered by the child and pre-service teacher, and shared with the mentoring teacher and all in the classroom (Heidegger, 1988, p. 118).

> The “letting-be,” that is, accepting a being as it shows itself, becomes an appropriate letting-be only when this being … stands constantly in view

> beforehand. [This can only happen] when the investigator [the pre-service teacher] has experienced and continues to experience himself [or herself] . . . as ek-sisting[21], and when all human reality is determined *from there*. The elimination and avoidance of inappropriate representations about this being, the human being, is only possible when the practice of experiencing being human … has been successful and when it is illuminating any investigation of the healthy or sick human being in advance. (Heidegger, 2001, p. 223)

With the child standing next to the pre-service teacher, the moment of achievement arising from their being let be is shared. Together the success, the achievement, is celebrated as the child hears how 'proud' the pre-service teacher is of them and the child responds with a 'smile stretching across his face because he was so proud of himself.' Is it reasonable to consider that the meaningfulness of the child's pride is influenced by their being seen positively by the pre-service teacher? Similarly, the pre-service teacher's response indicates an awareness of the significance of this achievement and the pride that is evident and to be reinforced – 'I sent him to my mentor teacher.'

Existing with the child's success is the pre-service teacher's realisation of hope for a child. Hope is accomplished through the pre-service teacher's decision to let the child be. Together success is shared (Heidegger, 2010, p. 336) and the relational success between teacher and child renews the pre-service teacher (Palmer, 2007, pp. 50-51). 'It led to me intervening less with him. I used the distraction of the friendship group a lot less and praised him more.'

What was at hand for the pre-service teacher prior to letting the child be has changed. What was at hand for the child when let be was accomplishment leading to shared pride. The

---

21 Correctly cited from original text.

child's accomplishment brought about a renewed way of being for the pre-service teacher, a way of being that instigated a change in the pre-service teacher's comportment towards the child and the child appears to respond. The pre-service teacher 'saw it afterwards. He worked a little bit harder even when he was with his friends.'

It is through the pre-service teacher's experience of being moved in class and the relationship, the inquiry, they form with the child in their class that 'get[s] off task' that a renewed comportment to teaching, and for a child is realised. Each person, the child and pre-service teacher, had at hand a way of being that was novel to one another prior to the space created through letting be. The pre-service teacher cared about what it was to be, and how to be, as a pre-service teacher. Care for a child's sense of being and ability to be in a class was shown in the pre-service teacher's decision not to leap in but let the child be as they are and can be in the class. Care for a child has changed the pre-service teacher's comportment and this change has continued to influence the pre-service teacher's way of being.

Concluding thoughts

The purpose of this chapter has been to show the existential nature of care as it is lived by pre-service teachers on professional experience. This has been achieved by exploring the comportment of pre-service teachers as depicted in their stories. Each story conveyed strong, but very different, illustrations of care. In all the stories pre-service teachers' experienced care with people. Accordingly, we have seen that the ontological and existential nature of care is always relational (Brook, 2009, p. 49). Care exists between people.

As with the previous chapter on risk, I have explored stories for the words, sentences, and the ordering or location of these words and sentences in relation to each other to 'see' the complex and reciprocal nature of care as it is lived between people. Words such as 'come back' in the sentences 'hardest lesson failures to come back from' and 'I can come back' illustrated care differently (C6.17-6.18). Similarly, the sentence 'I didn't know if we were

talking about the same boy' (C1.3) provided an opening to explore the care between a pre-service teacher, student, and mentor teacher. Words, such as 'I looked to my supervising teacher and he just nodded, keep going, keep going' (C4.6) provided an entrance to care that is conveyed silently. The four stories reflected an oscillation of experienced care toward and from the pre-service teacher, and explored with the aid of Heidegger and Gadamer with support from Bollnow and Giles, contribute to a more nuanced understanding of pre-service teachers' professional experiences.

Care was shown to exist in sensibilities, as being towards, being-with-one-another, and letting be. We care-fully contemplated care within relationships, specifically, pre-service teachers' relationships with university liaisons, students, mentor and supervising teachers. Care is always between people. Care is within judgements, pre-service teacher's thoughts, inquiry and actions, supervising teacher's ways of being for a pre-service teacher, and the care between pre-service teachers and students.

Chapter seven: A state of readiness

Are you ready?
I’m ready.
When will you be ready?
I’ve been waiting.
Why aren’t you ready?
What do you mean? Ready, for what?
I thought I was ready.
I feel, or felt, ready.
I feel anxious now.
Am I . . .
ready?
(H.Stephenson, 2018)

Readiness, the state of being ready. Ready for what? Are we not always ready? Do we not always have to be, ready? Are we not demonstrating a form of readiness even if being ready is in fact demonstrated, and felt, as being unready? Unreadiness, a state of not being ready, remains a form of readiness. We are always in a state of readiness. Readiness is existential, ontological, experienced and uniquely understood by pre-service teachers in relation to their professional experiences.

In Australia, teachers’ readiness is measured by levels within the Australian Professional Standards for Teachers (AITSL, 2011b). With the use of ontic labels and descriptors the Standards acknowledge that readiness will occur in different forms corresponding to a teacher’s career stage (AITSL, 2011b, p. 2). All students completing an accredited initial teacher education qualification must meet the ‘Graduate’ level Standards (AITSL, 2011b, p. 8).

The first Program Standard for accredited initial teacher education qualification requires “teaching performance assessment be situated in a classroom environment” (AITSL, 2011b, p. 8). A range of mechanisms, accredited by AITSL, are utilised by providers of initial teacher education to assess pre-service teachers’ teaching performance in the classroom environment (AITSL, 2017b). These mechanisms always involve someone, other than the pre-service teacher, deciding whether the pre-service teacher’s performance on professional

experience 'officially' meets the Graduate Standards (AITSL, 2011b, p. 8; Buckworth, 2017a, p. 11; Darling-Hammond & Bransford, 2005, p. 422). A pre-service teacher's readiness to graduate and become a 'teacher' is therefore 'officially' determined by someone other than the pre-service teacher them-self.

The phenomenological nature of readiness as presented in the Teaching Performance Assessment (TPAs) (AITSL, 2017b) is neglected, from an ontological point of view. Readiness is not reducible to logic. Readiness is felt in one's experience. It is a state of being that ranges from assuredness to anxiousness and lies somewhere, along this kind of continuum, a continuum that varies according to our familiarity with the environment in which we live. Generally, we live in an everydayness where we are familiar with our context and way of being within it, but we can, and do, transition. Indeed, professional experiences require a pre-service teacher to transition from becoming to being a teacher (Korthagen, 2004, p. 82; McKay, 2015, p. 390).

Readiness is a state of being that enables, pauses, or disables. Readiness is felt and particularly influenced by the environment surrounding oneself. Certainly, people are ordinarily born fit to be within an environment (d'Agnese, 2016, p. 105). We come-fit to learn the nuances of the environment in which we live and learn. We learn from our parent(s), caregiver(s), and many others. Our environment is the community in which we are immersed. We come-fit to live within this environment and, as we are inducted into and become familiar through daily interactions, we become comfort-able and the environments becomes one's community.

For the most part we live ready-to-hand taking for granted our daily lives and interactions (G. Harman, 2007, p. 62). We are conditioned, tacitly and explicitly, to this environment and are ready for it. We are immersed and immerse ourselves in daily rituals. We 'know' what to expect and how to 'be' with-in it. We are relatively 'safe' and 'at home'.

In this state of readiness little thought is required. What we encounter is usually within our expectations; it is familiar. The expectations we have are based on the accumulated experiences within our familiar everyday environment. These experiences have contributed to what we know, how, and who we are. Here, we dwell in averageness. But what if we do something different with our established routine? What might such a ‘choice’ mean for our state or our understanding of readiness?

Sometimes, we venture into different environments, neighbourhoods, and communities and feel uncomfortable. With time, we may develop comfort to ‘be’ within these neighbourhoods and communities. We might also find environments that were once comfortable be-come less so. Something discernible has changed, although we may not be able to articulate what has changed and what makes ‘us’ uncomfortable. Discomfort may compel us to flee neighbourhoods, and communities. We are unready to ‘be’ in these places. Perhaps, there is no need to ‘be’ with this discomfort.

The accreditation of initial teacher education qualifications requires pre-service teachers to undertake professional experiences in diverse classrooms (AITSL, 2018a, p. 16). Fundamentally, each professional experience will be different for a pre-service teacher; different because the pre-service teacher will change through the experiences and environments encountered. The expectations placed on the pre-service teacher by the initial teacher education program, professional experience provider and the pre-service teacher themselves will change as experience supports formation as a teacher. The pre-service teacher will be aware of some these changes. The expectations of the new school or child care centre, supervising and mentor teacher, students and children, colleagues, university liaison, parents, and other people can be expected but are surely unknown.

Confronted with anticipated but unknown expectations, pre-service teachers ready themselves. How ready a pre-service teacher 'is' for, and on, their professional experience is variously felt and recognised by them-self.

Readiness is a phenomenon that is always accompanied by feelings and senses, the interpretation of which may confuse. Confirmation of one's readiness 'being' in a neighbourhood and community is always sought from signs and feedback in situ. It is, because of the confusing feelings that accompany new experiences, rarely sufficient, without endorsement from signs in the environment to feel confident in one's readiness.

Overview

In this chapter the ontological nature of readiness, as described in pre-service teachers' stories of professional experience, is explored. Readiness manifests tacitly in the pre-service teachers' actions as they come to understand readiness through their own and others' responses.

While not named in pre-service teachers' stories, readiness is always present. Readiness is shown to be temporal and transitional; it is present in pre-service teachers' anticipation, resoluteness, authenticity, circumspection, and transcendence. Readiness is felt and shown within the actions and reflections of pre-service teachers.

In the sections that follow, readiness shows pre-service teachers to be open and accepting of the unexpected nature of teaching, and to be comfortable with the uncomfortable. Further, I acknowledge supervising teachers, mentor teachers, students, and classes are themselves variously ready to receive, influence and enable pre-service teachers. The nature of 'readiness as anticipatory resoluteness' is explored in the following section.

Readiness as anticipatory resoluteness

Pre-service teachers are advised where their professional experience will be undertaken prior to its commencement. The time between discovering the educational site

and the commencement of the professional experience varies between pre-service teachers. Some pre-service teachers may be advised of the educational site and class details weeks prior to the commencement of their professional experience, while other pre-service teachers will be advised days prior. Arguably, the earlier a pre-service teacher receives notification of where their professional experience will be undertaken allows for feelings of readiness. In the story that follows a pre-service teacher tells us how they readied themselves for a professional experience.

> *I was quite nervous because I was coming from a school placement where it's quite easy to do the learning activity because it's a lesson. I was quite nervous about what counts as a learning activity at a kindergarten. Is it a table? Is it one little bit that a child does before they move on? I was quite panicked but I just sort of did, not a lot of research, but started doing just a little bit. I knew I couldn't go into too much because if I got too much of an idea and then I get there, and they want me to do something different, I'd be, sort of be like a fish out of water. Basically, a little bit of panic, a little bit of preparation, and a whole lot of excitement because this was my first kindergarten. I was really quite, mainly excited. (C2.8)*

Feeling apprehensive about commencing their professional experience in a kindergarten[22], the pre-service teacher thinks about the many differences between teaching in a school and a kindergarten. Questions immediately arise for the pre-service teacher. What does a learning activity look like in a kindergarten? More specifically, the pre-service teacher wants to know 'what counts as a learning activity?'

The context of this forthcoming placement is new for the pre-service teacher. Uncertainty regarding the pre-service teacher's accompanying expectations influence their feeling of readiness. Readiness, that is uncertain, is felt as a mix of emotions: nervousness,

22 A kindergarten is a school for children generally between the ages of four and six.

panic, preparation and excitement; 'mainly excitement.' For a pre-service teacher readiness includes research that comprises preparation, and readiness means understanding 'what counts as a learning activity'. What counts? Phenomenologically what counts is that which

> is understood with regard to something else, it is taken together with it, so that this confrontation that understands, interprets, and articulates, at the same time takes apart what has been put together. (Heidegger, 2010, p. 154)

The pre-service teacher, academically ready for this professional experience, remains uncertain. Unfamiliar with how to be a teacher in a kindergarten the pre-service teacher does a little, 'not a lot of research.' Likely this 'little bit' of research comforts the pre-service teacher, providing them with a better understanding of what a learning activity might be in a kindergarten.

Does 'research' broaden the pre-service teacher's understanding of learning and teaching? For Henriksson (2013), teaching is related to "learning about oneself" (p. 26). Is there space for a pre-service teacher to learn about themselves when preparing for a professional experience? Who creates space for this thinking? Or, as Heidegger (2004) poignantly questions, "what is it that commands us to think?" (p. 122). Might a pre-service teacher's initial thoughts regarding professional experience be dominated by evidencing their readiness? Hence, the pre-service teacher's question 'what counts as a learning activity?'

For a pre-service teacher in this moment, readiness is a state of being that encompasses anticipation for 'being' a pre-service teacher in a kindergarten. Anticipation leads the pre-service teacher to research, prepare, ready themselves. Preparation that is self-directed illustrates a pre-service teacher's care for their projected future. This 'little bit' of research is purposeful yet "tentative and preparatory" (Dewey, 1960b, p. 223). Too much research and the pre-service teacher would 'sort of be like a fish out of water'. Is the pre-service teacher illustrating the deconstruction of their prepared, researched, understandings of 'being' a pre-service teacher? The pre-service teacher, with studied understandings of what a

learning activity may be in a kindergarten, takes this information together with an awareness to incorporate the needs of the children.

To be ‘a fish out of water’ is to understand how to teach in a kindergarten but not feel comfort-able. To be a ‘fish out of water’ is to be unable to breathe, unable to move fluidly, in the environment in which you find yourself. For the pre-service teacher, readiness, in addition to understanding what teaching means in a kindergarten setting, also requires remaining open. Open to how teaching might be undertaken and seen in a kindergarten. Open to the needs, routines, and resources of the kindergarten. Open to the needs, abilities, and interests of the children. Too much ‘research’, too much preparation, and the pre-service teacher might become fixed on their ‘researched’ ideas’ of kindergarten teaching and learning (Brown, 2003, p. 89). Too much research and the pre-service teacher may ‘lose’ their ability to respond to the needs of the kindergarten and the children. For the pre-service teacher to ‘see’ that too much research may in fact hinder their ability within a professional experience shows attunement, nous, and a degree of readiness. The pre-service teacher, therefore, appears to appreciate that they need to ‘be’ somewhat comfortable with being uncomfortable. Therefore, in addition to preparation, readiness for a pre-service teacher is being open to and for the context in which the professional experiences occur.

Heidegger (2010) pointed out that “one *is*, after all, *what* one takes care of” (p. 307). Arguably, the pre-service teacher ‘panic[ked]’ but conscious ‘not [to undertake] a lot of research’ better situates and thus readies themselves to meet the needs of the kindergarten. In their ‘panic’ the pre-service teacher remains aware of the kindergarten’s needs, demonstrating readiness towards ‘being’ a teacher. This seemingly simple decision to ‘hold oneself back’ from researching, preparing, ‘too much’ appears to be a defining “critical moment” (Palmer, 2007, p. 150). As such, how a pre-service teacher comports to their professional experience is influential (Giles, 2018, p. 35).

Preparation supports the pre-service teacher's readiness as it reduces their 'nervousness' and 'panic' "towards the distant future that we [they] envision" (Carabajo, 2013, p. 145). The pre-service teachers' preparation and research is undertaken as anticipatory resoluteness (Heidegger, 2010, p. 287). This ontological notion of anticipatory resoluteness is forward focused and, as it emanates from the pre-service teacher, it is also for the pre-service teacher (Heidegger, 2010, p. 324). The anticipatory resoluteness of this pre-service teacher's readiness is their projected being as a teacher in a kindergarten setting (Bollnow, 1944b, p. 27). The anticipatory resoluteness of preparation enables a pre-service teacher to 'be' active in addressing concerns regarding where their professional experience will be undertaken. These concerns are always context dependent and influence a pre-service teacher's feelings of readiness. Concerns, when articulated and interpreted, can show pre-service teachers a way forward, through preparation, to ease uncertainty, nervousness, and panic. A pre-service teacher's anticipatory resoluteness undertaking a 'little bit' of research shows their understanding of being a teacher on professional experience. With anticipatory resoluteness a pre-service teacher readies themselves for their professional experience.

> Anticipatory resoluteness discloses the actual situation of the there in such a way that existence circumspectly takes care of the factical things at hand in the surrounding world in action. (Heidegger, 2010, p. 311)

A pre-service teacher may ready themselves for a professional experience by researching 'what counts as a learning activity' in a kindergarten setting: but they can never really know what is needed, what is possible, until they are 'present' within the professional experience. In this way, research or "tak[ing] care of the factical things at hand" (Heidegger, 2010, p. 311) brings together the anticipation, the "*waiting for that actualization*" (Heidegger, 2010, p. 251), of expected possibility (Heidegger, 2010, p. 293) to teach.

> In resoluteness, that is, in self-understanding via its own most peculiar can-be – in this coming-toward-itself from its own most peculiar possibility, the Dasein [pre-

> service teacher] comes back to that which it is and takes itself over as the being that it is (Heidegger, 1988, p. 287).

For a pre-service teacher, readiness shows anticipatory resoluteness. A pre-service teacher's readiness, and willingness to accept the uncertainties that are always present, when starting a professional experience are taken for granted. Readiness for professional experiences requires pre-service teachers to be open and to adapt to the needs of the professional experience site (Hopkins, 2014). 'Ready' pre-service teachers 'accept' the uncertain nature of commencing professional experiences. This ontological nature of uncertainty is one in which pre-service teachers' feelings of readiness on professional experience call for on an ability to attune to their supervising teacher, children, and student needs and wants. Further, pre-service teachers' readiness takes for granted their ability to combine theoretical understandings, acquired through years of education, with the unpredictable nature of the relationships they will meet on their professional experiences.

This story has explored the uncertain nature of pre-service teachers' professional experiences. A response to these uncertainties was explored to discover how a pre-service teacher, through preparation and understanding the necessity of remaining 'open' to the needs of the children, readies themselves.

Readiness as temporality

Readiness is always temporal, existential, felt, and experienced by pre-service teachers over time. Pre-service teachers may experience readiness, feel ready, in one moment, while in an immediately following moment in the same setting a pre-service teacher may question their readiness. Pre-service teachers' readiness is always in a state of flux as readiness is temporal. "Temporality is the condition of the possibility of all understanding of being; *being is understood and conceptually comprehended by means of time*" (Heidegger, 1988, p. 274).

Readiness, for a pre-service teacher, seems to always be recognised in moments or contexts that are felt authentically (Heidegger, 1988, p. 237). Moments are temporal and “indicate that temporality . . . represents the horizon from which we understand being” (Heidegger, 1988, p. 228).

The following story explores the nature of a pre-service teacher’s readiness when the readiness is interpreted and differently enabled by two supervising teachers. A pre-service teacher shows how readiness to teach is realised differently in the same high school.

> *My supervisor teacher trusted me and had complete trust in the class. I was able to do my own thing. From day one I did everything that the supervising teacher in the class would normally do. He hardly did anything. He was just in the room. Most of the time he would walk off and do whatever.*
>
> *I showed him the results of my work with one of the kids. He didn’t believe me and I said this is what the kid did and he‘s like wow that’s incredible, awesome.*
>
> *It was the same with the year 10 science class, but with year 7 science the behaviour management in that class was challenging, so the mentor, my supervising teacher, had quite a bit of a role in that class. He was still figuring out effective behaviour management strategies. We were kind of working together to establish something which is why he had such a role in that particular class.*
>
> *I asked for a lot of feedback and a lot of the feedback was overwhelming, but when I filtered through it all it was positive. When my liaison came up from Marra Bay she was stoked, over the moon. She kind of stepped away from the liaison role and became a mentor herself. She’s an ex-principal and she is like, this is what schools are looking for, this is what you’ve got to do, this is how you’re going to meet the standards and such and such. She was really handy. (C1.4)*

For this section I utilise the term supervising teacher for the teacher who lets the pre-service teacher ‘do my [their] own thing’ and mentor teacher for the teacher of the ‘year 7 science class’. The term teacher is used when referring to both the supervising teacher and mentor teacher. This enables me to more clearly articulate a pre-service teacher’s readiness as enabled differently by the teachers.

Eager, a pre-service teacher enters their professional experience ‘ready’ to be a teacher. From the moment they entered this school, these classrooms, the pre-service teacher wanted and was able, albeit differently, to adopt the role of teacher. The pre-service teacher makes the most of the possibilities that are presented by their teachers.

A pre-service teacher’s readiness is particularly interrelated with that of the class, and the teacher’s readiness to be with, to let, the pre-service teacher teach (Bollnow, 1944c, p. 38). A class might enhance or undermine a pre-service teacher’s sense of readiness. Teachers can enable or hinder a pre-service teacher’s sense of readiness, or ability to feel ready. Similarly, some pre-service teachers on professional experience, despite being with a ready class and teacher, will not be ready to teach. This is not the situation for this pre-service teacher who recalls the varied possibilities they have in three separate classes on the one professional experience.

A professional experience site’s readiness is taken for granted by pre-service teachers. Why would a professional experience site ‘volunteer’ to receive a pre-service teacher if it were not ready for, and open to having, a pre-service teacher? Similarly, why would an initial teacher education provider situate pre-service teachers in sites with significant variance in their readiness for supporting students? Further, pre-service teachers expect initial teacher education providers to arrange supervising teachers with the expertise and the nous to support their development (Giles, 2011, p. 87). Pre-service teachers feel supported through the provision of opportunity, possibility, constructive feedback, ‘ready’ classrooms, and attuned teachers. While this, the professional experience sites’ support of pre-service teachers is taken for granted, it is realised differently by pre-service teachers.

The pre-service teacher in this story has two classes in which they ‘know’ their supervising teacher as someone who trusts both them and the students. As such, the pre-service teacher feels ‘able to do my [their] own thing.’ Trust conveys confidence and

promotes development (Bollnow, 1944b, p. 12; Henriksson, 2013, p. 30). Bollnow (1944c, p. 38) stated that "only by way of trust do things present themselves" (Bollnow, 1944b, p. 12). The supervising teacher's trust supports the pre-service teacher and enables their readiness. It is trust that provides possibility and supports a pre-service teacher's belief in their readiness to become a teacher.

Trust provides space for a pre-service teacher's readiness (Bollnow, 1944b; Y. Yin, 2013). In their readiness, and with a ready supervising teacher and class, the pre-service teacher is able to "*choose itself [themselves] on purpose* and determine its [their] existence primarily and chiefly starting from that choice; that is, it [the pre-service teacher] can exist authentically" (Heidegger, 1988, p. 170). The pre-service teacher's words, 'from day one I did everything that the supervising teacher in the class would normally do', tell us of their ability to 'be' as they chose in this class with this supervising teacher.

It is the pre-service teacher's readiness to 'be' the teacher that the supervising teacher discerns. Although the pre-service teacher states that the supervising teacher 'hardly did anything. He was just in the room. Most of the time he would walk off and do whatever', the sincerity in these statements needs to be explored (Heidegger, 2010, p. 33).

Heidegger (2001) wrote "knowledge means to have seen something, to have manifest something as something" (p. 225). Knowledge of something is not necessarily an accurate account of a situation, however the pre-service teacher's words are an "authentic reflection [of their viewpoint;] . . . . [i]n these relations consciousness and world are simultaneous: consciousness neither precedes the world nor follows it" (Freire, 1972, p. 62). In this way the statements express the pre-service teacher's sense of independence; they are being 'the teacher' for this class. For, "there is no true word that is not at the same time a praxis" (Freire, 1972, p. 68).

We may also consider whether the pre-service teacher only notices the supervising teacher's absence when the class is 'livelier'. That is, perhaps the pre-service teacher, focused on the students, does not notice the supervising teacher's presence until it is absent and the mood in the classroom changes. Regardless, the pre-service teacher is ready because even if 'searching' for their supervising teacher they can, indeed must, and do continue to be the teacher in their supervising teacher's absence. Correspondingly, we should note that the supervising teacher's absence and trust in the classes enables them, the class, to determine the pre-service teacher's suit-ability to 'be' their teacher. In this sense the supervising teacher's trust has provided opportunity, and possibility, to the pre-service teacher and each class.

> Power is more than its expression. It possesses potentiality also – i.e., it is not only the cause of a particular effect but the capacity, wherever it is used, to have that effect (Gadamer, 2014, p. 210).

A teacher's presence or absence influences a pre-service teacher's sense of readiness. Gadamer (2014) concluded, "power cannot be known or measured in terms of its expressions, but only experienced as an indwelling" (p. 210). The pre-service teacher in this story is confident in their being as a teacher, and this confidence, along with the trust they experience, is important to their sense of 'being the teacher' (Henriksson, 2013, p. 30). "In knowing Dasein [the pre-service teacher as teacher] gains a new *perspective of being* toward the world always already discovered in Dasein [themselves]" (Heidegger, 2010, p. 62).

The pre-service teacher, 'able to do my [their] own thing' works with one of the students and shows the supervising teacher 'the results of my [their] work'. The supervising teacher is surprised – 'he didn't believe me [the pre-service teacher] . . . he's like wow that's incredible, awesome.' The pre-service teacher has perhaps "*encounter[ed] for the first time* what can be "in a time" . . . something at hand" (Heidegger, 2010, p. 323); this is "authentic presence" (Heidegger, 2010, p. 323) that is temporal. The distance between the pre-service

teacher's ontological being as a 'teacher' and ontic being as a pre-service 'student' teacher increases (Heidegger, 2010, p. 357).

It is the supervising teacher's discernment of, and for, the pre-service teacher's readiness that creates possibility for a pre-service teacher's higher 'being' as the 'teacher' of a class from day one. Creating possibilities in this way brings a newness to a teacher's practice.

> What comes into being is free, but the freedom from which it comes is always limited by what has come into being – i.e., by the situation into which it comes. (Gadamer, 2014, p. 211)

The supervising teacher trusts in both the pre-service teacher and the class. As the pre-service teacher says, 'my supervisor teacher trusted me and had complete trust in the class.' The mentor teacher's 'trust' in the pre-service teacher is more restrained[23]. The classroom dynamics are considered by the mentor teacher, who exercises their judgement in a manner that appears to be inclusive of a pre-service teacher's best interests as a 'becoming' teacher. The quote below provides a summary of the events that are likely unfolding between the pre-service teacher and mentor teacher.

> What has already come into being coheres with what is coming into being. But even this continuity itself is not something arbitrary to be merely accepted, but it has come into existence in one particular way, and not another. It is, likewise, an object of knowledge. A long series of events – succeeding and simultaneous to one another – linked together in this way constitute … an epoch. (Ranke in Gadamer, 2014, p. 209)[24]

---

23 Given the high school context the supervising teacher and mentor teacher are two different teachers.

24 An English translation of Ranke's work could not be attained.

The mentor teacher's discernment with the 'trust' that they grant a pre-service teacher is shown with a Year 7 science class. For the mentor teacher 'trust' in a Year 7 science class, and suggest-ably the pre-service teacher, is continuing to develop. We are told 'the behaviour management in that class was challenging'. Similarly, the pre-service teacher recognises the discernment in the mentor teacher's consideration of the class and their being as a developing 'teacher'.

If teaching this Year 7 class challenges the mentor teacher, a more experienced teacher, what might be anticipated if a pre-service teacher was to 'be' the teacher? How might positioning the pre-service teacher as 'teacher' for this class, influence their development, progression, and sense of readiness? Might the 'trust' between a class, mentor teacher, and pre-service teacher be impeded if the mentor teacher positions the pre-service teacher as 'teacher' for this class before they are ready? Again, the mentor teacher shows their discernment for the pre-service teacher and the class, discernment that is shared by the pre-service teacher who recognises that the mentor teacher is grappling with 'figuring out effective behaviour management strategies'. The pre-service teacher, recognising the possibilities that are present in the 'year 7 science class', is ready to work with, and support, the mentor teacher and class in the manner that suits the situation that is presented. The pre-service teacher's readiness is temporally presented in this shared understanding. The pre-service teacher understands the situation and, while wanting to 'be' the teacher, acknowledges the wisdom in the mentor teacher's decision. The relationship between the pre-service teacher and mentor teacher is healthy; the trust between them is recognisable. Ready, they are working 'together to establish something' with this class.

Although collaboration will have different natures between teachers, it never ceases. Teachers will be challenged by students, classes, education systems, colleagues, parents, and the list could go on. A teacher's, and thus a pre-service teacher's, readiness always requires

an openness to accept and seek support from others according to the situations that present and the level of comfort-ability one has in the moment. Readiness is temporal, as temporality

> is the condition of the possibility of the constitution of being, for the Dasein [for the teacher and pre-service teacher], as existent, comports itself toward[s] beings…Accordingly, temporality must also be the condition of possibility of the understanding of being that belongs to the Dasein [teacher and pre-service teacher]. (Heidegger, 1988, p. 274)

Viewed differently by teachers, the pre-service teacher's readiness remains present and recognisable. The pre-service teacher is ready in relation to the possibilities that present. In this, the pre-service teacher's readiness is endorsed in numerous ways. The feedback requested, received, and interpreted by the pre-service teacher 'was overwhelming, but when I [they] filtered through it all, it was positive.' The pre-service teacher's university liaison who 'was stoked, over the moon' observes and confirms the pre-service teacher's readiness. Further, the pre-service teacher's relationship with their liaison changes – 'she kind of stepped away from the liaison role and became a mentor'.

This story has shown that readiness is temporal. A pre-service teacher's possibilities to enact their readiness on professional experience are variably recognised by teachers. While recognised differently, the pre-service teacher adapts to the possibilities that each teacher provides. The pre-service teacher is ready, and they are ready according to the particular possibilities that are presented.

In the story that follows a pre-service teacher tells of what appeared as an instinctive reaction when challenged by a student's behavior. Like the prior story we are encouraged to consider how readiness is manifested and experienced in situations that present on professional experience.

Readiness as circumspection

Teachers with all levels of experience and expertise continue to be challenged by student behaviours (Heidegger, 2004), pre-service teachers being no exception. To respond appropriately to student's behavioural challenges, it is commonly held that teachers require the application of "schemas, cognitive flexibility, and adaptive expertise" (Krieger & Martinez, 2012, p. 32), which are developed and refined through practical experiences. It can be expected that a pre-service teacher, with limited opportunity to practise, will feel student behavioural challenges more keenly than qualified teachers.

Pre-service teachers have less practical experience to draw upon, and their very being in the classroom is scrutinised for readiness to practise by students, supervising teachers and university liaisons; a scrutiny that may impinge on a pre-service teacher's comfort, ability and performance. Acknowledging that "experience is not a rigid and closed thing; it is vital, and hence growing" (Dewey, 1933, pp. 201-202) is important when considering pre-service teachers' readiness. Through professional experiences, pre-service teachers expand their ability to perform, to be ready, in contextually appropriate ways (Back et al., 2018). Readiness therefore depends "upon the way we are absorbed, [and our] innerworldly beings . . . are brought . . . together" (Heidegger, 2010, p. 71) to be experienced and understood.

In the story that follows, a pre-service teacher tells of an instant when their response to a student's challenge during a lesson demonstrates their readiness.

> *The only behaviour management issue I had at St Georg*[25] *was in a year 8 History class. It was a Friday afternoon and the class got a little bit rowdy, as*

25 St Georg is a pseudonym. At the time of writing this thesis there were no schools by this name within South Australia from where my research participants originated.

> *they do. There was one student who was constantly interrupting and talking over everyone else that was talking. I sent him out.*
>
> *He didn't think I would send him out. I think, because it didn't happen very often, kids being sent out, it really struck him, and he was a little bit upset about it. I went out and talked to him, and yes, he apologised straight away.*
>
> *The supervising teacher said it was good and was glad I picked it up quite early. She said that was fine. (C5.6)*

A pre-service teacher's sense of readiness can be enhanced or undermined by their ability to respond to challenging relational encounters. Challenged by a 'rowdy' student, a pre-service teacher responds in a decisive manner that reinstates, perhaps even strengthens, their position and role as teacher. It is the pre-service teacher's decisive response to being challenged, the challenging student's immediate apology, and the subsequent supervising teacher's support that illustrates and indicates readiness.

Although pre-service teachers ready themselves for professional experiences by anticipating needs, theirs and others, they can never know how ready they are until challenged unexpectedly (TEMAG, 2014, p. 35). The demonstrated ability to respond appropriately to challenging situations is one primordial indication of a pre-service teachers' readiness (Korthagen & Kessels, 1999, p. 8); primordial, as a pre-service teachers' possibility of being a teacher depends upon responding to challenges appropriately (Heidegger, 2010, p. 139).

> The essential possibility of Dasein [being a teacher] concerns the ways of taking care of the . . . concern for others and, always already present in all of this, the potentiality of being itself, for its own sake. (Heidegger, 2010, p. 139)

Concerned about a student's consistent calling out and speaking over other students, a pre-service teacher responds decisively. The pre-service teacher's decisive response is likely related to an accompanying sense of alarm as their being as a teacher is threatened. When alarm is experienced it "tears us out of our everyday taken-for-grantedness and lead[s] us to a

more authentic existence" (Bollnow, 1944a, p. 10). Authenticity is conveyed in the pre-service teacher's resolute response to the 'rowdy' student (Heidegger, 1988, p. 287).

> In resoluteness the Dasein [pre-service teacher might want to] understands itself from its own most peculiar can-be. Understanding is primarily futural, for it comes toward itself from its chosen possibility of itself. (Heidegger, 1988, p. 287)

It is the pre-service teacher's "chosen possibility of itself" (Heidegger, 1988, p. 287) that is particularly important here. We take for granted that professional experience is 'testing' pre-service teachers' suitability for teaching while tending to forget that pre-service teachers are also testing teaching's suitability for them. Resolute responsiveness that demonstrates a pre-service teacher's "chosen possibility of itself" (Heidegger, 1988, p. 287) unequivocally concedes 'being' that is, for this pre-service teacher, readiness.

Appropriate responses to challenging situations may be termed phronesis (Gadamer, 2014, p. 20), nous (Gadamer, 2014, p. 127), and practical wisdom (bell hooks, 1994; Giles, 2010, p. 1515; 2018), all of which require exercising and enacting judgement in actions. Gadamer (2014) articulated this form of knowledge as "directed towards the concrete situation" (p. 20) and noted that this way of knowing "must grasp the 'circumstances' [as they present] in their infinite variety" (p. 20). To grasp the situation at hand, pre-service teachers synthesise their understanding of what it is to 'be' a teacher along with the situation that is unfolding before them. Such grasping and responding is instinctive and, importantly, when followed by action, assumes authority; demonstrating "self-responsibility [that] is vital [to] practical wisdom" (bell hooks, 1994, p. 185).

The notions of phronesis, nous, and practical wisdom, described as sensibilities by Giles (2018), are encompassed by Heidegger's use of the term circumspection (Florian & Graham, 2014). Circumspection is "the kind of seeing of this accommodation to things" (Heidegger, 2010, p. 69). The pre-service teacher, in responding instinctively to a disruptive student, demonstrates their readiness in an unthought way; a way that demonstrates the pre-

service teacher's belief that they must respond to the student's behaviour. The pre-service teacher's way of responding depicts "the circumspection of taking care [that] is understanding as *comprehension*" (Heidegger, 2010, p. 142).

Circumspection, as presented by Heidegger (2010), describes an allegory within unthought actions and moments. Heidegger (2010) saw circumspection as a discovery (p. 101), a place within moments in which beings as "things at hand can be encountered … *as the beings* that they are" (p. 337). Shepperd (2016) wrote that circumspection, in a Heideggerian sense, is a "tacit rationale in everyday practice" (p. 752). With a slightly expanded understanding, Florian and Graham (2014) discussed Heidegger's circumspection as "a kind of sight where one looks around before deciding what ought to be done next" (p. 470). Circumspection is all these views. However, the notion from Florian and Graham (2014) that "one looks around before deciding" (p. 470) should not be limited to an impression that circumspection occurs only when time is available for thoughtfulness. Within pressing moments, such as the pre-service teacher being challenged by a 'rowdy' student, decisive decisions that are seemingly unthought, yet circumspective, are made. Sending the student out is a quick, tacit, and readiness action that shocks.

An ability to exercise phronesis, nous, practical wisdom, and circumspection is founded on immediate lived experience "for we can only apply something that we already have" (Gadamer, 2014, p. 327). Knowledge and understanding that is "completely unobtrusive and unthought . . . [signifying] our practical everyday orientation" (Heidegger, 1988, p. 163) is related to all forms of instinctive, tacit, action.

A person's very being is laid open for viewing through instinctive action. It is particularly within the scrutiny of moments of instinctive, unthought actions, and self-doubt that the pre-service teacher's readiness, which is a better understanding of them-self within their context, is discoverable (Heidegger, 1988, p. 163). In this regard Heidegger (2010)

asserted, “heedful dealings can only let things at hand be encountered circumspectly if it already understands something like a relevance in which things are” (pp. 336-337).

Thrown by a student’s persistent calling out the pre-service teacher “find[s] themselves” (G. Harman, 2007, p. 61) and asserts their authority as ‘teacher’ (Heidegger, 2010, p. 123). An instinctive response to a challenge, probably perceived as a threat to their being, signals the pre-service teacher’s resoluteness and indicates their readiness. Heidegger (2004) pronounced that “the teacher is far less assured of his [or her] ground than those who learn are of theirs” (p. 15), yet the pre-service teacher does not defer to their supervising teacher for support. Instead, resolute, the pre-service teacher strives to maintain their position, and projected being, as teacher. In responding resolutely, the pre-service teacher demonstrates an attunement of what is required of teachers that has been “formed by education and custom” (Gadamer, 2014, p. 327). The pre-service teacher shows their willingness and readiness as a response-able teacher; indeed, a teacher of the lesson and the class. Yet, the pre-service teacher’s attunement to the situation at hand is of “a primordial kind of being of Dasein [the pre-service teacher is instinctively teaching] in which it is disclosed to itself *before* all cognition and willing and *beyond* their scope of disclosure” (Heidegger, 2010, p. 132).

> The concept of facticity implies that an “innerwordly” being has being-in-the-world in such a way that it can understand itself as bound up in its “destiny” with the being of those beings which it encounters within its own world. (Heidegger, 2010, p. 56)

For a pre-service teacher, readiness involves understanding one-self as being, rather than becoming, a teacher. Being a teacher encompasses many facets. Teaching is “about making choices based on our inner senses of morality and deeply rooted care for those we teach” (Knowles & Lloyd, 2015, p. 72). Giles (2011) asserted the relational nature between teacher and student. Knowles and Lloyd (2015) recognised the “primary responsibility [of

teaching] is to serve the child" (p. 72), while van Manen (2016, pp. 71-82) wrote of the pedagogical experience as intentional and always situated in relationships between teacher and child or young person. Palmer (2007) emphasised "understand[ing] the inner sources of both the intent and the act" (p. 7). Similarly, Heidegger (2004) saw that "the teacher must be capable of being more teachable than the apprentices" (p. 15).

Although the immediate threat to the pre-service teacher's being has been removed, they likely remain uneasy and conceivably question their actions. Perhaps the pre-service teacher is as shocked by their instinctive actions as is the student directed to leave the room. One wonders, given the student's shock, 'it really struck him, and he was a little upset', whether the pre-service teacher warned the student of this possibility should they continue to call out. Speculating that no warning was given does not diminish the pre-service teacher's readiness. It does however highlight the pre-service teacher's attunement to being a teacher and, along with their comment that sending students out 'didn't happen very often', indicates space for heedful circumspection.

> Circumspection oriented to the presence of what is of concern provides each setting-to-work, procuring, and performing with the way to work it out, the means to carry it out, the right occasion, and the appropriate time. The sight of circumspection is the skilled possibility of concerned seeing. Seeing is here neither restricted to seeing with the eyes nor is the term in this usage related primarily to sense perception. Rather, seeing is here used in the wider sense of concerned and caring appresentation[26]. (Heidegger, 1985, p. 274)

While the student, sent outside, is shocked and 'a little bit upset', the pre-service teacher is likely questioning their action. With additional and competing concerns the pre-

26 Correctly cited from original text.

service teacher attunes to the task at hand. How do they respond to the student sent outside while keeping the class going? What does the supervising teacher think of their actions? These concerns will play on the pre-service teacher's mind as they respond to the situation while continuing with the lesson.

Readiness often juxtaposes with self-doubt particularly when we are confronted with the unfamiliar. The dynamics within the classroom have changed suddenly and a new challenge is presented. With a student outside, and a class waiting for the lesson to continue, the pre-service teacher must decide how to proceed. Responsibility for the student outside is high; while no longer visible the student likely continues to dominate the pre-service teacher's thoughts, because a teacher's duty of care for the student remains (Department for Education and Child Development, 2016). A duty of care exists that the pre-service teacher must attend to.

The pre-service teacher goes out, leaving the class, to speak with the 'rowdy' student now outside. The words spoken between the pre-service teacher and student are unknown yet the student's response, 'he apologised straight away', enables the pre-service teacher to continue. Able to continue with the class the dynamics however have changed. Dewey (2005) observed that "the consummatory phase of experience – which is intervening as well as final – always presents something new" (p. 144). The students in the class will, because of this situation, 'see' the pre-service teacher differently. Similarly, the pre-service teacher has opened new understandings regarding their ability to respond to unforeseen situations and be a teacher (Henriksson, 2013, p. 26).

During a lesson there is little time for heedful circumspection, contemplating what has transpired, and how responding to a situation will influence future 'being'. At this point the supervising teacher's thoughts on the pre-service teacher's handling of the situation remain unknown. And, until an opportunity presents for the pre-service teacher and supervising

teacher to speak, concerns regarding the actions taken will likely linger with the pre-service teacher. The pre-service teacher in circumspect action persists, somewhat uncertain of their readiness as a teacher within this school.

It is when the 'the supervising teacher said it was good and was glad I [the pre-service teacher] picked it [the 'rowdy' student] up quite early… that it was fine' that the pre-service teacher knows they are ready. Now, readiness is factical. The supervising teacher's statement "is letting someone see with us what has been pointed out in its definite character" (Heidegger, 2010, p. 150). The pre-service teacher was 'being' a teacher; they were ready. With their supervising teacher's words of endorsement, the pre-service teacher can now share their readiness with others "as something communicated what is spoken can be 'shared'" (Heidegger, 2010, p. 150).

A pre-service teacher's readiness to teach is known, and shareable, when instinctive responses to challenging moments are endorsed as appropriate. Instinctive responses demonstrate one's ability to be come-fit-able within particular environments and communities even when in discomfort.

Readiness as transcendence

Some pre-service teachers become so comfortable on their professional experience that they feel at home. They are comfortable within and familiar with the school, the students, and themselves as teacher in the context. Similarly, the school and students seem to welcome the pre-service teacher as an everyday member of the community. In these comfort-able and familiar environments the pre-service teacher experiences, feels, no perceptible difference between themselves and their colleagues.

Professional experiences where a pre-service teacher is accepted and feels at home express readiness as familiarity, readiness as transcendence, and readiness as 'being' a teacher. In the story that follows a pre-service teacher shares their sense of being-at-home, in

community, on professional experience. We are told of a professional experience in which the pre-service teacher transcends 'being' a pre-service teacher who is becoming a teacher, to 'be' a pre-service teacher who is 'being' a teacher.

> *I didn't want my placement to end. It's really good to be in a school where what I'm doing is really working and my pracs reiterated the idea in my head; yes, I do want to be a teacher. This is what makes me happy. This is what I want to do. I love those warm fuzzy feelings and lightbulb moments and the relationships with kids. It was great. I had the best time. I wish I could forget that I had to come back to uni when it finished. I wish I could continue because towards the end I began to really feel like a teacher in school, and the students and the teachers in the school saw me as a staff member. Leaving wasn't fair. (C1.7)*

In this school, the pre-service teacher has a sense of belonging, acceptance, and purpose. The effort expended during their professional experience is bringing desired results. The pre-service teacher's expectations of teaching align with the reality of their becoming a teacher while on this professional experience. Alignment of expectations and actual experiences bring security to the pre-service teacher (Dewey, 1960b, p. 23). Their becoming as a teacher is confirmed in the relational feedback the pre-service teacher receives from students and colleagues. Accepted into this community the pre-service teacher is ready to teach 'now'.

At the end of their professional experience the pre-service teacher does not want to leave. Yet they must. Required to leave a professional experience in which the pre-service teacher is one-with-the-world is experienced as loss. Such a feeling of loss is described as

'unfair'. The pre-service teacher's projected self as a teacher has been achieved; now they must leave and return to 'being' a student pre-service teacher[27].

Pre-service teachers hope their professional experiences will be comfortable and positive. Comfort may be found in the familiar, the expected, and the everyday. Comfort indicates a sense of assurance in oneself and one's ability to 'be' in the surrounding environment. Pre-service teacher's comfort-ability on their professional experience is an indication of readiness within that particular environment (Fenwick, 2013, p. 357). Heidegger (2010) referred to "'insidedness' . . . as dwelling with . . . being familiar with . . . . 'being at home'" (p. 182).

Of the relationship between home and experience, Dewey (1929) postulated that both have "the same dependence upon objective natural events, physical and social . . . . [and their] own objective and definitive traits; these can be described without reference to a self" (p. 190). That is, we are always 'being-in' both experience and home[28] but how we are, our comportment, 'in' these events and places is crucial (Dewey, 1929, p. 193; Heidegger, 2010, pp. 11-12) for understanding readiness.

Dewey (1933) wrote that "the familiar . . . means 'it is understood'" (p. 280). Understanding however does not necessarily lead a pre-service teacher to positive feelings of comfort, inclusion, and want to 'be' a teacher. What understanding does do is contribute to a pre-service teacher's sense of possibilities (Verhoeven, 1972, p. 78). "Our existent comportment . . . is grounded as understanding in temporality, and . . . the understanding of

---

27 The term student pre-service teacher is introduced to differentiate between two states of felt being. The pre-service teacher factically remains a pre-service teacher until graduation and registration with a Government recognised teaching board, however, on this professional experience, they temporally are no longer a student pre-service teacher.

28 Here home speaks to the environment in which we live.

being that belongs to this existent comportment toward beings is conditioned on its part by time" (Heidegger, 1988, p. 286).

How professional experience is experienced by a pre-service teacher is significant to one's understanding of possibilities as a teacher, which is one's want and potentiality-to-be a teacher (Heidegger, 2001, p. 158). Potentiality-to-be a teacher does not reside in competency alone, it also resides in want and desire (Heidegger, 2010, p. 11). Want and desire are influenced by the understandings one attains through everyday experiences.

Pre-service teachers will judge whether teaching is a vocation suitable for them based largely on their professional experiences (Geng et al., 2016). Many professional experiences will lead to a pre-service teacher's 'want' to become a teacher following graduation, but not all, for "there are different stages of possibility by which things themselves are discoverable in the way they are in the themselves" (Heidegger, 1984, p. 166). Professional experience enables the community of teaching to be discovered by pre-service teachers.

Experience, which is existence, is lived actively, as author, or passively (Dewey, 1929, p. 191), either in authenticity or inauthenticity (Heidegger, 2010, p. 53). Both Dewey (1929) and Heidegger (2010) respectively emphasised authorship and authenticity as one's "possibility, it [if we] *can* choose itself [ourselves] in its [our] being" (Heidegger, 2010, p. 42) and "declare one's self to be henceforth a partner" (Dewey, 1929, p. 191) in experience. Choice however is a socially constructed phenomenon (Heidegger, 1988, p. 138) that, because it is based on history and "tradition deprives Dasein [you and I] of its [our] own leadership in questioning and choosing" (Heidegger, 2010, p. 20). Heidegger (2010) confirmed that in many respects understanding restricts "the possible options of choice to the scope of what is familiar, attainable, feasible, to what is correct and proper" (p. 188) according to our history and tradition. Intrinsically, experience is related with one's understanding of possibilities (Dewey, 1960b, p. 156).

One's authentic comportment towards, and in, experience is an indication of both understanding and readiness to 'be' within that world. In this professional experience the pre-service teacher's comportment is one of happiness, 'this is what makes me happy'; satisfaction, 'what I'm doing is really working'; purpose, 'this is what I want to do'; reward, 'I love those warm fuzzy feelings and lightbulb moments and the relationships'; enjoyment, 'it was great. I had the best time'; inclusion, 'the students and the teachers in the school saw me as a staff member'; and wishing, 'I wish I could continue'. The possibility of being a teacher is understood positively for the pre-service teacher; they want to reside in 'this' world of teaching.

In this school's context the pre-service teacher understands themselves to 'be' a teacher now, in this professional experience. Logically they remain a pre-service teacher but phenomenally they are a teacher. The pre-service teacher, in beginning 'to really feel like a teacher', has let them-self understand this possibility (Heidegger, 2010, p. 141) as their potentiality-to-be now. Already feeling 'like a teacher' the pre-service teacher has "stepped beyond" (Heidegger, 1988, p. 300) 'being' a pre-service teacher; they now understand what it is to 'be' a teacher (Heidegger, 2002, p. 15). With this newfound understanding the pre-service teacher has a definite direction – 'yes I [they] do want to be a teacher. This is what makes me [them] happy.' This professional experience has confirmed a pre-service teacher's 'ability' and 'want to 'be' a teacher. Understanding and want, both, to remain at this school and to be a teacher, is readiness that is transcendence.

This professional experience has shown the pre-service teacher a possibility as a teacher now, a possibility that the pre-service teacher does not want to relinquish. The pre-service teacher's 'being' as a pre-service teacher has been transcended; they have "literally . . . surpass[ed]" (Heidegger, 1988, p. 298) the way of 'being' a pre-service student teacher when acknowledging that they 'began to really feel like a teacher'.

> This looking *at* is always a way of assuming a definite direction toward something, a glimpse of what is objectively present. It takes over a "perspective" from the beings thus encountered from the very beginning. This looking itself becomes a mode of independent dwelling together with beings in the world. (Heidegger, 2010, p. 61)

The 'world' of teaching has, in this professional experience, opened up to the pre-service teacher in such a way that they are comfortable 'being' within it and want to remain within it. Heidegger asserted (Heidegger, 1988),

> of *toward-itself, with-others,* and *among-the-extant* there is implicit throughout the *character of overstepping*, of transcendence. We call the unity of these relations the Dasein's [pre-service teacher's] being-in with the sense that the Dasein [pre-service teacher] possesses an original familiarity with itself, with others, and with entities handy and extant. This familiarity is as such *familiarity in a world*. (p. 301)

The pre-service teacher, having transcended their being as a student pre-service teacher on this professional experience, is 'ready.' To have to return to university at the conclusion of this professional experience is '[un]fair' and something the pre-service teacher 'wish[es] I [they] could forget'.

Wishing acknowledges the pre-service teacher's attunement (Heidegger, 2010, p. 176). The pre-service teacher does not want to leave the relationships they have formed; relationships with students, teachers, and them-self being a teacher. Returning to university appears to be considered a loss of what has been achieved by the pre-service teacher and who they have become on professional experience. Yet, having transcended, the pre-service teacher can never, will never, return to the student pre-service teacher that they were when they commenced their professional experience. "Beings themselves remain the same, while their total condition [their comportment, which is being in], their world, can differ" (Heidegger, 1984, p. 171). The professional experience has changed the pre-service teacher, and the pre-service teacher recognises this change; this is readiness to be a teacher. Readiness

is more than achieving competencies. Readiness is projected being-with-in-the-world of teaching.

> World-understanding as Dasein-understanding is self-understanding. Self and world belong together in the single entity, the Dasein (Heidegger, 1988, p. 297).

Readiness is transitional

We have considered readiness in several existential forms and realised that ontologically readiness is a phenomenon that is felt, sensed, understood, and known in experience and feedback. Readiness is conveyed in all relationships with people, places, and things. We may be told that we are ready. We may look to professional standards to measure and convince us, and others, of our readiness. Others may recognise our readiness before we ourselves do. Primordially, readiness is recognised when we our-self feel and believe we are comfortable, and confident, to be within our surrounding environment. Yet, even when we feel and believe we are ready within this, our surrounding environment, there are times when our ability to enact our ready being as we would like is hampered; hampered by the happenings, context, and beings surrounding us but beyond our immediate capacity to change. There are also events that are 'known' by us to be waiting. Events that are just ahead of us, expected but unexperienced. Events which our environment, society, prepares us to anticipate. In the story that follows, a pre-service teacher provides an insight into the significance of their attunement within the immediate teaching context. Readiness is shown as transition.

> *I told my 4th year placement I'd be happy to relieve with them. I've kind of got a relieving job there but I haven't followed through. I don't have the qualification yet. If I don't get a full-time job next year, I'll go and relieve for them. (C6.31)*

At, or towards the end of their professional experience, a pre-service teacher contemplates their future as a teacher. They have an opportunity for relieving work with their professional experience provider but are hesitant. A relieving job is not the most desirable

outcome for them. The pre-service teacher is seeking full-time employment, and waiting to receive their qualification provides space for this possibility. On the basis that the pre-service teacher does not have their ‘qualification yet’ they ‘haven’t followed through’ on the possibility of ‘relieving’ work. The pre-service teacher’s readiness is shown in transition.

The pre-service teacher recognises an impending future in which they are no longer a student pre-service teacher. An impending future where their readiness to teach is both personally recognised and professionally accredited. An impending future that provides the pre-service teacher with no assuredness but with hope of full-time employment. The pre-service teacher’s readiness to be a teacher is grounded in the future (Heidegger, 1988, p. 277). This readiness which is experienced on the cusp of graduation has a different feel and look. This nature of readiness, initially ontic in situ, is experienced ontologically.

Readiness for a pre-service teacher is originally understood, known, within the context of their professional experience. As a phenomenon, readiness to ‘teach’, once ontologically known, ‘is’ the pre-service teacher’s being regardless of their professional status (Blattner, 2005, p. 314). Pre-service teachers’ readiness continues to transition as they complete their professional experiences, prepare to graduate, and embark on their next experience, whether this be teaching or elsewhere. Readiness is based on pre-service teachers’ ‘felt’ understandings. Readiness is a relationship between self and others (Heidegger, 2010, p. 207 and 327).

How a pre-service teacher comports themselves towards graduation and beyond shows their readiness. For the pre-service teacher in this story, readiness to ‘be’ a teacher is now considered ontic-ally and the context’s readiness to receive them as a teacher ontologically.

Readiness is now uncertain. The pre-service teacher with hopes of full-time employment does not know whether this possibility will present. Focused on the future, the

predicted way of being in the world, as a newly qualified teacher, the pre-service teacher has already left their 'ready' way of being a teacher on professional experience (Heidegger, 2010, p. 213). Readiness transitions the pre-service teacher's way of being.

One's understanding of the context, that is attunement, influences how one's self comports (Heidegger, 2010, p. 324). Comportment demonstrates readiness, therefore one's understanding of the context influences one's readiness. In the pre-service teacher's words, readiness is disclosed (Heidegger, 2010, p. 212). The uncertainty of readiness for the pre-service teacher is found in their words 'I've kind of', 'I haven't followed through', I don't have', and 'if I don't'.

Uncertainty about their way of being ready to 'be' is disclosed. This uncertainty is related, but different, to their readiness as a teacher. The pre-service teacher remains confident in their ability to teach but it is their way of being that now influences their comportment and readiness. Heidegger (2002) acknowledged that "there is indeed something *between* knowing and not-knowing, namely learning-to-know, coming-to-know, the *transition* from not-knowing to knowing" (p. 189).

Readiness exists. Our existence involves our way of self-being-in-the-world, and this is always a way of self-being-with-the-world that is grounded in temporality (Heidegger, 2010, p. 129). Readiness will be understood differently by a pre-service teacher when transitioning between professional experiences, thrown in a moment, and transitioning from university. The pre-service teacher is "always already in its being . . . related to *what is sought"* in their being as a 'teacher' (Heidegger, 2010, p. 13).

Having recognised their readiness on professional experience, the pre-service teacher moves on, personally and professionally. The pre-service teacher does not want to close off teaching opportunities, the possibility, of relief work with their professional experience

provider, without alternative employment as a teacher confirmed. Yet, the pre-service teacher is seeking full-time employment, this is their preference, this is ‘what is sought’.

Being in the educational context as a beginning teacher is unknown. The pre-service teacher accepts that they will be thrown. Their hope is that the pre-service teaching experience provides the fortitude and resoluteness towards the future. Indeed, teachers need *The Courage to Teach* (Palmer, 2007).

Concluding thoughts

The purpose of this chapter has been to present the ontological and existential nature of readiness as shown in pre-service teachers’ stories of professional experiences. This has been achieved through the exploration of pre-service teachers’ actions and the responses to these actions as described within the five stories. Actions included a pre-service teacher undertaking ‘a little bit’ of research to ready themselves for their upcoming professional experience (C2.8), and another pre-service teacher instinctively sending out a student in response to their persistent ‘talking over everyone’ (C5.6). Actions highlight pre-service teachers’ readiness. Equally, responses to a pre-service teacher’s actions on professional experience illuminate forms of readiness. The pre-service teacher with two teachers and three classes (C1.4) demonstrated their readiness according to the possibilities that presented to them, while another pre-service teacher shared their uncertainty regarding the employment possibilities that would present when they received their ‘qualification’ (C6.31). Each story established the unique nature of readiness.

The nature of readiness, characterising being a pre-service teacher on professional experience, was explicitly discussed with reference to Heidegger, Gadamer, and Dewey, enabling a deeper understanding of pre-service teacher’s professional experiences. Through the five stories, the nature of readiness was shown to exist as anticipation, resoluteness, openness, circumspection, transcendence, instinctive (re)actions, comfort, and homeliness.

Further, I contemplated the temporal and transitional nature of readiness. That readiness is a felt phenomenon and is existential to pre-service teacher's professional experiences was acknowledged.

Pre-service teachers' feel readiness in moments of discomfort and comfort. There are actions that pre-service teachers may take to feel better prepared, readier, for their professional experience. Nonetheless, readiness for a pre-service teacher requires becoming comfortable with the uncomfortable. A pre-service teacher's readiness is highlighted in moments of uncertainty that require instinctive responses. Some pre-service teachers are ready and feel at home as a member of the school community on their professional experience. Regardless of their self-confidence, pre-service teachers always seek reassurance, of their readiness, either explicitly or tacitly from their supervising teachers, mentor teachers, liaisons, and students. It is reassurance that helps pre-service teachers interpret the feelings of uncertainty and angst that at times accompany one's sense of readiness (Evans, 2013, p. 88).

The uncertain nature of professional experiences often generates feelings that seem to contradict one's expectation of readiness, and what it is to be ready. Does the requirement for professional experiences to be undertaken in a variety of contexts more fully corroborate a pre-service teachers' conviction, or otherwise, in their readiness?

Although the context of each professional experience is to be different, it must also be recognised that the same pre-service teacher will 'be' in each professional experience differently. Readiness is therefore a pre-service teacher comfort-ably 'being', 'different', and 'same' (Heidegger, 1988, p. 322) in their professional experience. In this way a pre-service teachers' readiness is transcendence.

Readiness is influenced by one's context. In this way, the demonstration of readiness should not be considered the sole responsibility of pre-service teachers. Initial teacher education providers, professional experience providers, and teachers share responsibility for

providing environments ready to support a pre-service teachers' development (Ehrich & Millwater, 2011, p. 476; Evans, 2013, p. 106; Geng et al., 2015, p. 37). Professional experiences may take place with classes considered unready, as was the situation for one pre-service teacher on the same professional experience who experienced readiness differently with two teachers (C1.4). The pre-service teacher considered not yet ready to teach an unready class adopted the term mentor teacher to describe their relationship with the class's teacher. Collaborating with their mentor teacher, the pre-service teacher understands that experience, working together with their mentor teacher, develops expertise. In unready situations pre-service teachers may, with support, have meaningful relationships that contribute to their future readiness while correspondingly demonstrating readiness appropriate to the situation at hand.

In professional experiences the pre-service teacher occupies a place and a role; they are seen. How they are seen, or feel seen, influences how they are being and how ready they become (Heidegger, 2002, p. 74; Henriksson, 2013, p. 28). Many pre-service teachers tell of a moment of 'readiness' on their professional experience. Recognisable and explicitly felt, these moments of readiness are influenced by the sights, sounds, pre-understandings, and magnitude of what exists in the moment. Readiness is often presumed to be accompanied by feelings of safety, familiarity, and everydayness. This is not the case for pre-service teachers, and I suggest for teachers in general.

Teaching is, or should be, more than a constant everyday state of being. The unexpected, uncertain, moments that present in relationships with children, young people, educators, and caregivers 'throw' teachers from an everyday state. When responded to appropriately, that is for the interest of the child and young person, teaching is present. Teaching requires nous and intuition; the ability to respond appropriately in a moment; openness to uncertainty and discomfort; collaboration with colleagues, liaisons, students; and

understanding communities, neighbourhoods, and environments. Teaching 'is' all of this, and more. Accordingly, for pre-service teachers on professional experiences, readiness must be inclusive of these ways of being.

Chapter eight: Clearing foresight

This research searched for and explored the existential and ontological meanings of relationships present within pre-service teachers' stories of professional experiences. Two questions framed this research:

- What is it like being in a work-integrated learning experience?
- What is the nature of relationships within a work-integrated learning experience?

Exploring these two questions enabled taken-for-granted understandings and shared meanings of relationships in professional experiences to be revealed. This research found 'being-in' a work-integrated learning experience (WIL) was 'to be in' risk, care, and readiness. The nature of relationships within a WIL experience was shown to have various characteristics which illuminated the relationships and interrelationships between and within professional experiences. The ontological nature of each essence, alternatively that which is essential to work-integrated learning, was shown and then elucidated for existential understandings from the writings of Heidegger and Gadamer.

This chapter reestablishes the significant original contribution of this study to knowledge. In reconnecting the significance of experience to be-coming a teacher and developing selfhood, I include a story from my initial teacher education professional experience and highlight the relationship with my research findings. Recommendations stemming from the ontological understandings of this research are then provided. Possible approaches for implementing these recommendations and the significant implications gathered during this study are presented. Opportunities for further research to continue the development of student and profession centred knowledge and knowing are explored. I reflect on my pre-understandings from the commencement of this study and conclude my thesis with a statement regarding the limitations, power, and appropriateness of this hermeneutic phenomenological research.

Significant contributions to new knowledge

The significant original contributions to new knowledge of this thesis are fivefold. First, this study privileged pre-service teachers' voices, responding to an identification by Smith et al. (2014) regarding the lack of WIL research from students' perspective. The lack of pre-service teachers' voice is further evidenced in a 2014 Australian Government commissioned report seeking "recommendations on how initial teacher education in Australia could be improved to better prepare new teachers with the practical skills needed for the classroom" (TEMAG, 2014, p. ix). Several stakeholders were consulted in the compilation of that report. Noticeably pre-service teachers were not explicitly acknowledged amongst these stakeholders, yet their experience has significance and space should be provided for their voices to be heard.

Barnett (2007) affirmed neoliberal ideologies such as performance measures and standards increasingly silenced those influenced by the actions of decision makers (p. 8). The significant contribution of this research listening to, and hearing, pre-service teachers' voices affirmed the contributory relational nature of education within professional experiences to work readiness.

Second, recent research presented initial teacher education professional experiences as the most stressful component of initial teacher education (Geng et al., 2015, p. 36) and a significant contributor to pre-service teachers' attrition from the qualification (Geng et al., 2016, p. 102). How pre-service teachers' experience, understand and interpret professional experiences is therefore of utmost importance to the teaching profession, education generally, and pre-service teachers themselves.

The Australian PbCGS has recommended student attrition and graduate employment outcomes be two of the four quantitative performance measures utilised by the Government for 2020 higher education funding decisions (DoE, 2019, p. 54). When 'value' is given to

numerical representations, judgements are based on ‘representative’ numbers that are estranged from the context and meaning of professional experiences. Interpretation, and funding decisions, are therefore always prejudiced. The meanings, the contributions of educational measurement components seem straightforward when quantitatively reported. They are not.

Qualitative ‘data’ in this thesis provided a depth of understanding and insight that is unable to be achieved through quantitative measurements (DoE, 2019, p. 24; Woelert & Yates, 2015, p. 179). The meanings of professional experiences are seemingly impossible to qualify, let alone quantify, and therefore remain unspoken and unrecognised in quantitative evaluative program reports. When measurement instruments, as proposed by the PbCGS, are applied to human interactions that are relational, the benevolence within the relationships is often devalued or lost. The real and tangible contribution of professional experiences to people is silenced.

Third, exploring pre-service teachers’ perspectives provided previously unexplored ontological insights into the meaningful contribution of professional experiences to Australian pre-service teachers’ work readiness; a need recognised by the Australian Government OLT funded projects led by Sim et al. (2013) and by Smith et al. (2014). Although beginning teachers rated professional experiences as the most useful part of their degree, they still felt under prepared for the realities of the classroom (TEMAG, 2014, pp. 26, 35)[29]. Further the TEMAG (2014) declared there were

29 A point Hattie (2008) suggested “pointed to a lack of effect of the college experience” (p. 110).

> gaps in crucial information, including workforce data – Useful information on the effectiveness of initial teacher education and students entering and graduating from initial teacher education is lacking. (p. xii)

The findings from this research respond to this gap in crucial information. Research shows the significance of context, and more particularly the relationships within this context, to be critical for pre-service teachers' teaching readiness.

Fourth, the hermeneutic interpretations of pre-service teachers' stories of professional experiences showed relationships as an ontological essence of the nature of initial teacher education programs contributing to classroom and professional readiness. The presence and significance of relationships provided a rebuttal to the DoET (2015a) report asserting the elements of initial teacher education programs contributing to classroom and professional readiness were unknown. The complexities of teaching, and more particularly pre-service teachers' developing competence, which is demonstrative of work readiness, was clearly evidenced through pre-service teachers' relationships on professional experiences.

Finally, the promotion of hermeneutic phenomenology as a research approach providing new knowledge to 'better' understand the ontological significance of professional experiences is proffered. The contribution of this research has been significant to my new understandings regarding the profound strength of relationships to pre-service teachers' understandings of readiness. I personally believe that undertaking this research has significantly advanced new knowledge regarding the existing possibilities for supporting pre-service teachers' development within professional experiences. Similarly, the significance of my new understandings to my way of being in education is evidenced through my continuing engagement and relationships within the education sector. These relationships have significance for it is "the hidden curricula that stays with us for a long time" (Henriksson, 2013, p. 27) and my newly informed way of being as a teacher creates and curates this curriculum.

Re-visiting the standards of professional experiences. Explicit descriptions from pre-service teachers of significant moments on professional experiences illustrated the complexities of teaching excellence. Within these stories, and the subsequent interpretations, exemplar practices for supervising teachers, mentor teachers, and university liaisons are provided. Teaching excellence exemplars can be a valuable resource for self-determined benchmarking practices and professional development activities. This includes meeting the professional development responsibilities for those engaged on behalf of initial teacher education providers to assess pre-service teachers' performance (AITSL, 2017b, p. 10). Through reflective activities, such as case studies and peer conversations, increased understandings can be accomplished and advocated regarding the possibilities for supportive relationships with students. Similarly, there are stories within this thesis that provide identifiable examples of where further progression of teaching practices in support of students on professional experiences exist.

The following section is guided by the question: what do this study's findings mean for practice? I provide recommendations for practice and policy. Recommendations are illustrative and directed for students, educators, and the professions. An interpretive hermeneutic phenomenological methodology understands there will be other approaches and suggestions in response to the findings presented in this thesis. However, I have dwelt with this study for many years and my recommendations proceed from this place of learning.

Thesis premises

Risk is integral to professional experiences. The ontological nature of risk includes fear, anxiety, and dread. In context, risk presents as unexpected feelings, confrontations, and prejudices. There were occasions, when exploring the essence of risk, when I recognised risk to also be present for children and young people. A pre-service teacher's experience of risk may therefore reduce their risk to future students. However, this thesis is about pre-service

teachers' voices and the meaning of professional experiences for pre-service teachers. In these moments of reciprocal risk, I remained true to a purpose of this thesis and ensured the pre-service teachers' risk was heard.

Professional experiences are risky for pre-service teachers who enter with expectations and hope. Pre-service teachers commence their professional experiences with an expectation that they will be welcomed by their supervising teacher. When a welcoming introduction is not presented pre-service teachers feel unsafe, unwanted, and fearful for their future potentiality. The professional experience is then begun in a shadow of mistrust.

The context in which professional experiences occur has currency for pre-service teachers' formation as teachers. Pre-service teachers want to succeed, they want to make a difference, but when their supervising teacher presents no space to practise they feel smothered and powerless. A pre-service teacher may dread their interactions with a supervising teacher but, sensing risk, must comport carefully, understanding the tenuous relationships between their supervising teacher and themselves.

We are always 'in' risk, care, and readiness; it is an ontological way of being. Pre-service teachers' experience their care as existing between people on professional experiences. Care is shown and felt as trust, safety, support, encouragement, concern, and letting be. This research has affirmed and asserted the contributions that caring moments have for pre-service teachers be-coming as 'teachers'.

Pre-service teachers care about their professional experience, and the primacy of these relationships influences their mood. Pre-service teachers notice similarities with the children and students within their class. With care, pre-service teachers consider how pre-understandings influence their being as a teacher.

With care towards and for the child and young person, the pre-service teacher finds an openness for new and novel ways to 'be' a teacher. In these discerning moments pre-service

teachers' re-position their relationship with teaching. As pre-service teachers' re-position their being as a 'teacher', an awareness of the different relationships they and other teachers have with children and students develops. I have found that pre-service teachers come to understand that their relationships with the children and students in their class will be different to those of their supervising teachers. A pre-service teacher's relationships with a child can present a child in a different light.

Similarly, pre-service teachers feel cared for when their supervising teacher coaches them through difficult teaching experiences. Rather than taking over, an astute supervising teacher is found guiding a pre-service teacher 'step by step' through the actions needed to resolve unexpected student responses.

It is impossible to hide or be individually unrecognised on professional experience. Feedback from supervising teachers and university liaisons influences pre-service teachers as they seek confirmation of their readiness from the feedback received. Readiness is factical when pre-service teachers' resolute actions are endorsed as appropriate by supervising teachers, university liaisons, classes, and students.

Ontologically a graduate teachers' readiness for teaching is a matter of discernment rather than a matter that is seen as reducible to logic. Pre-service teachers understand their readiness to 'teach' as manifesting in tacit and spontaneous actions; these are authentic moments. Yet, readiness is always in a state of flux. Pre-service teachers' may feel ready in one moment and question their readiness in the next moment.

Readiness is grounded by a school community and the possibilities presented. In addition, pre-service teachers who are ready are supported by, and collaborate with, their supervising teacher in a manner that fits the demands. Accordingly, knowing and seeking support from experienced colleagues is an indication of readiness for future professional contexts.

Pre-service teachers' readiness is a state of being that is temporal and transitional. Following the completion of their professional experience pre-service teachers ontologically know they are ready to be a teacher; but 'is' the profession 'ready' to receive them? Readiness for teaching may be experienced by pre-service teachers as uncertainty. Not yet accredited, pre-service teachers with hopes for full-time employment may find themselves hampered by political happenings beyond their capacity to change. Indeed, professional experiences have a 'life' with pre-service teachers beyond their formal completion.

Pre-service teachers' professional experience

One of my own stories of pre-service teaching professional experiences encapsulated this research's uncovered essences. This story below focuses on my experience commencing the final professional experience of an initial teacher education degree.

> *When I walked into the school, I was apprehensive, but the feel, as soon as I walked into the school I knew; this is going to be okay.*
>
> *Within 5-10 minutes of meeting my mentor teacher [Emma] I knew. Emma was an experienced teacher, very comfortable in her abilities and wanted, actually wanted a student teacher.*
>
> *In the staff room you talked, not just with Emma but with other teachers. You'd sit with teachers and be welcomed. There was space to sit.*
>
> *I knew there was support not far away. I wasn't left, didn't feel left on my own.*

As a pre-service teacher I instinctively attuned to the professional experience's context. Walking into the school I took in and interpreted my surrounding environment. From recollection, my observations included the children's work displayed on classroom windows, the interactions amongst people in the school's yard, and their acknowledgement of me. What I observed and felt provided a sense of comfort and assuredness of my ability to 'be' in this professional experience. Each observation reinforced my comfort and influenced my comportment within this space.

Undoubtedly, my comportment had influence when meeting my supervising teacher. Reciprocally, my supervising teacher's comportment conveyed their care towards me as a be-coming teacher. This first meeting between supervising teacher and pre-service teacher has currency. Within a very short period of time I had determined my supervising teacher's trustworthiness. The supervising teacher's conveyed confidence and warmness assured me of their expertise and commitment towards my formation as a teacher. Importantly, the warmness and inclusivity of my being within this school was continued throughout the school's teaching community, fortifying my confidence in their support for me.

I have, through this research, come to appreciate the strength of a pre-service teacher's first interactions on professional experiences. The impact of these relational encounters was evidenced in my research findings. Being welcomed on professional experiences is taken for granted by pre-service teachers. The import of this welcome extends beyond the supervising teacher to include fellow staff. Everyone within the pre-service teacher's community influences their be-coming as a teacher on professional experience.

This story shows how context contributes to pre-service teacher's 'being' in professional experience. Further, the significance of attunement is illustrated. As shown by the stories included in this thesis, the myriad of relationships within professional experiences supports or limits pre-service teachers' ability to 'be' and thus authentically perform on professional experiences.

My story shows the supportive influence of consistently reinforced contextual inclusivity. I argue that context, inclusive of all the relationships between those within the professional experience, is critical to pre-service teachers' readiness.

I contend that the measurement tools currently being applied to higher educations' performance and initial teacher education students' teaching performance take for granted the

relationships required for graduates' 'success'. The measurement tools imposed dismiss these essential, powerful, and critical relationships for teacher formation.

Recommendations: Implications for practice

Professional experiences are experienced relationally. Pre-service teachers' projected futures are explored and developed through engagement on professional experiences. The following recommendations for practices and policies supporting pre-service teachers' professional experiences stem from my being in this research and the history that accompanies me. This history includes experiences as a pre-service teacher on professional experiences, employment in the Australian higher education sector, engagement with WIL, communities of practice, and more recently temporary relief teaching, out of school hours care, and casual academic teaching.

In this section, I use the term educator to encompass all people employed by an initial teacher education provider, child care centre, kindergarten, or school, to supervise, mentor and coach pre-service teachers on professional experiences. The first two recommendations are specific to initial teacher education qualifications and emanate from understandings acquired through my work in the higher education sector and this research. Further recommendations are considered appropriate for work-integrated learning undertaken in all higher education settings regardless of the qualification being studied. Perhaps my final recommendation applicable to all within education – educators, students, children, parents and community - is the most significant.

Pre-service teachers participate in regular communities of practice. Based on my experiences and interpretation of students' stories initial teachers' education providers should facilitate regular communities of practice for pre-service teachers prior to, during, and following their professional experiences. Communities of practice can be successfully facilitated online and in-person. Facilitated by an initial teacher education provider's staff

member, the communities of practice should be established for students' needs and be responsive to their concerns.

The facilitating staff member must model inclusive and responsive communication, with the intention that students in upper year levels in their initial teacher education program develop the skills to co-facilitate communities of practice for early year level students. Guests, such as practicing teachers, principals, and representatives from the local professional registration body might be invited to contribute to community of practice discussions.

Communities of practice provide space for students to develop appreciation for "engaging with professional teaching networks and broader communities" (AITSL, 2018b, p. 22) sharing information and supporting practice. Further, communities of practice encourage student voice, coach understandings of the teaching profession, and inform educators' practices.

Initial teacher education providers appoint academic staff members with teacher registration to mentor and coach pre-service teachers throughout their course. All academic staff members involved in teaching and designing an initial teacher education course are actively involved in mentoring and coaching students. Staff members are assigned students, no more than 10, at the commencement of their degree. Staff members regularly meet with their students individually throughout their course for personal and professional growth.

The appointed staff member may, but does not necessarily need to, also be the university liaison for the pre-service teachers' professional experiences. There may be benefits with the academic staff member undertaking the university liaison role for the first two professional experiences, and another university liaison being appointed for the final professional experiences. Having a different university liaison for the final professional experiences will provide an alternative voice for the pre-service teacher. Further, a different

university liaison for the final professional experiences provides an additional assurance of pre-service teachers' performance as 'teacher'.

Academic staff members mentoring and coaching pre-service teachers meet regularly to discuss students' formation and consolidate relationships within and across the course's curriculum. Academic staff members meet at the commencement of each teaching term to consolidate understandings regarding students' pastoral and professional development. Therefore, the course curriculum is reviewed and adjusted as appropriate within the accreditation standards to best support the students' needs and aspirations.

University liaisons meet pre-service teachers prior to both commencing and then following the conclusion of each professional experience. Meeting prior to each professional experience enables pre-service teachers and university liaisons to develop a relationship, expectations, intentions, and goal setting prior to the business of professional experiences. An understanding of university liaisons as people making formal evaluative observations is critical. More importantly the role of university liaisons' supporting the formation of future teachers on professional experience will begin to develop. Pre-service teachers' preparation for and understanding of professional experience will be supported. Pre-service teachers' concerns are expected to ease, and reflective practices to be enhanced.

Educators appraise and communicate effectively to ensure that students experiencing a sense of loneliness, know they are not alone on professional experience. Some stories from students conveyed a sense of isolation. In these stories students were grappling with significant concerns privately; concerns stemming specifically from their being on professional experience. These concerns influenced the students' professional experience and affected their understandings of professional experiences.

Experiencing isolation may be a necessary part of students' readiness and contribute to students' learning on professional experiences. The benefit of discussing these moments is

important for students' sense making and subsequent way of being. Further, educators and the profession would gain 'deepening' insights into the nature of students' professional experiences through participating in these discussions and expectantly be better positioned to support students' formation.

Educators should not assume that students both have and seek support from family, friends, or counsellors. Support lacking contextual awareness potentially harms understandings. Students 'left' to grapple with concerns of significance may, in cultural isolation, come to understand their concerns mistakenly, and to the detriment of their development. Similarly, mistaken understandings are unfavourable for students' relationships with educators, education providers, and professions.

Students seek mentoring relationships with educators to understand that educators are 'with-them' and 'for-their-success'. It is important that students entrust educators with their moments of discomfort and achievements. The opportunity can arise where a university liaison's practical wisdom can open shared relational spaces to ensure that the professional experience is a growth experience.

Possibilities exist for educators and professions to convincingly demonstrate partnerships with students. Educators should meet and get to know students prior to the commencement of their placement. The location for these meetings influences the dialogue that takes place. The purpose, time and place for meetings should therefore be carefully conveyed, considered and negotiated between the parties.

Consideration should be given to students 'working' with the same educator for at least the first two professional experiences. A student – educator relationship spanning two years might be expected to lead to a more robust relationship enabling beliefs and practices to be explored more fully. Strengths and weaknesses may be explored and strategies established for developing alternative approaches and practical skills for teaching.

Students be coached (or mentored) to explore their pre-understandings and attune their relationships to the profession. All students commence professional experience with tacit understandings of what it is to 'be' in a profession's context (Darling-Hammond & Bransford, 2005, pp. 367-368; Korthagen & Vasalos, 2005, p. 50; Lortie, 1975, pp. 61-65). Understandings developed throughout life may not be consciously recognised or explored for meaning, and thus for their influence.

Initial teacher education providers can, and often do, speak with students about responsibilities accompanying professional experiences. It must be accepted that students may not synthesise these spoken moments nor contest these understandings with their pre-understandings. Students can often be unaware that they even hold pre-understandings of how something should 'be'. Students can and should be encouraged to identify and then explore their tacit pre-understandings for meanings (Askell-Williams et al., 2007, p. 283).

Everyone involved must accept that no amount of dialogue will prepare students for all the possibilities accompanying professional experiences. Certainly, a sign of students' professional development, and readiness, is their ability to respond appropriately to new and unexpected experiences in the workplace. Appreciating, identifying, exploring, and developing students' meaning-full relationships with their pre-understandings requires skilled guidance to support life promoting attunement (Korthagen & Kessels, 1999, p. 13; Le Fevre, 2011, pp. 784-785).

Students be provided the opportunity for recognition and guided exploration of their professional experience moments. All students will experience moments of importance on professional experiences. These moments are significant and may be privately or publicly encountered. Every thrown moment illustrates a space between a student's present way of being and their needs, whether perceived or real, within that contextual moment. It is the space between this present way of being and that 'needed' within the contextual moment

that holds possibilities for developing understandings of students' relationships with their projected future. Understanding the meanings within these moments of importance supports students' awareness of professional contexts, identification of strengths, and areas for development. The meanings of significant moments indicate possibilities for growth and more nuanced understandings of what it is to 'be' in that professional context.

Students be and feel personally welcomed to professional experiences. Professional experiences are demanding on many levels. Students are expected to quickly learn new contexts, develop relationships with supervisors and others within the workplace, and apply knowledge in contextually appropriate ways. To this end educators need to ensure that students feel personally welcomed and 'seen' on professional experiences. How a student comports on professional experiences provides an indication of their sense of being. A pre-service teacher's way of being is always towards a projected future and influenced by surrounding contexts.

Educators respect the uniqueness of each student and support their formation. It is generally accepted that every student is unique. Cohabiting with this acceptance of students' uniqueness are assumptions that students generally conform within understood and tacitly known stereotypes. Such assumptions and tacit stereotypes are understandable yet reinforce cultural contexts and ways of knowing that are a disservice to students and the profession. Professional experiences amplify students' relational understandings of themselves and their projected future.

Professions, educators, and students discuss power differentials and their influences on professional experiences. Power differentials are rarely discussed in depth and with personal relatedness. Professions and educators need to initiate and lead discussions with pre-service teachers regarding the power relations within professional experiences.

Educators must realise that they are powerfully positioned in pre-service teachers' professional experiences. Educators' position of power is variously understood by pre-service teachers and may contribute to pre-service teachers withholding concerns and seeking support. Educators have a responsibility to develop relationships with students that attend to their needs; to do this requires educators to attune to the uniqueness of each student.

Similarly, educators must discuss the positional power and subsequent influence of 'being' the teacher for a class, child, and student. These discussions must encourage pre-service teachers to reflect on their way of comporting towards a class, child, student, and the school community. In particular pre-service teachers need to consider and come to understand how 'being' a teacher responds towards the child's and student's future being.

Advocation for a wider range of approaches acknowledging the importance of equity and the heterogenous influences contributing to employability and classroom readiness. This research has illustrated the significance of relationships and contexts to pre-service teachers' performance on professional experiences and their subsequent classroom readiness. Stories have shown the significance of prior experiences (C3.8), understandings (C5.20), and context (C1.4) on professional development. All pre-service teachers are, and each professional experience is, unique. Quantitative measures silence uniqueness and the ongoing nature of education to an individual's development; these silences need to be constantly highlighted. Discussions advocating for new, more inclusive approaches valuing a synthesis of evidence from a range of sources to 'better' recognise people's uniqueness and the lifelong influence of education is needed.

Opportunities for further research

This study commenced a line of research that leads to further possible studies. This section identifies several research opportunities further contributing to the profession. Some identified research opportunities are specifically related to teaching; they can however be

readily adapted for applicability to other professions. While all identified research opportunities are suitable for hermeneutic phenomenology studies, other research methods are also appropriate. As such, I have taken the opportunity to identify alternative research approaches for many of the research opportunities presented below.

Professional experiences live beyond the formal time frame of their completion. How do graduate teachers relate to their past professional experiences? How do professional experiences influence the students' 'being' one, two, and three years post completion? In addition, how have students' experiential understandings changed over time? Further, what messages and meanings have been taken from their recent experiences in teaching and learning?

These research questions could be explored using a case study approach and may include questions akin to appreciative inquiry. The case study might be constructed around a cohort of students from a particular initial teacher education provider. The findings would enlighten the relationships between an early career teacher and the nationally required Standards (AITSL, 2018b).

Relationships are vital for students' understandings of professional experiences moments. How do relationships support the 'life' affirming possibilities of professional experiences? Given that we are saturated with a priority for efficiency and effectiveness, I recommend that the question above be answered using an appreciative inquiry approach (Cooperrider & Srivastva, 1987; Giles & Alderson, 2008; Whitney & Trosten-Bloom, 2010). Appreciative inquiry seeks the 'best' examples of supportive 'life' affirming relationships from students' professional experiences. Understanding how these supportive relationships form and develop may strengthen professional development possibilities for all involved in professional experiences.

Given that a concern for the 'life' of our practice is hopeful in nature, we could expand the number of participants to include teachers from regional and rural schools. Further, the possibility exists for international participants.

All students experience significant moments on professional experiences. How can space be created for students to explore their significant moments? How can students' significant moments inform educators' development?

Moments of thrownness signify unique learning opportunities challenging students' pre-understandings. Possibilities to gain enhanced understanding of students' pre-understandings and 'being' on a professional experience are valuable for students, educators, the profession, and community. A longitudinal case study approach with respective student cohorts and educators is appropriate for this proposed research. The findings will support educational providers with an understanding of how to appeal to students and build upon their professional experiences (Dewey, 2009, p. 55). Each participant cohort may inform the ongoing development of teaching and learning approaches in educators' professional development courses and students' professional experiences courses.

Contexts influence teachers' professional development. How do educational contexts care for, grow, and develop early career teachers in early childhood, primary, middle, and secondary schooling? How do independent, Catholic, and public educational systems care for, grow, and develop early career teachers? How do regional, rural, and remote educational contexts care for, grow and develop early career teachers? How do the employment types – temporary, contract, and permanent – influence pre-service teachers' development?

Institutional ethnography, with its focus on the relationships between people and events, could be used to simultaneously explore these research questions across diverse contexts. The opportunity to explore personal experiences, institutional cultures and texts

such as policies and procedures, and the relationships between them would provide deeper insights into the influence of these contexts on teachers' professional experiences.

Expertise is acquired through experience. How are the learning needs for beginning, early career, and experienced teachers differentiated? How do workplace provisions support, limit or hinder the development of expertise? How is the development of expertise perceived by teachers in each career stage?

AITSL(2018b) identified and described four career stages for teachers. Although this proposed research should not be limited by these four identified career stages, the stages may provide a starting point for discussion. A team based ethnographic case study would be appropriate for this research. Team based ethnographic case studies acknowledge the time intensive nature of in-depth research without diminishing the need for collecting comprehensive information. Further, a team of ethnographic case study researchers, with agreed and practiced research norms, increases the possibilities for participant recruitment; the appointment of a research team member to a pre-defined participant cohort; and the simultaneous study of career stages. Team members may then interrogate each other's research interpretations before comparing and differentiating findings between career stages.

Professional experiences contribute to work readiness. How do professional experiences ready students and early career professionals for the workplace? Alternatively, how do students and early career professionals attribute, and transfer, their work readiness to practice? A mixed methods approach to these questions would enable quantitative data to inform, and be informed by, qualitative data gathered through interpretive phenomenology. Significant quantitative data on students' initial teacher education course progression and career transition already exist (AITSL, 2014, 2016, 2017a, 2018c). Replicating a quantitative study with the same cohort of students participating in a qualitative interview or focus group would enable meaningful understandings of professional experiences influence work

readiness. This research could be undertaken on a large scale with students recruited on an institutional, state or territory, and national course basis.

Online education can support professional experiences. Providers of tertiary education utilise online technology for educational purposes with their students. Preparation programs, workplace skills, and academic learning are all available online to support students' professional experiences. The development of online educational courses is time intensive. While a plethora of online resources are available there is little research regarding the nature of online learning supporting professional experiences in the disciplines and professions.

What online educational courses are utilised by students and educators to support professional experiences? What are the strengths and weaknesses of these online courses for student and educator formation? How do students' educational stages contribute to their relatedness with generic online courses? Similarly, how do educators' professional stages influence their receptiveness and understandings of online courses? Might educators' professional and students' educational stages influence their receptiveness to implicit and explicit discipline and professional online courses?

A 'scholarship of teaching and learning approach' would suit research in this area (Boyer, 1990). While the scholarship of teaching and learning includes an array of possible research approaches, a common characteristic of this research method is to influence praxis beyond the research's immediate context. That is, research utilising scholarship of teaching and learning seeks to explore and discover factors influencing teaching and learning and present these findings in an accessible manner to enable wider applicability.

Programmatic assessment supports students' professional experiences. Programmatic assessment is a relatively novel curriculum design approach utilised in courses specific to professional employment outcomes; medicine for example. Theory indicates that

programmatic assessment supports students' course performance (Schuwirth, van der Vleuten, & Durning, 2017). How might programmatic assessment work towards enabling professional experiences? How do educators and students experience programmatic assessment? Might programmatic assessment contribute to strengthened student and educator relationships? How does programmatic assessment differentiate curriculum for students' needs? A program-wide evaluation study utilising a mixed-method approach would be appropriate for this research.

Limitations and understandings

All research has limitations; this study is no exception. This section identifies the limitations and learnings experienced and understood with this research. I have come to appreciate the depth of distinct research 'camps' within higher education. I have been told that hermeneutic phenomenology is an impoverished research method. A journal editor counselled me not to adopt hermeneutic phenomenology as my research method. Hermeneutic phenomenology appears to be a marginalised research method, as such any research undertaken with this approach risks being denigrated and discounted.

Hermeneutic phenomenology examines deeply the lived experiences of a phenomenon. Many, perhaps the majority of, hermeneutic phenomenology studies involve only a small number of participants. The small geographical footprint of participant recruitment and limited number of participants may generate criticism of the wider applicability of research findings. In response to this perception I remind people that initial teacher education degrees and graduate standards are nationally accredited and established. Further, I encourage people to contemplate the ontological nature of the findings emerging from hermeneutic phenomenology research and to recognise these findings as existential. Risk, care, and readiness are present in all professional experiences. The nature in which risk, care, and readiness appears will vary yet the essence always remains present.

All research carries political undertones. At the beginning of this study I failed to comprehend how my research of professional experiences from students' perspectives generated concerns amongst colleagues. In some respects, this was insider research and my in-depth understandings of the complexities surrounding professional experiences, including administrative oversights, might expose vulnerabilities.

Findings presented in this study are not conclusive and remain subject to further insights and change from readers and me. I present findings recognising that they illustrate my interests with the phenomenon, interests originating from my understandings of professional experiences. From the onset, I have wanted to attune my understandings of professional experiences differently, more positively. Therefore, research participation was limited to pre-service teachers who successfully completed their professional experiences. As such, these findings present meanings that are optimistic for students' learning and being on professional experiences. Additionally, undertaking this research with a desire to know professional experiences differently privileged my interests. In my search for the essences and meanings of professional experiences I note other research lenses including action research, grounded theory, gender, race, and critical analysis would provide alternative meanings.

Learnings from the study

As I bring my history with me to this research so do others. History colours what I 'see' and how I interpret the view; the same is true for others. My overriding concerns when commencing this study have not changed but I now have enhanced appreciation for the meanings and understandings of professional experiences for students. My commitment to the development of supportive educational practices for professional experiences is renewed and refined.

This hermeneutic phenomenological research has been an enjoyable, and reassuring, discovery and re-discovery. The insights I gained from this study have positively reshaped the relationship I have with my own professional experiences. As I continue to 'be' within educational contexts I will search for students' voices, their stories of professional experiences, and listen. In listening, the learnings that I acquire from the words and the spaces between are assuredly fused within my being-with and thus influencing the phenomenon of relationships within professional experiences.

Pre-understandings

At the commencement of this research I identified and discussed my pre-understandings of pre-service teachers' professional experiences. Revisiting these pre-understandings at the formal conclusion of this research I am convinced of the importance of each understanding and the necessity for dialogue regarding them. However, through this research I have refined my understandings and hold a more nuanced awareness of my pre-understandings.

Previously I believed pre-service teachers commenced professional experiences with an understanding of what it 'is' to 'be' a teacher. This research has led me to refine this pre-understanding. I now consider the understanding pre-service teachers hold of teaching at the commencement of their study to be lacking experience and mostly developed from a spectator viewpoint shaded by the ontological considerations of being with practising teachers. Understanding, actually knowing, what it 'is' to 'be' a teacher is more precisely developed through professional experiences.

I understood the life of professional experiences to 'live' beyond the experiences' of formal completion and this was shown in the stories gathered from pre-service teachers. What surprised me however were the uncharted meanings within these life-full stories. Moments of confusion and accomplishment, while recognised by students as expressions of their

readiness or unreadiness to teach, illuminated transformations of their 'ways of being' that appear to be overlooked by those involved. Within the exploration of these transformative moments the beliefs and educational practices that distract from and contribute to classroom readiness are to be found.

I had always 'logically' understood professional experiences to encompass more than a single moment and as such they should not be viewed atomistic-ally. In practice though, I knew a moment could diminish other moments. My understanding of the importance of pre-service teachers, indeed all involved, taking a holistic view of professional experiences and the moments within, has increased throughout this study.

This research has shown that it is through consideration of all experiences, and all accompanying moments, that professional experiences' contributions to becoming a classroom ready teacher will be appreciated. Each everyday professional experience moment is significant, acknowledging a key development phase, however a holistic consideration of all professional experiences enables growth to become known and the moments to be recognized for their contribution to the whole.

In the past, without forethought, I considered assessment requirements to be a pre-service teachers' primary focus on professional experiences. Assessment requirements may figure prominently in pre-service teachers' thoughts at the commencement of their professional experiences but these thoughts, the focus on assessment requirements, quickly diminish. Pre-service teachers judiciously develop an understanding that performance on professional experiences cannot be comfortably driven by assessment requirements.

Previously I had not considered how professional experiences called for the relationships between university staff, in particular university liaisons, and students to be different. Professional experiences remove the anonymity between students and university

liaisons. Students on professional experiences are seen, their comportment noticed, and a more reciprocally communicative relationship is evidenced.

The need for dialogue supporting students' understandings of professional experiences should not be ignored. Initially I was uncertain how and who should lead this dialogue. I now realise that educators have a responsibility to initiate dialogue with pre-service teachers. This does not negate pre-service teachers' dialogic initiative but acknowledges the differences in experience and power. Dialogue is integral for developing pre-service teachers' self-efficacy in the classroom.

Living philosophical hermeneutic phenomenology: Acknowledging the path. Hermeneutic phenomenology is a way of being in research that is ontological. Hermeneutic phenomenological research enables and requires me to dwell with my phenomena of interest in a sustained and purposeful manner. My way of being in the research changed as I patiently and deliberately explored the essence of a phenomenon to reveal it. These changes to my everyday way of being with the research were gradual. Inquiring into the essence of a phenomenon was not a fleeting idea. As a hermeneutic phenomenological researcher, the nature of a phenomenon is lived. A research study's formal time frame does not constrain the life of, or limit my interest with, professional experiences.

I entered this research searching for the essence of relationships within professional experiences. And, as I close this research, albeit with far more nuanced understandings, my concern for the nature of professional experiences encountered by people remains. My being, inextricably entwined, with the phenomenon of relationships within professional experience will continue beyond the formal inquiry.

As a lived process, hermeneutic phenomenological research has a rhythm of its own. I have learnt to listen to a silent rhythm and developed a fondness for interpreting the meanings present within the phenomenon. Accepting that the process of hermeneutical phenomenology

cannot be rushed, I endeavoured to create time and space to enable the unfamiliar within the familiar to appear. My way of being in the research was deliberate but loosely scripted. I remained open to ways of being that were initially foreign to me.

I commenced with ideas on how I would explore the phenomenon; ideas that were useful and provided comfort, particularly at the outset. I knew, having been told, that there is no 'standard' method. Accepting this wisdom was both disconcerting and liberating. I trusted myself, tentatively, to succeed. I had faith in my supervisors' being-with me. There is no 'standard' method, but the process of hermeneutic phenomenology was a process to be trusted. There was choice, without a choice, as the power of hermeneutic phenomenology had captured me. Wonder compelled me to understand the essences of professional experiences.

Approaching and entering the metaphorical forest of research was daunting. The trees loomed large; the path starts but where it enters and how it ends was not evident. I feared where my path may lead. The shadow from the trees was noticeable, any movement stirred me. That there was no 'standard' method unsettled me. I had lived the phenomenon and its power transformed me then – I still hear and live its rhythm albeit differently.

The phenomenon's rhythm accompanied me, silent sound bouncing between the phenomenon and me as we established our distance. Once comfortably placed, the phenomenon's influence was again omnipresent, and I was cautious, perhaps overly cautious, and deliberate as I established my path approaching the forest.

Conversing on the threshold. Methodologically I prepared for conversations with people who seemed nearer to the phenomenon than me. Yet, I live the phenomenon. I shaped each encounter trying to diminish the hectic pace that surrounded. Conscious of my being-with and being-in the conversation, I attempted to constrain my opinions and listen. With each conversation I relaxed a little more. I found myself led by the words, and the life in the

words between us, as I asked for further details and clarification. Now I relax in being-with and being-in the conversation.

Through conversations with like-minded people I probed the phenomenon's essence. Each conversation was different. I noticed myself becoming more participative in the conversations and the stories flowed. Some stories drew me in and occupied my thoughts immediately. Other stories caught my interest as they were formed. All stories held the essence of the phenomenon and I am grateful they were shared with me and for me.

I realised my questions set and followed our conversation as phenomenological stories were formed. The research path appeared to remain in draft form but the what and the how of the path showed the phenomenon remained to be discovered. I gathered a fully formed forest of stories holding the phenomenon's essence. Then it was time to recognise the paths that lay within and explore the phenomenon.

Entering the forest and finding the clearings. Others have spoken of Heidegger's hermeneutic phenomenology as contemplatively following a path in the forest and pausing in the clearings. This and Gadamer's notion of circling have been my experience. I found that it was in entering the forest's clearing that hermeneutic circling occurred. The clearing opens, showing a space to be explored.

For me, the clearing was experienced in several ways. I found myself amongst my gathered stories, each story like plants, pebbles, animals, or fellow-people, with-me in a unique clearing. I did not always recognise the distance between each story and me. I felt strongly towards some stories; these either drew me in or repelled; they called me. I was obligated to pause and engage with the stories that spoke strongly to me. In the clearing a conversation developed between the phenomenological storyline and me.

As I inquired into the essence of the story's uniqueness I learnt to observe, to listen, to probe, and to be patient. The essence will show. I trusted the process. The clearing showed

me a space for contemplative exploration. How long I remained in the clearing was unknown. The phenomenon of relationships was present, and I settled down to observe and listen to its rhythm. The phenomenon's rhythm led me.

As I studied the story and listened to its rhythm I read. I read searching for the story's phenomenon and found the works of Heidegger and Dewey often spoke to me as the rhythm sounded. In my reading I sought the rhythm that I heard and felt from the story.

As I contemplatively read, my focus shifted. I found myself circling in between the words of Heidegger and Dewey, and the phenomenological story present within me in the clearing. In this 'between' I sought harmony. I detected similarities and noticed distinctiveness. Patiently, in the clearing, as I trusted in the process, an accord was found. The circling slowed, settled, rhythms aligned, and harmony was present. My heart-beat attuned to the phenomenon's rhythm. In the clearing the essence of the phenomenon's story became clearer. When I had finished with the clearing, I resumed my travels along the path of my research knowing another clearing would become present.

Again, on a forest path I mulled over my new understandings of the phenomenon and considered the phenomenological stories I had gathered. I identified a few stories that seemed to naturally lead on from where I was then. These stories continued to shift in focus as I entered the next clearing until one phenomenological story asserted its significance more loudly than the others. And then being in the clearing with a phenomenological story's rhythm commenced once again.

With each experience in the clearing, my understanding of the phenomenon deepened. Likewise, I understood that my time in each clearing could not be estimated. I have found myself staring at a story for weeks. Reading for a rhythm that remained elusive. Yet, I was unable to leave the clearing as there was an inability to deny the call of a story once it was noticed and heard. As I observed, listened, and probed patiently, the life of the story danced

around a fire of essence. Slowly, patiently, I attuned to the story's movement in the rhythm and I began to hear a different tempo. Continuing to read I now looked for other possibilities. Occasionally I sought counsel from my supervisors and fellow researchers. I trusted in the process and in time the words that attuned to the tempo within the rhythm were found. The essence of the phenomenon was seen as my understanding evolved. The fire around which the story danced illuminated my bias and then diminished its significance; the story's dance had taken me elsewhere.

Emerging from the forest. I was not by myself when I entered the forest, nor unattended on its paths, nor alone in the clearings. As I explored the forest's paths and clearings I mellowed. Through the contemplative nature of hermeneutic phenomenology, I came to understand professional experiences differently.

My initial fear was influential in the path that was established for this research. I was methodical and deliberate in preparing to undertake research for which there is no set method. I did not get lost in the forest and undeniably found the forest's paths and clearings enjoyable. Certainly, the time in, and the distance between, the paths and the clearings varied.

Hermeneutic phenomenology should not, cannot, be rushed. The power of hermeneutic phenomenology is with the ability to be still amongst movement, to observe, to listen, to attune to rhythms and the silences between, to share through the emergence of finely nuanced yet existential understandings of the humanity of a phenomenon.

That there is no method was disconcerting, but I realised hermeneutic phenomenology's comforting nature. With no prescribed method I deliberated and attuned to the way I was being in and with the research. I stilled myself to listen and decipher each story's rhythm and the relationship between my understandings and the rhythm. I trusted in the process. I trusted in myself. Circling with the rhythm in the clearings was a gentle process

eliciting new understandings of the phenomenon of initial teacher education professional experiences. Emerging from the forest with my new understandings I am changed.

Concluding the research

Pre-service teachers' experiences capture the existential meaning and ontological nature of relationships within professional experiences. Previously silent in research, this thesis brings the voices within pre-service teachers' stories forward and explores them with the aid of philosophers Martin Heidegger, Hans Gorge Gadamer, and John Dewey. The meanings of professional experience for pre-service teachers are clearly and comprehensively articulated with the practice of hermeneutic phenomenology, a research method specifically depicting students' lived reality.

Pre-service teachers' stories give voice to the power of professional experience contributing to their development as 'being' and 'be-coming' a 'teacher'. This thesis provides educators and the wider community with the opportunity to gain understandings of the meanings and understandings of professional experiences for pre-service teachers. Significantly, educators are reminded of the importance of relationships for pre-service teachers 'be-coming' teachers, and the ongoing 'life' of relational encounters following the formal completion of professional experiences are evidenced.

Taken for granted relationships, crucial yet absent from Australian initial teacher education qualification accreditation processes (AITSL, 2018a) and teacher standards (AITSL, 2018b), are the missing element for pre-service teachers' and teachers' 'success'. The neoliberal ideology of positional power and performance measures as capable determinates of Australian higher education's 'value' is contextually relevant, and dominant, and mis-taken.

This thesis has illuminated a relational balance between performance measures and professional experiences. The risks initially existing for pre-service teachers on professional

experiences were at times associated with the development of technical knowledge. However, this thesis clearly showed that the relational balance with performance measures remains with and towards pre-service teachers ‘be-coming’ teachers with a developing practical wisdom.

Professional experiences require a relational space for pre-service teachers to ‘be-with-in’ a community of educators existing for them and towards their projected future. Each person within a community of educators has importance and influence for pre-service teachers be-coming. This thesis encourages each person within a pre-service teachers’ community to consider their contribution with respect for the uniqueness of individuals and the contexts which they traverse.

Appendix A: Ethics approval

Content removed for privacy reasons

Content removed for privacy reasons

Content removed for privacy reasons

Appendix B: Information sheet

Content removed for privacy reasons

Content removed for privacy reasons

Appendix C: Consent form

Content removed for privacy reasons

Appendix D: Pre-conversation checklist

Participant Confirmation	Done (1)	Done (2)
Confirm pass in final professional experience		
Email – letter of introduction, information sheet and consent form		
Agree on date and time		
Book room		
Email or text - date, time and location to participant (attach letter of introduction, information sheet and consent form) - ask participant to sign and return consent form or bring it with them to the conversation.		
Update participant spreadsheet		

Guided Conversation (Pre)	Done (1)	File
Set up room - seats at 90 degree angles - clear desk so there is nothing to play with		
Present information sheet and consent form (x2)		NA
Have they read? Advise of - voluntary nature of research / may withdraw and all recordings will be removed from the study - confidentiality (names, locations and identifying information will be anonymised)		NA
Ask the participant to sign the consent form(s) I will then sign Return one consent form and the information sheet to the participant		
Check recording quality while explaining what a guided conversation is - looking for stories (what they saw, felt and thought) - conversational - dummy run (talking clearly)		NA
Ask if they have any questions		

Appendix E: Post-conversation checklist

Guided Conversation (Post)	Done (1)	File
How do they feel? Anything they would like to add?		
Explain next steps - transcribe - pseudonyms given - stories will be identified - stories will be sent to the participant with a copy of the consent form. They are asked to review the stories, edit the stories if needed, sign the consent form and return the consent form (or provide consent in an email to me) with stories if edited		NA
Do they have an alternative email as stories may not be returned for a few months?		
Snowballing		NA

Appendix F: Participant details

First Name	Surname	Email	Degree / Qualification	Email	Meeting Date / Time / Location	Consent Form (Date sent / returned)	File Code	Stories checked by Supervisor	Date stories sent for checking and permission to interpret	Date stories returned / endorsed	Notes

Appendix G: Real to pseudonym checklist extract

C1 Pseudonyms

Real	Transcript Pseudonym	Interpretation Pseudonym
	Rurellan College	
	Ashview	
	Wolton Area School	
	Bartley Area School	
	Bartley	
	Frewtown	
	Frewtown South	
	Frewtown South West	
	Marra Bay	
	Ms Dwyer	
Particular boy		Tom
Mentor		Alex

C2 Pseudonyms

Real	Pseudonym
	Clayson Kindergarten
	Brookfield
	Oatley Children's Centre
	Primary School
	Clayson
	Monica
	Ben

C3 Pseudonyms

Real	Pseudonym
	language
	my birth country
	St Cecelia
	Gardens Hill
	Hollows
	Amberville
	Scribner
	overseas
	Sam
	Lucas
	Taman
	Mark
	Ms Straw
	Wendy
	Supervale

Appendix H: Crafted story example

Content removed for privacy reasons

Bibliography

Askell-Williams, H., Murray-Harvey, R., & Lawson, M. J. (2007). Teacher education students' reflections on how problem-based learning has changed their mental models about teaching and learning. *The Teacher Educator, 42*(4), 237-263. https://doi:org/10.1080/08878730709555406

Australian Collaborative Education Network. (2015). *Vision and mission*. Retrieved from www.acen.edu.au

Australian Institute for Teaching and School Leadership. (2011a). *Accreditation of initial teacher education programs in Australia: Standards and procedures*. Retrieved from http://www.aitsl.edu.au/docs/default-source/default-document-library/accreditation_of_initial_teacher_education_file

Australian Institute for Teaching and School Leadership. (2011b). *Australian professional standards for teachers*. Retrieved from http://aitsl.edu.au/australian-professional-standards-for-teachers/standards/list

Australian Institute for Teaching and School Leadership. (2014). *Initial teacher education: Data report 2014*. Retrieved from https://www.aitsl.edu.au/docs/default-source/default-document-library/ite-data-report-2014.pdf?sfvrsn=d1beec3c_0

Australian Institute for Teaching and School Leadership. (2016). *Initial teacher education: Data report 2016*. Retrieved from https://www.aitsl.edu.au/docs/default-source/research-evidence/ite-data-report/ite-data-report-2016.pdf?sfvrsn=3caee93c_0

Australian Institute for Teaching and School Leadership. (2017a). *Initial teacher education: Data report 2017*. Retrieved from https://www.aitsl.edu.au/docs/default-source/research-evidence/ite-data-report/2017/ite-data-report-2017.pdf?sfvrsn=a33fe93c_8

Australian Institute for Teaching and School Leadership. (2017b). *Teaching performance assessment services: Principles of operation*. Retrieved from https://www.aitsl.edu.au/docs/default-source/initial-teacher-education-resources/aitsl-tpa-operational-principles_final.pdf?sfvrsn=b90cfd3c_2

Australian Institute for Teaching and School Leadership. (2018a). *Accreditation of initial teacher education progarms in Australia*. Retrieved from https://www.aitsl.edu.au/docs/default-source/national-policy-framework/accreditation-of-initial-teacher-education-programs-in-australia.pdf?sfvrsn=e87cff3c_22

Australian Institute for Teaching and School Leadership. (2018b). *Australian professional standards for teachers*. Retrieved from https://www.aitsl.edu.au/docs/default-source/national-policy-framework/australian-professional-standards-for-teachers.pdf?sfvrsn=5800f33c_64

Australian Institute for Teaching and School Leadership. (2018c). *Initial teacher education: Data report 2018*. Retrieved from https://www.aitsl.edu.au/docs/default-source/research-evidence/ite-data-report/2018/ite-data-report-2018.pdf?sfvrsn=e0b6f33c_2

Australian Institute for Teaching and School Leadership (AITSL). (2015). *Annual report 2014-2015*. Retrieved from https://www.aitsl.edu.au/docs/default-source/default-document-library/aitsl-annual-report-2015-completereport.pdf?sfvrsn=d123e23c_2

Australian Institute for Teaching and School Leadership (AITSL). (2018). *Annual report 2017-2018*. Retrieved from https://www.aitsl.edu.au/docs/default-source/general/annual-report-17-18_final.pdf?sfvrsn=6b9af23c_4

Australian Qualifications Framework Council. (2013). *Australian qualifications framework: Second edition January 2013*. Retrieved from https://www.aqf.edu.au/

Back, S., Clarke, M., & Phelan, A. (2018). Teacher education as the practice of virtue ethics: Editorial. *Research in Education, 100*(1), 3-9. https://doi:10.1177/0034523718762146

Barnett, R. (2004). The purposes of higher education and the changing face of academia. *London Review of Education, 2*(1), 61-73. Retrieved from https://www.ingentaconnect.com/content/ioep/clre/2004/00000002/00000001/art00005?crawler=true

Barnett, R. (2007). *A will to learn: Being a student in an age of uncertainty*. Maidenhead, United Kingdom: Society for Research into Higher Education and Open University.

bell hooks. (1994). *Teaching to transgress: Education as the practice of freedom*. New York: Routledge.

Bennett, D. (2015). Pre-service teachers' intentions to teach: Developing understanding through textual narratives and drawings. In P. Burnard, B.-M. Apelgreen, & N. Cabaroglu (Eds.), *Transformative teacher research theory and practice for the C21st* (pp. 141-154). Rotterdam, The Netherlands: Sense.

Billett, S. (2004). Workplace participatory practices: Conceptualising workplaces as learning environments. *Journal of Workplace Learning, 16*(6), 312-324. https://doi:10.1108/13665620410550295

Billett, S. (2008). Cooperative education: Supporting and guiding ongoing development. *Journal of Cooperative Education and Internships, 41*(2), 37-44. Retrieved from http://www.ceiainc.org/journal.asp?PageID=225&Action=Search§ion=search

Billett, S. (2009a). *Developing agentic professionals through practice-based pedagogies*. Retrieved from https://altf.org/wp-content/uploads/2016/08/Billett_S_Associate-Fellowship-Final-Report.pdf

Billett, S. (2009b). Personal epistemologies, work and learning. *Educational Research Review, 4*(3), 210-219. https://doi:/10.1016/j.edurev.2009.06.001

Billett, S. (2010). The perils of confusing lifelong learning with lifelong education. *International Journal of Lifelong Education, 29*(4), 401-413. https://doi:10.1080/02601370.2010.488803

Bissaker, K., Kupke, S., Dawadi, D., Pokhrel, K., Alexander, V., Shearer, J., . . . Nawab, A. (2019). The power of an effective network. In M. Dollinger (Ed.), *Getting the most out of your doctorate: The importance of supervision, networking, and becoming a global academic* (pp. 63-82). Bingley, United Kingdom: Emerald.

Blattner, W. (2005). Temporality. In H. Dreyfus & M. Wrathall (Eds.), *A companion to Heidegger* (pp. 311-324). Massachusetts: Blackwell.

Bollnow, O. (1944a). The pedagogical atmosphere. [Die Padagogische Atmosphare (5th ed.)]. *Phenomenology + Pedagogy, 7*, 5-11. Retrieved from https://journals.library.ualberta.ca/pandp/index.php/pandp/article/view/15111

Bollnow, O. (1944b). The pedagogical atmosphere: The perspective of the child. [Die Padagogische Atmosphare (5th ed.)]. *Phenomenology + Pedagogy, 7*, 12-36. Retrieved from https://journals.library.ualberta.ca/pandp/index.php/pandp/article/view/15110

Bollnow, O. (1944c). The pedagogical atmosphere: The perspective of the educator. [Die Padagogische Atmosphare (5th ed.)]. *Phenomenology + Pedagogy, 7*, 37-63. Retrieved from https://journals.library.ualberta.ca/pandp/index.php/pandp/article/view/15109

Bollnow, O. (1982). On silence–findings of philosophico-pedagogical anthropology. *Universitas, 24*(1), 41-47. Retrieved from http://wernerloch.de/doc/OnSilence.pdf

Boud, D., Keogh, R., & Walker, D. (2013). Promoting reflection in learning: A model. In R. Edwards, A. Hanson, & P. Raggatt (Eds.), *Adult learners, education and training 1:*

Boundaries of adult learning (Vol. 1, pp. 32-56). London, United Kingdom: Routledge.

Boud, D., & Walker, D. (1998). Promoting reflection in professional courses: The challenge of context. *Studies in Higher Education, 23*(2), 191-206. https://doi:10.1080/03075079812331380384

Boyer, E. (1990). *Scholarship reconsidered: Priorities of the professoriate*. New Jersey: Princeton University.

Bronfenbrenner, U. (1986). Ecology of the family as a context for human development: Research perspectives. *Developmental Psychology, 22*(6), 723-742. https://doi:10.1037/0012-1649.22.6.723

Bronfenbrenner, U. (1994). Ecological models of human development. In M. Gauvain & M. Cole (Eds.), *International Encyclopedia of Education* (2 ed., Vol. 3). New York: Elsevier Science.

Bronfenbrenner, U. (2000). Ecological systems theory. In A. Kazdin (Ed.), *Encyclopedia of Psychology, Vol. 3.* (Vol. 3, pp. 129-133). District of Columbia: American Psychological Association Oxford University.

Bronfenbrenner, U., & Morris, P. (2007). The bioecological model of human development. In W. Damon & R. Lerner (Eds.), *Handbook of child psychology* (6th ed., pp. 793-828). New Jersey: Wiley.

Brook, A. (2009). The potentiality of authenticity in becoming a teacher. *Educational Philosophy and Theory, 41*(1), 46-59. https://doi:10.1111/j.1469-5812.2008.00474.x

Brown, J. (2003). Fire. In S. Intrator & M. Scribner (Eds.), *Teaching with fire: Poetry that sustains the courage to teach*. California: Jossey-Bass.

Bryman, A. (2012). *Social research methods* (4th ed.). New York: Oxford University.

Buckworth, J. (2017a). Issues in teaching practicum. In G. Geng, P. Smith, & P. Black (Eds.), *The challenge of teaching: Through the eyes of pre-service teachers*. Singapore: Springer Nature.

Buckworth, J. (2017b). *System failure? A phenomenological study of risk in pre-service teachers' in-school experience.* (Doctor of Philosophy), Charles Darwin University, Australia. Retrieved from https://ris.cdu.edu.au/ws/portalfiles/portal/23660748/Thesis_23660505

Buckworth, J. (2017c). Unstated and unjust: Juggling relational requirements of professional experience for pre-service teachers. *Asia-Pacific Journal of Teacher Education, 45*(4), 369-382. https://doi:10.1080/1359866x.2017.1335853

Burge, L. (2012). Infinite possibilities: Exploring opportunities for non-traditional students to become global citizens. *Widening Participation and Lifelong Learning, 13* (Special Issue), 6-18. https://doi:10.5456/WPLL.13.S.6

Business Higher Education Round Table. (2002). *The critical importance of lifelong learning*. Retrieved from http://www.bhert.com/publications/position-papers/B-HERTPositionPaper04.pdf

Calway, B., & Murphy, G. (2007). The educational imperatives for a work-integrated learning philosophy. *Journal of Cooperative Education and Internships, 41*(2), 12-22. Retrieved from https://wilresearch.uwaterloo.ca/content/legacy/CEIA_Journal_41_2_(Calway).html

Cameron, C., & Klopper, C. (2015). University lawyers: A study of legal risk, risk management and role in work integrated learning programmes. *Journal of Higher Education Policy and Management, 37*(3), 344-360. https://doi:10.1080/1360080x.2015.1034423

Campbell, C., & Baikie, G. (2013). Teaching critically reflective analysis in the context of a social justice course. *Reflective Practice, 14*(4), 452-464. https://doi:10.1080/14623943.2013.806299

Campbell, M., & Zegwaard, K. (2011). Values, ethics and empowering the self through cooperative education. *Asia-Pacific Journal of Cooperative Education, 12*(3), 205-216. Retrieved from https://wilresearch.uwaterloo.ca/Resource/View/1639

Carabajo, R. A. (2013). Pedagogical hope. *Phenomenology & Practice, 6*(2), 136-152. https://doi:org/10.29173/pandpr19867

Clandinin, D. J. (2006). Narrative inquiry: A methodology for studying lived experience. *Research Studies in Music Education, 27*(1), 44-54. Retrieved from http://rsm.sagepub.com/content/27/1/44.full.pdf+html

Clements, M. D., & Cord, B. A. (2013). Assessment guiding learning: Developing graduate qualities in an experiential learning programme. *Assessment & Evaluation in Higher Education, 38*(1), 114-124. https://doi:10.1080/02602938.2011.609314

Cohen, L., Manion, L., & Morrison, K. (2013). *Research methods in education* (7th ed.). New Jersey: Taylor and Francis.

Conway, P. F., & Clark, C. M. (2003). The journey inward and outward: A re-examination of Fuller's concerns-based model of teacher development. *Teaching and Teacher Education, 19*(5), 465-482. https://doi:10.1016/S0742-051X(03)00046-5

Cooper, L., Orrell, J., & Bowden, M. (2010). *Work integrated learning: A guide to effective practice*. New York: Hoboken Taylor & Francis.

Cooperrider, D. L., & Srivastva, S. (1987). Appreciative inquiry in organizational life. *Research in Organizational Change and Development, 1*, 129-169. https://doi:10.1108/S1475-9152(2013)0000004001

Coulson, D., & Harvey, M. (2013). Scaffolding student reflection for experience-based learning: A framework. *Teaching in Higher Education, 18*(4), 401-413. https://doi:10.1080/13562517.2012.752726

Cousin, G. (2016). Foreword. In R. Land, J. H. F. Meyer, & M. T. Flanagan (Eds.), Threshold concepts in practice. Educational futures: Rethinking theory and practice (Vol. 68, pp. xi-xxxiv). Rotterdam, The Netherlands: Sense.

Crossouard, B. (2010). Reforms to higher education assessment reporting: Opportunities and challenges. *Teaching in Higher Education, 15*(3), 247-258. https://doi:10.1080/13562511003740809

Crotty, M. (1996). Doing phenomenology. In B. Neville & P. Willis (Eds.), *Qualitative research practice in adult education*. Melbourne, Australia: Lovell in association with Centre for Research in Education, Equity and Work, University of South Australia.

Crowther, S. (2020). *Joy at birth: An interpretive, hermeneutic, phenomenological inquiry*. NY: Routledge.

Crowther, S., Ironside, P., Spence, D., & Smythe, L. (2016). Crafting stories in hermeneutic phenomenology research: A methodological device. *Qualitative Health Research, 27*(6), 826-835. https://doi:10.1177/1049732316656161

Crowther, S., Smythe, E., & Spence, D. (2014). The joy at birth: an interpretive hermeneutic literature review. *Midwifery, 30*(4), e157-165. https://doi:10.1016/j.midw.2014.01.004

Cushman, P. (2005). It's just not a real bloke's job: Male teachers in the primary school. *Asia-Pacific Journal of Teacher Education, 33*(3), 321-338. https://doi:10.1080/13598660500286176

d'Agnese, V. (2016). Behind and beyond self-mastery: Risk, vulnerability, and becoming through Dewey and Heidegger. *Interchange, 48*(1), 97-115. https://doi:10.1007/s10780-016-9291-9

Daniels, J., & Brooker, J. (2014). Student identity development in higher education: Implications for graduate attributes and work-readiness. *Educational Research, 56*(1), 65-76. https://doi:10.1080/00131881.2013.874157

Darling-Hammond, L. (2016). Research on teaching and teacher education and its influences on policy and practice. *Educational Researcher, 45*(2), 83-91. https://doi:10.3102/0013189X16639597

Darling-Hammond, L., & Bransford, J. (Eds.). (2005). *Preparing teachers for a changing world: What teachers should learn and be able to do*. California: Wiley & Sons.

Dawkins, J. (1988). *Higher education: A policy statement*. Retrieved from http://www.voced.edu.au/content/ngv%3A9695

Day, C. (2013). Teacher quality in the twenty-first century: New lives, old truths. In X. Zhu & K. Zeichner (Eds.), *Preparing teachers for the 21st century* (pp. 21-38). Heidelberg, Germany: Springer-Verlag.

Deloitte Access Economics. (2016). *Estimating the public benefits of higher education*. Retrieved from https://docs.education.gov.au/documents/estimating-public-and-private-benefits-higher-education

Denzin, N., & Lincoln, Y. (2000). *Handbook of qualitative research* (2nd ed.). California: SAGE.

Department for Education, Science and Training. (2002). *Higher education at the crossroads: An overview paper*. Retrieved from www.backingaustraliasfuture.gov.au/publications/crossroads/pdf/crossroads.pdf

Department for Education, Science and Training. (2003). *Our universities: Backing Australia's future*. Retrieved from http://www.voced.edu.au/content/ngv%3A38781

Department for Education and Child Development. (2016). *Duty of care policy*. Department for Education. Retrieved from https://www.education.sa.gov.au/doc/duty-care-policy

Department for Education and Training. (2015). *Explanatory statement: Tertiary Education Quality Standards Agency Act 2011*. Retrieved from https://www.legislation.gov.au/Details/F2015L00073/Explanatory%20Statement/Text

Department of Education. (2019). *Performance-based funding for the Commonwealth grant scheme*. Retrieved from https://docs.education.gov.au/node/52995

Department of Education, Employment and Workplace Relations. (2008). *Review of Australian higher education: Final report*. Retrieved from http://www.voced.edu.au/content/ngv%3A32134

Department of Education, Employment and Workplace Relations. (2017). *Education services for overseas students Act 2000: National code of practice for providers of education and training to overseas students 2018*. Retrieved from https://www.legislation.gov.au/Details/F2017L01182

Department of Education and Training. (2015a). *Action now: Classroom ready teachers-Australian Government response*. Retrieved from http://docs.education.gov.au/node/36783

Department of Education and Training. (2015b). *Higher education standards framework*. Australian Government. Retrieved from http://www.teqsa.gov.au/regulatory-approach/higher-education-standards-framework

Department of Education and Training. (2017). *The higher education reform package*. Retrieved from https://docs.education.gov.au/documents/higher-education-reform-package

Department of Employment, Education, Training and Youth Affairs. (1998). *Learning for life: Review of higher education financing and policy: Final report*. Retrieved from https://www.voced.edu.au/content/ngv%3A30787

Dewey, J. (1929). *Experience and nature*. Illinois: Open Court.

Dewey, J. (1933). *How we think: A restatement of the relation of the reflective thinking of educative process*. New York: D. C. Heath and Company.

Dewey, J. (1960a). *On experience, nature, and freedom: Representative selections* (R. Bernstein Ed.). Indianapolis: Bobbs-Merrill.

Dewey, J. (1960b). *The quest for certainty: A study of the relation of knowledge and action*. New York: Capricorn.

Dewey, J. (1997). *How we think*. New York: Dover.

Dewey, J. (2005). *Art as experience*. New York: Penguin.

Dewey, J. (2009). *Moral principles in education*. Oregon: Merchant.

Diekelmann, N., & Diekelmannn, J. (2009). *Schooling learning teaching: Toward narrative pedagogy*. Indianapolis: iUniverse.

Dreyfus, H. (1991). *Being-in-the-world: A commentary on Heidegger's Being and time, Division 1*. Massachusetts: MIT.

Duménil, G., & Lévy, D. (2011). *The crisis of neoliberalism*. Massachusetts: Harvard University.

Ehrich, L. C., & Millwater, J. (2011). Internship: Interpreting micropolitical contexts. *Australian Educational Researcher, 38*(4), 467-481. https://doi:10.1007/s13384-011-0035-7

Embo, M. P. C., Driessen, E., Valcke, M., & Van Der Vleuten, C. P. M. Scaffolding reflective learning in clinical practice: A comparison of two types of reflective activities. *Medical Teacher, 36*(7), 602-607. https://doi:10.3109/0142159X.2014.899686

Emslie, M. (2011). Where's WIL? Including work-integrated learning in descriptions of what it is that academics do. *Journal of Cooperative Education and Internships, 45*(01), 34-44. Retrieved from https://wilresearch.uwaterloo.ca/Resource/View/158

Eteläpelto, A., Vähäsantanen, K., Hökkä, P., & Paloniemi, S. (2014). Identity and agency in professional learning. In S. Billett, C. Harteis, & H. Gruber (Eds.), International handbook of research in professional and practice-based learning. International handbooks of education (pp. 645-672). Dordrecht, The Netherlands: Springer. Retrieved from http://dx.doi.org/10.1007/978-94-017-8902-8_24. https://doi:10.1007/978-94-017-8902-8_24

Evans, C. (2013). Making sense of assessment feedback in higher education. *Review of Educational Research, 83*(1), 70-120. https://doi:10.3102/0034654312474350

Evetts, J. (2014). The concept of professionalism: Professional work, professional practice and learning. In S. Billett, C. Harteis, & H. Gruber (Eds.), International handbook of research in professional and practice-based learning. International handbooks of education (pp. 29-56). Dordrecht, The Netherlands: Springer. https://doi:10.1007/978-94-017-8902-8

Ezzy, D. (2002). *Qualitative analysis: Practice and innovation*. Syndey, Australia: Allen & Unwin.

Fenwick, T. (2013). Understanding transitions in professional practice and learning. *Journal of Workplace Learning, 25*(6), 352-367. https://doi:10.1108/JWL-06-2012-0047

Fenwick, T., & Edwards, R. (2013). Performative ontologies: Sociomaterial approaches to researching adult education and lifelong learning. *European Journal for Research on the Education and Learning of Adults, 4*(1), 49-63. https://doi:10.3384/rela.2000-7426.rela0104

Flinders University. (2010). *Work-integrated learning policy*. Retrieved from http://www.flinders.edu.au/ppmanual/policySecretariat/workintegratelearn.html

Flinders University Social and Behavioural Research Ethics Committee. (2015). *Application for ethical approval of social and behavioural research involving human subjects*. Adelaide, Australia: Flinders University.

Flood, A. (2010). Understanding phenomenology. *Nurse Researcher, 17*(2), 7-15. Retrieved from https://search-proquest-com.ezproxy.flinders.edu.au/docview/733700920?rfr_id=info%3Axri%2Fsid%3Aprimo

Florian, L., & Graham, A. (2014). Can an expanded interpretation of phronesis support teacher professional development for inclusion? *Cambridge Journal of Education, 44*(4), 465-478. https://doi:10.1080/0305764x.2014.960910

Franz, J. (2007, 9-12 July). *Work integrated learning for design: A scholarship of integration.* Paper presented at the ConnectED conference on design education 2007, University of New South Wales, Australia.

Freire, P. (1972). *Pedagogy of the oppressed*. Harmondsworth, United Kingdom: Penguin.

Furlong, J. (2000). School mentors and university tutors: Lessons from the English experiment. *Theory into Practice, 39*(1), 12-19. https://doi:10.1207/s15430421tip3901_3

Gadamer, H.-G. (2008). *Philosophical hermeneutics*: University of California.

Gadamer, H.-G. (2014). *Truth and method* (J. Weinsheimer & D. G. Marshall, Trans.). London, United Kingdom: Bloomsbury.

Gale, T., & Mills, C. (2013). Creating spaces in higher education for marginalised Australians: Principles for socially inclusive pedagogies. *The Higher Education Academy, 5*(2), 7-19. https://doi:10.11120/elss.2013.00008

Gelvin, M. (1989). *A commentary on Heidegger's Being and Time*: Northern Illinois University.

Geng, G., Midford, R., & Buckworth, J. (2015). Investigating the stress levels of early childhood, primary and secondary pre-service teachers during teaching practicum. *Journal of Teacher Education for Sustainability, 17*(1), 35-47. https://doi:10.1515/jtes-2015-0003

Geng, G., Midford, R., & Buckworth, J. (2016). Comparing stress levels of graduate and undergraduate pre-service teachers following their teaching practicums. *Australian Journal of Teacher Education*, 100-116. https://doi:10.14221/ajte.2016v41n9.6

Geng, G., Smith, P., & Black, P. (2017). Listen to the voice of pre-service teachers. In G. Geng, P. Smith, & P. Black (Eds.), *The challenge of teaching: Through the eyes of pre-service teachers*. Singapore: Springer Nature.

Giles, D. (2007). Humanising the researcher: The influence of phenomenological research on a teacher educator. *International Journal of Pedagogies and Learning, 3*(1), 6-12. Retrieved from http://go.galegroup.com/ps/i.do?id=GALE%7CA252555723&v=2.1&u=flinders&it=r&p=EAIM&sw=w&asid=ba9fc2b54dd1bafd64f2ff401f075179

Giles, D. (2008). *Exploring the teacher-student relationship in teacher education: A hermeneutic phenomenological inquiry.* (Doctor of Philosophy), Auckland University of Technology, Retrieved from http://aut.researchgateway.ac.nz/handle/10292/537

Giles, D. (2010). Developing pathic sensibilities: A critical priority for teacher education programmes. *Teaching and Teacher Education, 26*(8), 1511-1519. https://doi:10.1016/j.tate.2010.05.007

Giles, D. (2011). Relationships always matter: Findings from a phenomenological research inquiry. *Australian Journal of Teacher Education, 36*(6), 80-91. https://doi:10.14221/ajte.2011v36n6.1

Giles, D. (2018). *Relational leadership in education: A phenomenon of inquiry and practice*. New York: Routledge.

Giles, D., & Alderson, S. (2008). An Appreciative Inquiry into the transformative learning experiences of students in a family literacy project. *Australian Journal of Adult Learning, 48*(3), 465-478.

Giles, D., Bell, M., Halsey, J., & Palmer, C. (2012). *Co-constructing a relational approach to educational leadership and management*. Melbourne, Australia: Cengage.

Giles, D., & Morrison, M. (2010). Exploring leadership as a phenomenon in an educational leadership paper: An innovative pedagogical approach opens the unexpected. *International Journal of Teaching and Learning in Higher Education, 22*(1), 64-70.

Giroux, H. (2002). Neoliberalism, corporate culture, and the promise of higher education: The University as a democratic public sphere. *Harvard Educational Review, 72*(4), 425-463. https://doi:/10.17763/haer.72.4.0515nr62324n71p1

Government of South Australia. (2008). *University of South Australia Act 1990*. Adelaide, Australia: Government of South Australia. Retrieved from https://www.legislation.sa.gov.au/lz/c/a/university%20of%20south%20australia%20act%201990/current/1990.60.auth.pdf

Government of South Australia. (2017a). *Flinders University Act 1966*. Adelaide, Australia: Government of South Australia. Retrieved from https://www.legislation.sa.gov.au/LZ/C/A/FLINDERS%20UNIVERSITY%20ACT%201966/CURRENT/1966.23.AUTH.PDF

Government of South Australia. (2017b). *University of Adelaide Act 1971*. Adelaide, Australia: Government of South Australia. Retrieved from https://www.legislation.sa.gov.au/lz/c/a/university%20of%20adelaide%20act%201971/current/1971.41.auth.pdf

Groenewald, T. (2004). A phenomenological research design illustrated. *International Journal of Qualitative Methods, 3*(1), 42-55. https://doi:10.1177%2F160940690400300104

Guba, E. G., & Lincoln, Y. S. (1994). Competing paradigms in qualitative research. In N. Denzin & Y. Lincoln (Eds.), *Handbook of qualitative research* (pp. 105-117). London, United Kingdom: SAGE.

Harman, G. (2007). *Heidegger explained* (G. Harman & Languirand Eds.Vol. 4). Illinois: Open Court.

Harman, K. (2014). The multiple reals of workplace learning. *European Journal for Research on the Education and Learning of Adults, 5*(1), 51-66. https://doi:10.3384/rela.2000-7426.rela9021

Hattie, J. (2008). *Visible learning: A synthesis of over 800 meta-analyses relating to achievement*. London, United Kingdom: Taylor & Francis Group.

Heafford, M. (1967). *Pestalozzi: His thought and its relevance today*. London, United Kingdom: Methuan.

Heidegger, M. (1959). *An introduction to metaphysics* (R. Manheim, Trans.). Connecticut: Yale University.

Heidegger, M. (1968). *What is called thinking?* (F. Wieck & J. Glenn Gray, Trans. 1st ed.). New York: Harper & Row.

Heidegger, M. (1971). The thing (A. Hofstader, Trans.). In *Poetry, language, thought*. New York: Harper & Row.

Heidegger, M. (1984). *The metaphysical foundations of logic* (M. Heim, Trans.): Indiana University.

Heidegger, M. (1985). *History of the concept of time: Prolegomena* (T. Kisiel, Trans.): Indiana University.

Heidegger, M. (1988). *The basic problems of phenomenology* (A. Hofstader, Trans.): Indiana University.

Heidegger, M. (2001). *Zollikon seminars: Protocols, conversations, letters* (F. Mayr & R. Askay, Trans. M. Boss Ed.). Illinois: Northwestern University.

Heidegger, M. (2002). *The essence of truth: On Plato's cave allegory and Theatetus* (T. Sadler, Trans.). London: United Kingdom: Bloomsbury Academic.

Heidegger, M. (2004). *What is called thinking?* (J. Glenn Gray, Trans.). New York: Perennial.

Heidegger, M. (2010). *Being and time* (J. Stambaugh & D. J. Schmidt, Trans.). New York: SUNY.

Henderson, L., Stephenson, H., Bissaker, K., Alexander, V., Dawadi, D., Heath, J., . . . Schultz, C. (2016, 20-22 April). *Being RHD learners: Collaborating to strengthen individual pursuits.* Paper presented at the Quality in postgraduate research conference, Adelaide, Australia.

Henriksson, C. (2013). What did you learn in school today? *Indo-Pacific Journal of Phenomenology, 12*(1), 23-32. https://doi:10.2989/IPJP.2012.12.1.5.1113A

Henriksson, C., & Friesen, N. (2012). Introduction: Hermeneutic phenomenology. In N. Friesen, C. Henriksson, & T. Saevi (Eds.). W.-M. Roth (Series Ed.) Hermeneutic phenomenology in education: Method and practice. Practice of research method (Vol. 4, pp. 1-14). Rotterdam, The Netherlands: Sense.

Hibbert, K. (2012). Cultivating capacity: Phronesis, learning, and diversity in professional education. In E. Kinsella & A. Pitman (Eds.), *Phronesis as professional knowledge: Practical wisdom in the professions* (Vol. 1, pp. 61-72). Rotterdam, The Netherlands: Sense.

hooks, b. (1994). *Teaching to transgress: Education as the practice of freedom*. New York: Routledge.

Hopkins, J. (2014). Education as authentic dialogue or resolute attunement. *Journal of Russian & East European Psychology, 49*(2), 50-55. https://doi:10.2753/rpo1061-0405490207

Horden, J. (2014). Productive systems of professional formation. In S. Billett, C. Harteis, & H. Gruber (Eds.), *International handbook of research in professional and practice-based learning* (1st ed., pp. 163-193). Dordrecht, The Netherlands: Springer.

Horrigan-Kelly, M., Millar, M., & Dowling, M. (2016). Understanding the Key Tenets of Heidegger's Philosophy for Interpretive Phenomenological Research. *International Journal of Qualitative Methods, 15*(1), 1-8. https://doi:10.1177/1609406916680634

Huisman, S., & Edwards, A. (2011). Experiential learning: An exploration of situated and service learning. *AILACTE Journal, 8*(1), 15-35. Retrieved from http://www.ailacte.org/images/uploads/general/AILACTE_Journal_Fall2011.pdf#page=20

Johnson, B., & Christensen, L. (2014). *Educational research: Quantitative, qualitative, and mixed approaches* (5th ed.). California: SAGE.

Jordi, R. (2011). Reframing the concept of reflection: Consciousness, experiential learning, and reflective learning practices. *Adult Education Quarterly: A Journal of Research and Theory, 61*(2), 181-197. https://doi:10.1177/0741713610380439

Kemmis, S. (2012). Phonesis, experience, and the primary of praxis. In E. Kinsella & A. Pitman (Eds.), *Phronesis as professional knowledge: Practical wisdom in the professions* (pp. 147-162). Rotterdam, The Netherlands: Sense.

Kierkegaard, S. (1951). *A Kierkegaard anthology* (R. Bretall Ed.). New Jersey: Princeton University.

King, M. (1964). *Heidegger's philosophy: A guide to his basic thought*. New York: MacMillan.

Kinsella, E. (2012). Practitioner reflection and judgement as phronesis. In E. Kinsella & A. Pitman (Eds.), *Phronesis as practical knowledge: Practical wisdom in the professions* (Vol. 1, pp. 35-52). Rotterdam, The Netherlands: Sense.

Kirova, A., & Emme, M. (2012). Immigrant children's bodily engagement in accessing their lived experiences of immigration. In N. Friesen, C. Henriksson, & T. Saevi (Eds.), Hermeneutic phenomenology in education: Method and practice (4 ed., pp. 141-162). Rotterdam, The Netherlands: Sense.

Klassen, R. M., & Chiu, M. M. (2011). The occupational commitment and intention to quit of practicing and pre-service teachers: Influence of self-efficacy, job stress, and teaching context. *Contemporary Educational Psychology, 36*(2), 114-129. https://doi:10.1016/j.cedpsych.2011.01.002

Knowles, K., & Lloyd, R. (2015). Teeters, (taught)ers, and dangling suspended moments: Phenomenologically orienting to the moment(um) of pedagogy. *Phenomenology & Practice, 9*(1), 71-83. Retrieved from https://journals.library.ualberta.ca/pandpr/index.php/pandpr/article/view/25363

Kolb, A., & Kolb, D. (2005). Learning styles and learning spaces: Enhancing experiential learning in higher education. *Academy of Management Learning & Education, 4*(2), 193-212. https://doi:10.5465/AMLE.2005.17268566

Kolb, D. A. (1984). *Experiential learning: Experience as the source of learning and development*. New Jersey: Prentice-Hall.

Korthagen, F. (2004). In search of the essence of a good teacher: Towards a more holistic approach in teacher education. *Teaching and Teacher Education, 20*(1), 77-97. https://doi:10.1016/j.tate.2003.10.002

Korthagen, F. (2010). How teacher education can make a difference. *Journal of Education for Teaching, 36*(4), 407-423. https://doi:10.1080/02607476.2010.513854

Korthagen, F., & Kessels, J. (1999). Linking theory and practice: Changing the pedagogy of teacher education. *Educational Researcher, 28*(4), 4-17. https://doi:10.3102/0013189X028004004

Korthagen, F., & Vasalos, A. (2005). Levels in reflection: Core reflection as a means to enhance professional growth. *Teachers and Teaching, 11*(1), 47-71. https://doi:10.1080/1354060042000337093

Krieger, S., & Martinez, S. (2012). Performance isn't everything: The importance of conceptual competence in outcome assessment of experiential learning. *Clinical Law Review, 19*(1), 251-296. Retrieved from http://works.bepress.com/stefan_krieger/4/

Laverty, S. M. (2008). Hermeneutic phenomenology and phenomenology: A comparison of historical and methodological considerations. *International Journal of Qualitative Methods, 2*(3), 21-35. https://doi:org/10.1177/160940690300200303

Le Fevre, D. M. (2011). Creating and facilitating a teacher education curriculum using preservice teachers' autobiographical stories. *Teaching and Teacher Education, 27*(4), 779-787. https://doi:10.1016/j.tate.2011.01.003

Locke, J. (1966). *Of the conduct of the understanding* (Garforth Ed.). New York: Teachers College.

Lortie, D. C. (1975). *A Schoolteacher: A sociological study*. Illinois: University of Chicago.

Lynch, K. (2006). Neo-liberalism and marketisation: The implications for higher education. *European Educational Research Journal, 5*(1), 1-17. https://doi:10.2304/eerj.2006.5.1.1

Manolis, C., Burns, D., Assudani, R., & Chinta, R. (2013). Assessing experiential learning styles: A methodological reconstruction and validation of the Kolb Learning Style Inventory. *Learning and Individual Differences, 23*, 44-52. https://doi:10.1016/j.lindif.2012.10.009

Marginson, S. (1997). Competition and contestability in Australian higher education, 1987–1997. *Australian Universities Review, 40*(1), 5-14. Retrieved from http://www.nteu.org.au/library/view/id/672

Marginson, S. (2007). Global university rankings: Implications in general and for Australia. *Journal of Higher Education Policy and Management, 29*(2), 131-142. https://doi:10.1080/13600800701351660

Martin, A., Rees, M., & Edwards, M. (2011). *Work integrated learning: A template for good practice: Supervisors' reflections*. Retrieved from https://akoaotearoa.ac.nz/download/ng/file/group-6/work-integrated-learning---a-template-for-good-practice---supervisors-reflections.pdf

McCreary, T., Basu, R., & Godlewska, A. (2013). Critical geographies of education: Introduction to the special issue. *The Canadian Geographer, 57*(3), 255-259. https://doi:10.1111/cag.12031

McGowan, M. (2019, January 6). Labor to introduce minimum ATARS for teaching degrees if unis don't lift standards. *The Guardian*. Retrieved from https://www.theguardian.com/australia-news/2019/jan/06/labor-to-introduce-minimum-atars-for-teaching-degrees-if-unis-dont-lift-standards

McKay, L. (2015). Beginning teachers and inclusive education: Frustrations, dilemmas and growth. *International Journal of Inclusive Education*, 1-14. https://doi:10.1080/13603116.2015.1081635

McNamara, J. (2013). The challenge of assessing professional competence in work integrated learning. *Assessment & Evaluation in Higher Education, 38*(2), 183-197. https://doi:10.1080/02602938.2011.618878

Milne, A. A. (1924). Disobedience. In *The world of Christopher Robin* (pp. 47-50). London: United Kingdom: Methuen Children's Books.

Mockler, N. (2011). Beyond ‘what works’: understanding teacher identity as a practical and political tool. *Teachers and Teaching, 17*(5), 517-528. https://doi:10.1080/13540602.2011.602059

Mollenhauer, K. (2013). *Forgotten connections: On culture and upbringing* (N. Friesen, Trans. N. Friesen Ed.). London, United Kingdom: Routledge.

Moustakas, C. (1990). *Heuristic research: Design, methodology, and applications*. California: SAGE.

Newman, F., & Holzman, L. (1993). *Lev Vygotsky: Revoloutionary scientist*. London, United Kingdom: Routledge.

Nonaka, I., & Konno, N. (1998). The concept of "ba": Building a foundation for knowledge creation. *California Management Review, 40*(3), 40-54. Retrieved from http://search.proquest.com/docview/216149525?accountid=10910

Norton, A. (2012). *Mapping Australian higher education*. Retrieved from https://grattan.edu.au/report/mapping-australian-higher-education-2012/

Norton, A., & Cherastidtham, I. (2014). *Mapping Australian higher education, 2014-15*. Retrieved from http://grattan.edu.au/report/mapping-australian-higher-education-2014-15/

Norton, A., Cherastidtham, I., & Mackay, W. (2018). *Mapping Australian higher education 2018*. Retrieved from https://grattan.edu.au/report/mapping-australian-higher-education-2018/

OECD. (2019). *Education at a glance 2019: OECD indicators*. Retrieved from https://www.oecd-ilibrary.org/content/publication/f8d7880d-en

Office of Parliamentary Counsel. (2011). *Tertiary Education Quality and Standards Agency Act 2011*. Retrieved from https://www.legislation.gov.au/Details/C2017C00271

Oliver, B. (2013). Graduate attributes as a focus for institution-wide curriculum renewal: Innovations and challenges. *Higher Education Research & Development, 32*(3), 450-463. https://doi:10.1080/07294360.2012.682052

Olssen, M., & Peters, M. A. (2005). Neoliberalism, higher education and the knowledge economy: From the free market to knowledge capitalism. *Journal of Education Policy, 20*(3), 313-345. https://doi:10.1080/02680930500108718

Ong, W. J. (1967). *The presence of the word: Some prolegomena for cultural and religious history*. Connecticut: Yale University.

Orrell, J. (2011). *Good practice report: Work-integrated learning, Australian Learning and Teaching Council*. Retrieved from http://hdl.voced.edu.au/10707/213987

Palmer, P. (2007). *The courage to teach: Exploring the inner landscape of a teacher's life* (10th anniversary ed.). California: Jossey-Bass.

Paradis, P. (n.d.). *The pedagogical significance of the look*. Retrieved from www.phenomenologyonline.com/sources/textorium/paradispatriciathepedagogicalsignificanceofthelook/

Patrick, C.-J., Peach, D., Pocknee, C., Webb, F., Fletcher, M., & Pretto, G. (2008). *The WIL (Work Integrated Learning) report: A national scoping study [Final Report]*. Retrieved from http://www.olt.gov.au/resource-wil-work-integrated-learning-griffith-2009

Penrod, J. (2007). Living with uncertainty: Concept advancement. *Journal of Advanced Nursing, 57*(6), 658-667. https://doi:10.1111/j.1365-2648.2006.04008.x

Polkinghorne, D. E. (1989). Phenomenological research methods. In R. S. Valle & S. Halling (Eds.), *Existential-phenomenological perspectives in psychology: Exploring the breadth of human experience* (pp. 41-60). New York: Springer.

Pringle, J., Drummond, J., McLafferty, E., & Hendry, C. (2011). Interpretive phenomenological analysis: A discussion and critique. *Nurse Researcher, 18*(3), 20-24. https://doi:10.7748/nr2011.04.18.3.20.c8459

Probert, B. (2016). The era of universal participation in higher education: Australian policy problems in relation to cost, equity and quality. *HERDSA Occasional Publications* Retrieved from http://www.herdsa.org.au/publications/Probert-era-universal-participation-higher-education

Ramezanzadeh, A., Adel, S. M. R., & Zareian, G. (2016). Authenticity in teaching and teachers' emotions: A hermeneutic phenomenological study of the classroom reality. *Teaching in Higher Education*, 1-18. https://doi:10.1080/13562517.2016.1183616

Reiners, G. (2012). Understanding the differences between Husserl's (descriptive) and Heidegger's (interpretive) phenomenological research. *Journal of Nursing & Care, 1*(5), 1-3. https://doi:10.4172/2167-1168.1000119

Remenyi, D. (Ed.) (2012). *Case study research: The quick guide series*. Reading, United Kingdom: Academic Publishing International.

Ronsen, A., & Smith, K. (2014). Influencing and facilitating conditions for developing reflective assessment practice. *Professional Development in Education, 40*(3), 450-466. https://doi:10.1080/19415257.2013.836126

Ryan, M., & Ryan, M. (2012). Theorising a model for teaching and assessing reflective learning in higher education. *Higher Education Research & Development, 32*(2), 244-257. https://doi:10.1080/07294360.2012.661704

Saevi, T. (2011). Lived relationality as fulcrum for pedagogical–ethical practice. *Studies in Philosophy and Education, 30*(5), 455-461. https://doi:10.1007/s11217-011-9244-9

Saevi, T., & Eilifsen, M. (2008). "Heartful" or "heartless" teachers? Or should we look for the good somewhere else? Considerations of students' experience of the pedagogical

good. *Indo-Pacific Journal of Phenomenology, 8*(Special Edition), 1-14. https://doi:10.1080/20797222.2008.11433974

Saevi, T., & Foran, A. (2012). Seeing pedagogically, telling phenomenologically: Addressing the profound complexity of education. *Phenomenology & Practice, 6*(2), 50-64. https://doi:10.29173/pandpr19861

Sandel, M. (2013). *What money can't buy: The moral limits of markets* (1st paperback ed.). New York: Farrar, Straus & Giroux.

Santoro, N. (2013). The making of teachers for the twenty-first century: Australian professional standards and the preparation of culturally responsive teachers. In X. Zhu & K. Zeichner (Eds.), *Preparing teachers for the 21st century* (pp. 309-321). Heidelberg, Gerrmany: Springer.

Satz, D. (2010). *Why some things should not be for sale: The moral limits of markets*. New York: Oxford University.

Schuwirth, L., van der Vleuten, C., & Durning, S. J. (2017). What programmatic assessment in medical education can learn from healthcare. *Perspectives of Medical Education, 6*(4), 211-215. https://doi:10.1007/s40037-017-0345-1

Schwartz-Shea, P., & Yanow, D. (2012). *Interpretive research design: Concepts and processes*. New York: Routledge.

Sellar, S. (2013). Equity, markets and the politics of aspiration in Australian higher education. *Discourse: Studies in the Cultural Politics of Education, 34*(2), 245-258. https://doi:10.1080/01596306.2013.770250

ShanghaiRanking. (2019). *Academic ranking of world universities 2019*. ShanghaiRanking Consultancy (Series Ed.), Retrieved from http://www.shanghairanking.com/ARWU2019.html

Shepperd, J. (2016). Heidegger on transforming the circumspect activity of spatial thought. *Educational Philosophy and Theory, 48*(8), 752-763. https://doi:10.1080/00131857.2016.1165011

Sim, C., Freiberg, J., Allard, A., White, S., Le Cornu, R., & Carter, B. (2013). *Using professional standards: Assessing work integrated learning in initial teacher education*. Retrieved from http://www.olt.gov.au/resource-professional-standards-assessing-WIL-teacher-education

Smigiel, H., Macleod, C., & Stephenson, H. (2015). Managing competing demands in the delivery of work integrated learning: An institutional case study. In M. Kennedy, S. Billett, S. Gherardi, & L. Grealish (Eds.), *Practice-based learning in higher education: Jostling cultures* (pp. 159-172). Dordrecht, The Netherlands: Springer.

Smith, C., Ferns, S., & Russell, L. (2014). *The impact of work integrated learning on student work-readiness*. Retrieved from http://www.olt.gov.au/project-assessing-impact-work-integrated-learning-wil-student-work-readiness-2011

Smythe, E. (2011). From beginning to end: How to do hermeneutic interpretive phenomenology. In G. Thomson, F. Dykes, & S. Downe (Eds.), *Qualitative research in midwifery and childbirth: Phenomenological approaches* (pp. 35-54). London, United Kingdom: Routledge.

Smythe, E., Ironside, P., Sims, S., Swenson, M., & Spence, D. (2008). Doing Heideggerian hermeneutic research: A discussion paper. *International Journal of Nursing Studies, 45*(9), 1389-1397. https://doi:10.1016/j.ijnurstu.2007.09.005

Smythe, E., & Spence, D. (2012). Re-viewing literature in hermeneutic research. *International Journal of Qualitative Methods, 11*(1), 12-25.

Social Research Centre. (n.d.). *About website data*. *Quality indicators for learning and teaching.* Retrieved from https://www.qilt.edu.au/for-students/about-website-data

Sonnemann, J. (2019, October 5). There's an easy fix to improve teaching and lift student performance. *The Sydney Morning Herald*. Retrieved from https://www.smh.com.au/education/there-s-an-easy-fix-to-improve-teaching-and-lift-student-performance-20191004-p52xn1.html

Spence, D. (2016). Supervising for robust hermeneutic phenomenology: Reflexive engagement within horizons of understanding. *Qualitative Health Research*, 1-7. https://doi:10.1177/1049732316637824

Stephenson, H., Giles, D., & Bissaker, K. (2018). The power of hermeneutic phenomenology in restoring the centrality of experiences in work-integrated learning. *International Journal of Work-Integrated Learning, 19*(3), 261-271. Retrieved from https://www.ijwil.org/files/IJWIL_19_3_261_271.pdf

Stephenson, H., & Hannah, J. (2012, 29 October - 2 November). *PrePlace: An online preparatory resource for students undertaking work-integrated learning (WIL) in the workplace.* Paper presented at the Australian Collaborative Education Network conference: Investing in the future, Melbourne, Australia.

Stephenson, H., & Macleod, C. (2015). Supervising WIL. Adelaide, Australia: Flinders University.

Sutherland, L., & Markauskaite, L. (2012). Examining the role of authenticity in supporting the development of professional identity: An example from teacher education. *Higher Education, 64*(6), 747-766. https://doi:10.1007/s10734-012-9522-7

Teacher Education Ministerial Advisory Group. (2014). *Action now: Classroom ready teachers*. Retrieved from https://docs.education.gov.au/system/files/doc/other/action_now_classroom_ready_teachers_accessible.pdf

Times Higher Education. (2020). *Times higher education world university rankings*. Retrieved from https://www.timeshighereducation.com/world-university-rankings/2020/world-ranking#!/page/0/length/25/sort_by/rank/sort_order/asc/cols/stats

Todres, L., & Wheeler, S. (2001). The complementarity of phenomenology, hermeneutics and existentialism as a philosophical perspective for nursing research. *International Journal of Nursing Studies, 38*(1), 1-8. https://doi:10.1016/S0020-7489(00)00047-X

Tomlinson, M. (2017). Conceptions of the value of higher education in a measured market. *Higher Education, 75*(4), 711-727. https://doi:10.1007/s10734-017-0165-6

Trent, J. (2011). 'Four years on, I'm ready to teach': Teacher education and the construction of teacher identities. *Teachers and Teaching, 17*(5), 529-543. https://doi:10.1080/13540602.2011.602207

Tuohy, D., Cooney, A., Dowling, M., Murphy, K., & Sixsmith, J. (2013). An overview of interpretive phenomenology as a research methodology. *Nurse Researcher, 20*(6), 17-20. Retrieved from https://search.proquest.com/publicationissue/28757B16E24B4147PQ/$B/1/Nurse+Researcher+$28through+2013$29$3b+London/02013Y07Y01$23Jul+2013$3b++Vol.+20+$286$29/$N?accountid=10910

Valcke, M. (2013). "Evidence-based teaching, evidence-based teacher education" (Quality of teachers and quality of teacher education). In X. Zhu & K. Zeichner (Eds.), *Preparing teachers for the 21st century* (pp. 53-66). Heidelberg, Germany: Springer.

van Manen, M. (1990). *Researching lived experience: Human science for an action sensitive pedagogy*. New York: SUNY.

van Manen, M. (2014). *Phenomenology of practice: Meaning-giving methods in phenomenological research and writing*. California: Left Coast.

van Manen, M. (2016). *The tact of teaching: The meaning of pedagogical thoughtfulness*. New York: Routledge.

van Manen, M., & Adams, C. (2010). Phenomenology. In P. Peterson, E. Baker, & B. McGaw (Eds.), *International encylcopedia of education* (3rd ed., pp. 449-422). London, United Kingdom: Elsevier Science.

Verhoeven, C. (1972). *The philosophy of wonder* (M. Foran, Trans.). New York: Macmillan.

Walsh, A. (2009). Modes of reflection: Is it possible to use both individual and collective reflection to reconcile the 'three-party knowledge interests' in workplace learning? *European Journal of Education, 44*(3), 385-398. https://doi:10.1111/j.1465-3435.2009.01389.x

West, D., & Stephenson, H. (2016). SANTPEN's SoTL journey: Building and using a SoTL approach across institutions. *Journal of the Scholarship of Teaching and Learning, 16*(5) https://doi:10.14434//josotl.v16i5.19983

Whitney, D., & Trosten-Bloom, A. (2010). *The power of appreciative inquiry: A practical guide to positive change*. California: Berrett-Koehler.

Wilde, S. (n.d.). *The experience of pedagogical openness*. Retrieved from http://www.phenomenologyonline.com/sources/textorium/wilde-sandra-the-experience-of-pedagogical-openness/

Woelert, P., & Yates, L. (2015). Too little and too much trust: Performance measurement in Australian higher education. *Critical Studies in Education, 56*(2), 175-189. https://doi:10.1080/17508487.2014.943776

Yin, R. (1994). *Case study research: Design and methods* (2nd ed.). California: SAGE.

Yin, Y. (2013). Contact with My Teacher's Eyes. *Phenomenology & Practice, 7*(1), 69-81. Retrieved from https://journals.library.ualberta.ca/pandpr/index.php/pandpr/issue/view/1491

Zeichner, K. (2012). The turn once again toward practice-based teacher education. *Journal of Teacher Education, 63*(5), 376-382. https://doi:10.1177/0022487112445789

Zeichner, K. (2013). Two visions of teaching and teacher education for the twenty-first century. In X. Zhu & K. Zeichner (Eds.), *Preparing teachers for the 21st century* (Vol. 21, pp. 3-20). Heidelberg, Germany: Springer.